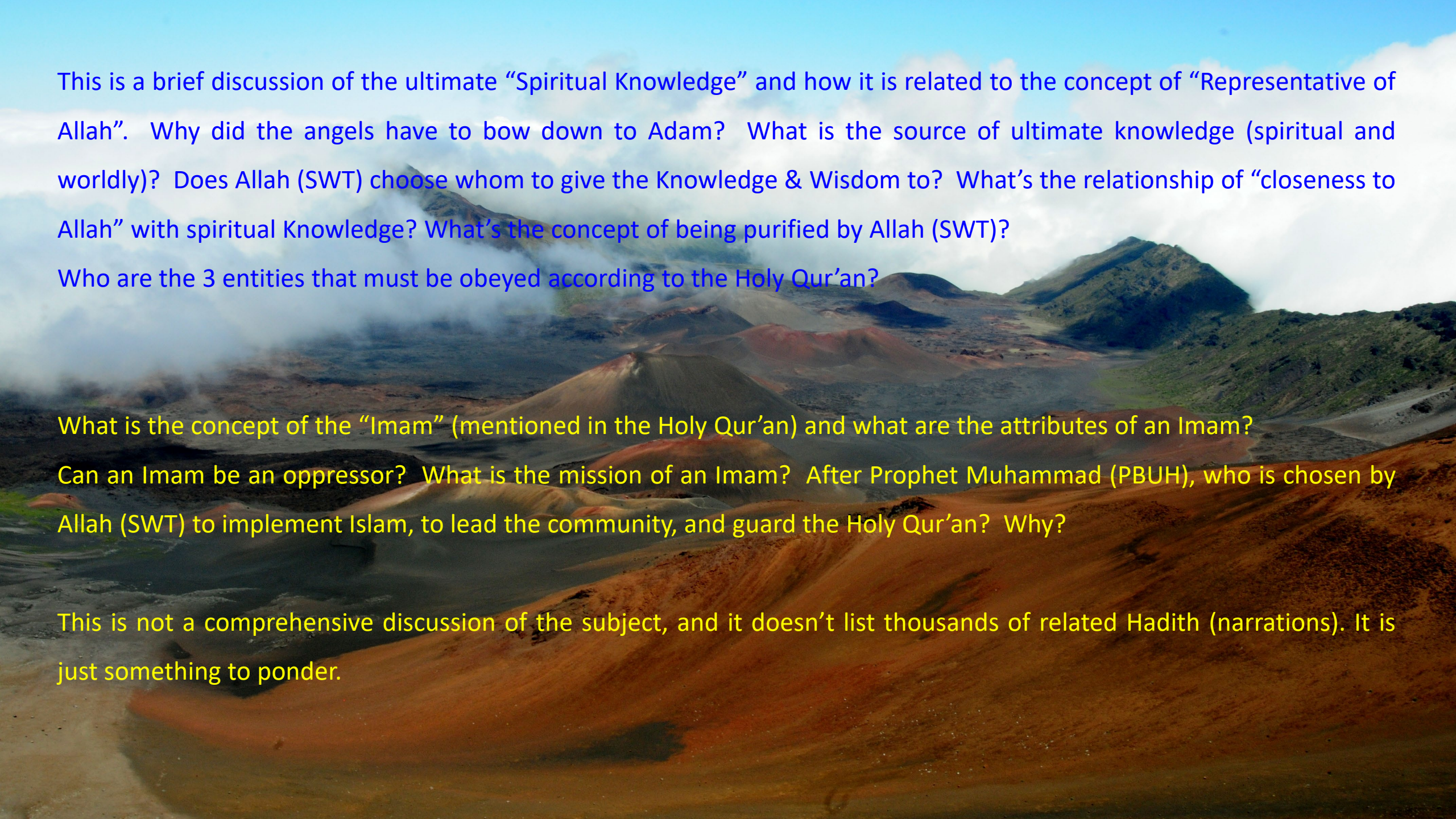


Representative (خَلِيفَةً) of Allah on Earth

A landscape of colorful volcanic hills under a blue sky with clouds. The hills are in various shades of red, orange, and brown, with some green vegetation on the slopes. The sky is a clear blue with some white clouds. The text is overlaid on the image in a blue font.

This is a brief discussion of the ultimate “Spiritual Knowledge” and how it is related to the concept of “Representative of Allah”. Why did the angels have to bow down to Adam? What is the source of ultimate knowledge (spiritual and worldly)? Does Allah (SWT) choose whom to give the Knowledge & Wisdom to? What’s the relationship of “closeness to Allah” with spiritual Knowledge? What’s the concept of being purified by Allah (SWT)? Who are the 3 entities that must be obeyed according to the Holy Qur’an?

What is the concept of the “Imam” (mentioned in the Holy Qur’an) and what are the attributes of an Imam? Can an Imam be an oppressor? What is the mission of an Imam? After Prophet Muhammad (PBUH), who is chosen by Allah (SWT) to implement Islam, to lead the community, and guard the Holy Qur’an? Why?

This is not a comprehensive discussion of the subject, and it doesn’t list thousands of related Hadith (narrations). It is just something to ponder.

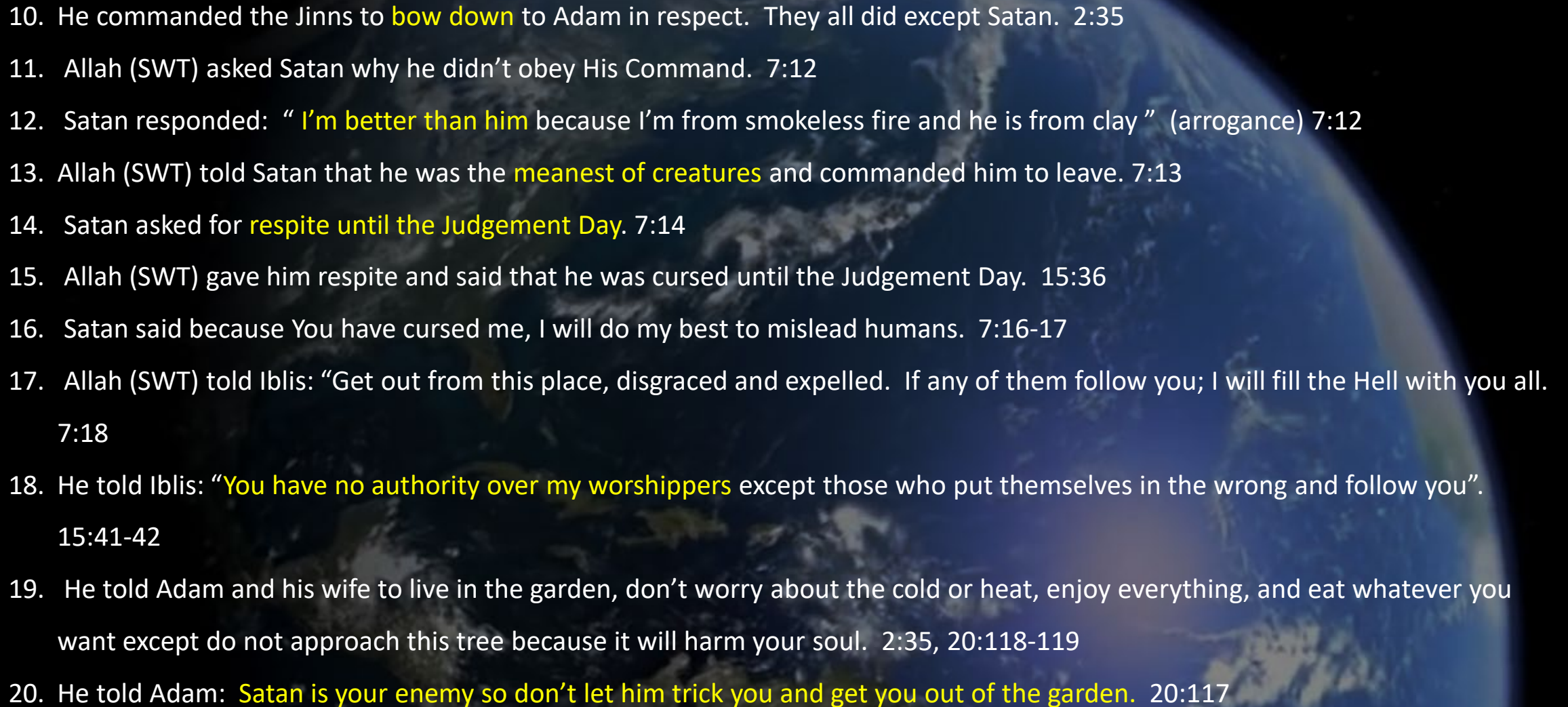
- Pages 5-8 present some verses about Prophet Adam (PBUH) - “Representative of Allah” (خَلِيفَةً)
Allah (SWT) gave Prophet Adam (PBUH) the knowledge and chose him as His Representative (خَلِيفَةً) on Earth
- Pages 9-21 are examples of those (including children) whom Allah (SWT) has chosen and given Knowledge and Wisdom.
- Page 23 - Meaning of the word “Imam”
- Pages 24-25 - Necessity of having an Imam
- Page 26 - Differences between a prophet, messenger, and Imam
- Page 27 - Oppressors, wrong doers, evil doers, and sinners are not qualified to lead
- Page 28 - Those who possess the Holy Qur’an
- Pages 29-32 - Purification of soul by Allah (SWT)
- Pages 33-35 - The event of Mubahila
- Pages 36-38 - Appointing an Imam by Allah (SWT)
- Pages 39-41 - Obey Allah; obey the prophet, and those entrusted with authority among you (Imams)
- Pages 42-43 - The best role model

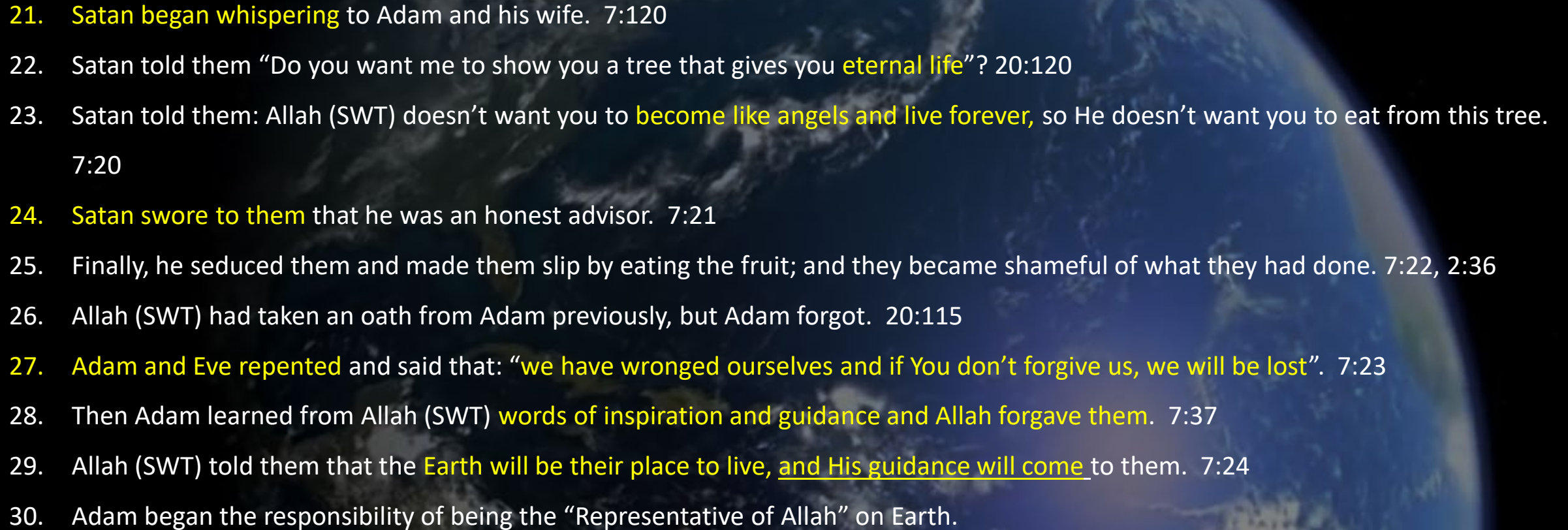
- Page 44 - **Chosen** only by Allah (SWT)
- Page 45 - Your only **Guardian**
- Page 46 - A Clear Book
- Page 47 - Requirements for being an Imam
- Page 48 - **Paying Zakat while bowing down**
- Page 49 - Delivery of Sura 9
- Page 50 - **Special Trust** offered by Allah (SWT)
- Page 51 – **Willing to sacrifice his life for the prophet**
- Pages 52-53 - **Deliver this verse immediately!**
- Page 54 - **Giving away charity**
- Page 55-57 - **Follows him a witness from Allah (SWT)**
- Page 58 - The prophet speaking highly of Ali
- Pages 59-60 - **Feeding the poor while fasting**
- Page 61 - Dashing into the midst of the enemy
- Page 62 - **Leader of the Pious**
- Page 63 - Noah's Ark
- Page 64 –Ali & Ismail are willing to be sacrificed
- Pages 65-66 - Battle of Khandagh
- Pages 67-69 – **Knowledge of the Unseen**
- Page 70 – Brief early history
- Page 71 - Who is your Imam now?
- Page 72 - A few hadith

