‘ALI, THE CHIEF OF THE FAITHFUL (AMIR AL-MUMININ) (a.s.)

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Abstract: The present articles deals with the title of Amir al-Mumenin and why it is applied to Imam Ali (a.s.). The Messenger of Allah (s.a.w.a.) on the very first day of the public announcement of his Prophethood, proclaimed the mastership, Imamate and leadership of Ali Ibn Abi Talib (a.s.)

Key words: Ali (a.s.), Caliphate, Amir al-Muminin, Chief of the faitful

Introduction

Just as the cover of the Kabah does not suit the idol

The title of the Chief of the faithful doesn’t suit anyone but you (O Ali)

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Islam is the last of religions, the Messenger of Allah (s.a.w.a.) is the seal of the Prophets (a.s.) and the Holy Quran is the final of the heavenly scriptures. Hence, Islam is for all times and for the entire universe while the Holy Prophet (s.a.w.a.) is the conveyer of a religion that is for eternity and time does not affect its longevity. On the other hand, the tradition of creation is such that the Messenger of Allah (s.a.w.a.), like other humans, has a limited a lifespan and as per the clear words of the Holy Quran, he (s.a.w.a.) too like other humans will get the taste of death. إِنَّكَ مَيِّتٌ وَ إِنَّهُمْ مَيِّتُونَ "Surely you will die and verily, they too will die." (Surah Zumar (39): Verse 30).

The Messenger of Allah (s.a.w.a.) had the responsibility of conveying the religious teachings in a way that he (s.a.w.a.) was also responsible for the leadership of the society. In other words, the Holy Prophet (s.a.w.a.) is the focus of the people's thoughts and their leader too. Therefore, a serious and important question – which can certainly not be sidelined easily and in the long course of history, it was also at the core thought of the Islamic thinkers – was that this great Islamic leader and the divine referral authority, what has he (s.a.w.a.) done for the future of his religion and school of thought? Has he (s.a.w.a.) written down the determined future or did he (s.a.w.a.) not think about it all and handed over all the affairs to the people or…?[1]

The Mastership of Ali (a.s.) in conveyance and announcement was born simultaneously along with the Messengership of the Holy Prophet (s.a.w.a.). At the time of the public announcement of his Prophethood, the Holy Prophet (s.a.w.a.) very clearly talked about the continuation of his Prophethood through the mastership of Ameerul Momineen Ali Ibn Abi Talib (a.s.) and introduced him (a.s.) as his successor, heir and associate[2]. The

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Messenger of Allah (s.a.w.a.) in addition to the official announcement of this reality, on the very first day of the public announcement of Islam, several times and on appropriate occasions called Ali (a.s.) as the Leader of the nation after him (s.a.w.a.). Finally, in the last year of his tumultuous life, in the land of Ghadeer in the presence of thousands of Muslims who were returning from the pilgrimage of the House of Allah, announced: "*Of whosoever I am his master, this Ali is his master too. O Allah! You take him as Your slave who takes him as his master, be an enemy of the one who takes him as his enemy, help him who helps Ali and forsake him who forsakes Ali.*"

On the basis of divine instruction, "And warn your closest relatives[3]", the Messenger of Allah (s.a.w.a.) was ordered to invite his nearest relatives[4], since they had gathered on the invitation of the Holy Prophet (s.a.w.a.), after giving a preliminary sermon, he (s.a.w.a.) tried to prepare the ground and make them understand the original message, said: "*Whoever of you helps me in this affair (of Prophethood) will be my brother, my successor and my caliph among you.*" In some narrations it has come as "*…my caliph after me.*[5]"

In that gathering, the only one to have given a positive reply to this invitation was Ali (a.s.). After this affirmative reaction, the Messenger of Allah (s.a.w.a.) announced, "*Surely, this is my brother, my successor, my minister and my successor among you. So, listen to him and obey him.*[6]"

Thus, the Messenger of Allah (s.a.w.a.) on the very first day of the public announcement of his Prophethood, proclaimed the mastership, Imamate and leadership of Ali Ibn Abi Talib (a.s.) and hence we say that the mastership of Ali (a.s.) in conveyance and expanse is on par with

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the messengership of the Holy Prophet (s.a.w.a.)[7].

