

A Series of Ideological Researches

# **Infallible Imams (a)**

**A Short Study on the Lives of the Infallible Imams (a)**

**Volume One**

**The Commander of the Faithful, Ali (a)**

**Imam al-Hasan and Imam al-Husayn (a)**

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**Title:** Infallible Imams (a)

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**Publisher:** Islamic Truths Center

**Cover design & page setting by:** M. Anwar Fayyazi

**Year of publication:** 1442 /1400 AH /2021 CE

**Print-run:** 200



**Distribution centers:**

No. 30, Alley 38, Safaeyya Street, Qom, Iran

Tel: +98-2537741812

Basement Floor, Publisher's Complex, Qom, Iran

Tel: +98-2537837320

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**In the Name of God, the Compassionate, the Merciful**



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## Foreword

The last and the most perfect divine religion was conveyed to humanity by Prophet Muḥammad (S). The prophethood came to an end with him. The religion of Islam emerged in Mecca but it spread all over the Arabian Peninsula after twenty three years of strenuous efforts made by the Messenger of Allah (S) and a handful of his loyal companions.

The continuation of this divine mission was an important undertaking that was delegated publicly on Dhul Hijja, the 18<sup>th</sup>, by Allah, to ‘Alī (a), the Commander of the Faithful and the first and the noblest person ‘Alīty after the Holy Prophet (s) in the world of Islam.

With proclamation of Haḍrat ‘Alī's guardianship and succession on this day, divine blessings were completed and the religion of Islam was perfected and announced as the only religion chosen by Allah. That was when and how unbelievers and pagans despaired of destroying and harming Islam.

Soon after the demise of the Messenger of Allah (s), some of the companions of the Holy Prophet (S) premeditatedly

deviated from the course of guidance and leadership. They closed the gate of the city of knowledge putting Muslims in perplexity and confusion. From the very beginning of their rule, they placed the truths of Islam – that were like a shining sun – behind the dark clouds of doubt and skepticism by way of putting a ban on recording prophetic traditions, spreading fabricated ones, casting doubts and embarking on hypocritical and deceptive tactics.

Obviously, in spite of all conspiracies hatched by the enemies of Islam, the truths of Islam and noble sayings of the Messenger of Allah, peace be upon him and his family, continued to spread as they were carried on and communicated by the Commander of the Faithful, ‘Alī (a), his successors and a few of his devout companions and those truths kept flowing and manifesting themselves in one way or the other in the course of history. By explaining the truths, they did away with doubts, specious arguments, and false beliefs presented and inculcated by the enemies of Islam, and made the truth clear to all.

In this respect, great scholars and men of knowledge such as al-Shaykh al-Mufīd, al-Sayyid Murtaḍa, Khwāja Naṣīr, ‘Allāma al-Ḥillī, Qāḍī Nūrullah, Mīr Ḥāmid Ḥussain, al-Sayyid Sharaf al-Dīn, ‘Allāma al-Amīnī etc. having been glittering like shining stars, since they are the ones who defended Islamic truths, explained the re‘Alīties of the school of Ahl al-Bayt (a) and dealt with spurious arguments using their tongues and pens.

In our era, one of the outstanding scholars and researchers who has, with his eloquent pen and expressive writing, explained the truths of the religion of Islam and astutely defended the *imamate* and *wilāyah* (guardianship) of the Commander of the Faithful, ‘Alī (a) is Ayatollah al-Sayyid ‘Alī al al-Ḥusaynī al-Mīlānī, a great researcher.

The Islamic Truths Center is proud to take up the task of reviving the fruitful and precious works of that great researcher by reviewing, translating and publishing them in a bid to make them available to students, scientific figures and those who are in search of Islamic truths.

The book in your hand is a translation of one of his works entitled *Infallible Imams (a)* and which hopefully will acquaint English readers with Islamic truths. It is expected that this humble effort will earn the pleasure of the Baqiyatullah, the Imam of Age, Imam Mahdi, may Allah hasten his reappearance.

Islamic Truths Center



**In the Name of Allah, the Compassionate the Merciful**

*All praise is due to Allah, the Lord of the worlds. May the peace and blessings of Allah be upon our Master, Muḥammad, and his pure family, and may the curse of Allah be upon all of their enemies from the first to the last of them.*

**Introduction**

One of the valuable works authored on Shiite belief is the book *Minhāj al-karāma fī ma‘arifāt al-imāmah*, which was written by ‘Allāma al-Ḥillī, may God have mercy on him.