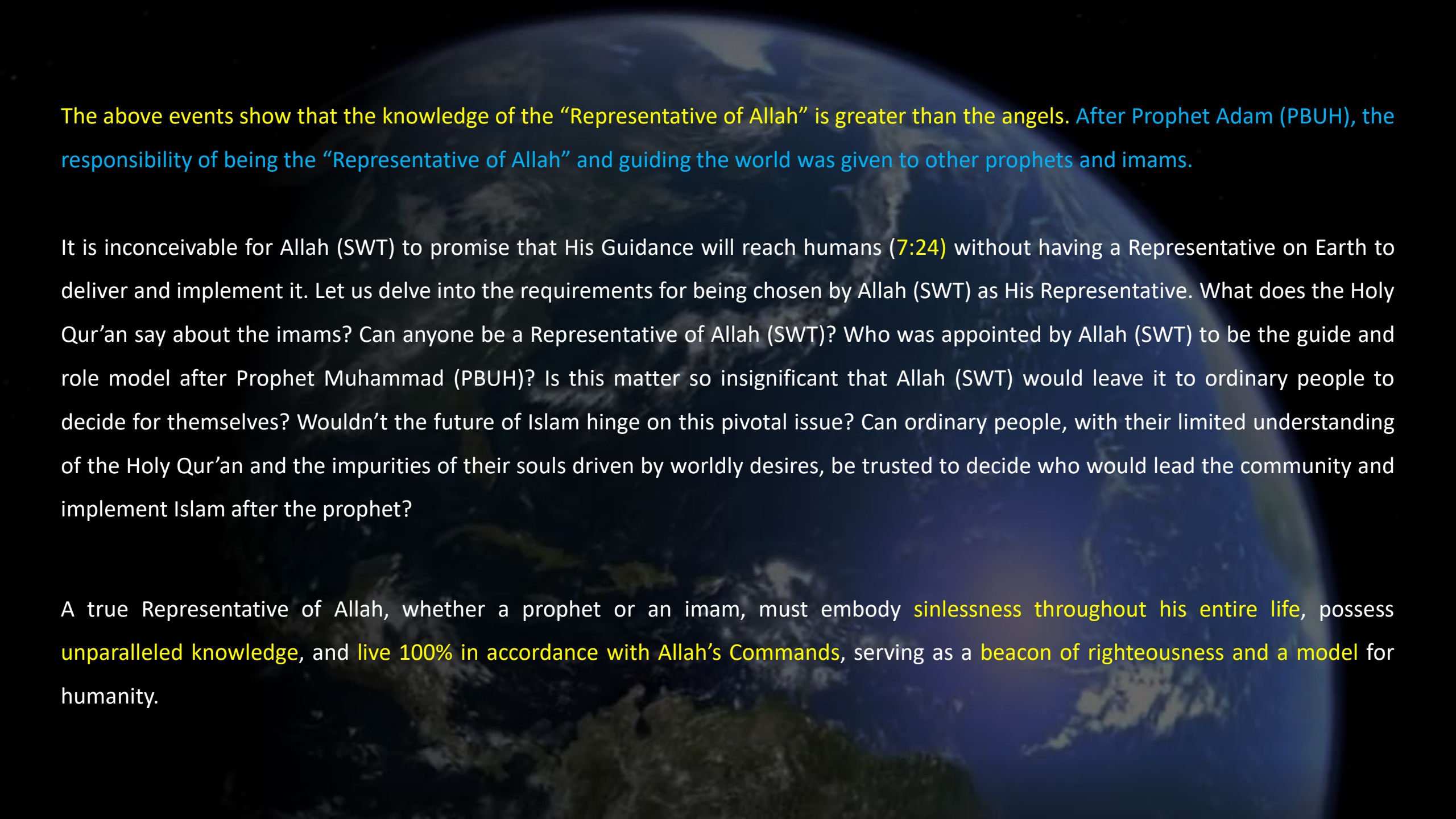
Representative of Allah on Earth

The following portrays the story of the 1st “Representative of Allah”. This is not a translation of verses. The verse numbers are listed only as reference.

1. Allah (SWT) created the Earth for humans millions of years before he created them, so we were ending up on this planet one way or another regardless of eating the forbidden fruit! (2:29)
2. Allah (SWT) created the Jinns (invisible creatures) from **smokeless fire** (long before humans) (15:27)
3. The Jinns had worshipped Allah (SWT) for thousands of years before Adam (2:30)
4. Allah (SWT) informed the Jinns that He was going to create a new creature to be His **representative on Earth** (2:30)
5. The Jinns asked if the new creature will do mischief and shed blood (based on their past observations). Allah (SWT) told them that He knew something that they didn't know. He also knew what they hid (2:30)
6. Allah (SWT) created Adam from **wet clay (earthly elements)** with the best proportions and finally He blew into him **a unique spirit** to create a brand-new creature (32:9)
7. He taught Adam the “**Names**” of all things (nature of things) (2:31)
8. He asked the Jinns to describe the “Names” and they could not (2:32)
9. Adam was able to describe the “Names” (2:33)

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10. He commanded the Jinns to **bow down** to Adam in respect. They all did except Satan. 2:35
 11. Allah (SWT) asked Satan why he didn't obey His Command. 7:12
 12. Satan responded: “ **I'm better than him** because I'm from smokeless fire and he is from clay ” (arrogance) 7:12
 13. Allah (SWT) told Satan that he was the **meanest of creatures** and commanded him to leave. 7:13
 14. Satan asked for **respite until the Judgement Day**. 7:14
 15. Allah (SWT) gave him respite and said that he was cursed until the Judgement Day. 15:36
 16. Satan said because You have cursed me, I will do my best to mislead humans. 7:16-17
 17. Allah (SWT) told Iblis: “Get out from this place, disgraced and expelled. If any of them follow you; I will fill the Hell with you all.
7:18
 18. He told Iblis: “**You have no authority over my worshippers** except those who put themselves in the wrong and follow you”.
15:41-42
 19. He told Adam and his wife to live in the garden, don't worry about the cold or heat, enjoy everything, and eat whatever you want except do not approach this tree because it will harm your soul. 2:35, 20:118-119
 20. He told Adam: **Satan is your enemy so don't let him trick you and get you out of the garden.** 20:117

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21. Satan began whispering to Adam and his wife. 7:120
 22. Satan told them “Do you want me to show you a tree that gives you eternal life”? 20:120
 23. Satan told them: Allah (SWT) doesn’t want you to become like angels and live forever, so He doesn’t want you to eat from this tree.
7:20
 24. Satan swore to them that he was an honest advisor. 7:21
 25. Finally, he seduced them and made them slip by eating the fruit; and they became shameful of what they had done. 7:22, 2:36
 26. Allah (SWT) had taken an oath from Adam previously, but Adam forgot. 20:115
 27. Adam and Eve repented and said that: “we have wronged ourselves and if You don’t forgive us, we will be lost”. 7:23
 28. Then Adam learned from Allah (SWT) words of inspiration and guidance and Allah forgave them. 7:37
 29. Allah (SWT) told them that the Earth will be their place to live, and His guidance will come to them. 7:24
 30. Adam began the responsibility of being the “Representative of Allah” on Earth.



The above events show that the knowledge of the “Representative of Allah” is greater than the angels. After Prophet Adam (PBUH), the responsibility of being the “Representative of Allah” and guiding the world was given to other prophets and imams.

It is inconceivable for Allah (SWT) to promise that His Guidance will reach humans (7:24) without having a Representative on Earth to deliver and implement it. Let us delve into the requirements for being chosen by Allah (SWT) as His Representative. What does the Holy Qur’an say about the imams? Can anyone be a Representative of Allah (SWT)? Who was appointed by Allah (SWT) to be the guide and role model after Prophet Muhammad (PBUH)? Is this matter so insignificant that Allah (SWT) would leave it to ordinary people to decide for themselves? Wouldn’t the future of Islam hinge on this pivotal issue? Can ordinary people, with their limited understanding of the Holy Qur’an and the impurities of their souls driven by worldly desires, be trusted to decide who would lead the community and implement Islam after the prophet?

A true Representative of Allah, whether a prophet or an imam, must embody sinlessness throughout his entire life, possess unparalleled knowledge, and live 100% in accordance with Allah’s Commands, serving as a beacon of righteousness and a model for humanity.

The image features a complex, repeating geometric pattern in shades of blue and gold. The pattern consists of interlocking stars and polygons, creating a dense, symmetrical design. The background is a deep, dark blue, which makes the lighter blue and gold elements stand out. The overall effect is one of intricate craftsmanship and mathematical precision.

Knowledge

Allah (SWT) is the Source of all Knowledge!

In the following pages (10-21), we examine some verses about how Allah (SWT) gifts Knowledge and Wisdom to His chosen individuals. He is ultimate source of Knowledge (spiritually and worldly).

...وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ...

...and they encompass not a thing of His knowledge **except for what He wills**... 2:255

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ
And **He (Allah) taught Adam all the names**; then He placed them before the angels, and said:
"Tell me the nature of these if you are right." 2:31

..... وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
.....And fear Allah. And **Allah teaches you**. And Allah is **Knowing** of all things. 2:282

الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ
He Who **taught** (the use of) the pen. **Taught** man that which he did not know 96:4-5

وَلَقَدْ ءَاتَيْنَا إِبْرَاهِيمَ رُشْدَهُۥ مِن قَبْلُ وَكُنَّا بِهِۦ عَالِمِينَ

And *We had certainly given* Abraham his *sound judgement* before, and We were of him well-Knowing 21:51

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا

"O my father! to me has come *knowledge* which has not reached you: so follow me: I will guide you to a way that is *even* and *straight*. 19:43

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ

They said: "Fear not! We give you glad tidings of a son *endowed with wisdom*." 15:53

فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ

[And when he saw that the guests would not eat,] he became apprehensive of them; [but] they said, "Fear not" - and gave him the glad tiding of [the birth of] *a son* who would be *endowed with deep knowledge*. 51:28

Two angels, appearing as humans, visited Prophet Ibrahim (PBUH). They gave him the good news that Allah (SWT) will gift him a son who will have great wisdom and knowledge!

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ

And *We bestowed* on him Isaac and, as an additional gift, (a grandson), Jacob, and
We made righteous men of everyone (of them) 21:72

وَجَعَلْنَاهُمْ أِمَمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ

And *We made them leaders (Imams)*, *guiding* (men) *by Our Command*, and *We sent them inspiration* to do good
deeds, to *establish regular prayers*, and to *practice regular charity*;
and they constantly *worshipped Us* (and Us only) 21:73

(It is clear from the verse that imams are chosen by Allah's Command. Their mission is to guide men and Allah sends them inspirations).

وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ

And to Lut, too, *We gave Judgment and Knowledge*, and We saved him from the town which practiced
abominations: truly they were a people given to Evil, a rebellious people 21:74

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ
بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

By Allah's will they routed them; and David slew Goliath; and Allah gave him power and wisdom and taught him whatever (else) He willed. And did not Allah Check one set of people by means of another, the earth would indeed be full of mischief: But Allah is full of bounty to all the worlds. 2:251

يَايَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَءَاتَيْنَاهُ الْحُكْمَ صَبِيًّا

(To his son came the command): "O Yahya! take hold of the Book with might": and We gave him Wisdom even as a youth 19:12

وَحَنَانًا مِّنَ لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا

And piety as from Us, and purity: He was devout 19:13

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا

And kind to his parents, and he was not overbearing or rebellious 19:14

Age is not a factor! Allah gave Prophet Yahya wisdom, knowledge, piety, purity, kindness... when he was a youth!

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا

He said: "No, I am only a messenger from your Lord, (to announce) to you the gift of a **pure and holy son**. 19:19

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْأَمْهَدِ صَبِيًّا

But she pointed to the babe. They said: "How can we talk to one who is a **child** in the cradle?" 19:29

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا

He (baby) said: "I am indeed a **worshipper** of Allah. **He has given me revelation** and **made me a prophet**; 19:30

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

"And **He has made me blessed** wheresoever I be, and has enjoined on me **Prayer and Charity** as long as I live; 19:31

وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

(He) **has made me kind** to my mother, and **not overbearing or miserable**; 19:32

Archangel Gabriel gave the great news to Mary that she would have a Holy son (Prophet Jesus).

Note that the baby was already a prophet and had the gift of knowledge and other things from Allah (SWT).

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَلَدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ

Then will Allah say: "O Jesus the son of Mary! Recount My favor to you and to your mother. Behold! I strengthened you with the holy spirit, so that you spoke to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel and behold! you made out of clay, as it were, the figure of a bird, by My leave, and you breathed into it and it became a bird by My leave, and you healed those born blind, and the lepers, by My leave. And behold! you brought forth the dead by My leave. And behold! I restrained the Children of Israel from (violence to) you when you showed them the clear Signs, and the unbelievers among them said: 'This is nothing but evident magic.' 5:110

وَإِذْ قَالَتِ الْمَلَائِكَةُ يٰمَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ

Behold! the angels said: "O Mary! Allah has chosen you and purified you- chosen you above the women of all nations. 3:42

Mary was chosen and purified by Allah (SWT)!

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ

To Solomon *We inspired* the (right) *understanding of the matter*: to each (of them) *We gave Judgment and Knowledge*; it was Our power that made the hills, and the birds celebrate Our praises, with David: it was We Who did (all these things) 21:79

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِيُحْصِنَكُمْ مِّنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ

It was *We Who taught him the making of coats of mail* for your benefit, to guard you from each other's violence: will you then be grateful? 21:80

رَبِّ قَدْ ءَاتَيْنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيَّ فِي الدُّنْيَا
وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

"O my Lord! You have indeed bestowed on me some power, and *taught me something of the interpretation of dreams and events*, - O You Creator of the heavens and the earth! You are my Protector in this world and in the Hereafter. Take You my soul (at death) as one submitting to Your will (as a Muslim) and unite me with the righteous." 12:101

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا

And they found a worshipper from among Our worshippers to whom we had given mercy from us and had *taught him from Us a [certain] knowledge*. 18:65

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا

Moses said to him, "May I follow you (*Khizr*) on that you *teach* me from what you have been *taught of sound judgement*?" 18:66

.....نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

....We raise to degrees (of wisdom) whom We please: but over all **endued with knowledge** is one, the All-Knowing. 12:76

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُفْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا

High above all is Allah, the King, the Truth! (O Muhammad) Be not in haste with the Qur'an before its revelation to you is completed, but say, "O my Lord! **advance me in knowledge.**" 20:114

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

And that those on whom **knowledge has been bestowed** may learn that the (Qur'an) is the Truth from your Lord, and that they may believe therein, and their hearts may be made humbly (open) to it: for verily Allah is the Guide of those who believe, to the Straight Way. 22:54

وَلَقَدْ ءَاتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ

We gave (in the past) **knowledge** to David and Solomon: And they both said: "Praise be to Allah, Who has **favored us above many of his servants who believe!**" 27:15

وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَأَيُّهَا النَّاسُ **عُلِّمْنَا** مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَٰذَا لَهُوَ الْفَضْلُ الْمُبِينُ

And Solomon was David's heir. He said: "O ye people! We have been **taught** the speech of birds, and on us has been bestowed (a little) of all things: this is indeed Grace manifest (from Allah.)" 27:16

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

Said one who had **knowledge of the Book**: "I will bring it to you within the twinkling of an eye!" Then when (Solomon) saw it placed firmly before him, he said: "This is by the Grace of my Lord!- to test me whether I am grateful or ungrateful! and if any is grateful, truly his gratitude is (a gain) for his own soul; but if any is ungrateful, truly my Lord is Free of all Needs, Supreme in Honor !" 27:40

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

When he (Moses) reached full age, and was firmly established (in life),
We bestowed on him **wisdom and knowledge**: for thus do We reward those who do good 28:14

أَمَّنْ هُوَ قَانِتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولَٰئِكَ الْأَلْبَابِ

Is one who worships devoutly during the hour of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord - (like one who does not)?

Say: "Are those equal, **those who know** and those who do not know?
Only they will remember [who are] **people of understanding**. 39:9

عَلَّمَهُ شَدِيدُ الْقُوَى

He (Muhammad) was **taught** by one Mighty in Power (Archangel Gabriel), 53:5

عَلَّمَ الْفُرَّاءَ أَنْ خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ

It is **He (Allah)** Who has **taught the Qur'an**. He has created man. **He has taught him speech** (and intelligence). 55:2-4

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and **those who were given knowledge, by degrees**. And Allah is Acquainted with what you do 58:11

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

There is no god but He: That is the witness of Allah, His angels, and **those endowed with knowledge**, standing firm on justice. There is no god but He, the Exalted in Power, the Wise. 3:18

ثُمَّ يَوْمَ الْقِيَمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ
Then on the Day of Resurrection He will disgrace them and say, "Where are My 'partners' for whom you used to oppose [the believers]?"
Those who were given knowledge will say, "Indeed disgrace, this Day, and evil are upon the disbelievers" 16:27

لَكِنَّ الرُّسُخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا
But those firm in knowledge among them, and the believers believe in what has been revealed to you, [O Muhammad], and what was revealed before you. And the establishers of prayer [especially] and the givers of Zakah and the believers in Allah and the Last Day - those We will give a great reward. 4:162

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ
Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge.
And none reject Our verses except the wrongdoers. 29:49

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرُّسُخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah . But those firm in knowledge say, "We believe in it. All [of it] is from our Lord."
And no one will be reminded except those of understanding. 3:7

Knowledge - Conclusion

1. Allah (SWT) is the source of all Knowledge
2. Adam's **Knowledge** was what raised him above the angels
3. Allah (SWT) **gives** the **ultimate firm Knowledge** to whomever **He chooses!** To those who **show** patience, kindness, firmness, true in words and deeds, worship devoutly, spend in the way of Allah, desire justice, pray for forgiveness in the early hours of morning, completely submit to the Will of Allah,...
4. Allah (SWT) gives the **Knowledge in degrees** regardless of the age
5. Those who receive the knowledge **may not be** arrogant, ignorant, or greedy
6. **Knowledge of the Holy Qur'an, His Attributes, nature of things, etc are all taught by Allah (SWT)**
7. **Allah (SWT) gives** the **Authority only** to a pure person to lead and teach others as a role model
8. People who are given the "Knowledge" **may not be** oppressors to themselves, others, and Allah (SWT)
9. A person with the knowledge is not equal to the one without the knowledge
10. Prophet Muhammad (PBUH) said: **I am the City of Knowledge and Ali is its Gate**



امام "Imam"

Meanings of the word “Imam” امام

1. Someone or something that is in the front and leads

The leader in the front who leads the people towards Allah (SWT)

2. The tool that is used to ensure a wall is built perpendicular, strong, and straight.

Imam teaches and implements the religion correctly and on the straight path. He keeps the religion's building strong and on the right path (الصِّرَاطَ الْمُسْتَقِيمَ).

3. The **original** document or the first one is called Imam. For example, the original Qur'an in the masjid Al Nabi was called (نسخته الامام) and people used to copy from it. *Imam is the entire world's role model, perfect pattern to copy from, his teachings and life pattern must be copied. A pure Representative of Allah who has completely submitted to His Will.*

The one who fully understands the Attributes of Allah (SWT).

4. The expressways and major roads are called Imam (also used in the Qur'an).

The main expressway, the biggest and safest road towards Allah (SWT)!

Allah (SWT) bestowed the esteemed position of *Imam* (guide, leader, or spiritual role model) upon Prophet Ibrahim (PBUH) after he had completed the construction of Kaaba and successfully endured numerous trials throughout his life. Similarly, following the mission of Prophet Muhammad (PBUH), Allah (SWT) entrusted the guidance of the ummah (Muslim community) to Imam Ali (AS). It is neither logical nor consistent with divine Wisdom for Allah (SWT) to leave such a monumental responsibility to human discretion. A spiritual leader, unless purified by Allah (SWT), cannot ensure every decision aligns flawlessly with the Divine Commandments. The role of guiding humanity and implementing the religion requires a figure who is divinely appointed, free of sins, with absolute knowledge of the Holy Qur'an, and in full control of his desires—much like the prophets.

An Imam must be a person purified by Allah (SWT) and endowed with unparalleled knowledge directly from Him. This knowledge surpasses that of anyone else in the world. Due to the Imams' closeness to Allah (SWT), they remain free from greed, arrogance, and other worldly inclinations. Their moral and spiritual integrity equips them to fulfill their sacred duty without deviation. They not only understand the Holy Qur'an but also live it.

After the passing of Prophet Muhammad (PBUH), Islamic history reveals the failure of the first three caliphs to adhere strictly to Islamic principles mentioned in the Holy Qur'an and the prophet's teachings. Subsequently, the corrupt Umayyad and Abbasid dynasties undermined the true essence of Islam and persecuted the divinely chosen Imams. These events illustrate the necessity of divinely guided leadership.

In the following discussion, we will examine a few verses that highlight the attributes of an Imam. Furthermore, there exist thousands of authentic hadiths (narrations) pointing to the succession of the twelve pure Imams after the Prophet (PBUH). Their lives and teachings unmistakably demonstrate the extraordinary knowledge and wisdom granted to them by Allah (SWT).

We (Allah) said: "Get you down all from here; and if, as is sure, there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve. - 2:38

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

The above verse relates to the time when Adam and Eve were sent to live on Earth.

Prophet Noah – 5000 years ago
Prophet Abraham – 4000 years ago
Prophet Moses – 3500 years ago
Prophet Jesus – 2000 years ago
Prophet Muhammad – 1400 years ago

The above verse states that Allah's Guidance will always come. Who is sinless and chosen by Allah (SWT) to lead the people with the True Knowledge and Wisdom when the prophets are not among us?!

Difference between a Prophet, Messenger, and Imam

A “Nabi” (النَّبِيُّ) is a prophet of Allah (SWT) who receives inspirations from Allah (SWT) but is not responsible for advertising them to others.

A “Rasul” (رَسُوْلٌ) is a messenger who receives inspirations and messages from Allah (SWT) and he advertises, transfers, relates them precisely to others. A “Rasul” may or not be an “Imam”.