That day, those who had congregated understood the message very well, and from the words of the Messenger of Allah (s.a.w.a.), grasped the leadership of Ali Ibn Abi Talib (a.s.) and the necessity of following him. Therefore, some of them even taunted Hazrat Abu Talib (a.s.) saying: قَدْ أَمَرَكَ أَنْ تَسْمَعَ لِابْنِكَ وَ تُطِيعَ "*Indeed, he has ordered you to listen to you son and obey him.*[8]" But in front of this clearly divine message, they showed weakness, could not bear the truth and refused to accept the reality on account of their ignorance[9].

This clear announcement and worry for the continuance of guidance and the people's attention towards the divine successorship of Ali Ibn Abi Talib (a.s.) through the Messenger of Allah (s.a.w.a.) appeared in different forms and ways:

1. Clear and Unambiguous Announcement[10]
2. Similar Announcement[11]
3. Practical Announcement[12]

On one hand, the Messenger of Allah (s.a.w.a.) like the previous divine Prophets (a.s.), with several proofs, always was announcing this successorship as a 'divine order' so that the people should know that close family relations, whimsical desire, misuse of the position of Messengership or the intense attachment of the Holy Prophet (s.a.w.a.) with his cousin was not the cause of selecting Ali Ibn Abi Talib (a.s.) to the position of succession of the Holy Prophet (s.a.w.a.).

After the martyrdom of the Holy Prophet (s.a.w.a.), his lofty goal was not implemented and his exalted thought got buried beneath the pile of ulterior motives due to the tumult of the theatrics of ambitious people and in the terrifying tug of war of the

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Machiavellian politicians of the day[13]. Finally, he wore the cloak of caliphate who was well aware of the elevated position of Ali Ibn Abi Talib (a.s.)[14].[15]

In the meanwhile, the Messenger of Allah (s.a.w.a.) by conveying this divine message to the people that they should address Ali (a.s.) with the title of the Chief of the Faithful (Ameerul Momineen) transferred great concepts to the people.

Subsequent to this great title, a few points can be indicated at:

1) It has come in history that the Messenger of Allah (s.a.w.a.) during his lifetime arranged things in such a manner that the people may greet Ali (a.s.) as the "*Peace be on you, O Chief of the Faithful!*" so that it is announced that even during the lifetime of the Messenger of Allah (s.a.w.a.), Ali (a.s.) is the chief of the faithful and that his being the Emir, in the very life of the Prophet (s.a.w.a.) is clear for everyone. Technically speaking, Ali (a.s.) being the Emir of the believers was both vis-à-vis the level (رتبي) – i.e. along with the Holy Prophet (s.a.w.a.) – as well as time (zamaani) i.e. after his (s.a.w.a.) martyrdom.

2) In the Imamiyyah as well as Ahle Tasannun sources, there are many references in which while narrating from the Prophet's (s.a.w.a.) companions, the people on his (s.a.w.a.) command and even before his demise, greeted Ali (a.s.) with the title of Ameerul Momineen. This order was given by Allah the Almighty through the archangel Jibraeel (a.s.).

3) In this regard, the Shiites – besides the narrations from their own references – also rely on the traditions from the Ahle Tasannun sources[16]. For example, according to some traditions which Ibn Murduwayh Isfahani – a Ahle Tasannun scholar – has brought in his book Manaaqeb, the Messenger of Allah (s.a.w.a.) has described Ali

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(a.s.) with the designation of Ameerul Momineen on quite a few occasions. In one such tradition it has come that Hazrat Jibraeel (a.s.) addressed Ali (a.s.) as Ameerul Momineen in the presence of the Holy Prophet (s.a.w.a.)[17].

Or according to a narration from Umm Salamah[18] and Anas Ibn Maalik, the Holy Prophet (s.a.w.a.), in a conversation with two of his wives referred to Ali (a.s.) as Ameerul Momineen (a.s.)[19].

4) In Shiite traditions it has come that during the event of Ghadeer, the Messenger of Allah (s.a.w.a.) introduced Ali (a.s.) as his successor and the master of all Muslims and asked one and all to address him (a.s.) with the title of "Ameerul Momineen". Hence, duly complying with this demand of Allah's Prophet (s.a.w.a.), the Muslims entered the tent of Hazrat Haider (a.s.) in groups and addressed him just as the divine Prophet (s.a.w.a.) had commanded[20]. According to some other traditions, the Holy Prophet (s.a.w.a.) ordered seven specific individuals – among whom was Abu Bakr, Umar, Talhah, Zubair – to do the same and they too responded to his (s.a.w.a.) command[21].