We have written a detailed description of this magnificent work and, at the same time, responded to the spurious arguments and doubts raised by Ibn al-Taymiyya in his book *Minhāj al-sunnah*.

In that work, the lives of the Infallible Imams (a) has been discussed. Due to the importance of the mentioned topics, we present the biographies of the Infallible Imams (a) to the readers separately and in the form of a small book.

The present book takes a brief look at the lives of three infallible Imams (a), namely:

1. The Commander of the Faithful, ‘Alī (a)
2. Imam al-Ḥasan (a)
3. Imam al-Ḥusayn (a)

We hope to take another step towards spreading the genuine and true teachings of Islam, and we pray to Allah to make these humble efforts fruitful.

**1**

**The Commander of the Faithful, ‘Alī**

**(peace be upon him)**

## **A Brief Look at the Life of the Commander of the Faithful, ‘Alī (a)**

‘Allāma al-Ḥillī (ra) writes:

The Imamiyya Shiites have taken their religion from the infallible Imams (a) who are known for their virtue, knowledge, piety, devotion, continuity in worship, prayer and recitation of the Qur'an. The Shiite Imams (a) are the infallible leaders who surpassed all people in every venerable quality from their childhood to the end of their lives.

Sūrah Hal Atā (76), the Verse of Purification, the Verse of Mubahala (malediction) and other verses were revealed in honor of the Infallible Imams (peace be upon them) extolling their virtues. The verse of Mawaddah (42:23) points to the necessity of love and kindness to those noble figures.

Imam ‘Alī (a) offered one thousand rak'ahs of prayer every day and night and recited the Quran while he was preoccupied with war and jihad.

The first of these Imams, ‘Alī b. Abī Ṭālib (a) is the most virtuous and meritorious of all human beings after the Messenger of Allah, peace be upon him and his family. God

introduces him as the *nafs* (soul) of the Messenger of Allah (s) and says:

وَأَنْفُسَنَا وَأَنْفُسَكُمْ<sup>1</sup>

"Ourselves and yourselves"

‘Alī (a) is the only one whom the Messenger of Allah (s) introduced as his brother and to whom he married his daughter. The virtues and merits of Imam ‘Alī (a) cannot be counted. Many miracles have been revealed from that noble man to the point that a group of people exceeded the limits in ascribing divine attributes to him, attributes that can only be ascribed to Allah (swt). However, Imam ‘Ali killed those who went overboard in ascribing divine attributes to him.

After him, other sects, such as the Nusayriyya and Ghulāt<sup>2</sup> also formed exaggerated opinions and made the same statements about him.

### The First Infallible Imam

‘Allāma al-Ḥillī said:

"The first of these Imams, ‘Alī b. Abī Ṭālib (a) is the most virtuous and meritorious of all human beings after the Messenger of Allah, peace be upon him and his family."

The Commander of the Faithful, ‘Alī (a) is superior to all people except the Messenger of Allah (s) as evidenced by the

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<sup>1</sup> Aal-i ‘Imrān (3): 61.

<sup>2</sup> The word "Ghulāt" derives from "*Ghulu*" which means to exceed reasonable bounds, or to exaggerate, or to overstate. The one who does *Ghuluw* is known as "*Ghālī*", and those who do *Ghulu* as an organized group or a sect is known as "*Ghulāt*" - *Plural*. In Shia theology, the term "*Ghulu*" categorically means, to exceed the limits in ascribing ideas or divine attributes to certain personalities of Islam that can only be ascribed to Allah, the Glorified.

Quran, Prophetic tradition and history as well as proven through reason (‘aql). That is because there are scores of verses revealed in his honor, and the narrations recorded and transmitted from the holy Prophet (s) in Shiite and Sunni sources about his status are too many to be counted.

Some of these narrations state that the Commander of the Faithful, ‘Alī (a) is the most meritorious of people.

Also, another way to know the superiority of the Commander of the Faithful, ‘Alī over other companions is to study and compare the normative conduct [seerah] of that Imam with those of other people, because we do not find the characteristics of Imam ‘Alī (a) in other people, or that all these characteristics, merits and virtues cannot be found together in anyone other than him.

For this reason, many renowned companions and prominent successors (tābi‘ūn) as well as Muslim scholars over various centuries have believed that Imam ‘Alī (a) is the most meritorious person after the Messenger of Allah, peace be upon him and his family.