An “Imam” (اِمَام) is responsible for implementing the religion and leading the people with his knowledge and pattern of life. An “Imam” may/may not be a “Rasul”.

Oppressors, wrong doers, evil doers, sinners.... الظَّالِمِينَ

Three categories of “oppressors” (الظَّالِمِينَ) are mentioned in the Holy Qur’an:

1. A person who oppresses himself (body, soul) – Drinking alcohol, using drugs, smoking, eating Haram and doing forbidden things...
2. A person who hurts other people, animals, and environment – Treating and/or hurting others based on greed/jealousy/ignorance/arrogance - not being kind to others....
3. A person who doesn't believe in Allah, prophets, and the Judgement Day. He doesn't follow the Command of Allah and he is on the wrong path. In fact, he is oppressing his own soul.

According to 2:124, an oppressor (from any of the above groups) may not be an Imam!

Those who possess the Holy Qur'an

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

And before you also the apostles We sent were but men, to whom We granted inspiration: if you realize this not, ask of those who possess the Message. (We sent them) with Clear Signs and Scriptures; and We have sent down unto you (also) the Message (Qur'an); that you may explain clearly to men what is sent for them, and that they may give thought 16:43-44

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian. 15:9

The ones who possess the Message (Knowledge of the Holy Qur'an - أَهْلَ الذِّكْرِ) are the Holy Prophet and Imams. They are the true Keepers of the Book and Knowledge. They prevent misinterpretation of the Holy Qur'an and implement it correctly.

Purification of soul by Allah (SWT) (تَطْهِيرًا)

There are many examples of individuals who were purified by Allah (SWT). These individuals are so intimately connected to Allah (SWT) that they have not committed, nor will they ever commit, any sin. Their state of *Ismah* (infallibility) is a testament to their divine appointment, ensuring their every action and decision aligns perfectly with the Commands of Allah (SWT). Their thoughts and actions are all in accordance with His Commands. They have completely submitted themselves to the Will of Allah (SWT) and consequently, He has given them the True Knowledge & Wisdom and made them the beacons of Light for us.

The holy Imams after Prophet Muhammad (PBUH) are the purified leaders. The purification of the Prophet and his two grand children (Hassan and Hussain), his daughter Fatemeh, and Ali is clearly stated in Verse 33:33 and confirmed by the event of Mubahila (slide 33).

(تَطْهِيرًا) Purification of soul by Allah (SWT)

قُلْ أُوْنِبِكُمْ بِخَيْرٍ مِّنْ ذٰلِكُمْ لِلَّذِيْنَ اٰتَقَوْا عِنْدَ رَبِّهِمْ جَنَّٰتٍ تَجْرٰى مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَاَزْوَٰجٌ مُّطَهَّرَةٌ
وَرِضْوٰنٌ مِّنَ اللّٰهِ وَاللّٰهُ بِصِيْرٍ بِالْعِبَادِ

*Say, "Shall I inform you of [something] better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and **purified spouses** and approval from Allah . And Allah is Seeing of [His] servants 3:15 (also 2:25, 4:57)*

وَإِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ إِنَّ اللّٰهَ اصْطَفٰكِ **وَطَهَّرَكِ** وَاصْطَفٰكِ عَلَى نِسَاءِ الْعٰلَمِيْنَ

*Behold! the angels said: "O **Mary!** Allah has **chosen** you and **purified** you- **chosen you above the women of all nations.** 3:42*

إِذْ قَالَ اللّٰهُ يٰعِيسٰى إِنِّي مُتَوَفِّيْكَ وَرَافِعُكَ إِلَيَّ **وَمُطَهِّرُكَ** مِنَ الَّذِيْنَ كَفَرُوا وَجَاعِلُ الَّذِيْنَ اتَّبَعُوكَ فَوْقَ الَّذِيْنَ كَفَرُوا إِلَى يَوْمِ الْقِيٰمَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ
فَاحْكُم بَيْنَكُمْ فِيمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ

*[Mention] when Allah said, "O Jesus, indeed I will take you and raise you to Myself and **purify you** from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ 3:55*

The above are some examples of spiritual purification by Allah (SWT).

More examples

لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves 9:108

فِي كِتَابٍ مَّكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ

In Book well-guarded, none touch it except the purified, a revelation from the Lord of the worlds 56:78-80

فِي صُحُفٍ مُّكَرَّمَةٍ مَّرْفُوعَةٍ مُّطَهَّرَةٍ بِأَيْدِي سَفَرَةٍ

(It is) in Books held (greatly) in honor, exalted and purified, [carried] by the hands of messenger-angels 80:13-15

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً

A messenger from Allah , reciting purified scriptures 98:2

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ
وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

*And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity,
O people of the [Prophet's] household, and to completely purify you with [extensive] purification 33:33*

After this verse was revealed, the prophet assembled his daughter Fatema, his two grand children (Hassan and Hussain), Ali. Next, he covered the group including himself with his mantle and addressing God said: “O Allah! These constitute my progeny! Keep them away from every kind of impurity, purified with perfect purification”. This event was also narrated by some wives of the prophet.

In the historic event of Mubahila (3:61), the prophet demonstrated to everyone who the “People of the Household” (أَهْلَ الْبَيْتِ) are. Please see the next page for Mubahila.

The Event of Mubahila

The historic event of Mubahila took place in 10 A.H. against the Christians of Najran. Sixty Christians with their chief priest (Abdul Masih) came to Medina to discuss the personality of Jesus. The holy prophet told them that Prophet Jesus (PBUH) was a human being created by God and not God Himself. Then they asked as to who the father of Jesus was. In reply to this question, the following verse was revealed:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

In fact, the example of Jesus with God is similar to that of Adam; He created him from dust, then said to him, "Be," and there he came into being immediately. 3:62

When the Christians didn't agree to any amount of reasoning, the following verse was revealed calling the Christians to "Mubahila". It is a spiritual event invoking the curse of God upon the liar. The Christians agreed and wanted to do the Mubahila the next day.

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ
ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

*So, whoever disputes with you on this issue after the knowledge that has come to you, say, “Come, let us call
our sons and your sons, and our women and your women, and our souls and your souls,
and let us invoke God’s curse on each other and place God’s curse on the liars.” 3:61*

Early next morning, the prophet sent Salman to the designated place outside of the city to erect a small shelter for himself and those he intended to take along with him. The Christians appeared with their selected holy men, women and children. The Muslims and Christians were wondering who would accompany the prophet. At the appointed hour, everyone witnessed the prophet entering the field carrying Hussain, Hasan holding his finger, Lady Fatema following him with Ali behind her. When he reached the spot, he raised his hands to the heavens and said: “Lord, these are the people of my house” (أَهْلَ الْبَيْتِ). Note that “wives” (أَزْوَاجٌ) is not included in the verse!

At the appearance of these holy souls with the halo of the divine light radiating from their faces, the chief monk exclaimed: “By God, I see the faces which if they pray to God for mountains to move from their places, the mountains will immediately move”. He asked who these people were. He was informed who the prophet’s household were. He then turned towards the Christian crowd and said: “O believers in Jesus of Nazareth, I will tell you the truth that should you fail to enter into some agreement with Muhammad and if these godly souls whom Muhammad has brought with him curse you, you will be wiped out of existence to the last day of the life of the Earth”. Every one of the Christians had also witnessed the halo of the divine light around the holy faces. They beseeched the holy prophet to give up the Mubahila and requested for themselves to be allowed to continue in their faith – offering to pay “Jazya” (Protection Tax).

- The event unquestionably establishes the truth about the spiritual purity and the holiness of the “Household of the prophet” (أَهْلَ الْبَيْتِ).
- It proves beyond all doubts as to who the members of the family of the prophet were.
- The seriousness and the solemnity of the occasion demands absolute purity. We already know from 33:33 that the prophet’s household were purified by Allah (SWT).

Appointing an Imam

وَإِذْ أٰبَتٰلٰى اِبْرٰهٖمَ رَبُّهُۥ بِكَلِمٰتٍ فَاَتَمَمَّهِنَّ قَالَ اِنِّىۤ جَاعِلُكَ لِلنَّاسِ اِمَامًا قَالَ وَمِنْ ذُرِّيَّتِىۤ قَالَ
لَا يَنَالُ عَهْدِى الظَّٰلِمِيْنَ

*And remember that Abraham was tested by his Lord with certain commands, which he fulfilled: Allah said: "I **will make** you an **Imam** to the **Nations**." Abraham pleaded: "And also (Imams) from my offspring!" Allah answered: "But My Promise is not within the reach of **evil-doers**." 2:124*

1. Prophet Abraham (PBUH) was chosen for the position of "Imam" to the nations after passing all the trials in his life. He had submitted 100% to the Will of Allah for hundreds of years. He was very close to Allah and the Knowledge had come to him.
2. Next, Allah (SWT) appointed Abraham as an Imam. This is something that is done only by Allah (SWT).
3. Last part of the verse states that the Imam can't be an **oppressor** or someone who harms himself or others or doesn't submit to the Will of God.
4. Being an Imam requires a promise or covenant with Allah (SWT).

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah. 16:120

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ

And We made them leaders, guiding (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practice regular charity; and they constantly worshipped Us (and Us only) 21:73

وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُصَدِّقٌ لِّسَانَا عَرَبِيًّا لِّنُنذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَى لِلْمُحْسِنِينَ

And before it was the scripture of Moses to lead (Imam) and as a mercy. And this is a confirming Book in an Arabic tongue to warn those who have wronged and as good tidings to the doers of good 46:12

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا

One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least. 17:71

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

And We appointed, from among them, leaders (Imams), giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our Signs. 32:24

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

And We wanted to confer favor upon those who were oppressed in the land and make them leaders (Imams) and make them inheritors 28:5

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us leaders (Imam) for the righteous." 25:74

Obey Allah, obey the prophet, and those entrusted with authority among you (Imams)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe! Obey Allah, and obey the Messenger, and also those entrusted with authority among you (Imams).
If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and the Last Day:
That is best, and most suitable for final determination 4:59

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِيَ الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ
يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

When there comes to them some matter touching safety or fear, they divulge it. If they had only referred it to
the Messenger, or to those entrusted with authority (Imam) among them, the proper investigators would have tested it from them (direct).
Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have fallen into the clutches of Satan 4:83

أُولِيَ الْأَمْرِ - Entrusted with authority

Allah is the One who gives the authority to lead - a Representative of Allah - trusted person by Allah -
close to Allah - pure (not Zalem) - and one with the True Knowledge

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe! Obey Allah, and obey the Messenger, and also those charged with authority among you.

If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and the Last Day: That is best, and most suitable for final determination 4:59

Allah is commanding us to obey Him (أَطِيعُوا اللَّهَ) - the Holy Qur'an. The word "obey" (أَطِيعُوا) is used separately for Allah since He is above the next two names in the verse. Next, it commands us to obey the prophet, and also "those charged with authority among you". The word (أَطِيعُوا) is mentioned in the verse for the 2nd time both for the "prophet" and "those charged with authority among you". It is basically saying that obeying the "prophet" and "those charged with authority among you" are at the same importance, level, and priority. Who are (أُولِي الْأَمْرِ) "those charged with authority among you" that are at the same level as the prophet? According to the verse, they hold the same purity and knowledge as the prophet because the verse groups them together and we must obey both the same way. Whoever they are, they can't be (ضَالِم) "oppressor" in their entire lives. Everything that they do must be according to the Holy Qur'an and the prophet's teachings. Logically, those charged with authority among you (أُولِي الْأَمْرِ) can ONLY be the pure Imams.