Or in the narration of his (s.a.w.a.) ascension to the skies, he (s.a.w.a.) has reported as follows:

لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ كُنْتُ مِنْ رَبِّي كَقَابِ قَوْسَيْنِ أَوْ أَدْنى فَأَوْحَى إِلَيَّ رَبِّي مَا أَوْحَى ثُمَّ قَالَ يَا مُحَمَّدُ اقْرَأْ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَمِيرِ الْمُؤْمِنِينَ فَمَا سَمَّيْتُ بِهِ أَحَداً قَبْلَهُ وَ لَا أُسَمِّي بِهَذَا أَحَداً بَعْدَهُ

"*When I was taken to the skies at night, I was from my Lord like the distance between the two ends of the bow and its string or even lesser; so my Lord revealed to me and said, "O Muhammad! Address Ali Ibn Abi Talib (a.s.) as Ameerul Momineen because I have not given this title to anyone, either before him or after him*[22]."

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5) On one hand, although our religious leaders (a.s.) were responsible for the headship of the Shiites, they never ever conferred this title on themselves. So much so that if anyone addressed them or himself with this title, they prohibited them with strictest of reprimand[23].

In some traditions, while announcing the confinement of this title to the son of Abu Talib (a.s.), it was also clearly mentioned that anyone who confers the title of "Ameerul Momineen" on anybody else is a disbeliever. قَالَ قَالَ رَجُلٌ لِجَعْفَرِ بْنِ مُحَمَّدٍ ع لَنُسَلِّمُ عَلَى الْقَائِمِ بِإِمْرَةِ الْمُؤْمِنِينَ قَالَ لَا ذَلِكَ اسْمٌ سَمَّاهُ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ لَا يُسَمَّى بِهِ أَحَدٌ قَبْلَهُ وَ لَا بَعْدَهُ إِلَّا كَافِرٌ قَالَ فَكَيْفَ نُسَلِّمُ عَلَيْهِ قَالَ تَقُولُ السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ قَالَ ثُمَّ قَرَأَ جَعْفَرٌ ع بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

"A person asked (Imam) Jafar Ibn Muhammad (a.s.), 'Can we address the Qaem as Ameerul Momineen?' He (a.s.) responded, '*No. This is a special name which Allah has conferred on Ameerul Momineen (a.s.); none will be given this name before him or after him except a disbeliever.*' The person inquired, 'So how we should greet him (viz. the Qaem)?' Imam (a.s.) replied, '*Say: Peace be on you, O the Remnant of Allah!'* Thereafter, Imam (a.s.) recited the verse of the Holy Quran, "The Remnant of Allah is good for you if you are among the believers." (Surah Hud (11): Verse 86).

6) It is worth mentioning that in some traditions, some of the infallible Imams (a.s.) have addressed the oppressive rulers of their time thus, "*Greetings be on you O Ameeral Momineen!*"

Analyzing history, it is known that after the martyrdom of the Holy Prophet (s.a.w.a.) and the position of his true successors being taken over by the usurpers, the title of Ameerul Momineen was brought down from its divine status to ground level and transformed to a post that could be acquired by ordinary mortals.

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Addressing the ruler with this title by the people had political overtones. When a person referred to the ruler of his time with this title, he implied that I am at peace with you and don't intend to rebel or rise against you.

The followers of Saqifah brought down this divine title to such pits that sometimes it is witnessed that Imam (a.s.) – on account of dissimulation (*taqiyyah*) – in front of the oppressive ruler of his time, has used this title to address him[24]. But the same Imam (a.s.), in privacy and in the company of his most confidential companions, has warned that none will decorate himself with this title except a disbeliever and that this designation is confined to our ancestor Ali Ibn Abi Talib (a.s.)[25].

In reality, the title of "Ameerul Momineen" with its lofty and heavenly meaning was deliberately transformed into an earthly designation by the followers of Saqifah, in a way that it was completely disfigured that it became applicable for anybody who became a ruler in whatever manner. The word Ameer implied the ruler of the time while believers meant all the people in the streets and the bazaar.