For example, Ibn ‘Abd al-Barr and Ibn Ḥazm, two great Sunni hadith scholars, have mentioned the names of a number of these people in their books.<sup>1</sup>

### **The Prophet's *Nafs***

‘Allāma al-Ḥillī (ra) said:

God introduces him as the *nafs* (soul) of the Messenger of Allah (s) and says "ourselves and yourselves".<sup>2</sup>

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<sup>1</sup> *Al-Istī‘āb fī ma‘rifāt al-aṣḥāb*, vol.3, No.1090; *al-Faṣl fī al-milal wa al-niḥal*, vol.4, p.181.

<sup>2</sup> Aal-e Imran (3): 61.

The holy verse in which Imam 'Alī is introduced as the *nafs* of the Prophet (s) is also one of the Qur'anic proofs that show Imam 'Alī's superiority. In the Quran, *al-mubāhala* (invocation of God's curse) was mentioned as a decisive solution to the dispute over Jesus between the Christians of Najran and the holy Prophet (s). The verse of *al-mubāhala* is the verse in which God, the Exalted, orders Prophet Muḥammad (s) to call on the Christians of Najran to invoke God's curse upon those who are intentionally unjust in their claim in order to determine who was telling the truth about Jesus (a).

The Messenger of Allah (s) brought only selected members of his family, carrying al-Ḥusayn in his arm with al-Ḥasan holding his hand, followed by Fāṭima and 'Alī, peace be upon them.

In the verse, "ourselves" refers to Imam 'Alī (a). The traditions narrated in Shiite and Sunni books about this great event are frequent [*mutawātir*] and numerous.<sup>1</sup>

It is worth mentioning that this holy verse has been studied and researched in a separate book, published as part of a series of ideological researches.<sup>2</sup>

### **Brother of the Messenger of Allah**

'Allāma al-Ḥillī (ra) said:

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<sup>1</sup> Some of the Sunni sources that have narrated these traditions are the following: *Saḥīḥ Muslim*, vol.7, p.120; *Musnad of Aḥmad*, vol.1, p.185; *Sunan al-Tirmidhī*, vol.5, p.596; *al-Mustadrak 'alā al-saḥīḥayn*, vol.3, p.150; *Faḥḥ al-Bārī*, vol.7, p.60; *al-Kashāf*, vol.1, 434; *Tafsīr al-Baghāwī*, vol.1, p.481; *Tafsīr al-Ṭabarī*, vol.3, p.212; *Tafsīr Ibn Kathīr*, 379; *al-Durr al-manthūr*, vol.2, p.231-233; *Aḥkām al-Qur'ān*, vol.2, p.14; *al-Kāmil fī al-Tārīkh*, vol.2, p.293; *Usd al-ghāba*, vol.4, p.26.

<sup>2</sup> Cf. *A Look at the Commentary of Āyah al-Mubāhala*, no.36 as part a series of ideological researches by the same author.

‘Alī (a) is the only one whom the Messenger of Allah (s) introduced as his brother.

The story of the brotherhood of the Messenger of Allah (s) and the Commander of the Faithful, ‘Alī (a) is yet another indisputable topic. The holy Prophet (s) instituted brotherhood among his companions, as well as between Abū Bakr and ‘Umar. The Commander of the Faithful, ‘Alī (a) asked the Prophet (s) as to why he did not institute brotherhood between him and someone from his companions. The Prophet (s) then answered:

أَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ

"You are my brother in this world and the hereafter."

Sunni scholars have narrated and recorded this story in their books.<sup>1</sup> Also, this narration has been narrated by a large number of the companions of the Messenger of Allah (s) including Imam ‘Alī (a) himself. To name a few, ‘Abdullah b. ‘Abbas, Abū Dharr al-Ghaffārī, Jābir b. ‘Abdullah al-Anṣārī, ‘Umar ibn al-Khaṭṭāb, Anas b. Mālīk, ‘Abdullah b. ‘Umar and Zayd b. Arqam are among the narrators of this hadith.

Of course, according to some narrations, the Messenger of Allah, peace be upon him and his family, said the following in response to Imam ‘Alī's question:

وَالَّذِي بَعَثَنِي بِالْحَقِّ ، مَا أَحْزَنُكَ إِلَّا لِتَفْسِي ، وَأَنْتَ مَتِي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى ، غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي ، وَأَنْتَ أَخِي وَوَارِثِي .

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<sup>1</sup> *Sunan al-Tirmidhī*, vol.5, p.595; *al-Ṭabaqat al-Kubra*, vol.2, p.60; *al-Mustadrak alā al-ṣaḥīḥayn*, vol.3, p.16; *Maṣābiḥ al-sunna*, vol.4, p.173; *al-Isti‘āb*, vol.3, p.1089; *al-Bidāya wa al-nihāya*, vol.7, p.371; *al-Riyad al-nadira*, vol.3, p.111; *Mishkāt al-maṣābiḥ*, vol.3, p.356; *al-Ṣawā’iq al-muḥriqa*, p.122; *Tarikh al-khulafa*, p.159 and other Sunni sources.