Best pattern and role model

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

*You certainly have a **good example in the Messenger of God**;*

for anyone who has hope in God and the Last Day and remembers God a lot. 33:21

In this verse, the word “أُسْوَةٌ” meaning “example, pattern, role model” is equivalent of the word “Imam”. The prophet was also an Imam. Not only his teachings were a guide for people but also his daily life and behavior were used as a guide. The above concept is repeated in verses 60:4 and 60:6. The good example of the Messenger is repeated in the twelve Imams.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

And the heaven He raised and placed the scales 55:7

In this verse, one interpretation of the term "Scales – الْمِيزَانُ" refers to the prophet and the pure Imams, who embody the living Book and serve as exemplary role models. They demonstrate how to live with righteousness, treat others with kindness, draw closer to Allah (SWT), and master self-discipline in controlling desires. Without their guidance, many intricate aspects of faith would remain unclear.

For instance, the practical details of performing prayers, Hajj, and other acts of worship, though not explicitly detailed in the Holy Qur'an, were taught and demonstrated by the Prophet. Allah (SWT) thereby illustrates that the Holy Qur'an is not merely a theoretical text, but one whose principles are actively exemplified and practiced by the Prophet and the Imams, serving as a source of practical and spiritual instruction for all. The above role models are the ones with the most Knowledge and Wisdom, are pure, and possess the greatest faith.

Chosen only by Allah

وَأَنَا أَخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ

I have chosen you so listen to what is revealed 20:13

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

*And your Lord creates whatever He wishes, and He chooses. They have no choice. Glory be to God,
and He is exalted above what they associate with Him. 28:68*

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

And your Lord creates what He wills and chooses; not for them was the choice.

Exalted is Allah and high above what they associate with Him 28:68

Allah chooses who the prophets and Imams are. He is the one who chooses. He has the Knowledge to choose the best character and role model to lead the people. Choosing a spiritual leader (prophet, imam) is not something that humans can decide in a meeting!

Your only Guardian

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رُكْعُونَ
وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

*Behold, **your only guardians** are **Allah, and His Apostle**, and those who have believed: those that are constant in prayer, and render the purifying dues, **while** bowing down in prayer:*

*And whoever accepts the guardianship of **God and His Apostle and those who have believed**, he is from the Party of God. So, the Party of God are truly the ones, who are victorious! 5:55-56*

“Constant in prayer” means being completely aware of Allah 24/7 as if you are performing prayers.

The third part of the above verse (in pink color) can only refer to the pure Imams specially Imam Ali (AS) who gave to the poor **while** bowing down in prayer (see slide 47).

Clear Book

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَءَاثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

Indeed, We give life to the dead, and We register what they have sent ahead, and the traces they have left behind. And We have kept an account of all things in a Clear Book. 36:12

The term “Clear Book” refers to “لوح محفوظ”. The ultimate book that is with Allah (SWT). Interestingly, there is an inner meaning for the above term. The Fifth Holy Imam Muhammad ibn Ali Al-Baqir (AS) said that when this verse was revealed, Abu-Bakr and Umar asked the prophet if the above term refers to Torah, Injeel, or Qur'an? The prophet answered “no” and turning to Ali ibn Abi Taleb, the Holy Prophet said: “Verily this is the Imam in whom God has contained the knowledge of everything”. Then addressing the people present there, he said “O group of men, there is no branch of knowledge which God didn't bestow on me, and I conveyed that knowledge to Ali. Verily God has contained in me knowledge and I have contained it in Ali”. This statement corroborates the renowned tradition of the Holy Prophet:

“I am the City of Knowledge and Ali is its Gate”

Requirements of holy Imams

1. Only Allah chooses a person to be an Imam or leader (إِمَامًا).
2. Imam is tested by Allah (SWT).
3. Becoming an Imam involves a promise, covenant, or agreement (عَهْدِي) with Allah (SWT).
4. Imam is chosen by Allah (SWT) to be His Representative (خَلِيفَةً) on Earth. Due to his knowledge, the Imam is above the angels .
5. Allah (SWT) has gifted him with Firm Knowledge, Wisdom, and needed capabilities (regardless of the age).
6. Imam is entrusted with authority on Earth (by Allah). أُولِي الْأَمْرِ
7. The Imam has submitted completely to the Will of Allah (SWT). He understands the Attributes of Allah (SWT) better than others.
8. Allah (SWT) has purified him. يُطَهِّرْكُمْ تَطْهِيرًا
9. Imam has never been and will never be an oppressor (الظَّالِم) - to himself, to others, or to Allah (SWT)..
10. The person who is the Gate to the Holy Qur'an. He understands the Holy Qur'an and can implement it better than the rest of us.
11. He is responsible for implementing Islam on Earth. He lives, judges, leads, and teaches according to the Holy Qur'an.
12. He is the ultimate role model and pattern for humanity, and the Light to follow.
13. In the Judgement Day, each generation will follow their respected Imams.

Paying Zakat while bowing down

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رُكْعُونَ
وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

Behold, your only guardians are Allah, and His Apostle,

and those who have believed: those that are constant in prayer, and render the purifying dues, while bowing down in prayer.

And whoever accepts the guardianship of God and His Apostle and those who have believed,

he is from the Party of God. So, the Party of God are truly the ones, who are victorious! 5:55-56

Almost all commentators report that the above verse was revealed about Imam Ali (AS). While he was in prayer in the Holy Prophet's mosque in Medina, a man came to the mosque and appealed for some charity. None attended to him and the poor man was about to go away dejected and disappointed. Ali pointed his finger to him while he was in "Ruku" (bowing). The man took away the ring from Ali's finger. While this was happening, the verse was revealed to the prophet in his room. The verse clearly states that the Guardians of the believers are only Allah, the Holy Prophet, and Ali. Additionally, the word (وَلِيُّكُمْ) in singular form is used for all 3 names. It means the Guardianship of all 3 names should be considered the same. The last part of the verse states that people who accept this guardianship are members of the Party of God and will be victorious.

Delivery of Sura 9 to Mecca

Sura 9 was revealed in 9H – Last Sura in Madina (without Bismillah) – The 1st 40 verses were given to Abu-Bakr to take to Mecca and recite to the people there. After Abu-Bakr had left Medina, archangel Gabriel appeared to the prophet saying that it was the Will of Allah that the matter of Holy Qur'an should be conveyed either by **the prophet himself or one who is of him**. Prophet immediately called Ali and gave him the fastest camel named "Ghuzha" and instructed him to reach Abu-Bakr, take away the verses from him, and deliver them to Mecca.

When Ali publicly read the verses in Mecca, people told him " O Ali, Convey this message to your cousin Muhammad that we have thrown the agreements and treaties behind our backs and now there is no agreement between him and us excepting smiting with spears and striking with swords". In this sura, the infidels were given a respite of 4 months.

After Abu-Bakr returned to Madina, asked why the matter was taken away from him. The prophet replied that he did it at the Command of Allah that apostolic mission of conveying the **Message of Allah to people should be done either by himself personally or by one who was of him**.

- 1- The one to convey the Holy Qur'an could be **either the prophet or someone who is of him**.
- 2- It is not the choice of prophet Muhammad. It is **only the Choice of Allah** who conveys His Word.
- 3- The person who was not qualified (Abu-Bakr) to convey some verses of the Qur'an could not possibly be qualified to lead the Muslims.
- 4- Only Ali could act in place of the prophet.
- 5- Only those from the prophet family could act at his place not someone chosen by the people.

Special Trust offered by Allah

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

*Indeed, We presented the **Trust** to the heavens, and the earth, and the mountains, but they refused to bear it, and were fearful of it, **and the human being undertook to bear it**. Indeed, he was very wrong and ignorant. 33:72*

The above well known verse mentions something that Allah (SWT) offered as a Trust and only the “human being” accepted that responsibility. There are 20 or more interpretations about what this Trust is. One of those is related to the concept of “**leadership of an Imam**”. Being chosen as an Imam by Allah (SWT) involves a contract with Him covering the responsibility of guiding and leading the people according to the Commands of Allah (i.e., Qur’an), and being a role model in life controlling all worldly desires while living 100% according to the Holy Qur’an while being pure! This is the Trust from Allah (SWT) so it must be protected from all harms at all costs. This Trust is reserved for someone whom Allah (SWT) considers him trustworthy. One of the titles of Imam Ali (AS) is “**امين الله**” meaning someone who is trustworthy in Allah’s view.

Willing to sacrifice his life for the prophet

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

*“And **there is someone** from the people **who sells his life to earn the pleasure of Allah**.*

And Allah is full of kindness to (His) devotees” 2:207

This verse was revealed in the praise of Ali when he readily slept in the bed of the Holy Prophet. Archangel Gabriel informed the prophet that the infidels had planned to kill him that night. The Holy Prophet asked Ali if he would be willing to sleep in prophet's bed in keeping the appearance of the house as normal as possible while being under the watch of the enemies. Ali immediately put his forehead on the ground and thanked Allah for giving him this opportunity. That was the night of Hijra.

Deliver this Message now!

Verse 5:67 (on the next page) was revealed near a place called Ghadeer-e-Khom between Mecca and Medina when Prophet Muhammad (PBUH) and several thousands people were returning from hajj. It is called the Farewell Hajj because it was the prophet's last Hajj. The prophet immediately ordered halt to the marching caravan, called back those who had gone ahead and waited for those who were coming behind. He ordered a pulpit to be erected using the seats from the camels. After mounting the pulpit, he delivered a long sermon and demanded acknowledgement from the huge audience.

He asked the crowd if he had delivered the Commands of Allah and its practice enumerating them one by one. The crowd answered, "Yes, we do acknowledge...". At last, he asked: "Am I not superior or the master of the believers more than their own selves?". People answered, "Certainly O' Apostle of God". Again, he asked the question and people answered it again.

He then called Ali to mount the pulpit, raised Ali and declared: "To whomsoever I am the "Maula" (Master), this Ali is his Maula (Master). Then he prayed: "O' Allah, Be You a friend to him who is a friend of Ali. Be you an enemy to him who is an enemy of Ali, help the one who helps him, forsake the one who forsakes him". As the prophet completed this declaration, verse 5:3 was revealed stating that Allah completed His favor. See the next 2 pages.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

(O' Muhammad) Deliver you what has been sent down unto you from your Lord; and if you do not, then it will be as if you have not delivered His Message; and surely God will protect you from the mischief of men; verily God doesn't guide an infidel people 5:67

1st part of the verse - What was so important that Allah commanded the prophet to immediately deliver the message? The urgency shows that it must be something new that the prophet had not said previously! This was so important that the prophet immediately ordered the caravan to stop and deliver the sermon in the hot desert instead of waiting until arriving in Medina. Logically, it can't be anything that the prophet had previously said during his life.

2nd part of the verse - It is so important and critical that if he doesn't deliver it then it would be as if he didn't deliver the entire Qur'an! Therefore, it must be something new that had not been said previously. What is it that if he doesn't say it then it is as if he hasn't completed his mission? What can be more important than informing the people who the "Representative of Allah" (خَلِيفَةً) would be after him? For 23 years, the prophet had asked people to follow the Holy Qur'an and his way of life. Those two things are not anything new so they can't be what this verse is talking about.

3rd part of the verse - Allah (SWT) is telling the prophet not to worry about how people would react and do mischief because He will protect the prophet. Therefore, Allah knows that some people will do mischief after hearing the news! Surely, the prophet already knew that some people would not like the appointment of Ali as his successor. How would the ignorant and jealous people accept someone young as their leader? How people's desires for power and money would play into this?