7) Chieftainship in the Divine and Prophetic literature and using the designation of Ameerul Momineen exclusively for Ali Ibn Abi Talib (a.s.) has two messages:

a) Whoever considers him (a.s.) as his Emir, is a true believer. (Ali Ibn Abi Talib (a.s.) is the chief of the believers and not the transgressors).

b) Whoever has faith, in a practical step, considers Ali Ibn Abi Talib (a.s.) has his chief and choses him only. (In other words, it is not possible that someone is a believer and choses for himself an emir other than Ali Ibn Abi Talib (a.s.)).

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Therefore, in Ziyaarat-e-Ameenullah, when we address Ali Ibn Abi Talib (a.s.) or the other Imams (a.s.) and acknowledge their Imamate, we request Allah as follows:

اللهم فاجعل نفسي... مُسْتَنَّةً بِسُنَنِ أَوْلِيَائِكَ مُفَارِقَةً لِأَخْلَاقِ أَعْدَائِكَ

"*O Allah! Make me….a follower of the traditions of Your friends (or your Prophets) and the one who separates himself from the ethics of Your enemies…*"

This behavior is regardless of history and is a practical indicator for Muslims of all eras.

Here, the indicator of belief is not merely prayers and fasting. Rather, the sign of faith is to accept the chieftainship of Ali Ibn Abi Talib (a.s.) as has been clearly mentioned in several traditions[26].

For example, in a lengthy tradition narrated on the authority of Zuraarah, Imam Baqer (a.s.) says:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَبْدِ اللَّهِ بْنِ الصَّلْتِ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةِ أَشْيَاءَ عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الْحَجِّ وَ الصَّوْمِ وَ الْوَلَايَةِ قَالَ زُرَارَةُ فَقُلْتُ وَ أَيُّ شَيْءٍ مِنْ ذَلِكَ أَفْضَلُ فَقَالَ الْوَلَايَةُ أَفْضَلُ لِأَنَّهَا مِفْتَاحُهُنَّ وَ الْوَالِي هُوَ الدَّلِيلُ عَلَيْهِنَّ قُلْتُ ثُمَّ الَّذِي يَلِي ذَلِكَ فِي الْفَضْلِ فَقَالَ الصَّلَاةُ إِنَّ رَسُولَ اللَّهِ ص قَالَ الصَّلَاةُ عَمُودُ دِينِكُمْ قَالَ قُلْتُ ثُمَّ الَّذِي يَلِيهَا فِي الْفَضْلِ قَالَ الزَّكَاةُ لِأَنَّهُ قَرَنَهَا بِهَا وَ بَدَأَ بِالصَّلَاةِ قَبْلَهَا وَ قَالَ رَسُولُ اللَّهِ ص الزَّكَاةُ تُذْهِبُ الذُّنُوبَ قُلْتُ وَ الَّذِي يَلِيهَا فِي الْفَضْلِ قَالَ الْحَجُّ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطاعَ إِلَيْهِ سَبِيلًا وَ مَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعالَمِينَ وَ قَالَ رَسُولُ اللَّهِ ص لَحَجَّةٌ مَقْبُولَةٌ خَيْرٌ مِنْ عِشْرِينَ صَلَاةً نَافِلَةً وَ مَنْ طَافَ بِهَذَا الْبَيْتِ طَوَافاً أَحْصَى فِيهِ أُسْبُوعَهُ وَ أَحْسَنَ رَكْعَتَيْهِ غَفَرَ اللَّهُ لَهُ وَ قَالَ فِي يَوْمِ عَرَفَةَ وَ يَوْمِ الْمُزْدَلِفَةِ مَا قَالَ قُلْتُ فَمَا ذَا يَتْبَعُهُ قَالَ الصَّوْمُ قُلْتُ وَ مَا بَالُ الصَّوْمِ صَارَ آخِرَ ذَلِكَ أَجْمَعَ قَالَ قَالَ رَسُولُ اللَّهِ ص الصَّوْمُ جُنَّةٌ مِنَ النَّارِ قَالَ ثُمَّ قَالَ إِنَّ أَفْضَلَ الْأَشْيَاءِ مَا إِذَا فَاتَكَ لَمْ تَكُنْ مِنْهُ تَوْبَةٌ دُونَ أَنْ تَرْجِعَ إِلَيْهِ فَتُؤَدِّيَهُ بِعَيْنِهِ إِنَّ الصَّلَاةَ وَ الزَّكَاةَ وَ الْحَجَّ وَ الْوَلَايَةَ لَيْسَ يَقَعُ شَيْءٌ مَكَانَهَا دُونَ أَدَائِهَا وَ إِنَّ

