

Successors of Prophecy

As was mentioned previously, the Shī‘a believe that the Prophet Muḥammad (ṣ) appointed twelve successors to come after him and made it mandatory for the Islamic nation to follow them and learn from them and refer to them. He said in a well known tradition: ‘My successors will be twelve in number.’¹⁹⁶

He also said: ‘I am leaving with ye the two weighty things; the book of Allāh, and my family; the people of my house (Ahl al-Bayt). As long as you adhere to these two you will never go astray after me ever’.¹⁹⁷

These successors as appointed by the Prophet (ṣ) are in the following order as in the table below, together with the dates of their births and deaths and the location of their graves. The names of the other two of the fourteen infallible ones – the Prophet Muḥammad (ṣ) and his daughter Fāṭima (a.s.) are included.

The Fourteen Infallible (*ma‘ṣoom*) Personages

Name	Date of Birth	Date of Death	Location of Grave
The Prophet Muḥammad ibn Abdullah (ṣ)	17 Rabī‘ I	28 Ṣafar	Medina, Arabia
Fāṭima al-Zahrā’ <i>bint</i> Muḥammad (a.s.)	20 Jamādā II	3 Jamādā II	Medina, Arabia
1. Imam ‘Alī ibn Abī Ṭālib, Amir al-Mo’mineen (a.s.)	13 Rajab	21 Ramaḍān	Najaf, Iraq
2. Imam Ḥasan ibn ‘Alī, al-Mujtabā (a.s.)	15 Ramaḍān	7 Ṣafar	Medina, Arabia
3. Imam Ḥusayn ibn ‘Alī, Sayyid al-Shuhadā’ (a.s.)	3 Sha‘bān	10 Muḥarram	Karbala, Iraq

4. Imam ‘Alī ibn Ḥusayn al-Sajjād (a.s.)	15 Jamādā I	25 Muḥarram	Medina, Arabia
5. Imam Muḥammad ibn ‘Alī al-Bāqir (a.s.)	3 Şafar	7 Dhül-Ḥajja	Medina, Arabia
6. Imam Ja‘far ibn Muḥammad al-Şādiq (a.s.)	17 Rabī‘ I	25 Shawwāl	Medina, Arabia
7. Imam Mūsā ibn Ja‘far al-Kādim (a.s.)	7 Şafar	25 Rajab	Kādimīyyah, Iraq
8. Imam ‘Alī ibn Mūsā al-Riḍā (a.s.)	11 Dhül-Qa‘da	30 Şafar	Khorāsān, Iran
9. Imam Muḥammad ibn ‘Alī al-Jawād (a.s.)	10 Rajab	30 Dhül-Qa‘da	Kādimīyyah, Iraq
10. Imam ‘Ali ibn Muḥammad al-Hādī (a.s.)	2 Rajab	3 Rajab	Sāmarā’, Iraq
11. Imam Ḥasan ibn ‘Alī al-‘Askarī (a.s.)	10 Rabī‘ II	8 Rabī‘ I	Sāmarā’, Iraq
12. Imam Muḥammad ibn Ḥasan al-Ḥujjah al-Mahdī (a.s.)	15 Sha‘bān	Alive and in occultation	-

The twelve Imams and Fāṭima al-Zahrā’ (a.s.) the foremost of the women of the worlds the daughter of the Prophet are all like the great Prophet Muḥammad (ṣ) as regards knowledge and wisdom, virtue and morals, purity and infallibility, and all other spiritual virtues and perfections; all except the station of prophethood which is particular to the Prophet Muḥammad (ṣ). They are all one light and whoever adheres to them will be saved and whoever lags behind them will drown and perish.¹⁹⁸ Fāṭima al-Zahrā’ is the wife of Imam Ali ibn Abi Talib, mother of the purified imams, but she is not an imam.

A Brief History of the Imams

The Prophet Muḥammad (ṣ), his daughter Fāṭima (a.s.) and the twelve Imams, his successors who he ordered the Islamic nation to obey and follow, laid down a complete plan for a good life. They provide a complete constitution for a virtuous life and are role models for mankind for all times and in all their affairs: governmental, economic, political, commercial, moral, military, agricultural, industrial, cultural, judicial, individual, familial and so on. This is because they undertook different roles in life such as ruler, minister, leader, soldier, teacher, educator, reclusive, trader, farmer, defender, prisoner, exiled, warrior, peacemaker etc. If the world were to follow the way of these leaders it would become an earthly paradise. Such a day is in store at the coming of Imam Mahdī (a.s.).

What follows is a brief history of each one of these twelve infallible Imams and their mother Fāṭima (a.s.), the wife of the first successor of the prophet, with a selection of hadith from each one of them, together with what notable people, including their enemies, have said about them:

Fāṭima al-Zahrā' daughter of the Prophet

Fāṭima al-Zahrā'(a.s.) is the daughter of the Prophet Muḥammad ibn 'Abdullāh (ṣ) and her mother was the great lady Khadija, Mother of the Believers (a.s.). Fāṭima al-Zahrā' was married to Amir al-Mo'mineen 'Alī ibn Abī Ṭālib the master of the successors of the Prophet. Her sons and grandsons are the pure Imams (a.s.). She was born on the 20th day of Jamādā I in the 45th year of the Prophet's life. She died unjustly at the age of 18 on Tuesday the 3rd of Jamādā II in the 11th year of the migration or *hijra*. She was prepared for burial by her husband who buried her in a secret location in Medina according to her will. She was like

her father in her worship of Allāh and in her asceticism and virtue. Allāh revealed a number of verses about her in the Holy Qur'ān¹⁹⁹. The Messenger of Allāh (ṣ) named her the 'foremost of the women of the worlds'²⁰⁰, and the 'foremost of the women of paradise.'²⁰¹ The Messenger of Allāh (ṣ) used to love her a great deal and whenever she came to visit him he would welcome her and stand up for her and sit her in his place and would often kiss her hands. He used to say that 'Allāh is pleased when Fāṭima is pleased and angry when she is angry.'²⁰² He would also say: 'Fāṭima is a part of me.'²⁰³ She had a number of children to her husband 'Alī (a.s.) who were Imam Ḥasan (a.s.), Imam Husayn (a.s.), Muḥassin (a.s.) who was miscarried due to an injury she sustained [when she was brutally assaulted], Lady Zaynab (a.s.), and Lady Umm Kulthūm (a.s.).

The First Imam

He is Imam ‘Alī the son of Abū Ṭālib (a.s.) and Fātima bint Asad.

‘Alī is the cousin and son-in-law of the Prophet Muḥammad (ṣ) since he married his daughter Fātima. ‘Alī is the Prophet’s successor to follow him and is the ‘commander of the believers’ and the father of the Imams (a.s.).

Imam ‘Alī ibn Abū Ṭālib was born inside the holy house of the Ka‘ba in Mecca on a Friday, the evening of the 13th of Rajab in the 30th year of the Prophet’s life. He was martyred on a Friday evening in the mosque of Kūfa in Iraq while praying in the prayer niche, by the sword of the accursed Kharijite Ibn Muljam who struck him on the head on the night of the 19th Ramaḍān. After three days he died from the blow at the age of sixty-three. His funeral was conducted by the two Imams Ḥasan and Ḥusayn (a.s.) and he was buried at Najaf, Iraq where his tomb stands to this day.

The Virtues of Ali

Imam ‘Alī ibn Abī Ṭālib, commander of the believers (a.s.) had innumerable merits and virtues. Firstly, his faith and belief in Almighty Allāh – he was the first man to submit to and believe in the message of Muḥammad the Messenger of Allāh (ṣ)²⁰⁴

He never prostrated to any idol whatsoever. He took part in several battles in defence of Islam including the battles of Badr, Uḥud, Khaybar, Ḥunayn, The Confederates and others. Victory was under his banner in all his battles and he was never defeated.

On the night of the Prophet's (ﷺ) migration from Mecca to Medina, 'Alī (a.s.) slept in the Prophet's (ﷺ) bed to make those who wanted to kill the Prophet (ﷺ) think he was in bed.

He had abundant knowledge, so much so that the Prophet (ﷺ) said: 'I am the abode of wisdom and 'Alī is its gate.'²⁰⁵ The Prophet (ﷺ) also said: 'I am the city of knowledge and 'Alī is its gate.'²⁰⁶ This tradition has been related by many scholars including Aḥmad ibn Ḥanbal.

His good legal judgment was so far-reaching that the Prophet (ﷺ) said of him: "'Alī is the best judge amongst you.'²⁰⁷ The Prophet also said of him: "'Alī is with the truth and the truth is with 'Alī.'²⁰⁸

He was just, fair and equitable with the people, and abstinent in the things of this world. He would go to the public treasury and look at the gold and silver and say: 'O yellow stuff, O white stuff, tempt someone else.'²⁰⁹ Then he would distribute it to the people.

He would be merciful to the indigent people, would sit with the poor and needy and help people in their needs. He would judge with truth and justice. In essence he was like the Prophet (ﷺ) in all respects except the station of prophethood to the extent that – as in the Qur'ānic verse 3:61 – Almighty Allāh considers him to be the same 'self' as the Prophet (ﷺ).²¹⁰

There is also the tradition of the 'station' (*manzila*). This is the tradition that the Prophet (ﷺ) said to 'Alī (a.s.): 'Your station to me is as the station of Aaron to Moses, except that there will be no prophet after me.' This tradition has been narrated by many scholars including Bukhārī, Muslim, and many others.²¹¹

Ibn Ḥajar al-Haythamī relates²¹²: ‘Aḥmad relates that a man asked Mu‘āwiya about an issue. He said: ‘Ask ‘Alī about it for he is more knowledgeable.’ The man said: ‘I would prefer your answer to that of ‘Alī.’ Mu‘āwiya said: ‘What you say is foul, you have disdained a man that the Prophet honored with knowledge and said to him: ‘Your station to me is as the station of Aaron to Moses, except that there will be no prophet after me’, and also whenever ‘Umar [ibn al-Khaṭṭāb] found a problem he would refer to him.’

There is also the tradition of the ‘barring of the doors’. This came about when the Prophet (ṣ), at the command of Almighty Allāh, barred all the doors of the houses which led on to the mosque at Medina except the door of the house of ‘Alī (a.s.). A collection of scholars have related this including al-Ḥākim in the *mustradak*²¹³. It was such that ‘Umar [ibn al-Khaṭṭāb] used to say: ‘‘Alī ibn Abī Ṭālib has been given three things any one of which would be more dear to me than red camels: his wife Fāṭima daughter of the Messenger of Allāh, his dwelling in the mosque so that what is lawful for the Messenger of Allāh is lawful for him too, and the banner on the day of the battle of Khaybar.’²¹⁴

There is also a consensus of Qur’ānic exegetes²¹⁵ that the verse ﴿Indeed your patron is Allāh and His messenger and those who believe; those who establish prayer and give alms while they bow down in prayer﴾ And whoever takes Allāh and His messenger and those who believe as his allies . . . for indeed the party of Allāh are the triumphant ones﴾²¹⁶

Many books have been written by Sunni scholars about the virtues of ‘Alī (a.s.) including *al-Manāqib* of al-Khārazmī al-Ḥanafī, and *Yanābī‘ al-Mawadda* of al-Qandūzī al-Ḥanafī, and others.