"By the One who sent me with the Truth, I only left you out for me. You are to me what Aaron was to Moses except that there is no prophet after me, and you are my brother and heir."

Ibn 'Asākir and Muttaqī al-Hindī have narrated this tradition on the authority of Aḥmad b. Ḥanbal.<sup>1</sup>

In addition, the narration concerning the brotherhood between the Messenger of Allah (s) and the Commander of the Faithful, 'Alī (a) has also been reported in the books of biography and history.<sup>2</sup>

### **Sunni Scholars' Opinion and Rejection of Ibn al-Taymiyya's Viewpoint**

Nevertheless, Ibn Taymiyya holding prejudice against Shi'a has called this narration a lie without any valid reason.<sup>3</sup> Of course, a number of famous Sunni memorizers, such as Ibn Ḥajar al-'Asqalānī, have rejected Ibn Taymiyya's claim considering it baseless.

In his *Commentary of Saḥīḥ al-Bukhārī*, Ibn Ḥajar narrates a few traditions concerning the brotherhood bond between the Messenger of Allah (s) and the Commander of the Faithful, 'Alī (a) on the authority of al-Wāqidī, Ibn Sa'd, Ibn Ishāq, Ibn 'Abd al-Barr, al-Suhaylī and Ibn Kathīr. Thereupon, he says the following:

In a book written by Ibn Taymiyya in refutation of Ibn Muṭahhar al-Rafidī, he rejects the story of brotherhood

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<sup>1</sup> *Manāqib Ali b. Abi Talib* (peace be upon them), by Aḥmad b. Ḥanbal, Hadith 141; *Tarikh madinat al-Dimashq* (Imam Ali's Biography), hadith 148; *Kanz al-ummāl*, vol.13, p.106.

<sup>2</sup> Cf. *Sīra Ibn Hishām*, vol.2, p.109; *al-Sīra al-nabawiyya*, Ibn Hibbān, p.149; *Uyūn al-athar* by Ibn Sayyid al-Nās, vol.1, p.264; *al-Sīra al-ḥalabiyya*, vol.2, p.23. Also, cf. *Annotation on al-Sīra al-ḥalabiyya*, by Zayni al-Dahlān, vol.1, p.325.

<sup>3</sup> *Minhāj al-sunna*, vol.7, p.279-361.



among the migrants especially the brotherhood between the Messenger of Allah (s) and Imam 'Alī (a).

Ibn Taymiyya says: "That is because the issue of creating brotherhood was raised in a bid to create friendship and love between them and bring their hearts closer to each other. Therefore, it is meaningless for the Prophet (peace and blessings of Allah be upon him) to establish a brotherhood relationship between himself and one of the migrants, or between one migrant and another."<sup>1</sup>

Ibn Taymiyya has invalidated the text by his analogy and has ignored the wisdom behind this brotherhood because some migrants were stronger than others in terms of wealth, tribal support and influence. By doing so, the Messenger of Allah (s) established a brotherly relationship between the strong and the weak.

Ḍiā al-Muqaddasī has also reported this tradition in *al-Mukhtāra* from *al-Mu'ajam al-kabīr*. The book *al-Mukhtāra* is a work whose narrations, as stated by Ibn Taymiyya, are stronger and more authentic than those of Ḥākīm al-Nayshābūrī's *al-Mustadrak 'alā al-saḥīḥayn*.<sup>2</sup>

Al-Zarqāni, who is a follower of the Mālikī sect, has also dedicated a section in his book to the covenant of brotherhood among the Companions. He states the following under the same section:

According to Ibn 'Abd al-Barr and others, the Prophet (s) announced brotherhood among the companions twice. He first established brotherhood among the migrants in Mecca, before the migration, on the basis of truth and equality. He initiated brotherhood relationship between Abū Bakr and 'Umar, and ... in this way, he made both migrants brothers.

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<sup>1</sup> Ibid.

<sup>2</sup> *Fath al-barī fī sharḥ al-bukhārī*, vol.7, p.217.

But 'Alī b. Abī Ṭālib remained. Addressing the holy Prophet (s), he said: "You created brotherhood among your companions, then who is my brother?"

The Prophet, peace be upon him and his family, said:

أنا أخوك

"I am your brother."