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الصَّوْمَ إِذَا فَاتَكَ أَوْ قَصَّرْتَ أَوْ سَافَرْتَ فِيهِ أَدَّيْتَ مَكَانَهُ أَيَّاماً غَيْرَهَا وَ جَزَيْتَ ذَلِكَ الذَّنْبَ بِصَدَقَةٍ وَ لَا قَضَاءَ عَلَيْكَ وَ لَيْسَ مِنْ تِلْكَ الْأَرْبَعَةِ شَيْءٌ يُجْزِيكَ مَكَانَهُ غَيْرُهُ قَالَ ثُمَّ قَالَ ذِرْوَةُ الْأَمْرِ وَ سَنَامُهُ وَ مِفْتَاحُهُ وَ بَابُ الْأَشْيَاءِ وَ رِضَا الرَّحْمَنِ الطَّاعَةُ لِلْإِمَامِ بَعْدَ مَعْرِفَتِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطاعَ اللَّهَ وَ مَنْ تَوَلَّى فَما أَرْسَلْناكَ عَلَيْهِمْ حَفِيظاً أَمَا لَوْ أَنَّ رَجُلًا قَامَ لَيْلَهُ وَ صَامَ نَهَارَهُ وَ تَصَدَّقَ بِجَمِيعِ مَالِهِ وَ حَجَّ جَمِيعَ دَهْرِهِ وَ لَمْ يَعْرِفْ وَلَايَةَ وَلِيِّ اللَّهِ فَيُوَالِيَهُ وَ يَكُونَ جَمِيعُ أَعْمَالِهِ بِدَلَالَتِهِ إِلَيْهِ مَا كَانَ لَهُ عَلَى اللَّهِ جَلَّ وَ عَزَّ حَقٌّ فِي ثَوَابِهِ وَ لَا كَانَ مِنْ أَهْلِ الْإِيمَانِ ثُمَّ قَالَ أُولَئِكَ الْمُحْسِنُ مِنْهُمْ يُدْخِلُهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ

"*Islam is built on five things: Prayers, poor-rate, Hajj, fasting and Mastership (welaayah).*"

Zuraarah asked, "And which of these five is the most superior?"

Imam (a.s.) replied, "*Mastershipis the most superior of them because it is the key to them and the master is the guide towards them.*"

I inquired, "What is next to mastership in superiority?"

Imam (a.s.) answered, "*Prayers. For, the Messenger of Allah (s.a.w.a.) said that surely prayer is the pillar of your religion.*"

I asked again, "And what is next to prayer in superiority?"

Imam (a.s.) responded, "*Poor-rate (zakat) because he (viz. Holy Prophet s.a.w.a.) kept both of them together and started with prayer before the poor-rate and said, "Poor-rate destroys the sins.*"

I questioned, "What is next in superiority?"

Imam (a.s.) replied, "*Hajj. Allah – Mighty and Majestic be He – says:* And for Allah is upon the people the pilgrimage of the House for whosoever can afford it. And whoever disbelieves then surely Allah is Needless of the worlds.[27]" *The Messenger of Allah (s.a.w.a.) informed*, "*Certainly, an accepted Hajj is better than two recommended*

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prayers. And whoever circumambulates this House, a circumambulation comprising of seven rounds and thereafter, performs two units of prayers nicely, Allah will forgive him." And he (s.a.w.a.) said about the Day of Arafah and the Day of Muzdalefah whatever he (s.a.w.a.) said."

I asked, "What is after that?"

Imam (a.s.) said, "Fasting."

I questioned, "Why fasting is the least of them all in significance."

He (a.s.) said, "*The Holy Prophet (s.a.w.a.) said,* "*Fasting is protection from the hell-fire.*"

Then he Imam (a.s) continued, "*Surely, the most superior of the things is that which if you miss it, there is no repentance for it but that you perform it exactly as you missed it. Surely, the prayers, the poor-rate, the Hajj and the Mastership cannot be replaced with anything else except to perform it. But if you miss a fast or you shorten it or you are traveling in it, you can perform whatever you have missed in other days and recompense the sin with charity and there is no obligation of completing it. But in the previous four things, nothing can replace them."*

Then Imam (a.s.) persisted, "*Peak of the affair, its topmost, its key, the door of all things and the satisfaction of the Beneficent (Allah) is the obedience of the Imam after his cognition. Surely, Allah – Mighty and Majestic be He – says:* Whoever obeys the Messenger has indeed obeyed Allah and whoever turns back, then We have not sent a protector for him[28]."