The Second Imam

He is Ḥasan son of ‘Alī ibn Abī Ṭālib (a.s.) and Fāṭima al-Zahrā’ (a.s.) daughter of the Prophet Muḥammad (ṣ). He is the grandson of the Messenger of Allāh (ṣ) and the second of his successors and the leader of the people after his father ‘Alī, *Amir al-Mo’mineen* – the Commander of the Faithful.

He was born in the enlightened city of Medina on a Tuesday, the 15th of the month of Ramaḍān in the second or third year of the *ḥijra* or migration of the Prophet (ṣ), that is 2/3 A.H. or 624/625 C.E. He died as a martyr to poison on Thursday the 7th of the month of Ṣafar 49 A.H (17th March 669 C.E.). His funeral was undertaken by his brother Imam Ḥusayn (a.s.) and he was buried in the cemetery of Baqī’ in Medina where he lies to this day.

He was the most devoted to Allāh of his peers and the most knowledgeable and virtuous of them. He most resembled the Prophet (ṣ) of all people and he was the most generous of the Prophet’s household in his time and he was the most clement of people.²²⁶ An example of his generosity is that one of his maidservants presented him with a bouquet of fragrant herbs so he said to her: ‘You are free for the sake of Allah.’ Then he said: ‘Such has Allah taught us, for He has said: "And when you are greeted with a greeting then greet with a better one or return it."²²⁷

An example of his clemency is that a Syrian once saw him riding and began to curse him but Imam Ḥasan did not reply to him. When the Syrian had finished Imam Ḥasan approached, greeted him and laughed and said: ‘O master, you seem to be estranged and you may have mistaken me for another. Were you to seek favor and goodwill we would show you favor and goodwill, and were you to ask of us we would give you, and were you to ask us for directions we would direct you, and were you to ask us for a mount we would give you a mount, and if you are hungry we will let you eat your fill, and if you have no clothes we will clothe you, and if you are in poverty we will enrich you, and if you are in exile we will give you sanctuary, and if you have any need we will fulfill it.’ When the man heard these words he wept and said: ‘I testify that you are Allāh’s vicegerent on earth, ﴿Allāh knows full well where he places His mission﴾.^{229 230}

The Third Imam

He is Ḥusayn son of ‘Alī ibn Abī Ṭālib (a.s.) and Fāṭima al-Zahrā’ (a.s.) daughter of Muḥammad (ṣ). He is the grandson of the Messenger of Allāh (ṣ) and the third of his successors and the progenitor of the nine Imams who came after him and the leader of the people after his brother Hasan (a.s.).

He was born in the enlightened city of Medina on the 3rd of the month of Sha‘bān within a year of the birth of his brother Ḥasan and was killed unjustly by the sword and in dire need of water at the battle of Karbala on the day of ‘Āshūrā’, Saturday the 10th of the month of Muḥarram in the year 61 A.H. After three days, his son Imam Zayn al-‘Ābidīn (a.s.) undertook his funeral and buried him at Karbala in Iraq where his shrine is to this day.

His virtues are countless. He is the Messenger of Allāh’s blessed flower, as he is quoted as saying regarding Ḥusayn and his brother Hasan (a.s.): ‘Those two are my favorite blessed flowers of this world.’²³⁷

Allah’s messenger also said: ‘Ḥusayn is from me and I am from Husayn.’²³⁸

He also said: ‘Ḥasan and Ḥusayn are the chiefs of the youths of Paradise.’²³⁹

He also said: ‘Ḥasan and Ḥusayn are two Imams whether they rise up or not.’²⁴⁰

Ḥusayn (a.s.) was the most knowledgeable of the people and the best of worshipers of Allāh and he used to pray one thousand units of prayer every night, as did his father Imam ‘Alī (a.s.). He often used to carry sacks of food at night to the poor, which left their marks on his body and they were visible after his death. He was noble, generous, and clement, and he could not bear that Allāh be disobeyed.

By his brave and unique uprising he revived the way of Islam and the religion of his grandfather the Messenger of Allāh (ṣ) which had become corrupted so soon after his death. Indeed, he revived the entire world until the day of resurrection. He is the Masters of the Martyrs and the best of mankind after his brother.

The Fourth Imam

He is Imam ‘Alī son of Ḥusayn (a.s.). His mother was Shāhezanān, daughter of the Persian king Yazdegird. He was born in the enlightened city of Medina on the 15th of the month of Jamādā I in the year 36 A.H. (9th November 656 C.E.) the day that his grandfather the commander of the faithful ‘Alī (a.s.) captured the town of Basra in Iraq.

He died of poison on Saturday the 25th of the month of Muḥarram in the year 95 A.H. (20th October 713 C.E.) at the age of 57 years. His funeral was conducted by his son Muḥammad al-Bāqir (a.s.) and he was buried in the cemetery of Baqī‘ In Medina, Arabia.

He was, in knowledge, worship of Allāh, virtue, abstinence, and helping the afflicted the foremost of his age. Jurists have used him as a source for abundant traditions and he gave many sermons and taught a great many supplicatory prayers.²⁴⁹

He used to go out in the dark of the night and carry a sack on his back containing gold and silver coins as well as food and fuel until he went to each door in turn of the poor people’s houses where he would knock and give to whoever came to the door. He used to cover his face so that the poor would not recognize him. When he died, the people of Medina realized that it was him that was the bearer of the sack.

He used to love to host the poor and the orphans and the sick at his table.

Among his fine moral traits is that every month he would call his maidservants and say to them: ‘Whoever wishes that I marry them off I will marry them off; and whoever wishes that I sell them I will sell them; and whoever wishes that I free them I will free them.’

Whenever someone came to ask him something he would say: ‘Welcome to he who bears my provision to the afterlife.’

His piety was such that he would pray one thousand units of prayer every day and whenever the time for prayer came he would get goose bumps and turn white and shake. Among his names was ‘he of the calluses’ because of the effects of prolonged prostration to Allāh on his forehead and palms and knees.’

Once a man swore at him and said awful things to him but he was calm and didn’t reply. After a moment he went over to the man and those present supposed that he was going to give the man a taste of his own medicine. But he recited the Qur’ānic verse: ﴿And those who contain their anger and forgive the people and Allāh loveth those who do good﴾²⁵⁰ Then he stood before the man and said: ‘My brother, you stood before me and spoke. If you said what is true about me then I ask Allāh for forgiveness; and if you have said what is not true about me then may Allah forgive you.’²⁵¹

The Fifth Imam

He is Imam Muḥammad al-Bāqir (the splitter of knowledge), son of ‘Alī (a.s.) and his mother was Fāṭima daughter of Imam Hasan (a.s.). He was born on a Monday the 3rd of the month of Ṣafar (it is also said to be on the 1st of Rajab) of the year 57 A.H.(16th December 676 C.E.). He is the first of the Alids who is of Alid parents. He died of poison on a Monday the 7th of the month of Dhūl-Ḥijja in the year 114 A.H. (28th January 733 C.E.) at the age of 57 years. His funeral was conducted by his son Imam Jaafar al-Sadiq (a.s.) and he was buried in the cemetery of Baqi in Medina.

He was extremely virtuous, noble, and religious. He had abundant knowledge, great clemency, and beautiful character, and he was worshipful, humble, generous, and tolerant.

Once a Christian said to him: ‘You are a cow (baqar).’

He said: ‘Rather I am baqir.

The Christian said: ‘You are the son of a scullery maid.’

Imam Baqir said: ‘That was her profession.’

The Christian said: ‘You are the son of a licentious black woman!’

He said: ‘If you have spoken the truth then may Allah forgive her, and if you have lied then may Allah forgive you.’

At this, the Christian accepted Islam.²⁵⁶

He was a sea of knowledge and would answer any question posed to him without hesitation.

Ibn ‘Aṭā al-Makkī said: ‘I have never seen anyone else before whom the scholars are so humbled more than before Muḥammad al-Bāqir (a.s.). I saw al-Ḥakam ibn ‘Utayba, despite his greatness in the eyes of the people, before him like a child before his teacher.’²⁵⁷

Muḥammad ibn Muslim said: ‘Whenever anything troubled my heart I would ask Abū Ja‘far (Muḥammad al-Bāqir) until I asked him about thirty thousand traditions.’²⁵⁸

He was constantly remembering Allah. His son Imam Sadiq said: ‘My father remembered Allah much. I would walk with him and he would remember Allah, eat with him and he would remember Allah, and even when he spoke to the people it would not distract him from remembrance of Allah.’²⁵⁹

He was very inclined to the night prayer and worship and wept profusely.

The Sixth Imam

He is Ja‘far al-Şādiq (The Truthful), the son of Muḥammad al-Bāqir (a.s.). His mother was Fāṭima whose agnomen was ‘*umm farwa*’. He was born in Medina on Monday the 17th of the month of Rabī‘ I in the year 83 A.H. (20th April 702 C.E.) – the date of the Prophet’s (ṣ) birthday. He died of poisoning on the 25th of the month of Shawwāl in the year 148 A.H. (14th December 765 C.E.) at the age of 65 years. His son Mūsā al-Kādim (a.s.) conducted his funeral and he was buried in the cemetery of Baqī‘ in the city of Medina.

His knowledge and virtue, wisdom and understanding, abstinence and piety, truth and justice, nobility, generosity and bravery and all his other virtues are more than can be enumerated.

Shaykh al-Mufid said: ‘The learned scholars have transmitted on the authority of no other member of the House of the Prophet as much as they have transmitted on his authority. None of them met as many of the reporters of traditions as he did, nor did the latter transmit on their authority to the same extent as they transmitted on the authority of Aba Abdullah (Jafar ibn Muhammad), peace be on him. The specialists in traditions have gathered together the names of those who narrated on his authority, who were reliable , despite differences in views and doctrines , and they were four thousand men . . .’²⁶³

Both Abū Ḥanifa the Imam of the Ḥanafite school and Mālik the Imam of the Mālikite school were students of his.

His abstinence was such that he used to eat [only bread with] oil and vinegar and would wear a very rough and thick shirt and would often wear patched clothes. He used to work by himself in his orchard.

As for his worship of Allāh, he used to pray a great deal and often fainted during prayer. One night he was summoned by the Abbasid ruler Hārūn al-Rashīd whose servant, when he went to his door, found him in solitude with his face and hands in the dust and the dust had left marks on his face and cheeks.

He was very giving, of beautiful character, softly spoken, good company and a delight to be with.

The Seventh Imam

He is Imam Mūsā al-Kādim, the son of Ja‘far al-Şādiq (a.s.). His mother was Hamīda al-Muşaffāh. He was born at al-Abwā’ which is a stopping point between Mecca and Medina on Sunday the 7th of the month of Şafar in the year 128 A.H. (8th November 745 C.E.), and died of poison in the prison of the Abbasid ruler Hārūn al-Rashīd after an unjust imprisonment of 14 years, on the 25th of the month of Rajab in the year 183 A.H. (1st September 799 C.E.). His funeral was conducted by his son ‘Alī al-Riḍā (a.s.) and he was buried at Kādimīyya, Iraq where his shrine remains to this day.