There are many narrations about the holy Prophet's brotherhood relationship with the Commander of the Faithful, 'Alī (a). Al-Tirmidhī has transmitted a tradition which he himself has described as 'al-Ḥasan'<sup>1</sup> while Ḥākim al-Nayshābūrī considers it authentic.

The following tradition has been narrated from Ibn 'Umar. The holy Prophet (s) addressing 'Alī (a) said:

أما ترضى أن أكون أخاك؟

"Are you not happy that I become your brother?"

'Alī (a) replied: "Why not?"

Then the holy Prophet (s) said:

أنت أخي في الدنيا والآخرة

"You are my brother in this world and the hereafter."

Ibn Taymiyya denies the story of brotherhood among the migrants especially between the Messenger of Allah (s) and the Commander of the Faithful, 'Alī (a). He calls the story false, and claims that the Prophet (s) did not initiate a brotherhood relationship among the migrants either.

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<sup>1</sup> Hadith al-ḥasan according to Ahl al-Sunnah is musnad report whose narrators can approximately or nearly count as reliable.

Ibn Taymiyya argues: "The reason for legislating brotherhood was to create friendship and love among the companions."

But Ibn Hajar rejects him and says in response to him: Ibn Taymiyya has nullified a clear text and speech with this analogy.<sup>1</sup>

However, we will content ourselves and suffice to this much about the covenant of brotherhood created by the Prophet (s), because this will be enough for those who seek truth and guidance.

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<sup>1</sup> *Sharḥ al-mawāhib al-laduniyya*, vol.1 p.273.

## 'Alī (a) the Husband of Fāṭima al-Zahra (a)

'Allāma al-Ḥillī said:

The Prophet (s) married his daughter to 'Alī (a), a merit which is not hidden to anyone.

Indeed, the Messenger of Allah, peace be upon him and his family, married his daughter Fāṭima Zahra (a) to 'Alī (a). The merit and virtue of this marriage and the fact that the marriage suggests Imam 'Alī's superiority are not hidden to anyone because there is evidence that points to this fact. These arguments are based on the narrations transmitted by Shiites and Sunnis in this regard. Here are some of them:

First, God, the Exalted, married 'Alī and Fāṭima, peace be upon them, to each other and ordered His Prophet (s) to make an arrangement for this marriage. Thus, God said to him:

أَتَى قَدْ زَوَّجْتُ فَاطِمَةَ ابْنَتَكَ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ فِي الْمَلَأِ الْأَعْلَى، فَزَوَّجَهَا مِنْهُ فِي الْأَرْضِ

"I have had your daughter Fāṭima married to 'Alī b. Abū Ṭālib in the Upper Heavens and now you also arrange the marriage ceremony of Fāṭima with 'Alī on earth."

Second, Abū Bakr, 'Umar and others also sought Fāṭima's hand in marriage to themselves but the Messenger of Allah rejected their proposals and said:

لَمْ يَنْزِلِ الْقَضَاءُ بَعْدُ

"No decree has been revealed (in this regard) yet."

Third, Fāṭima is superior to Abū Bakr and 'Umar. Some prominent Sunni leaders and scholars like Mālik b. Anas and Abū al-Qāsim al-Suhaylī acknowledged this fact because Lady Fāṭima, the daughter of the Holy Prophet (s), is a part of the Prophet (s).

On the other hand, the Commander of the Faithful, ‘Alī (a) is the only equal (kufw) of that noble lady such that if he were not born, there was none to be Lady Fāṭima's equal. Therefore, ‘Alī's superiority and merit over Abū Bakr and ‘Umar is also proved from this angle.<sup>1</sup>

Now a question arises as to whether it is possible to compare the Prophet's other daughters with Lady Fāṭima (a) assuming that they were his biological daughters.

Assuming that ‘Uthman was the Prophet's son-in-law and married to two of his daughters, can he be compared with Imam ‘Alī (a) so that it can be said that just as Imam ‘Alī (a) married the Prophet's daughter, ‘Uthman too married the daughters of the Holy Prophet, peace be upon him and his family?