Know that if a person prays through the night, fasts during the day, spends all his wealth in charity, performs the Hajj in all the years of his life but does not recognize the mastership of the

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master appointed by Allah so that he can accept his mastership and all his actions under the guidance of this master, he will not have any right upon Allah – Majestic and Mighty be He – for his reward nor will he will be from the people of faith."

Thereafter, Imam (a.s.) said, "*These are the good-doers from among them; Allah will cause them to enter Paradise with the grace of His Mercy.*[29]"

8) The great Shia scholar Sayed Ibn Tawoos (exp. 664 A.H.) by writing a precious book "Al-Yaqeen Be Ikhtesaas Maulana Ali (a.s.) Be Imratil Momineen" (Certainty about the title of the 'Chief of the Faithful' being restricted to our master Ali (a.s.)) in Arabic has relied on 220 traditions from the books of Ahle Tasannun and has attempted to prove that the designation of Ameerul Momineen was restricted and confined only to Ali Ibn Abi Talib (a.s.) and it was conferred upon him by the Messenger of Allah (s.a.w.a.). This book, along with the book al-Tahseen also by Sayed Ibn Tawoos, on a similar topic has been published.

This book has traditions in which the Holy Prophet (s.a.w.a.) has given the title of Ameerul Momineen to Ali Ibn Abi Talib (a.s.) and that it was exclusive for him alone. Prior to Ibn Tawoos, Ibn Ghazaaeri (exp. 411 A.H.) has written a book captioned, "Al-Tasleem Alaa Ameeril Momineen (a.s.) Be Imratil Momineen" (Greeting Ameerul Momineen (a.s.) as the Chief of the Believers).[30] It can be seen that this book was a riposte to some people like Ibn Abil Hadeed who in his Sharh Nahj al-Balaaghah while discussing this subject writes: The Shiites think that the title of Ameerul Momineen was given to Ali (a.s.) in the time of the Holy Prophet (s.a.w.a.) and all the

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Muhajireen (migrants) and Ansaar (helpers) referred to him with this designation. But this has not been proved in the narrations of the traditionalists.[31]"

The book "Al-Yaqeen" has a detailed preface, one conclusion and three parts on different topics. The author in the preface has brought a list of 220 books and proceeds to bring three parts on the following topics by narrating the traditions:

First Part: Traditions that relate that Ali Ibn Abi Talib (a.s.) was called by the title of Ameerul Momineen (comprising of 177 chapters).

Second Part: Traditions that Ali (a.s.) was given the title of "Imam al-Muttaqeen" (the Leader of the God-fearing) (comprising of 24 chapters)

Third Part: Traditionsthatprove the title of "Yasoob al-Deen" (Chief of Religion) for Ali (a.s.) (comprising of 19 chapters)

As per the statement of Sayed Ibn Tawoos (r.a.) in the preface of Kitaab al-Tahseen, the total number of traditions in the book al-Yaqeen is 400[32].

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[1] Waaqeah-e-Ghadeer, The Peak of Conveyance of Mastership, Preface

[2] Refer to the Incident of Warning (*Inzaar*)

[3] Surah Shuaraa (26): Verse 214

[4] For the details of the incident, you can refer to the following historical sources: Tarikh al-Tabari, vol. 2 p. 319; Al-Saheeh min Seerah al-Nabi al-A'zam (s.a.w.a.), vol. 3 p. 61 vide many

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references; Al-Imam Ali Ibn Abi Talib (a.s.) fi al-Kitaab wa al-Sunnah, Ahaadees al-Khilaafah, Hadis of the Day of Warning

[5] Sharh of Nahj al-Balaaghah, Ibn Abil Hadeed, vol. 13, p. 244; Naqdh al-Usmaaniyyah, p. 303; Al-Ghadeer, vol. 2, p. 395

[6] Naseem al-Riyaaz Fi Sharh-e-Shaqaa, vol. 3 p. 35; Amaali of Shaikh Toosi (r.a.), p. 583; Behaar al-Anwaar, vol. 18, p. 192…

[7] The Incident of Ghadeer, The Peak of Conveyance of Mastership, Chapter on the Day of Warning