He was the most knowledgeable of his peers and the most virtuous, generous and valiant. He had a beautiful character and fine qualities and was of obvious knowledge and virtue. He was high minded and was disposed to much worship of Allāh and long prostrations to Allāh. He was named ‘al-Kādim’ due to his containment of his anger, and because of his righteousness he was called ‘the righteous servant of Allāh.’

The evidence of his knowledge in different fields is astonishing. An example of this is the tradition narrated by Burayha the prominent Christian who was defeated intellectually by the Imam and accepted Islam and became a good Muslim.²⁶⁸

Once a poor person asked him for one hundred silver coins. The Imam asked him a question to test his knowledge and when he answered correctly he gave him two thousand silver coins.

He was the most beautiful of reciters of the Quran and worshiped Allah and recited the Quran more than anyone else and prostrated longer than anyone and wept for the sake of Allah more than anyone. He died in a state of prostration to Allah.

The Eighth Imam

He is 'Alī al-Riḍā (a.s.) son of Mūsā al-Kāḍim (a.s.). his mother was Lady Najma. He was born on Friday the 11th of the month of Dhūl-Qa'ḍa in the year 148 A.H. (29th December 765 C.E.) in the enlightened city of Medina, Arabia and died of poisoning on the last day of the month of Ṣafar of the year 203 A.H. (6th September 818 C.E.). His funeral was undertaken by his son Muḥammad al-Jawād (a.s.) and he was buried in Mashhad in Khorasan, Iran where his shrine stands today.

His knowledge, virtue, nobility, generosity, good character, humility, and worship of Allāh is very well known.

The Abbasid ruler al-Ma'mūn requested of him that he assume the role of the Islamic Caliph in his place but he preferred to abstain from the things of this world and did not accept, understanding that it was not a sincere offer. Similarly, his grandfather before him, Amir al-Mo'mineen 'Alī ibn Abī Ṭālib (a.s.) had refused the Caliphate from the Council when it was offered to him because it meant he would have to lie and say: 'I accept your allegiance on condition that I act upon the book of Allāh (the Qur'ān), the way of the Messenger of Allāh (ṣ), and the way of the *shaykhayn* [i.e. the two sheikhs; Abū Bakr and 'Umar].' Whereas the Imam would have acted according to his own judgment after the Qur'ān and the Prophetic way.

When Imam Riḍā (a.s.) refused the caliphate, al-Ma'mūn coerced him into accepting the regency, so he accepted on condition that he would not interfere in any of the affairs of state.²⁷²

His great knowledge of religions and schools of thought and philosophies was made evident in the great debates that al-Ma'mūn and others hosted.

He used to keep vigil most nights and complete a recitation of the entire Qur'ān every three days. He would often pray one thousand units of prayer per day and prostrate to Allāh for long hours. He also fasted often.

He was very kind and giving and gave charity in secret especially in the dark of the night.

He never spoke harsh words to anyone or insulted anyone, nor did he ever recline in front of anyone he sat with. He was not given to raucous laughter and never spat in front of anyone. When he sat at table he would invite all his family and servants and he would eat with them.

The Ninth Imam

He is Imam Muḥammad al-Jawād (a.s.) son of ‘Alī al-Riḍā (a.s.). His mother was Lady Sabikah. He was born on the tenth day of the month of Rajab of the year 195 A.H. (8th April 811 C.E.) in the enlightened city of Medina, and died of poisoning in Baghdad on the 30th of the month of Dhūl-Qa‘da of the year 220 A.H. (25th November 835 C.E.) at the age of 25 years. His son ‘Alī al-Hādī (a.s.) conducted his funeral and he was buried by his grandfather Mūsā ibn Ja‘far al-Kādim (a.s.) at al-Kādimīyya, Iraq where his grave remains to this day.

He was the most knowledgeable of his peers and the most virtuous and magnanimous of them and the best company and the finest character. Whenever he rode he would carry gold and silver with him and whenever anyone asked him he would give to them. If any one of his uncles asked him he would never give him less than 50 gold coins, and if any one of his aunts asked him he would never give her less than 25 gold coins.

An example of his knowledge which was made manifest to the people is when eighty scholars from all over the land gathered with him after the Hajj pilgrimage one year and asked him various questions all of which he answered.

It is also related that a great many scholars and notables gathered with him and, over a number of days, asked him thirty thousand questions all of which he answered without failing or erring. It is related that his age at that time was nine years. This, however, is not strange for the household of the Prophet of revelation (S). The Abbasid ruler al-Mamun married him to his daughter after having examined him with important questions all of which he answered as is related in a well known tradition.

The Tenth Imam

He is Imam ‘Alī al-Hādī (a.s.) son of Muḥammad al-Jawād (a.s.). His mother was Lady Samāna. He was born in the enlightened city of Medina on the 15th of the month of Dhūl-Ḥijja, or, according to another narration, the 2nd of the month of Rajab in the year 212 A.H. (27th September 827/6th March 828 C.E.). He died of poisoning at Sāmarā’, Iraq on a Monday the 3rd of the month of Rajab of the year 254 A.H. (18th July 868 C.E.) at the age of 42 years. His funeral was conducted by his son Imam Ḥasan al-Askari ‘(a.s.) and he was buried at Sāmarā’, Iraq where his shrine is to this day.

He was the best of his peers and the most knowledgeable and virtuous and generous and most kindly spoken of them and the most devoted to Allāh, the most pure hearted and the finest of character.

Al-Arbali relates that the Caliph once sent to Imam al-Hadi (a.s.) 30,000 silver coins. He gifted them to a Bedouin Arab from Kufa saying: ‘Pay off your debts with this and spend the rest on your family and dependents and excuse me [for not giving you more].’ The man said: ‘O son of the Messenger of Allah, I didn’t ever hope for even a third of this amount but Allah knows well where he places his mission.’ Then he took the money and left.²⁸¹

The Eleventh Imam

He is Imam Ḥasan al-‘Askarī (a.s.) son of Imam Muḥammad al-Hādī (a.s.). His mother was Lady Jadda. He was born on Monday the 10th Rabī‘ II in the year 232 A.H. (4th December 846 C.E.), and died of poisoning on Friday the 8th Rabī‘ I in the year 260 A.H. (1st January 874 C.E.) at the age of 28 years. His burial was undertaken by his son Imam Muḥammad al-Mahdī (a.s.) and he was buried beside his father at Sāmarā’, Iraq where his shrine remains today. His virtues and knowledge and nobility and his worship of Allah and his humility and all his other noble traits are well known. He was of good stature, handsome and well proportioned and was very venerable despite his young age. He was like the Prophet (S) in his character.

An example of his generosity is related by Isma'il who said: ‘I waited for Abu Muhammad (Hasan al-Askari) (a.s.) by the side of the road. When he passed by I complained to him that I was in need and swore that I had not a silver coin to my name let alone more than that nor lunch nor dinner.’ He said: ‘Do you swear by Allah falsely when you have already saved up 200 gold coins?! And I do not say this to get out of giving to you. [Then he indicated to his squire] Give him what you have.’ Then his squire gave me 100 gold coins.’²⁸⁶

Once a man went to him after he had heard about his generosity and magnanimity and he needed 500 gold coins. So the Imam gave him 500 gold coins and an extra 300 gold coins.

The Christians testified that he was like the Messiah, Jesus, in his virtue and knowledge and miracles.²⁸⁷

He was very devoted to Allah, kept constant night vigils, was righteous and very venerable.

The Twelfth Imam

He is ‘Allāh’s proof’ (*ḥujja*) and the rightly guided Imam and the Mahdi (*mahdī*) Muḥammad son of Ḥasan al-‘Askarī (a.s.). His mother was Lady Narjes. He was born at Sāmarā’ on the eve of the 15th of the month of Sha‘bān in the year 255 A.H. (29th July 869 C.E.). This Imam is the last of the proofs of Allāh on earth and the ‘seal’ of Messenger of Allāh’s (ṣ) successors and the last of the twelve leaders of the Muslims. He remains alive and on earth since, by Allāh’s will, his life has been prolonged and he is hidden from view. He will appear at the end of days after the world has been filled with oppression and injustice to fill it with justice and equity. He will take charge of the entire world and propagate justice and dispose of the tyrants. As Almighty Allāh has said: ﴿It is He [Allāh] who has sent His Messenger with the guidance and the true religion to make it prevail over all religion even though the Polytheists may detest it﴾²⁹⁰

There are many widely known traditions in this regard related from the Prophet (ṣ) and the Imams (a.s.) which have been narrated by Shī‘a and Sunni scholars alike.²⁹¹

As for his longevity, this is not strange since the power of Allāh is all encompassing: ﴿And He has power over all things﴾²⁹² The prophet Noah (a.s.) also lived for a long time according to the Holy Qur’ān which says: ﴿And he [Noah] remained amongst them for a thousand years save fifty years﴾²⁹³

Modern science also confirms the fact that it is possible to live for thousands of years.

This great Imam became concealed from sight by the order of Almighty Allāh while he was in his house, and since then, Muslims have taken the place associated with him in Sāmarā’, Iraq

– known as *sirdāb al-ghaybah* – as a place of pilgrimage and worship.

O Allah! Hasten his victory, ease his reappearance, and make us amongst his helpers and supporters.

The role of the Imams and their followers (Shi'a)

The Imams of the house of Muhammad gave the greatest of services to Islam and the Islamic nation, and, were it not for this, Islam would have been subject to the same storms which rocked previous religions and diverted them from their true paths.

The Shi'a themselves have striven in the path of Allah throughout history and helped to bring many people to the true religion of Allah. They stood in the path of various adverse (ideological) trends and currents and, were it not for the Shi'a, Islam and the Muslims may well have been swept away.

Human civilization is, in many respects, indebted to the services of Shiites and this has been recognized by secular and religious scholars alike and the Shi'a have finally gained the recognition they deserve.

Hadith from Fāṭimah al-Zahrā' (AS)

‘He (Allah) invented all things not from a thing which existed before, and designed them not by emulating other samples. He created them by His might, and gave them life by His will; not because of a need He had for their creation, or a benefit He had for their design, except for the establishment of His wisdom, awareness (of His creation) about His obedience, appearance of His might, (to invite) His creation to servitude and worship, and to glorify His invitation.

‘ . . . So my father (Muhammad (S)) rose amongst the people to guide them. He saved them from perversion and aberration, and turned their blindness into enlightenment, and guided them towards the right religion, and invited them to the straight path.’

‘The holy Qur’an . . . following it leads to the pleasure of Allah, listening to it (implementing its teachings) results in salvation. Through it can be achieved the clear and enlightening proofs and evidences of Allah, His forewarned prohibitions, His conspicuous arguments, His comprehensive reasoning, His desired virtues, His bestowed permissions, and His written divine laws.’