Apart from ‘Uthman's treatment of Ruqayya, he hurt the Messenger of Allah (s) on the night of Kulthūm's death so much that the Prophet (s) did not allow him to enter Kulthūm's grave for burial. This story has been recorded and narrated by the authors of *Siḥāḥ al-sitta* (the six authentic books) as well as by Sunan.<sup>2</sup>

### Many Surprises and Merits

‘Allāma al-Ḥillī, may God have mercy on him, said:

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<sup>1</sup> For further information about the narrations narrated on this subject, see: *Majma‘ al-zawā‘id*, vol.9, p.204; *al-Riyāḍ al-nadira*, vol.2, p.183; *Dhakhā‘ir al-uqba*, p.29-30; *Kanz al-ummāl*, vol.6, p.153, vol.7, 113; *Fayḍ al-qadīr*, vol.2, p.215, vol.4, p.421; *Kunūz al-haqā‘iq*, vol.29, p.124; *al-Ṣawā‘iq al-muḥriqa*, p.74.

<sup>2</sup> Cf. *Ṣaḥīḥ al-Bukharī*, vol.2, p.93; *Kiṭāb al-janā‘iz*; Musnad Aḥmad, vol.3, p.126; *al-Mustadrak ‘alā al-ṣaḥīḥayn*, vol.4, p.47; *al-Sunan al-kubra* (al-Bayhaqi), vol.4, p.53; *al-Iṣāba*, vol.4, p.489; *‘Umda al-qārī*, vol.4, p.85.

The Commander of the Faithful, ‘Alī (a) performed so many miracles that a group of people exceeded the limits in ascribing divine attributes to him. These individuals who went overboard were killed by the Imam. As such, after him, other sects, such as the Nusayriyya and Ghulāt also formed exaggerated opinions and made the same statements about him.

The miracles and wonders performed at the hands of Imam ‘Alī (a) showed clearly that he was superior to and more virtuous than others as well as more entitled to the leadership of Muslims and succession to the Messenger of God (s). Some of these miracles have been narrated by Sunni narrators as well as recorded in the books authored by their scholars. In his *Minhāj al-karāma*, ‘Allāma al-Ḥillī has also recorded some of the miracles to prove the imamate of the Commander of the Faithful (a).

When people saw these miracles and virtues from Imam ‘Alī (a) and did not witness any of these characteristics with other companions, a group of people claimed that he was the god of the universe. The Imam (a) then killed them one by one.

But after them, others made the same claim and there are such people here and there in the world even today. For example, the followers of Muḥammad ibn Naṣir al-Namīrī, who are known as "Nuṣayriyya", were the contemporaries of Imam al-Hādī (a). Imam al-Hādī (a) cursed them, just as other Imams reacted in the same way considering the exaggerators as infidels.

Indeed, is it possible with such characteristics not to follow the Commander of the Faithful ‘Alī (a), oppose and leave that noble man and follow a path other than the path of the believers?!

**2**

**Imam al-Hasan & Imam al-Husayn  
(peace be upon them)**

## **A Brief Look the Lives of Imam al-Ḥasan and Imam al-Ḥusayn (a)**

‘Allāma al-Ḥillī, may God have mercy on him, writes:

The two sons of the Commander of the Faithful, ‘Alī (a) are the grandsons of the Prophet, peace be upon him and his family. They are the masters of the youths of Paradise, and Imams, as stated by the Prophet (s).

These were the most pious and learned people of their time. They fought in the way of God in the most appropriate way until they were martyred.

Imam al-Ḥasan (a) wore a woolen garment under his fine clothes without anyone noticing. One day, the Messenger of God, peace be upon him and his family, placed Imam al-Ḥusayn (a) on his right thigh and his own son Ibrahim on his left thigh. In the meantime, Gabriel came down and said:

إِنَّ اللَّهَ لَمْ يَكُنْ لِيَجْمَعْ لَكَ بَيْنَهُمَا فَاخْتَرِ مَنْ شِئْتَ مِنْهُمَا

"God desires to take the life of one of them, choose which one to die."

The Prophet (s) said:



If Ḥusayn dies, 'Alī, Fāṭima and I will cry. But if Ibrahim dies, no one will be aggrieved except me.

That was why he preferred the death of Ibrahim over the death of al-Ḥasan (a). Ibrahim died three days later.

After this incident, when Imam al-Ḥusayn (a) came to the Prophet (s), he hugged and kissed him and said: Welcome to the person for whom I sacrificed my son Ibrahim.

### **The Holy Prophet's Grandsons**

'Allāma al-Ḥillī (ra) said about Imam al-Ḥasan and Imam al-Ḥusayn, peace be upon them:

The two sons of the Commander of the Faithful, 'Alī (a) are the grandsons of the Prophet, peace be upon him and his family. They are the masters of the youths of Paradise.

### **In Taymiyya's Opinion**

In this regard, Ibn Taymiyya says:

According to an authentic narration, it has certainly been narrated from the Prophet (peace and blessings of Allah be upon him and his family) that he (s) said about Imam al-Ḥasan (a):

إِنَّ ابْنِي هَذَا سَيِّدٌ، وَإِنَّ اللَّهَ سَيُصْلِحُ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ.