[8] Behaar al-Anwaar, vol. 18, p. 192

[9]This concept has been reported through various chains and vide different accounts to the extent that there remains no scope of any doubt in it. Moreover, it should be known that Abu Jafar Iskaafi the Motazeli scholar regards this report as "**authentic**". Other renowned historians too like Shahaabuddin Hafaaji in his commentary on "al-Shefaa be Taareef-e-Huqooq al-Mustafa (s.a.w.a.)", Qazi Ayaaz and Muttaqi Hindi (Kanz al-Ummaal, vol. 13, p. 128) have endorsed the authenticity of Ibn Jurair Tabari. [Tabari has recorded the entire incident in his Tarikh but in his Tafseer when he reports the incident in the exegesis of the above verse, he has distorted the truth and said that the Messenger of Allah (s.a.w.a.) said, "*This is my brother and* ***so and so….***". Ibn Katheer too has followed in his footsteps and so also some claimants of freedom in research like the renowned Egyptian scholar Muhammad Husain Haikal…" Refer to Al-Ghadeer, vol. 2, p. 206 (new edition). How shocking are the adulterated hands of history and how astonishing is the helplessness of Ali (a.s.)!]. Others too have emphasized on the authenticity of this incident. [Refer to the article "Hadis al-Inzaar Yaum al-Daar" by Ayatollah Ali Ahmadi Miyaanji in the magazine Resaalah al-Thaqalain, Number 22, p.111].

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[10]Clear words like the narration of "**the Day of Warning**"

[11] Similar wordings like "…*Surely my successor and the caliph after me is Ali Ibn Abi Talib (a.s.) and after him, my two grandsons al-Hasan and al-Husain followed by nine descendants from the loins of al-Husain, Imams, righteous ones…So, these are the twelve Imams equal to the chiefs of the Bani Israel*…." (Kefaayah al-Athar Fi al-Nass Alaa al-Aimmah al-Ithna Ashar, pp. 13-14

[12] Practical announcements like the incident of **Conveyance of Surah Bara'at** or the incident of the **Battle of Khaibar**. When the verses of Surah Bara'at were revealed that the Messenger of Allah (s.a.w.a.) does not intend to participate in the rituals of Hajj, that in the previous year which was the year of the **Conquest of Makkah**, they had participated in the rituals of Hajj and had decided that in the coming year, which was later called as the **Last Pilgrimage**, they will partake in the Hajj rites. Thus, they were compelled to select someone to convey the divine messages. First, they called Abu Bakr, taught him the initial verses of Surah Bara'at, sent him with 40 persons to Makkah so that on the day of Eid al-Zoha, he should recite these verses for them. Abu Bakr set out for Makkah when suddenly the divine revelation came that the Messenger of Allah (s.a.w.a.) should either himself or someone from him should convey this divine message to the people. Besides these two, none has the eligibility to perform this task. "…*None should convey them on your behalf except you or a man from you (or a man from your family)*." Just as this command descended, the Holy Prophet (s.a.w.a.) called Hazrat Ali Ibn Abi Talib (a.s.) and ordered him to leave for Makkah, and that when he finds Abu Bakr on the way, he should take back the verses from him and that this task has been entrusted to him (a.s.). Hazrat Ali Ibn Abi Talib (a.s.)

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along with Jaabir and a group of companions of the Holy Prophet (s.a.w.a.) mounted his (s.a.w.a.) special camel, set out for Makkah and conveyed the message of the Holy Prophet (s.a.w.a.) to him. Abu Bakr handed back the verses to Ali (a.s.) who entered Makkah. On the 10th of Zilhajj, on top of the Jamrah-e-Aqbah, he (a.s.) recited the thirteen verses of Surah Bara'at in a loud voice and read out the four clauses of termination by the Holy Prophet (s.a.w.a.) in a loud voice to the entire audience.