‘Therefore Allah set faith as the purifier, for you, from polytheism,
And (He set) the daily prayers to distance you from arrogance and egoism,
And the (giving of) Zakah as the purity of your soul and the growth of your sustenance,

And rendered fasting for the firm establishment of sincerity,
And the Hajj pilgrimage for the consolidation of the religion,

And rendered justice for the harmonization of the hearts,
And (He set) the obedience of us (the Ahl-ul-Bayt) as the order
(organizing factor) for the religion, and our leadership (the
Imāmah) as the guarantor against disunity and division,
And Jihād as the honor for Islam, and humiliating for the
infidels and hypocrites,
And perseverance as an aid for obtaining reward,
And the ‘Enjoining good and forbidding evil’ for the
interest and correction of the society and the public,
And He rendered kindness to the parents as a shield from
displeasure,
And (He set) keeping bond with the kinship the cause for
lengthening of life span,
‘O Allah! Belittle myself in my eyes, and glorify and magnify
Your Station to me. Inspire me Your obedience, and the
practice which brings about Your pleasure, and (inspire me)
the avoidance of anything which may bring about Your wrath,
O most merciful of all.’

Hadith from Amir-ul-Mu'minin (AS)

On the Almighty's attributes Imam Ali peace be upon him states:

“He cannot be conceived of by the imagination and He cannot be determined by comprehension. He cannot be perceived by the senses and He cannot be compared with any person. He is One but not numerable and He is Eternal without end. He is the One who supports without being supported.”

Imam Ali (AS) also said:

‘He is Allah, the Clear Truth, truer and clearer than the eyes perceive. The intellects cannot reach Him by any definition, since that would be to compare Him; and the imagination cannot reach Him by any evaluation; since that would be to give Him a likeness. There is no beginning to His primacy and there is no end to His eternity. He is the First and the Eternal, and He is the Everlasting without end. Foreheads bow down before Him and lips declare His Oneness. He gave all things limitations when He created them, so as to make it clear that He is not like them.’

Amir-ul-Mu'minin (AS) also said:

‘Time never changes for Him so as to cause a change in His state, and He is never in any particular place so as to entail His moving to another place. He knows of the secrets in the minds of the secretive, and the intimate meetings of those who meet behind closed doors, and the thoughts and opinions of those who speculate.’

Amir-ul-Mu'minin, Imam Ali (AS) also said:

‘The eyes cannot perceive Him with the sense of sight, but the heart can perceive Him through the realities of trust. He is close to all things without being associated with them. He is remote from them without being distanced from them. He speaks yet

without speech. He wills yet without wanting. He creates yet without physical means. He is Subtle yet obscurity cannot be attributed to Him. He is Great yet aloofness cannot be attributed to Him. He is Seeing yet sensory perception cannot be attributed to Him. He is Compassionate but sentimentality cannot be attributed to Him.’

Imam Ali (AS) also said:

‘The first part of the deen is knowledge of Him. The perfection of knowledge of Him is affirmation of Him. The perfection of affirmation of Him is affirming His Oneness. The perfection of affirming His Oneness is being sincere towards Him. He who makes a comparison to Him has set up a second with Him. He who sets a second with Him has divided Him. He who divides Him is ignorant of Him. Whoever tries to indicate to Him has given Him limitations, and whoever gives Him limitations has rendered Him finite.’ [On another occasion Imam Ali (A) says ‘The perfection of sincerity is avoiding disobedience’.]

‘No one accompanies the Qur’an except that when he departs from it he does so with a gain and a loss. (He leaves with) a gain of guidance (to the truth) and a loss of ignorance. Rest assured that there is no destitution for anyone after (knowing) the Qur’an, and no one has any riches before (knowing) the Qur’an.’

‘Do not enslave yourself to another person, for Allah has made you a free person.’

‘Make your own self as a judge between yourself and others.

Therefore, love for others whatever you love for yourself, and dislike for others whatever you hate for yourself.

Do not transgress just as you do not like to be transgressed upon, and be kind to others just as you like to see kindness from others.

What you regard as bad and ugly to come from others also regard it bad and ugly (if it were) to come from yourself.

If it pleases you what you do to others, then be pleased with that if they do it to you.

Do not talk about what you do not know, still do not say all that you know.

Do not say (to others) what you do not like to be told.’

‘Do not look at who is talking but look at what is said.’

‘He who corrects his covert affairs, Allah would correct his overt (aspects of life). He who worked for his religious affairs, Allah would take care of his material life. He who enhances what is between him and Allah, Allah would improve what is between him and other people.’

‘The example of the world is that of a snake; it is soft to touch but inside it carries a deadly poison. The ignorant one may be charmed by it, but the sage and the sane person would avoid.’

‘How plenty are the lessons to learn from and how few are those who would learn from them.’

‘Get rid of your wrong actions before they get rid of you.’

‘Being thankful for every blessing is being careful to avoid what Allah has forbidden.’

‘The least of what Allah demands of you is that you do not use His blessings to disobey Him.’

‘Be in awe of Allah in your dealings with His servants and His lands, for surely you are responsible, even if it is for a small piece of land and a few animals. Obey Allah and do not disobey Him. if you see good then take hold of it, and if you see evil then turn away from it.’

‘Beware of being disobedient to Allah when you are alone, for surely the One who witnesses is also the One who judges.’

‘Well-being consists of ten parts; nine of them are in being silent – except in the remembrance of Allah – and one of them is in leaving the company of the foolish.’

‘Supplication is the key to divine mercy.’

‘Deflect the waves of misfortune by supplication.’

‘Fortunate is he who remembers the promised Day of Judgement, and who acts with the Reckoning in mind, and who is content with what is just enough, and who is pleased with Allah.’

‘Perfect happiness comes with knowledge, and partial happiness come with abstinence. Worship without knowledge and without abstinence merely exhausts the body.’

‘The most excellent worship is refraining from disobedience . . .’

‘Wherever there is wisdom, there is fear of Allah, and wherever there is fear of Allah, there is His mercy.’

‘The most glorious thing to come down from the heavens is divine succour, and the most glorious thing to rise up from the earth is sincerity.’

‘There are three things that set you free:

Fear of Allah in secret and in public,
Moderation in times of poverty and wealth, and
Being just in times of anger and contentment.’

‘He who takes his self into account will profit, and he who is heedless of it will loose. He who is fearful will be secure, and he who reflects will discern, and whoever discerns will comprehend, and whoever comprehends will have knowledge.’

‘The best way of life is the one that does not make you do wrong or make you distracted.’

‘Always observe your appearance in the mirror, and if it looks good consider it repulsive to associate an ugly action with it and so spoil it, and if it looks ugly consider it even more repulsive by combining the two forms of ugliness!’

‘Train yourself in good behaviour with regard to what you dislike in others.’

‘The devil of everyone is his own self.’

‘I am amazed at the heart of man: It possesses the substance of wisdom as well as the opposites contrary to it . . . for if hope arises in it, it is brought low by covetousness; and if covetousness is aroused in it, greed destroys it. If despair possesses it, self-pity kills it; and if it is seized by anger, this is intensified by rage. If it is blessed with contentment, then it forgets to be careful; and if it is filled with fear, then it becomes preoccupied with being cautious. If it feels secure, then it is overcome by vain hopes; and if it is given wealth, then its independence makes it over-extravagant. If want strikes it, then it is smitten by anxiety. If it is weakened by hunger, then it gives way to exhaustion; and if it goes too far in satisfying its appetites, then its inner becomes clogged up. So

all its shortcomings are harmful to it, and all its excesses corrupt it.’

‘Ask your hearts about friendship, for surely it is a witness that cannot be bribed.’

‘Kindle your heart with courteous behavior just as you kindle a fire with fuel.’

‘Surely hearts grow tired just as bodies grow tired, so seek out the novelties of wisdom for them.’

‘The most self-sustaining wealth is the intellect.’

‘The intellect is a king and the characteristics are its subjects, so if it is weak in governing them, disorder overtakes it.’

‘The intellect is better than desire, for the intellect makes you king over your destiny, and desire makes you a slave of your destiny.’

‘Bodies are sustained by food, and intellects are sustained by wisdom, and whenever either of them is deprived of its sustenance then it perishes and disintegrates.’

‘Keep company with the people of intellect, whether they are your enemies or your friends, for surely one intellect is only confirmed by another intellect.’

‘If the intellect is given a free reign, and if it is not imprisoned by the desires of the self or by religious customs or by partisanship, then it will lead the one who possesses it to salvation.’

‘When Allah wishes to remove a favor from His servant, the first thing He changes in him is his intellect.’

‘The spirit gives life to the body, and the intellect gives life to the spirit.’

‘Knowledge is the most precious of treasures, and the most beautiful. It is easy to carry, tremendously useful, beautiful in its completeness, and delightful in its uniqueness.’

‘Life is too short for you to learn all the knowledge that find attractive, so learn what inspires you, only what inspires.’

‘Knowledge is accompanied by action, for whoever has knowledge (should) act (accordingly). Knowledge calls out for action: if it responds to the call then it lives on . . . otherwise it perishes.’

‘Nobility of characters consists of ten qualities: generosity, modesty, sincerity, and fulfilment of trust, humility, self-esteem, courage, forbearance, patience, and gratitude.’

What others have said about Imam Ali

Abū Bakr [ibn Abu Quḥāfah] said to Amir al-Mo’mineen (Commander of the Faithful) Imam Ali: ‘O son of Abū Ṭālib, you have become the *mawlā* (authority/patron) of every Muslim man and woman.’²¹⁷

‘Umar ibn al-Khaṭṭāb used to say: ‘May Allāh not allow me to live after ‘Ali ibn Abī Ṭālib has died.’²¹⁸ And he said: ‘He is my *mawlā* (authority/patron)²¹⁹.’ He said also: ‘Congratulations to you O son of Abū Ṭālib, you have become my *mawlā* (authority/patron) and the *mawlā* of every Muslim.’²²⁰

‘Uthmān ibn ‘Affān used to say: ‘Were it not for ‘Alī, ‘Uthmān would have perished.’²²¹

‘Ā’isha bint Abu Bakr said: ‘I never saw a man more beloved to the Messenger of Allāh than him.’²²²

‘Abdullah ibn ‘Umar said to a man who had said I loathe ‘Ali, “May Allah loathe you! Do you loathe a man one of whose virtues is superior to the world and whatever is in it?”²²³

Mu‘āwiya ibn Abī Sufyān used to ask ‘Alī ibn Abī Ṭālib about difficulties he would come across and when he heard news of ‘Alī’s death he said: ‘Knowledge and understanding have died with the death of ‘Alī ibn Abī Ṭālib.’²²⁴

Ḥasan of Basra said of ‘Alī that he was: ‘a straight arrow from Allāh’s bow against His enemies, and he was the divine of this nation.’²²⁵

Hadith from Imam Hassan (AS)

‘He who claims he does not like wealth is, to me, a liar, and if his truth is established in this respect, then, to me, he is stupid.’

‘Have you seen an oppressor who is more like an oppressed one? The Imam was asked: ‘How is that O son of Rasulollah?’ The Imam (A) replied: ‘He is the jealous person who is in perpetual anguish whereas the envied is in comfort.’

‘The distance between right and falsehood is (the width of) four fingers (i.e. the distance between the eye and the ear). What you see with your eyes is the truth, whereas you could hear many false things.’

‘The people who practice consultation are guided (towards perfection).’

‘(The beneficences of) both worlds are achieved through reasoning.’