"This son of mine is a Sayyid (chief), and Allah will reconcile two large parties of Muslims by means of him."

Also, it has been reported from the Messenger of Allah, peace be upon him and his family, that he placed Imam al-Ḥasan (a) and Osāma b. Zayd on right thigh and said:

"O Allah, I love these two and love those who love them."

This saying of the Holy Prophet (s) shows that the decision of Imam al-Ḥasan (a) in abandoning the struggle for Imamate and his action for reform among the people is something that God and His Messenger loved, and this was not a calamity. In fact, Imam al-Ḥasan's ability to launch a battle was no less than that of Imam al-Ḥusayn, peace be upon them. God and His Messenger loved what Imam al-Ḥasan (a) did more than they loved the actions of others. God raises the ranks of the believers and exalts some over others, but all are in Paradise. May God be pleased with all of them.

Moreover, the Messenger of Allah (s) took these two (al-Ḥasan and al-Ḥusayn, peace be upon them) along with their parents under the cloak (Kisā) and said:

اللَّهُمَّ هؤُلاءِ أَهْلُ بَيْتِي فَأَذْهَبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا.

"O Allah, these are the members of my household (Ahl al-Baty), so remove any impurity from them and purify them, a thorough purification.

Also, the Messenger of Allah, peace be upon him and his family, took these two along with him for mutual cursing, what is called *mubahala* (malediction). The virtues of these two are many; they are regarded as people who enjoy a high position among the masters of believers.<sup>1</sup>

### **The Chiefs of Paradise**

We shall respond to Ibn Taymiyya in several areas:

First, Ibn Taymiyya did not point to this virtue of these two Imams that they are the grandsons of the Prophet (s) among this Ummah, while this is one of their important virtues narrated in many Prophetic traditions found in hadith books

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<sup>1</sup> *Minhāj al-sunna*, vol.2, p.121.

as well as in the books dealing with the virtues of those noble people.<sup>1</sup>

Second, Ibn Taymiyya did not mention the hadith that "Imam al-Ḥasan and al-Ḥusayn, peace be upon them, are the masters of the youths of Paradise, whereas, in fact, this is one of the most definite and indisputable merits that these two noble Imams have.

For example, Aḥmad ibn Ḥanbal in *Musnad*, al-Tirmidhī in *Sunan*, Ibn Mājah in a chapter of his *Sunan* dedicated to Virtues of Ahl al-Bayt (a), Nasā'ī in *Al-Khasā'is*, Ḥākīm al-Nayshābūrī in *Al-Mustadrak 'alā al-ṣaḥīḥayn*, Ibn Ḥajar al-ʿAsqalānī in *Al-Iṣāba*, Ibn Athīr in *Usd al-ghāba*, Khaṭīb al-Baghdādī in *The History of Baghdad*, Abū Naīm al-Isfahānī in *Ḥilyat al-awliyā'* and Muttaqī al-Hindī in *Kanz al-ummāl* have narrated this hadith on the authority of many prominent memorizers of the hadith.<sup>2</sup> For instance, it has been reported in *Fayḍ al-qadīr* from Jalāl al-Dīn al-Suyūṭī that he considered this hadith *mutawātir* i.e. frequently reported.<sup>3</sup>

Third, Ibn Taymiyya says that the Messenger of Allah (s) placed Imam al-Ḥasan and Osāma on his right thigh. We would say that according to Ibn ʿAbd al-Barr in his *al-Istīʿāb*, Imam al-Ḥasan (a) was born in the third hegira year<sup>4</sup> whereas Osāma were born nearly ten years earlier. If the Holy Prophet (s) put Imam al-Ḥasan (a) on his thigh when he was 2 or 3

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<sup>1</sup> For instance, refer to *Dhakhā'ir al-uqba*, p.130.

<sup>2</sup> *Musnad Aḥmad*, vol.3, p.3; *Sunan al-Tirmidhī*, vol.2, p.306 & 307; *al-Khasā'is* by al-Nasā'ī, p.36; *al-Mustadrak 'alā al-ṣaḥīḥayn*, vol.3, p.167; *Tarīkh Baghdad*, vol.6, p.372; *Ḥilyat al-awliyā'*, vol.4, p.139.

<sup>3</sup> *Fayḍ al-qadīr*, vol.3, p.415.