[13] For further acquaintance as to what happened after the martyrdom of the Messenger of Allah (s.a.w.a.), refer to Sharh Ibn Abi al-Hadeed, vol. 2, p. 20 onward; al-Shaafi fi al-Imamah, vol. 1 p. 184 onward; al-Tabaqaat of Ibn Sa'd, vol. 2, p. 63; Tarikh-e-Tabari, vol. 3, p. 192; al-Muraajeaat, pp. 352-370; Seerat al-Mustafa (s.a.w.a.), p. 725

[14] Indicating towards the initial sentences of the great Shiqshiqiyyah Sermon: *By Allah! Indeed, Abu Qahafah – from the tribe of Taim – wore the dress (of Caliphate) while he knew that my relation with it (i.e. Caliphate) is like that of grinding mill with its axis…."* Nahjul Balaaghah, vol. 1, p. 303

[15] Negaahi be Khelaafat-o-Welaayat az Nazar-e-Quran-o-Sunnah, Muqaddamaat

[16] For further details, refer Behaar al-Anwaar, vol. 37, p. 290, Chapter 54; In this chapter, Allamah Majlisi (r.a.) has compiled traditions regarding the command of the Messenger of Allah (s.a.w.a.) to greet Ali Ibn Abi Talib (a.s.) as Ameerul Momineen (a.s.).

[17] Manaaqeb, pp. 62-64

[18] Al-Irshad, vol. 1, p. 48

[19] Tarikh-o-Madinah Demishq, vol. 42, pp.303 and 386; Hilyah al-Awliyaa, vol. 1, p. 63

[20] Al-Irshad, vol. 1, p. 176

[21] Ibid., p. 48

[22] Amaali of Shaikh Toosi (r.a.), p. 295

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[23]Behaar al-Anwaar, vol. 37, p. 334; Wasaael al-Shiah, vol. 14, p. 600. The infallible Imams (a.s.) had many common titles among themselves. So much so that concerning the special titles of Imam-e-Zaman (a.t.f.s.), when the narrator asked the sixth Imam (a.s.), "Are you the **Mahdi**?" Imam (a.s.) replied to him, "*All of us guide towards Allah.*" (Kafi, vol. 1, p. 536, H.1; al-Waafi, vol. 2, p. 475); The same applies for the designation "**The Remnant of Allah**" (***Baqiyatullah***) which applied to all the Imams (a.s.) during their lifetime but in the present time, it is specific to the Imam of our time.

[24] In Mohaj al-Da'waat of Sayed Ibn Taawoos (r.a.) reporting from an ancient book vide a chain of narrators reaching to the gatekeeper, Muhammad Ibn Rabee', it is narrated that one day, Mansoor (al-Dawaaneeqi) was sitting in the **Qubbah al-Khazraa** (Green Dome) – which prior to the assassination of Muhammad and Ibrahim was called as the **Qubbah al-Hamraa** (Red Dome) – and the day he sat in it, it was called as the **Yaum al-Dhabh** (Day of Murder). He had called Imam (a.s.) from Madinah. When the night fell and most of it had passed, he called my father Rabee' and said, "O Rabee'! You know your position and status in front of me….Right now, go to Jafar Ibn Muhammad and bring him to me in whatever condition you find him to be. Don't allow him to change his condition at any cost whatsoever. When Imam (a.s.) reached to Mansoor, who on seeing him remarked, " وَ أَنْتَ يَا جَعْفَرُ مَا تَدَعُ حَسَدَكَ وَ بَغْيَكَ وَ إِفْسَادَكَ عَلَى أَهْلِ هَذَا الْبَيْتِ مِنْ بَنِي الْعَبَّاسِ وَ مَا يَزِيدُكَ اللهُ بِذَلِكَ إِلَّا شِدَّةَ حَسَدٍ وَ نَكَدٍ مَا تَبْلُغُ بِهِ مَا تُقَدِّرُهُ "O Jafar! You will not leave your envy, your rebellion and your attempt to eliminate the People of the House from the Banu Abbas. As a result, God has not done anything but increased your envy, straitened your livelihood and the reduction of the goodness that you possess." Imam Jafar al-Sadeq (a.s.) retorted, "*O Ameeral Momineen! By Allah, I have not done any such thing. I was not having any such feeling even for*

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the Bani Umayyah, who were the severest foes for both you and us among all the creatures. So how can I feel like this for you, O Ameeral Momineen!" (Behaar al-Anwaar, vol. 47, p. 195, H. 40)

[25] In the content of a narration from Imam Sadeq (a.s.), this concept has come

[26] For further study, refer to al-Kafi, Chapter of the Pillars of Faith (باب دعائم الاسلام)

[27] Surah Aale Imran (3): Verse 97

[28] Surah Nisaa (4): Verse 80

[29] Al-Kafi, vol. 2, pp. 18-19, H. 5

[30] Al-Yaqeen, pp. 22 and 23

[31] Al-Yaqeen, p. 12

[32] Al-Yaqeen, p. 4

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