‘Do not hasten punishment for offence, and allow room for reason for the offence.’

‘I am surprised at one who takes care at what he eats, but does not do so about what he believes in. He avoids that which hurts him from entering his stomach, but allows that which makes him inferior to enter his heart (and mind).’

Imam Hassan (A) used to encourage the people to gain more and more knowledge, and used to say:

‘Teach others and learn from others’ knowledge, in this way you would have perfected your knowledge and learnt things you did not know . . . and to ask a question is half of the knowledge.’

‘He who does not have intellect, does not have etiquette, and he who does not have determination, does not have goodwill, and he who does not have a belief does not have morality. The peak of intellect is to socialise with, and treat the people nicely and kindly. Through intellect you can achieve the prosperity of both worlds and without it you would loose all.’

Someone asked Imam Hassan (A) about politics, the Imam replied

‘Politics is to attend to the rights and duties of Allah and to protect the rights of the people; dead or alive. As for the rights of Allah, it is to fulfil what He ordered and abstain from what forbade. And as for the rights of the living it is to discharge your duties towards your Muslim brethrens and not to hesitate serving your community, to be sincere towards leader as long as he is sincere to the Ommah, and to raise your objection to him if he deviated from the straight path. As for the rights of the dead, it is to commemorate their good deeds and conceal their bad deeds, for they have their Lord to deal with them.’

‘There is no poverty like ignorance.’

‘The peak of wit and intelligence is the good conduct with the people.’

What others have said about Imam Hasan

Anas ibn Mālik, one of the Prophet's companions said: 'There was no-one among them who more resembled the Messenger of Allāh than Ḥasan.'²³¹

Abū Hurayra said: 'I always loved Ḥasan ever since I saw how the Messenger of Allāh used to treat him.'²³²

'Abdullāh ibn al-Zubayr said: 'Let me tell you of the person from his [the Prophet's] family who most resembled him and who was most beloved to him - it was Ḥasan son of Alī.'²³³

Ibn Sīrīn said: 'Often Ḥasan ibn 'Alī would reward a single person with one hundred thousand coins.'²³⁴

Wasil ibn Ata said: 'Hasan ibn Ali had the mark of a prophet and the aura of a king.'²³⁵

Abul-Fida ibn Kothayr said [of him]: 'If only they [the Muslims] knew, they would have venerated the blessings of Allah upon them when they swore allegiance to the son of the daughter of the Messenger of Allah and the chief of the Muslims and one of the most knowledgeable and intelligent of the companions.'²³⁶

Hadith from Imam Hussain (AS)

‘I do not see death except prosperity and life along with the oppressors except anguish.’

‘O Allah! You know that all there was from us was not in competition to seek power, nor to gain refuse of the world (i.e. wealth), but it was nothing other than to present the signs and essence of Your religion, and to promote reform in Your land, (so that) oppressed members of your servants find safety and security, and Your laws, orders and obligations are acted upon.’

‘I have not arisen for the purpose of exuberance, arrogance, corruption, or oppression, but I have done so in order to seek reform in the nation of my Grandfather, Muhammad (S). I want to enjoin good and forbid evil, and I want to go down the path and tradition of my Grandfather, Muhammad (S), and the path of my father Ali ibn Abi Tālib (A).

‘There are people who worship Allah out of desire (for reward), and this is the worship of traders, and there are people worship Allah out of fear (of punishment), and this is the worship of slaves. Whereas certain people worship Allah out of gratitude, and this is the worship of the free, and this is the best of the worships.’

‘There are seventy benefactions for saluting, sixty nine for the one who initiates it and one for the replier.’

‘Do not say about your brother in his absence other than that which you would like him to say about you in your absence.’

‘(O Allah) . . . How can You be reasoned about with that that is in need of You in its existence?’

‘(O Allah) . . . What did he find he who lost You? And what did he loose he who found You? Truly he has failed who is contented with other than You.’

What others have said about Imam Husayn

‘Umar ibn al-Khaṭṭāb said to Imam Ḥusayn: ‘It is Allāh and then you that have made us what we are today.’²⁴¹

Abū Hurayra said: ‘Ḥusayn ibn ‘Alī entered the room wearing a turban and I thought that the Prophet himself had been raised from the dead.’²⁴²

‘Abdullāh ibn ‘Amr ibn al-‘Āṣ said when Imam Ḥusayn passed by him once: ‘Whoever wishes to see the most beloved of the people of the earth to the people of the heavens then let him look at this man who is passing by.’²⁴³

Mu‘āwiya said: ‘I cannot fault Ḥusayn. I swear by Allāh that there is no fault in him.’²⁴⁴

Ibn Sīrīn said: ‘After John son of Zechariah, the heavens never wept for anyone except for Ḥusayn (a.s.). When he was killed the sky became dark and the stars appeared during the day and red dust fell.’²⁴⁵

“On the day of the martyrdom of al-Hussein (AS) the sky rained blood”²⁴⁶

“There was not a stone which was not lifted but underneath it was found blood”²⁴⁷

Records show that the skies wept blood for Imam Husayn throughout the globe. Christian monks in Britain recorded the following:

“685. In this year in Britain it rained blood, and milk and butter were turned into blood.”²⁴⁸

Hadith from Imam Zayn al-Ābidin (A)

Imam Zayn al-Ābidin (A) said to his son, al-Bāqir (A):

‘Do good to whoever seeks it from you. For if he deserved it then you have achieved your goal, and if he did not deserve it, you are the kind to do so. If someone swore at you, and he is on your right hand side, and he then turns to your left and apologised to you, accept his apologies.’

On the subject of trustworthiness and honesty, Imam Zayn al-Ābidin (A) says:

‘By He who sent Muhammad (S), with the Truth (I swear that) if the killer of my father al-Hussain (A) entrusts me with the sword which he killed him (A) with, I would return it back to him.’

‘Contemplate and strive for what you have been created for, for Allah did not create you in vain.’

‘Do not have animosity towards anyone even if you thought he would not harm you, and do not fail to befriend anyone even if you thought he would not benefit you.’

‘Indeed the ultimate knowledge and the perfection of the religion (and way of life) of a Muslim is to avoid talking about things which do not concern him, lack of his boasting, his forbearance, perseverance, and well-manners.’

‘Do not stop from refraining from evil even if you have been known to commit it.’

‘The best keys to (one’s) affairs is truthfulness, and the best endings is faithfulness and loyalty.’

What others have said about Imam Ali Zayn al-Abidin

Abū Ḥāzim said: ‘I never saw a Hashimite more meritorious than ‘Alī ibn Ḥusayn nor more knowledgeable than him.’²⁵²

Al-Zuhrī said: ‘I never saw anyone more knowledgeable than Zayn al-‘Ābidīn.’ If ‘Alī ibn al-Ḥusayn was mentioned he would weep and say: ‘The adornment of the worshippers.’²⁵³

Mālik ibn Anas, the Imam of the Maliki sect, said: ‘He was named “Zayn al-‘Ābidīn (the adornment of the worshippers)” because of the great amount of his worship of Allāh.’²⁵⁴

The Ummayyad Caliph ‘Umar ibn ‘Abd al-‘Azīz said after he had just left his presence: ‘Who is the most noble of people?’ Those around him said: ‘You.’ He said: ‘Not at all, the most noble of people is he who has just left my presence.’

Nāfi‘ said addressing Zayn al-‘Ābidīn: ‘You are the chief of people and the best of them.’²⁵⁵

Hadith from Imam Bāqir (A)

‘The practice of Islam is founded on five matters: upholding of the daily prayers, purification of the wealth (giving the Khums and Zakāh), performing the Hajj pilgrimage, Fasting during the holy month of Ramaḍān, and allegiance to the authority (walāyah) of the us the Ahl-ul-Bayt. Exceptions are given in four of them but none is given for the walāyah. He who does not possess sufficient wealth, does not give Khums/Zakāh. He who does not possess sufficient wealth, is not obliged to go to Hajj. He who is ill can perform the daily prayers in sitting mode, and does not fast during the month of Ramaḍān. However the walāyah is obliged upon him regardless of his health and wealth.’

‘Three are amongst the noble values of this world and the hereafter: To forgive he who transgresses against you, To bond ties with he who severs ties with you, To forbear he who insults you.’

‘The most regretting individual on the Day of Judgement is he who preaches to others to do good but does not practices it himself.’

‘He who says the truth, his acts would be purified, and he whose intention is good, his sustenance will be increased, and he who is kind to his family his lifespan would increase.’

‘He who teaches guidance, will have a reward similar to the rewards of all of those who act upon it without reducing anything from their reward. He who teaches misguidance, will have a punishment similar to the punishments of all of those who act upon it without reducing anything from their punishment.’

What others have said about Imam Muhammad al-Bāqir

Ibn ‘Umar said indicating Imam Bāqir (a.s.): ‘They, the people of the house, are endowed with [Allāh given] understanding.’²⁶⁰

Whenever Jābir al-Ju‘fi wanted to narrate traditions from the Imam he would say: ‘The trustee of trustees and the heir to the knowledge of the prophets, Muḥammad ibn ‘Alī ibn al-Ḥusayn, narrated to me . . .’²⁶¹

Ibn Abī al-Ḥadīd said: ‘Muḥammad ibn ‘Alī ibn al-Ḥusayn was the chief of the jurists of the Ḥijāz and it was from him and his son Ja‘far that the people learned jurisprudence.’²⁶²

Hadith from Imam Sadiq (A)

‘Nothing other than three matters continue to bring an individual rewards after death. A charity that Allah helped him establish during his life and this (charity) continues after his death, a good practice acted upon (by others), and an offspring who prays for him.’

‘The right of a Muslim upon another is that he is not full when his brother goes hungry, and he does not quench his thirst when his brother is thirsty, and he is not clothed when his brother is naked; it is most great the right of a Muslim upon his brother.’

‘Love for your Muslim brother what you love for yourself.’

‘Amongst the manners of the ignorant is to answer before he hears (the argument), to oppose before he understands, and to give a judgment upon what he does not know.’

‘He who acts not in accordance with a vision, is like he who is going down the wrong way, and then speeding does not give him anything other than distancing him further from the truth.’

‘The most beloved of my brothers to me is he who presents me my mistakes.’

‘Seventy sins of the ignorant are forgiven before one is forgiven for the scholar.’

‘Make bonds with he who sever ties with you, give to he who denies you, be kind to he who was bad to you, salute he who swore at you, be fair and just to he who fought you, forgive he who oppressed you just as you would like to be forgiven, learn from Allah when He forgives you; do you not see the sun shines upon the believers and the non-believers, and the rain comes down upon the good and the bad?’

What others have said about Imam Ja‘far al-Sadiq

Fuvad Saman said: ‘Imam Jafar al-Sadiq was a teacher for the other leaders of the Islamic juridical schools such as Malik ibn Anas, Aḥmad ibn Ḥanbal, Abū Ḥanīfa, and al-Shāfi‘ī and other leaders of sects.’