Last part of the verse – Allah (SWT) doesn't guide those people who don't believe and don't follow Allah, the prophet, and the Imam. Note Verse 4:59 (pages 38-39) about "obeying". Therefore, Allah is giving a warning that some people will not follow, and consequently He will not Guide them.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ
ذَلِكُمْ فِسْقٌ الْيَوْمَ يَكْفُرُ الْإِسْلَامُ عَنْكُمْ فَاعْلَمُوا أَنَّكُمْ كُفَرْتُمْ وَأَنْتُمْ مُعَذَّبُونَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ
لِّإِسْمِ اللَّهِ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

.....This day I have perfected your religion for you, **completed My favor upon you**,
and have chosen for you Islam as your religion..... 5:3

Descending from the pulpit, the prophet ordered everyone to pay his “Baiyat” or homage, or allegiance to Ali. The 1st one to pay the “Baiyat” was Omar ibn Khatab who later became the 2nd Khalif. He said to Ali: “O’ son of Abu Taleb, you have now become my Maula (Master) and the Master of every faithful man and woman”. Hearing the Omar’s word, the prophet ordered Omar not refer to Ali as “son of Abu Talib” but as the

“Amir-ul-Momineen” (Commander of the Faithful)

Giving away 4 Dinars

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

*Those who spend their wealth charitably **by night and day, privately and publicly**, will have their reward with their Lord, and they have nothing to fear, nor shall they grieve. 2:274*

It is an accepted fact by both Shia and Sunni schools that the above verse was revealed in praise of Ali. The holy prophet said that the above verse was revealed in praise of Ali since he parted with the 4 dinars that he possessed in the world, **one at night, one by day, one secretly, and one openly**. When the prophet asked him why he parted with whatever he had, Ali responded:

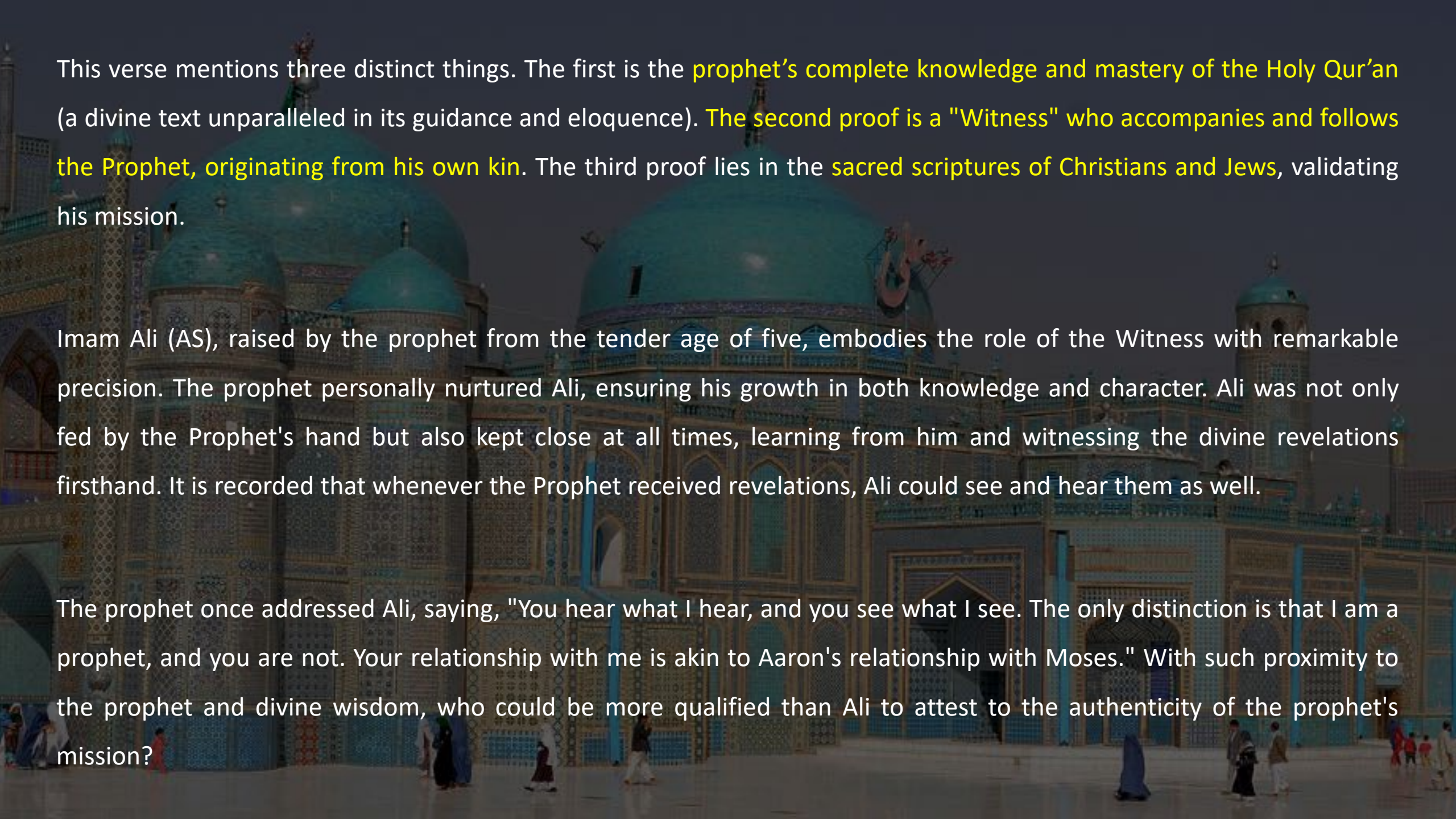
"To please Allah, I had nothing more than this and I will be fully satisfied if He accepts it"

Follows him a witness from Allah

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كُتِبَ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَن يَكْفُرْ بِهِ مِّنَ الْأَحْزَابِ فَالْنَّارُ مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

*Is he not rightful who stands on a **clear proof** from his Lord, and a witness from himself follows him, and also before him the Book of Moses has been a guide and a mercy? Those who pursue the truth believe in him and whoever disbelieves in it from among the opposing factions, the Fire is his meeting point. So have no doubt about the Quran as it is the truth from your Lord, but most people do not believe. 11:17*

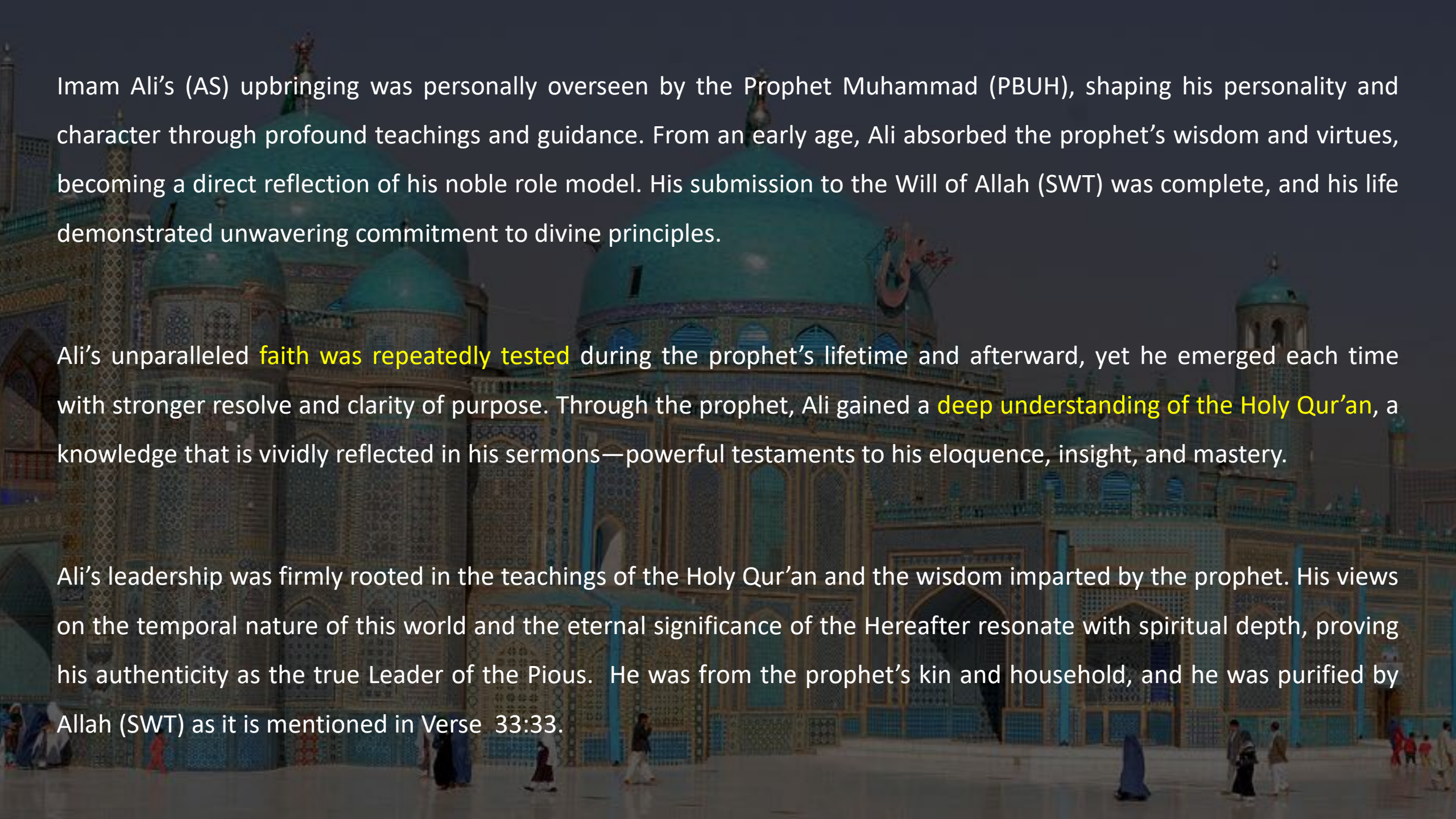
During a sermon by Imam Ali (AS), a man stood up and asked: “**What verse was revealed about you?**”. The Imam replied: “*Did you not recite in the Holy Qur’an?*” (then he recited the above verse). He explained that “**clear proof**” (**بَيِّنَةٍ**) is the prophet and “**witness from himself**” is meant myself (Ali). Amazingly, “**from himself**” means from the prophet’s kin.



This verse mentions three distinct things. The first is the prophet's complete knowledge and mastery of the Holy Qur'an (a divine text unparalleled in its guidance and eloquence). The second proof is a "Witness" who accompanies and follows the Prophet, originating from his own kin. The third proof lies in the sacred scriptures of Christians and Jews, validating his mission.

Imam Ali (AS), raised by the prophet from the tender age of five, embodies the role of the Witness with remarkable precision. The prophet personally nurtured Ali, ensuring his growth in both knowledge and character. Ali was not only fed by the Prophet's hand but also kept close at all times, learning from him and witnessing the divine revelations firsthand. It is recorded that whenever the Prophet received revelations, Ali could see and hear them as well.

The prophet once addressed Ali, saying, "You hear what I hear, and you see what I see. The only distinction is that I am a prophet, and you are not. Your relationship with me is akin to Aaron's relationship with Moses." With such proximity to the prophet and divine wisdom, who could be more qualified than Ali to attest to the authenticity of the prophet's mission?



Imam Ali's (AS) upbringing was personally overseen by the Prophet Muhammad (PBUH), shaping his personality and character through profound teachings and guidance. From an early age, Ali absorbed the prophet's wisdom and virtues, becoming a direct reflection of his noble role model. His submission to the Will of Allah (SWT) was complete, and his life demonstrated unwavering commitment to divine principles.

Ali's unparalleled **faith was repeatedly tested** during the prophet's lifetime and afterward, yet he emerged each time with stronger resolve and clarity of purpose. Through the prophet, Ali gained a **deep understanding of the Holy Qur'an**, a knowledge that is vividly reflected in his sermons—powerful testaments to his eloquence, insight, and mastery.

Ali's leadership was firmly rooted in the teachings of the Holy Qur'an and the wisdom imparted by the prophet. His views on the temporal nature of this world and the eternal significance of the Hereafter resonate with spiritual depth, proving his authenticity as the true Leader of the Pious. He was from the prophet's kin and household, and he was purified by Allah (SWT) as it is mentioned in Verse 33:33.

The prophet speaking highly of Ali

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Indeed, your Lord knows best about the one who has strayed from His path, and He knows best about the state of those who are guided. 68:7

When the Quraish found the Holy Prophet always speaking high of Ali, they taunted by saying that he has gone mad in his love for Ali.

Once the prophet was in a gathering when a man asked him about the personal excellence of Ali. The prophet replied:

- Ali ibn Abi Taleb is foremost in Islam among you, and none else before him, was blessed with the degree in faith.
- The degree of faith of Ali is greater than all of you.
- His patience is always triumphant against you all.
- His anger in the matters of faith is more justified than all of you.
- His knowledge is of my knowledge – I have vested in him all the secrets of the faith.
- I have entrusted to him all the matters of the faith.
- He is my Khalif on the Earth and the Commander of the Believers.

When the prophet reached the above point in his conversation, the hypocrites murmured that “his love for Ali has maddened him. He has not spared anything from giving away to Ali”. **At this point, the above verse and the next two were revealed in response to the hypocrites.**

Feeding the poor while fasting

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا

A Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance. 76:6

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

They perform (their) vows, and they fear a Day whose evil flies far and wide 76:7

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

And they feed, for the love of Allah, the indigent, the orphan, and the captive 76:8

All scholars are unanimous that these verses and even the whole chapter is in praise of Ahlul-Bait (household of the prophet). Once Hasan and Hussain the two grandsons of the prophet were ill, and the prophet went to his daughter's house to enquire about their health and suggested to Ali to make a vow of fast for 3 days at the recovery of the children. As the children recovered, Ali, Fatema, Hasan and Hussain fasted.

Fatema prepared 5 loaves of oats and just when they sat to eat, a man cried at the door for some food saying: *“O’ people of the house of the prophet of Allah, I am a poor man, feed me”*. Ali, Fatema, Hasan, Hussain, and Fizza (maid) gave their shares. All the holy ones broke their fast with water and slept without any food.

Next day, Fatema prepared 5 loaves again. As they sat to break their fast, a man cried at the door: *“O’ people of the house of the prophet of Allah, I am an orphan, hungry, with nothing to eat, feed me”*. Again, they gave away their loaves again, drank some water and slept without any food.

The next day was their 3rd day of fast and in the evening just as they sat to eat, a man cried: *“O’ people of the house of the prophet of Allah, I am a helpless captive, feed me”*. The holy ones did the same thing as they did the previous two nights and broke the fast with water. Hasan and Hussain were shivering with hunger. Ali took them to the holy prophet. The holy prophet hearing from Ali about the fasting for three days consecutively went along with them to Fatema’s house. Fatema was in prayer. The prophet prayed to Allah. The archangel Gabriel appeared and conveyed the blessings of Allah revealing this sura in praise of the prophet’s household, along with a bowl with some heavenly food.

وَيُطْعَمُونَ اَلطَّعَامَ عَلَىٰ حُبِّهِۭۙ مَسْكِيْنًَا وَيَتِيْمًا وَّاسِيْرًا

And they feed, for the love of Allah, the indigent, the orphan, and the captive 76:8

Dashing into the midst of the enemy

وَالْعَادِيَاتِ ضَبْحًا فَالْمُورِيَاتِ قَدْحًا فَالْمُغِيرَاتِ صُبْحًا فَأَثَرْنَ بِهِ نَقْعًا فَوَسَطْنَ بِهِ جَمْعًا

By the charging horses that pant, 100:1

And the strikers of sparks, 100:2

And the raiders at dawn, 100:3

So, they raise a cloud of dust by that raid, 100:4

And dash into the midst of the enemy through it 100:5

Prophet Muhammad (PBUH) sent Omar ibn Khatab to lead the battle of Zatul Salasel (ذات السلاسل). He returned defeated and fearful. Next, the prophet asked Ali to assemble and lead a group of warriors to fight the Bani Kananeh tribe. The prophet advised Ali to march the army only during nights. Finally, when they reached the enemy lines around the time of dawn (صُبْحًا), Ali bravely led the army to the midst of the enemies and defeated them quickly. As soon as Ali achieved victory, this sura was revealed to the prophet giving the good news! Sura 100 begins by swearing about the bravery of Muslim fighters riding their panting horses so swiftly that sparks were flying from their hooves (contacting with the stones).

Leader of the Pious

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

And they are those who say, "Our Lord! Grant us delight in our spouses and our children and make us a leader for those who are mindful of God." 25:74

Those who are familiar with intricacies of the Arabic language understand well that the true intention of the last part of the above verse is the following. Since the role of leaders in society is critical, people are asking Allah to make a true "Leader of Pious" for them so they would not be misled. One of the titles of Imam Ali (AS) is

إِمَامُ الْمُتَّقِينَ "Leader of Pious"

Noah's Ark

قَالَ سَأُوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ

He said, "I will soon take refuge on a mountain which will protect me from the water." He said,

"There is no protection from God's command today except for the one on whom He has mercy."

And the wave came between them, and Noah's son was among the drowned. 11:43

There is a famous narration from the prophet saying that just as Noah's ark was the only means to save people from the flood, my (أَهْلَ الْبَيْتِ) Ahlul-Bayt (the pure Imams) is the sole rescue ark. Whoever boards this ark and follows the Ahlul-Bayt will be saved.

Willing to sacrifice Ali & Ismail

When Imam Ali (AS) agreed to sleep in the prophet's bed while knowing that he may be killed on the night of Hijra, he (Ali) said that "If Allah wants me to lie down there and get killed then I'm ok with it." This is like when Prophet Ismail (PBUH) agreed to be slaughtered by his father (Prophet Abraham, PBUH). There are some parallels between the two events.

1. The sacrifice of Prophet Ismail (PBUH) was like the sacrifice of Imam Ali (AS)
2. Prophet Ismail was Prophet Abraham's son and Imam Ali (AS) was raised by Prophet Muhammad as a son
3. All of them are related – from Prophet Ibrahim's blood line
4. The same way that Prophet Abraham felt about sacrificing his son Ismail, Prophet Muhammad felt about sacrificing Ali
5. Both Prophet Ismail and Imam Ali were saved and didn't get sacrificed
6. The same way that Prophet Abraham and Ismail were tested, Prophet Muhammad and Ali were also tested (a major test)
7. Both Prophet Abraham and Ismail didn't know the outcome of the situation. Similarly, Prophet Muhammad and Imam Ali didn't know the outcome of their situation that night
8. None of the four were oppressors (الظَّالِمِينَ)
9. All four were pure Imams with Knowledge and Wisdom

Battle of Khandagh

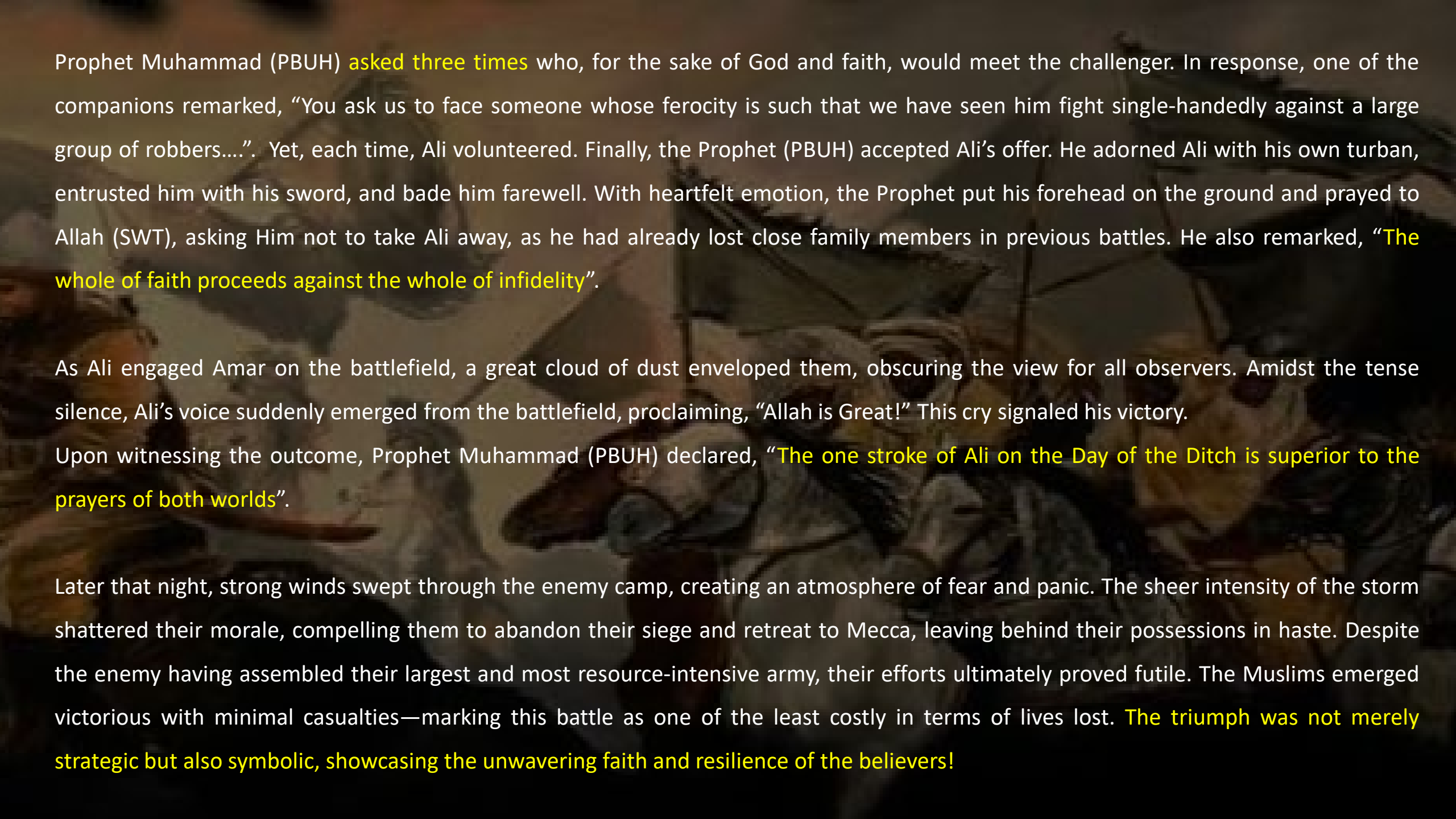
مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

There are great humans among believers who are true to what they pledged to God. Some of them have given their lives, and some of them are waiting, and they never made any changes to their pledge. 33:23

This is one of the verses related to the battle of Khandagh. The statement “Those who are true to what they pledge to God” refers to Imam Ali (AS). The Imam referred to this verse and said that I am one of them who are waiting.

Medina faced a critical moment during the Battle of the Ditch (also known as “Khandagh” or “Al-Ahzab,” referenced in Sura 33). Although this is just number, the unfolding of events demonstrates extraordinary leadership and courage. When Medina was besieged by enemy forces, Prophet Muhammad (PBUH), after considering all aspects of warfare strategy, guided the Muslims to dig a protective ditch around the city. This tactic aimed to deter and slow down the approaching enemies.

Amar ibn Abdwud, a renowned warrior of the Qureish and celebrated for his unmatched skill and bravery, managed to find a narrow passage through the ditch. He emerged before the Muslim army and issued a direct challenge. Despite the presence of the Prophet’s companions, none dared to confront him—except Ali.



Prophet Muhammad (PBUH) asked three times who, for the sake of God and faith, would meet the challenger. In response, one of the companions remarked, “You ask us to face someone whose ferocity is such that we have seen him fight single-handedly against a large group of robbers...”. Yet, each time, Ali volunteered. Finally, the Prophet (PBUH) accepted Ali’s offer. He adorned Ali with his own turban, entrusted him with his sword, and bade him farewell. With heartfelt emotion, the Prophet put his forehead on the ground and prayed to Allah (SWT), asking Him not to take Ali away, as he had already lost close family members in previous battles. He also remarked, “The whole of faith proceeds against the whole of infidelity”.