Abū Ḥanīfa said: ‘I have never seen anyone more knowledgeable than Ja‘far ibn Muḥammad.’²⁶⁴

Muḥammad Abū Zuhra said: ‘The Imams of the Sunnites who were his contemporaries received and took knowledge from him.’²⁶⁵

Ibn Ḥajar said: ‘The people transmitted knowledge from him far and wide and his fame spread to all lands.’²⁶⁶

Dr. Aḥmad Amīn said: ‘Imam Ja‘far was one of the greatest personalities to have influenced his own time and afterwards.’²⁶⁷

Hadith from Imam Kādim (A)

‘Allah has given the people two proofs, an apparent one and a hidden one. The apparent one is His messengers, prophets and Imams, and the hidden one is the intellect.’

‘Learn thoroughly the teachings of Islam for this learning is the key to the (correct) vision, perfect worship, the means to elevated stations, and honorable ranks in this world and the hereafter. For the merit of the learned scholar (Faqeeh) over the lifelong worshiper (Ābid) is that of the sun over the planets. And he who does not seek knowledge about his religion, none of his achievements would be accepted by Allah.’

‘Endeavor to divide your time into four categories: one for the supplication with Allah, another to make a living, the third for socializing with the brethren and those trustworthy individuals who are honest to you and point out to you your mistakes in confidence, and the fourth to seek in seclusion non-forbidden pleasures, and with this you gain strength and vigor for the other three.’

‘. . . and the believer is the brother of the believer even if not born by the same parents. Cursed is he who accuses his brother, cursed is he who cheats his brother, cursed is he who does not admonish and advise his brother, cursed is he who backbites his brother.’

‘He whose two days are equal is a loser, and he whose second day is worse than his first is cursed. He who does not observe progress in himself is in retreat and he who is in retreat, death is better for him than life.’

Addressing one of his disciples:

‘O Hishām! If you had a nut in your hand and the people said you have a pearl, it would be of no benefit to you and you know it is a nut. And if you had a pearl in your hand and the people said you have a nut in your hand, it would be of no detriment to you and you know that it is a pearl.’

‘Any word of wisdom is sought after by the faithful Muslim, so always seek knowledge . . .’

What others have said about Imam Musa al-Kādim

The Abbasid ruler Hārūn said to his son [referring to the Imam]: ‘He is the leader (*imām*) of the people and Allāh’s proof (*ḥujja*) over his creation and His vicegerent (*khalīfa*) for His servants.’²⁶⁹

Ibn Khallāl the scholar of the Hanbalites said: ‘Whenever a matter concerned me and I sought out the grave of Mūsā ibn Ja‘far and asked Allāh for a way (*wasīla*) through him, Allāh always made what I wanted easy for me.’²⁷⁰

Al-Shāfi‘ī said: ‘The grave of Mūsā al-Kādim is a tried and tested remedy for all difficulties.’²⁷¹

Hadith from Imam Riḍā (A)

‘Socialize with one another, so that you get friendlier.’

‘He who repents is as he who has no sin.’

‘Cleanliness and hygiene is one of the traits and manners of the prophets.’

‘The most superior knowledge is the knowledge of the self.’

‘(In the Qur’an) Allah has commanded (us to do) three things which are linked to another three. He ordered (us to perform) the daily prayers and Zakāh, and he who performs the prayers but not the Zakāh, his prayers would not be accepted. He ordered (us) to be thankful to Him and to the parents, and he who is not thankful to his parents is not thankful to Allah. He ordered (us) to be pious and have fear of him, and keep close ties with the relatives, and he who does not keep close ties with his relatives is not pious.’

‘He who likens Allah to His creations is a polytheist, and he who attributes to Him something which He has forbidden is a Kafir (infidel).’

‘The merit of Eman (faith) is a grade higher than that of Islam (Submission to Allah’s will), and the merit of Taqwa (Fear, of, Allah) is a grade higher than that of Eman, and the merit of conviction is a grade higher than that of Taqwa, and the sons of Adam (or human beings) are not given anything better than Yaqeen.’

‘Emān has four pillars: Trusting and relying on Allah, Contentment and pleasure with the will of Allah, Submittance to the ordinance of Allah, and Delegation and turning over (the affairs) to Allah.’

‘Emān is to discharge the obligatory duties and to refrain from committing forbidden acts. Emān is recognition by heart, admission by tongue, and practicing, by all limbs, everything that has been ordered.’

‘The Qur’an is the sturdy rope of Allah and His firm grip, and His perfect road that leads to paradise, and delivers from the fire. It does not pall despite the passing of aeons, and does not dissipate despite being oft repeated, because it was not created for one time rather than another but it is the argument and proof for all humanity. Falsehood does not approach it from before or from behind, a revelation from The All Wise, The All Praised.’

A narrator reports, I asked Imam al-Riḍā (A) ‘What do you say about the Qur’an?’ Imam Riḍā (A) replied:

‘It is the word of Allah, and so do not surpass it, and do not seek guidance in anything else, for you will be deviated and go astray.’

What others have said about Imam Ali al-Riḍā

Abū al-Ṣalt said: ‘I have never seen anyone more knowledgeable than ‘Ali ibn Mūsā al-Riḍā nor has any other scholar seen him without testifying the same about him.’²⁷³

The Abbasid ruler al-Ma’mūn said: ‘He is the most knowledgeable of the Hashimites.’²⁷⁴

Rajā’ ibn Ḍahḥāk said: ‘I swear by Allāh that I have never seen a man who was more mindful of Allāh, nor remembered Allāh more at all times, nor was more in awe of Almighty Allāh than him.’²⁷⁵

Al-Ṣūlī said: ‘I have never seen or heard of anyone better than Abū al-Ḥasan al-Riḍā and I have witnessed from him what I have not witnessed from any other . . . whoever claims to have seen the equal of him do not believe him!’²⁷⁶

Hadith from Imam Jawād (A)

‘He who trusts upon Allah, He guides him to felicity and happiness.

He who depends upon Allah, He suffices him the matters of his life.

The trust in Allah is a fortress where no one other than the trustworthy believer is housed.

Reliance on Allah is salvation from all evil and protection from all enemies.

Islam is a source of honor.

Knowledge is treasure.

Silence is light.

The utmost degree of Zuhd (abstinence) is avoiding sin.

There is no destruction for Islam like innovations (heresy).

Nothing is more decadent for man than greed.

Through (the pious) ruler the people are guided.

Through supplication calamities are repelled. . . .’

‘If the ignorant keeps silent, people would not differ.’

‘As the beneficences of Allah upon a person increase, the needs of the people towards him enhance. Thus he who does not meet those needs, exposes those beneficences to annihilation.’

‘You should know that you never go out of sight of Allah, so watch in what state you are.’

‘The one who commits aggression and tyranny, and the one who helps him to it, and the one who condones it, they are all partners in crime.’

‘Forbearance is the garment of the scholar, make sure you clothe yourself with it.’

‘The believer needs three qualities; facility from Allah, self-admonishing, and acceptance of constructive criticism.’

‘Three practices enable an individual to reach the pleasure and approval of Almighty Allah: frequent repentance, leniency, and giving to charity regularly.

And (there are) three qualities which if one possesses, he would never regret: avoiding hastiness, consulting (with others), and to rely on Allah once a decision is made.’

What others have said about Imam Muhammad al-Jawad

The Abbasid ruler al-Ma'mūn said of him: 'I have chosen him due to his prominence over all other virtuous and scholarly people despite his young age. He is a prodigy. I would like him to display to the public what I have witnessed from him.'²⁷⁷

An Archbishop said: 'This man is probably either a prophet or descended from a prophet.'²⁷⁸

Ibn al-Jawzī said: 'He followed the path of his father in terms of knowledge, piety, self-restraint and generosity.'²⁷⁹

Al-Ṣifdī said: 'He had a magnanimous nature and for this reason he was given the name *al-Jawād* (the generous). He is one of the twelve Imams.'²⁸⁰

Hadith from Imam Hādi (A)

‘Better than the good-deed is he who performs it.

More striking than the beautiful words is he who says them.

More worthy than knowledge is he who conveys it.

More evil than evil is he who causes it.

More frightening than fear is he who brings it.’

‘Allah cannot be defined except with what he has defined himself. How can He be defined when wits are unable to perceive Him, imaginations fail to reach Him, minds cannot explain Him, and the visions cannot encompass Him?’

‘When justice is dominant, one may not suspect another unless he is sure of his suspicion about him, and when injustice is dominant, one should not assume good thing about another unless he is sure of it.’

‘Jealousy erodes the good deeds and brings about the bad fortunes.’

‘Beware of jealousy for it will work against you and will have no effect on your foe.’

‘Indeed, both the scholar and the student share in prosperity.’

‘Allah has made the world a place of calamity and the hereafter a place of outcome. He has set the calamities of the world to be the cause of the reward of the hereafter, and has made the

reward of the hereafter a substitute for the calamities of the world.’

‘Self-conceit restrains (one) from seeking knowledge and brings about scorn and ignorance.’

What others have said about Imam Ali al-Hadi

Al-Junaydī said: ‘I swear by Almighty Allāh that he is the best of the people of the earth and the most virtuous of Allāh’s creation.’

The physician Yazdād said: ‘If any created being knows the unseen then he does.’²⁸²

Al-Yāfi‘ī said: ‘He was a devoted worshiper of Allāh, a learned jurist and an Imam.’

Ibn Ḥajar al-Haythamī said: ‘He was heir to his father’s knowledge and magnanimity.’²⁸³

Ibn al-‘Imād al-Ḥanbalī said: ‘He was a learned jurist, an Imam, and a devoted worshiper.’²⁸⁴

Al-Shibrāwī al-Shāfi‘ī said: ‘He had many charisms (*karāmāt*).’²⁸⁵

Hadith from Imam Askari (A)

‘No respectful individual abandons the truth unless he becomes debased, and no abject individual pursues the truth unless he becomes honorable.’

‘He who advises and criticizes his brother covertly, has decorated him. He who does so in public has rebuked him.’

‘The best of your brothers is the one who forgets your sins and remembers your favor to him.’

‘The heart of the fool is in his mouth, and the mouth of the wise is in his heart.’

‘He who uses false means to achieve his ends would regret his policy.’

‘Rage is the key to every evil.’

‘It is sufficient politeness and courtesy for you to refrain from what you dislike to see from others.’

‘Be cautious about seeking fame and power for they lead to annihilation.’

What others have said about Imam Hasan al-Askari

The vizier Ibn Khāqān said to his son: ‘O my son, were the leadership of the Islamic nation (imamate) to be taken away from the Abbasid Caliphs no one from the Hashimites would deserve it except him [Ḥasan al-‘Askarī] because of his virtue, his piety, his self-restraint, his being guided, his worship of Allāh, his beautiful character and his righteousness.’²⁸⁸

The physician Bakhtīshū‘ said: ‘He is the most knowledgeable in our day than everyone on earth.’²⁸⁹

Anūsh the Caliph’s scribe said addressing the Imam: ‘We have found reference to you [people of the Prophet’s house] in this Gospel and you are like the Messiah Jesus son of Mary in the sight of Allāh.’

A monk of the monastery of ‘Āqūl said to him: ‘You are the equal of the Messiah in his signs and proofs.’

Hadith from Imam Mahdi (A):

‘Almighty Allah sent Muhammad peace be upon him as a Mercy to the worlds, and with him He perfected His beneficence, and sealed His prophets, and He sent him (with His message) to all people (to come).’

‘And as for the reason of the occultation, Almighty Allah says, ﴿O ye who believe! ask not questions about things which, if made plain to you, may cause you trouble﴾¹

‘My benefit (to the people) during my occultation is similar to that of the sun when it disappears from sight behind the clouds.’

‘I am the Mahdi, and I am the leader of the time, I am the one who would fill it (the earth) with justice after it has been overcome with injustice and aggression. Indeed the earth never remains without a Proof and Authority (of Allah).’

‘I am the seal of the awṣiyā’ (successors) and through me Allah would remove the hardship from my people and my followers (Shi’a).’

‘We have not ignored your consideration, and have not forgotten your mention; otherwise hardship would have descended upon you and your enemies would have exterminated you.’

¹ The holy Qur’an: The Table Spread (5): 101.

‘ . . . and if Allah give us the permission of speech, then truth will manifest and falsehood would disappear.’

‘As for the ongoing events, refer to the narrators of our hadith (i.e. the Fuqahā’), for they are my claim and proof upon you and I am the claim and proof of Allah upon them.’

‘Let every one of you do what brings closer to our love, and abstain from what brings about our displeasure and anger.’

‘Increase and maintain the Du’a for the Faraj (the reappearance of the Imam) for that is the relief for you too.’

‘Allah insists that eventually Truth must hold and Falsehood must decline.’

‘Nothing like the daily prayers forces the nose of the Satan to the ground, so perform the daily prayers and force his nose to the ground.’

‘If our Shi’a (followers), may Allah help and succeed them to His obedience, were united in wholeheartedly honoring the promise and obligation that is upon them, there would have been no delay in meeting us (i.e. in our reappearance), and bliss and felicity for them would have hastened by seeing us with full knowledge and certainty of testifying to our (leadership)’

‘As for the Dawn of the Relief (i.e. the reappearance of the Imam), this is for Allah to say, and those foretellers (about the time of the dawn) say lies.’

‘None of my fathers, peace be upon them, but each of them had (enforced) upon him an allegiance to the tyrant of his time. However when I arise there will be no allegiance upon me for any of the tyrants.’

‘O My Master! You are the One who bestowed upon me this position and station, and with it favoured me over many of Your creatures. I ask You to send your mercy and bliss upon Muhammad and his household, and to fulfil what You promised, for You are truthful and You do not break Your promise, and You are able upon everything.’

What others have said about Imam Muhammad al-Mahdi

Al-Rifā‘ī said: ‘Ḥasan al-‘Askarī had a child who has the *sirdāb* (vault) in Sāmārā’. He is the awaited one, the proof and friend of Allāh Muḥammad the Mahdi.’

Al-Jāmī said: ‘The Mahdi is a leader of the world.’²⁹⁴

Ibn Ḥajar said: ‘Abū al-Qāsim Muḥammad is the *ḥujja* or proof of Allāh and he was five years old at the death of his father. Allāh gave him wisdom at that age and he is named “the Awaited One, who will rise”.’²⁹⁵

Ibn Kothayr said in a tradition he narrates: ‘Jesus will pray behind the Mahdi.’²⁹⁶

Ibn Kothayr also said: ‘[With] black banners will come the companions of the Mahdi.’²⁹⁷

¹⁹⁶ See page 13 of this book and the references cited in its associated endnote.

¹⁹⁷ See this hadith on page 15 of this book and the associated references cited in footnote.

¹⁹⁸ This is an allusion to the tradition related that the Messenger of Allāh (ṣ) said: ‘The similitude of the people of my house is as the ark of Noah: whoever boards it will be saved and whoever lags behind it will drown.’ For references see page 88 of this book and associated references cited in footnote.

¹⁹⁹ See the book *Fāṭima al-Zahrā’ fil-Qur’ān* of Sayyid Ṣādiq Shīrāzī in which he mentions from Sunni sources tens of verses revealed about her.

²⁰⁰ See for example: *ṣaḥīḥ Muslim*, vol.4, p.1904, chapter Virtues of Fāṭima daughter of the Prophet (ṣ); and *ṣaḥīḥ Bukhārī*, vol.3, p.1360; *sunan al-Tirmidhi*, vol.5, p698; *sunan al-Kubrā*, vol.4, p251 and vol.5, p146; *Faḥḥ al-Bārī*, vol.7, pp105, 136 and vol.9, p324; *al-Mustadrak alal-ṣaḥīḥayn*, vol.3, p170, p164; *tafsir al-Qurtubi*, v4/p83, etc.

²⁰¹ See for example: *ṣaḥīḥ* of Bukhārī, vol.3, p.1374.

²⁰² See: *al-mustadrak alal-ṣaḥīḥayn* of al-Hākīm, vol.3, p.167, trad.4730; *majma’ al-Zawā’id* of al-Haythami, v9/p203; *al-Mo’jam al-Kabir* of al-Ṭabarānī, v1/p108, v22/p401; *Osod al-Ghābah* of ibn Atheer, v2/p522; *al-Iṣābah* of ibn Ḥajar, v8/p159; *tahdheeb al-tahdheeb* of ibn Ḥajar, v12/p441; *Kanz al’Omāl*, v7/p11, v6/p219; *Mizān al-E’tidāl* of al-Dhahabi, v2/p72; *Dhakhā’ir al-’Oqbā*, p39.

²⁰³ See: *ṣaḥīḥ* of Muslim, vol.4, p.1902-1903; and *ṣaḥīḥ* of Bukhārī, vol.3, p.1361. trad.3510, and p1364, trad. 3523, p1374, trad. 3556, vol.5, p2004, trad. 4932; *al-Mustadrak alal-ṣaḥīḥayn*, vol.3, p172-3; *sunan al-Tirmidhi*, vol.5, p698, *sunan al-Bayhaqi al-Kubrā*, v7/p307, p308, v10/p201, p288; *sunan Abi Dāwūd*, v2/p226; *sunan ibn Mājah*, v1/p643, p644; *al-Mo’jam al-Kabir*, v20/pp18, 19, v22/pp404, 405, etc.

²⁰⁴ See for example: *al-mustadrak* of al-Ḥākim, vol.3, p.147, trad.4662, 4663; and vol.3, p.528, trad.5963.

²⁰⁵ See, for example: the *ṣaḥīḥ* of al-Tirmidhī, vol.5, p.637, trad.3723, Dār al-Kutub al-‘Ilmīyyah, Beirut edition.

²⁰⁶ See, for example: *al-mustadrak* of al-Ḥākim, vol.3, pp.137,138, trads.4637,4639.

²⁰⁷ See the *tafsīr* of al-Qurṭubī, vol.15, pp.162,164, Dār al-Sha‘b, Cairo edition.

²⁰⁸ See footnote 21 of this book.

²⁰⁹ See *fath al-bārī* of Ibn Ḥajar al-‘Asqalāni, vol.12, p.309.

²¹⁰ See the *tafsīr* of Ibn Kothayr, vol.1, p.371-372, Dār al-Fikr, Beirut edition: ‘Abū Bakr b. Mardawayh said: ‘Sulaymān b. Aḥmad narrated to us, Aḥmad b. Dawud al-Makkī narrated to us, Bishr b. Mihrān narrated to us, Muḥammad b. Dīnār narrated to us, from Dawūd b. Abī Hind, from al-Sha‘bī, from Jābir who said: ‘The Christians from Najrān, al-‘Āqib and al-Ṭayyib, visited the Prophet (ṣ) and he invited them to a trial by invocation of Allāh’s curse (*mulā‘ana*) so they agreed to meet him to do so the following day. The next day the Prophet (ṣ) took the hands of ‘Alī, Fāṭima, Ḥasan and Ḥusayn (a.s.) and sent for the Christians but they refused to take part and decided to pay the land tax instead. The Prophet (ṣ) said: ‘I swear by he who sent me with the truth, had they said “no”, the valley would have rained fire upon them.’ Jābir continues: ‘In their regard, verse 3:61 was revealed: ﴿Come, let us call our sons and your sons, our women and your women, ourselves and yourselves and then let us invoke and let the curse of Allāh be upon the liars﴾. Jābir continues: ‘“Ourselves” refers to the Prophet (ṣ) and ‘Alī (a.s.), “Our sons” refers to Ḥasan and Ḥusayn (a.s.), and “Our women” refers to Fāṭima (a.s.).

²¹¹ See: *ṣaḥīḥ* of Bukhārī, vol.3, p.1359, trad.3503, and vol.4, p.1602, trad.4153, Dār Ibn Kothayr, Beirut edition; and *ṣaḥīḥ* of Muslim, vol.4, p.1870-1871, Dār Iḥyā’ al-Turāth al-‘Arabī, Beirut edition.

²¹² *al-ṣawā‘iq al-muḥriqa*, p.107.

²¹³ Vol.3, p.126, Dār al-Kutub al-‘Ilmīyyah, Beirut edition: ‘The Messenger of Allāh (ﷺ) barred his uncle al-‘Abbās and others from living in the mosque. Al-‘Abbās said: ‘Do you bar us when we are your tribe and clan yet you let ‘Alī dwell here?’ He said: ‘It is not I who has barred you and let ‘Alī dwell, but it is Allāh who has barred you and let ‘Alī dwell.’

²¹⁴ See, for example, the *musnad* of Aḥmad b. Ḥanbal: vol.7, p.21, trad.4797, Dār al-Ma‘ārif, Egypt edition.

²¹⁵ See, for example: *shawāhid al-tanzīl* of al-Ḥaskānī al-Ḥanafī, vol.1, p.161-184, trad.216-241; and *asbāb al-nuzūl* of al-Wāḥidī, p.113, 114, Egyptian edition; and *al-Kashshāf* of al-Zamakhsharī, vol.1, p.649, Beirut edition; and *al-durr al-manthur* of al-Suyūṭī, vol.2, p.293; and the *tafsīr* of al-Ṭabarī, vol.6, p.288-289; and the *tafsīr* of al-Qurṭubī, vol.6, p.219-220; and the *tafsīr* of al-Fakhr al-Rāzī, vol.12, p.26, al-Bahīyyah, Egypt edition. See also *kanz al-‘ummāl*, vol.15, p.146, trad.416, and p.95, trad.269.

²¹⁶ The Holy Qur’ān: The Table Spread (5): 55-56.

²¹⁷ See: *al-futūḥāt al-islāmīyya* of Aḥmad Zaynī Daḥlān al-Makkī al-Shāfī’ī (d. 1304 A.H.): vol.2, p.306 quoting *kitāb al-ghadīr*: vol.1, p.282-3. See also *ḥadīth al-ghadīr*: vol.6, p.218: ‘Ibn Ḥajar said that [this tradition] has been narrated by many channels all of which are included in Ibn ‘Uqda’s book. They include traditions classified as authentic (*ṣaḥīḥ*) and good (*ḥasan*) and some versions refer to what he said on the day of Ghadīr Khum.

²¹⁸ See: *tadhkira al-khawāṣṣ* of al-Sibt Ibn al-Jawzī: p.137-8.

²¹⁹ *ḥadīth al-ghadīr* of al-Munāwī: vol.6, p.218.