As Ali engaged Amar on the battlefield, a great cloud of dust enveloped them, obscuring the view for all observers. Amidst the tense silence, Ali’s voice suddenly emerged from the battlefield, proclaiming, “Allah is Great!” This cry signaled his victory.

Upon witnessing the outcome, Prophet Muhammad (PBUH) declared, “The one stroke of Ali on the Day of the Ditch is superior to the prayers of both worlds”.

Later that night, strong winds swept through the enemy camp, creating an atmosphere of fear and panic. The sheer intensity of the storm shattered their morale, compelling them to abandon their siege and retreat to Mecca, leaving behind their possessions in haste. Despite the enemy having assembled their largest and most resource-intensive army, their efforts ultimately proved futile. The Muslims emerged victorious with minimal casualties—marking this battle as one of the least costly in terms of lives lost. The triumph was not merely strategic but also symbolic, showcasing the unwavering faith and resilience of the believers!

Knowledge of the Unseen

The Knowledge of the Unseen belongs to Allah (SWT). However, according to the Holy Qur'an, Allah (SWT) may teach some of this Knowledge to whomsoever He chooses. For example, please see Sura 18 about Khizr (teacher of Prophet Moses) who had received some knowledge of future from Allah (SWT). Imam Ali (AS) explained that Allah (SWT) taught Prophet Muhammad (PBUH) certain unseen events/facts, and the prophet taught them to Imam Ali (AS). The Imam foresaw many future events that are recorded in historical books. Here are a couple of examples. In Sermon 128, Imam Ali (AS) vividly foresees future events that unfolded centuries later, showcasing the remarkable depth of his insight into the "unseen". This sermon, delivered around 662 CE, contains a striking depiction of Basra and the calamity it would face. Later, he also describes the barbaric attack of the Mongols. Below is an explanation of the Imam's words (not a direct translation):

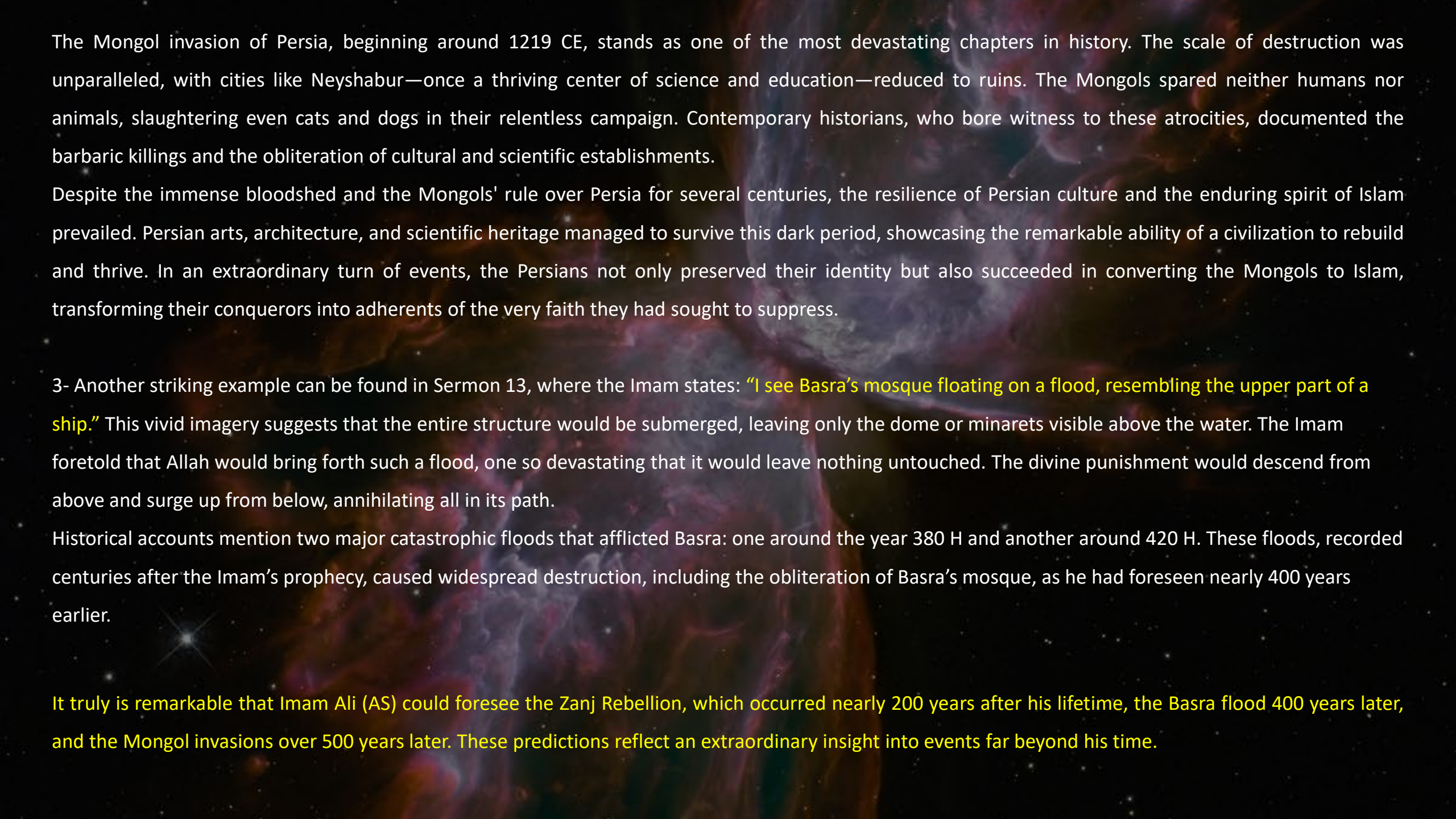
1- "I envision the beautiful city of Basra with its meticulously designed homes, adorned with balconies and equipped with downspouts. The city is under siege by an infantry force devoid of horses, so no sound of hooves or panting echoes in the air. These soldiers move silently on bare feet, which are broad, flat, and powerful. They are slaves and laborers originally from the Zanj, marginalized and disconnected from familial bonds or supportive communities. Their commander incites and rallies them to revolt. Driven by rebellion, they wreak havoc upon Basra, leaving devastation and widespread bloodshed in their wake."

The Zanj Rebellion, spanning from 869 CE to 883 CE, is remembered as one of the most brutal and destructive uprisings in early Islamic history. Historians recount its ferocity, marked by widespread devastation and bloodshed. While Basra bore the brunt of the rebellion's wrath, its destructive path extended to other cities in southern Iran. The rebels razed everything in their way, enslaved women, and looted all wealth within their reach. The human toll was staggering, with approximately 300,000 people massacred.

The rebellion was orchestrated by a deceitful commander (a member of the Kharijites) whose ambitions centered on personal enrichment and the acquisition of power. He falsely claimed that he was related to Prophet Muhammad (PBUH), called himself Khalifa, even conducting Friday prayers to bolster his image among followers. Despite his manipulative tactics, his uprising brought immense suffering, leaving an indelible scar on the region's history.

2- Imam Ali (AS), in Sermon 128, envisions yet another future event with striking details. I foresee the rise of an army whose members are described as having flat faces, resembling leather, with spots marking some of them. Their eyes are narrow, yet their circumstances evolve over time, leading them to adorn themselves in fine, colorful silk garments, a symbol of their newfound wealth and opulence. This army possesses rare and expensive horses, keeping them in reserve, signifying their affluence and strategic preparation.

It will be a time of unparalleled slaughter, a peak in human suffering driven by senseless violence and rampant looting. Amid this chaos, the innocent find themselves injured and forced to step over the lifeless bodies of others, a grim and heart-wrenching act of survival. For those who attempt to flee the carnage, escape is nearly impossible, and only a few manage to find safety.



The Mongol invasion of Persia, beginning around 1219 CE, stands as one of the most devastating chapters in history. The scale of destruction was unparalleled, with cities like Neyshabur—once a thriving center of science and education—reduced to ruins. The Mongols spared neither humans nor animals, slaughtering even cats and dogs in their relentless campaign. Contemporary historians, who bore witness to these atrocities, documented the barbaric killings and the obliteration of cultural and scientific establishments.

Despite the immense bloodshed and the Mongols' rule over Persia for several centuries, the resilience of Persian culture and the enduring spirit of Islam prevailed. Persian arts, architecture, and scientific heritage managed to survive this dark period, showcasing the remarkable ability of a civilization to rebuild and thrive. In an extraordinary turn of events, the Persians not only preserved their identity but also succeeded in converting the Mongols to Islam, transforming their conquerors into adherents of the very faith they had sought to suppress.

3- Another striking example can be found in Sermon 13, where the Imam states: “I see Basra’s mosque floating on a flood, resembling the upper part of a ship.” This vivid imagery suggests that the entire structure would be submerged, leaving only the dome or minarets visible above the water. The Imam foretold that Allah would bring forth such a flood, one so devastating that it would leave nothing untouched. The divine punishment would descend from above and surge up from below, annihilating all in its path.

Historical accounts mention two major catastrophic floods that afflicted Basra: one around the year 380 H and another around 420 H. These floods, recorded centuries after the Imam’s prophecy, caused widespread destruction, including the obliteration of Basra’s mosque, as he had foreseen nearly 400 years earlier.

It truly is remarkable that Imam Ali (AS) could foresee the Zanj Rebellion, which occurred nearly 200 years after his lifetime, the Basra flood 400 years later, and the Mongol invasions over 500 years later. These predictions reflect an extraordinary insight into events far beyond his time.

Brief Early History

- Ali is the only person born inside of Kabaa!
- The prophet and his wife adopted Ali at the age of 5.
- The prophet received the first revelation in the year 610 when Ali was 10 years old.
- Prophet, as a father and teacher, taught Ali everything that he knew.
- Khadija was the 1st woman and Ali was the 1st man to accept Islam from the prophet.
- For months, there was **only 1 house in the entire world** where Salat was performed in it (prophet, Ali, and Khadija).
- In the feast of Dhul-Asheera, the prophet invited his relatives to Islam and announced Ali as his wazir and successor. This was shown in Verse 26:214 where Allah (SWT) requested the prophet to invite his relatives to Islam.

Who is your Imam now?

- Allah (SWT) always has a chosen Representative on Earth.
- His Representative has the most Knowledge and Wisdom, he is chosen & purified by Allah (SWT).
- Allah has given him the responsibility of guiding the people and implementing the Holy Qur'an.

Who is the Representative of Allah (SWT) at the present time?

The only logical answer, based on the Holy Qur'an and numerous hadith, is the 12th Imam (AS).

He is not absent from the hearts of those who seek him. The Muttagheen (مُتَّقِينَ) know him well.

With the permission of Allah (SWT), he guides and supports the believers.

At the appointed time, he will appear to get rid of all oppression and injustice.

A few Hadith

- “Verily the Holy Qur’an has been revealed on seven folds (phases, aspects); which there is no aspect without a manifest and a latent meaning. And verily Ali ibne Abi Taleb, with him is the Manifest and the Latent.”
- Prophet Muhammad (PBUH) said that “I am the City of Knowledge and Ali is its Gate”. Therefore, if one desires to know the true, external as well as the internal meaning of the Qur’an, one must accept only that one can get from Ali.
- Imam Ali (AS) said: “No verse of the Qur’an was revealed without me knowing about what and when it was”.
- “Ali is of me and I am of Ali”. “Truth will always be with Ali and Ali will always be with the Truth”.
- “O’ Ali, your relationship with me is the same as what Aron was with Moses”. (Prophet Moses (PBUH) received revelations and guided the people while Aron was responsible for implementing it)
- “I leave among you two great things; the Book of God and my Ahlul-Bayt. If you are attached to these two, you will never go astray and verily, these two will never be separated from each other”.
- “Of whomsoever I am the lord, Ali is also the lord”. “I and Ali are one and the same Divine Light”.
- “The likeness of my Ahlul-Bayt is that of the Ark of Noah. Whosoever gets into it, is saved and whosoever turns away from it, is drowned and lost”.