²²⁰ See for example: *ta’rīkh baghdād* of al-Khaṭīb al-Baghdādī: vol.8, p.289, trad.4392, Beirut: Dār al-Kutub al-‘Ilmīyya: Related from Abū Hurayra who said: ‘Whoever fasts the 18th day of the month of Dhūl-Ḥijja will have a sixty month fast written in his favour. This is the day of Ghadīr Khum when the Prophet (ﷺ) took the hand of ‘Alī b. Abī Ṭālib and said: ‘Am I not the authority of the Muslims?’ They said: ‘Indeed

you are O Messenger of Allāh.’ Then he said: ‘Whoever I am the *mawlā* (authority/patron) of then ‘Alī here is his *mawlā* (authority/patron).’ Then ‘Umar b. al-Khaṭṭāb said: ‘Congratulations to you O son of Abū Tālib, you have become my *mawlā* and the *mawlā* of every Muslim.’ Then Allāh sent down the verse ﴿Today I have completed for you your religion﴾ (The Holy Qur’ān: The Table Spread (5):3.).

²²¹ See: *zayn al-fatā* of Aḥmad b. Muḥammad al-‘Āṣimī: vol.1, p.318, trad.224.

²²² See: *al-‘iqd al-farīd* of Ibn ‘Abd Rabbah al-Andalusī: vol.3, p.313.

²²³ See: *al-manāqib* of Ibn Shahr Āshūb: vol.2, p.3.

²²⁴ See: *al-istī‘āb* of Ibn ‘Abd al-Barr: p.45.

²²⁵ See: *al-istī‘āb* of Ibn ‘Abd al-Barr: p.47.

²²⁶ For further details see: *ta’rīkh dimashq* of Ibn ‘Asākir, biography of Imam Ḥasan.

²²⁷ The Holy Qur’ān: Women (4): 86.

²²⁸ See: *al-manāqib* of Ibn Shahr Āshūb: vol.4, p.18; and *kashf al-ghumma*: vol.2. p.31.

²²⁹ The Holy Qur’ān: The Livestock (6):124.

²³⁰ See: *al-manāqib* of Ibn Shahr Āshūb: vol.4, p.19.

²³¹ See: *al-iṣāba fī ma’rifatiṣ-ṣahāba* of Ibn Ḥajar al-‘Asqalānī: p.328.

²³² See: *nūr al-abṣār* of al-Shablanjī: p.131.

²³³ See: *al-iṣāba fī ma’rifatiṣ-ṣahāba* of Ibn Ḥajar al-‘Asqalānī: vol.2, p.11.

²³⁴ See: *al-ḥasan b. ‘alī* of Ibn Sīrīn.

²³⁵ See: *al-manāqib*: vol.4, p.9.

²³⁶ See: *al-bidāya wan-nihāya* of Abul-Fidā’ Ibn Kothayr al-Dimashqī: vol.8, p.14.

²³⁷ See, for example: the *ṣaḥīḥ* of al-Bukhārī: vol.3, p.1371, and vol.5, p.2234; and the *sunan* of al-Tirmidhī: vol.5, p.657; and the *musnad* of Aḥmad b. Ḥanbal: vol.2, pp.85,93,114,153.

²³⁸ See, for example: *al-mustadrak* of al-Ḥākim: vol.3, p.134; and the *sunan* of al-Tirmidhī: vol.5, p.554; and the *sunan* of Ibn Māja: vol.1, p.51; and the *musnad* of Aḥmad b. Ḥanbal: vol.4, p.172.

²³⁹ See, for example: *al-mustadrak* of al-Ḥākim: vol.3, pp.182,429; and *fath al-bārī* of al-‘Asqalānī: vol.8, p.100.

²⁴⁰ See: *al-manāqib* of Ibn Shahr Āshūb: vol.3, p.394.

²⁴¹ See: *ta’rīkh baghdād* of al-Khaṭīb al-Baghdādī: vol.1, p.141.

²⁴² See: *biḥār al-anwār*: vol.43, p.293, chap.12, trad.54.

²⁴³ See: *biḥār al-anwār*: vol.43, p.297, chap.12, trad.59.

²⁴⁴ See: *a’yān al-shī’a*: vol.1, p.583.

²⁴⁵ See: *Tārīkh Dimishq* of Ibn ‘Asākir, vol. 14, p225. *Sirat ‘Alām al-Nubalā’* of al-Dhahabi, vol. 3, p312.

²⁴⁶ *Dhakhā’ir al-Uqba*, pp 144, 145, 150. *Al-Ṣawā’iq al-Muḥriqah*, pp 116, 192. etc.

²⁴⁷ *Al-Ṣawā’iq al-Muḥriqah*, pp 116, 192. *Tadhkirat-ul-Khawāṣ*, p 284. *Tafsir* of Ibn Kothayr vol. 9, p 162. etc. There are great many more hadith and great many references in this respect.

²⁴⁸ *The Anglo-Saxon Chronicle*, translated, edited by G. N. Garmonsway, Professor of English, King’s College, London, ISBN 0-460-87038-6.

²⁴⁹ See, for example: *The Psalms of Islam: Al-Sahifat Al-Kamilat Al-Sajjadiyya*, Ali b. al-Husayn, (Trans. William C. Chittick), Muhammadi Trust of Great Britain and Northern Ireland (1988).

²⁵⁰ The Holy Qur’ān: The Family of ‘Imrān (3): 134.

²⁵¹ For details see: *al-manāqib* of Ibn Shahr Āshūb; *kashf al-ghumma* of al-Irbilī; and *biḥār al-anwār* of al-Majlisī.

²⁵² See: *tadhkira al-khawāṣ*: p.297.

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- ²⁵³ See: *tadhkira al-khawāṣ*: p.297.
- ²⁵⁴ See: *nūr al-abṣār* of al-Shablanjī: p.153.
- ²⁵⁵ See: *kashf al-ghumma*: p.78.
- ²⁵⁶ See: *al-manāqib* of Ibn Shahr Āshūb: vol.4, p.207.
- ²⁵⁷ See: *i'lām al-warā*: p.269; and *kitāb al-irshād* of al-Mufīd: vol.2, p.160.
- ²⁵⁸ *al-ikhtisāṣ*: p.201.
- ²⁵⁹ *iddat al-dā'ir*: p.248.
- ²⁶⁰ *al-manāqib*: vol.4, p.197.
- ²⁶¹ See: *kashf al-ghumma*: vol.2, p.125.
- ²⁶² See: *tadhkirat al-khawāṣ*: p.138.
- ²⁶³ *kitāb al-irshād* of al-Mufīd: vol.2, p.179. See also: <http://al-islam.org/masoom/bios/6thimam.html>
- ²⁶⁴ See: *tadhkirat al-khawāṣ* of Shams al-Dīn al-Dhahabī; and *al-majālis al-sanīyya*: vol. 5, p.463.
- ²⁶⁵ The Life of Imam al-Ṣādiq by Muḥammad Abū Zahra, p.66.
- ²⁶⁶ See: *al-ṣawā'iq al-muḥriqa* of Ibn Ḥajar: p.201.
- ²⁶⁷ See: *duḥā al-islām*: vol.3, p.265.
- ²⁶⁸ See: *biḥār al-anwār* of al-Majlisī: vol.10, p.235, chap.16, trad.1; and *al-tawḥīd* of al-Ṣadūq: p.270; and *baṣā'ir al-darajāt*: p.136.
- ²⁶⁹ See: *a'yān al-shī'a*.
- ²⁷⁰ See: *ta'rikh baghdād* of al-Baghdādī: vol.1, p.120.
- ²⁷¹ See: *tuhfat al-'ālim* of Ja'far b. Muḥammad Baḥr al-'Ulūm: vol.2, p.22.
- ²⁷² This was to divest al-Ma'mūn of all legality.
- ²⁷³ See: *a'yān al-shī'a*: vol.1, p.101.

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- ²⁷⁴ See: *biḥār al-anwār*: vol.10, p.337, chap.19, trad.2.
- ²⁷⁵ See: *‘uyūn akhbār al-riḍā*: vol.2, p.180, chap.44, trad.5.
- ²⁷⁶ See: *kashf al-ghumma*: vol.2, p.316.
- ²⁷⁷ See: *a‘yān al-shī‘ā*: vol.2, p.33.
- ²⁷⁸ See: *al-manāqib*: vol.4, p.389.
- ²⁷⁹ See: *tadhkirat al-khawāṣ*: p.321.
- ²⁸⁰ See: *al-wāfi bil-wafīyyāt* of Khaylī b. Abīk al-Şifdī: vol.4, p.105, num.1587.
- ²⁸¹ *Kashf al-Ghummah* of al-Arbali, vol.2, p.375.
- ²⁸² See: *biḥār al-anwār*: vol.50, p.161, chap.3, trad.50.
- ²⁸³ See: *al-şawā‘iq al-muḥriqa*: p.207.
- ²⁸⁴ See: *shadharāt al-dhahab* of Ibn ‘Imād al-Ḥanbalī: vol.2, p.128, events of the year 254 A.H.
- ²⁸⁵ See: *al-ithāf bi-ḥubb al-ashrāf* of al-Shibrāwī al-Shāfi‘ī: chap.5, p.176.
- ²⁸⁶ *kitāb al-irshād* of Shaykh al-Mufīd: vol.2, p.332.
- ²⁸⁷ See: *biḥār al-anwār*, History of Imam Ḥasan al-‘Askarī (a.s.).
- ²⁸⁸ See: *kitāb al-irshād*: vol.2, p.322-323.
- ²⁸⁹ See: *biḥār al-anwār*: vol.59, p.132, chap.54, trad.102.
- ²⁹⁰ The Holy Qur’ān: Repentance (9): 33.
- ²⁹¹ See for example: Al-Tirmidhī’s *sunan*: vol.4, p.505; and the *sunan* of Abū Dāwūd: vol.4, p.106; and the *sunan* of Ibn Māja: vol.2, p.1366; and the *musnad* of Aḥmad b. Ḥanbal: vol.3, pp.21,26, and 37, and vol.5, p.277. See also the comprehensive work *al-mahdī* by Sayyid Şadr al-Dīn al-Şadr (1384 A.H. - . . .), and works by of Āyatullāh Sayyid Şādiq al-Shīrāzī, such as *al-mahdī fil-sunnah*, and *al-mahdī fil-Qur’an*.

²⁹² The Holy Qur'ān: The Table Spread (5): 120; and Hūd (11): 4; and The Romans (30): 50; and Iron (57): 2; and Mutual Loss and Gain (64): 1; and The Dominion (67): 1.

²⁹³ The Holy Qur'ān: The Spider (29): 14.

²⁹⁴ See: *kashf al-astār 'an wajh al-ghā'ib 'an al-abṣār* of Ḥusayn al-Nūrī al-Ṭabarī: p.65.

²⁹⁵ See: *al-ṣawā'iq al-muḥriqa*: p.208.

²⁹⁶ See: *irshād al-sārī* of al-Qaṣṭalānī al-Shāfi'ī.

²⁹⁷ See: *sunan* of Ibn Māja: *k. al-fitān*, chap.34, trad.4084.