<sup>4</sup> *Al-Istīʿāb fī marifāt al-aṣḥāb*, vol.1, p.384.

years old, Osāma had been 13 years old then. No one places a child of this age on his thigh.

The truth of the matter is that the Messenger of Allah, peace be upon him and his family, placed Imam al-Ḥasan and Imam al-Ḥusayn (a) on his thigh and then uttered these words.

Moreover, according to *al-Ṣawā'iq al-muḥriqa*, as narrated by al-Tirmidhī<sup>1</sup> and as also reported in *Kanz al-ummāl* and *Fayḍ al-qadīr* from al-Tabarānī<sup>2</sup>, Osāma b. Zayd himself is among the narrators of this hadith.

It seems that the narration this individual has narrated has been changed, though it is available in the so-called authentic (ṣaḥīḥ) Sunni books. A good proof of distortion is a different version of the same narration found in some books:

"Osāma says: The Messenger of Allah (s) hugged me and Imam al-Ḥasan (a) and said: 'O Allah, I love these two, You also love them.'"

This narration has been transmitted in Sunni sources while narrating the biography of Osāma or Imam al-Ḥasan (a). It seems they have transmitted the narration after they have learned about the said problem. They have changed the narration using the term "hugged me" instead of "placing on his thigh".

What confirms this problem and further clarifies the truth is the narration that al-Tirmidhī has narrated from Osāma about the merits of Imam al-Ḥasan and Imam al-Ḥusayn (a). Osāma says:

One night, I went to the house of the Messenger of God, peace be upon him and his family, and I saw him come out

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<sup>1</sup> *al-Ṣawā'iq al-muḥriqa*, p.82.

<sup>2</sup> *Kanz al-ummāl*, vol.6, p.221; *Fayḍ al-qadīr*, vol.3, p.415.

with something under his cloak. I kept wondering what there was under the Prophet's cloak. After a while when I had my request fulfilled by the Prophet (s) I asked, "O Messenger of Allah, what do you have under your cloak?"

The Prophet (peace and blessings of Allah be upon him and his family) removed his cloak, and I saw that he had placed al-Ḥasan and al-Ḥusayn (peace be upon them) on his thigh. Then he said:

هذان ابناي وابنا ابنتي. اللهم إناك تعلم أنني أحبهما فأحبهما، اللهم إناك تعلم أنني أحبهما فأحبهما وأحب من يحبهما.<sup>1</sup>

These are my sons and the sons of my daughter. O Allah, You know that I love both. You also love them, O Allah, You know that I love both. You also love them and love all those who love them.

Therefore, when the Messenger of Allah, peace be upon him and his family, hugged Imam al-Ḥasan and Imam al-Ḥusayn, peace be upon them, Osāma had reached the age when he himself would go to the Prophet (s) to make his request to him or undertake a responsibility.

Now the question arises: How has this important issue remained hidden from the sight of this objecting and biased claimant?

In any case, we do not deny the fact that the Prophet (peace and blessings of Allah be upon him and his family) loved Osāma. But the prayer (du‘ā) that was narrated from the Prophet (s) is dedicated to Imam al-Ḥasan and Imam al-Ḥusayn (a) and without a doubt, the prayer of the noble Prophet (s) is answered.

Therefore, what Ibn Taymiyya claimed is nothing other than a lie.

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<sup>1</sup> *Sunan al-Tirmidhī*, vol.5, p.614.

## The Two Infallible Leaders

Fourth, one of the traditions acceptable to both the branches of faith is the tradition in which the Prophet (s) said:

الْحَسَنُ وَالْحُسَيْنُ إِمَامَانِ إِنْ قَامَا وَإِنْ قَعَدَا.

"Al-Ḥasan and al-Ḥusayn are Imams, be they sitting or standing."

This tradition narrated in Ibn Shahr Āshūb in his *al-Manāqib* is further proof of the Imamate of Imam al-Ḥasan (a) and Imam al-Ḥusayn (a).

Some of the Sunni scholars who have narrated this tradition are al-Safūrī in *Nuzhat al-majālis*, Ṣiddiq al-Qanūjī in *al-Sirāj al-wahhāj fī sharh Saḥīḥ Muslim b. al-Hajjāj* and Kamāl al-Dīn al-Shibrāwī in *al-Ithāf bi-ḥubbi al-ashrāf*.<sup>1</sup>

It has been narrated in *al-Ithāf* that the Messenger of Allah, peace be upon him and his family, said to the Imam al-Ḥasan and Imam al-Ḥusayn, peace be upon them:

أنتما الإمامان ولأُمكما الشفاعة

"You are two Imams, and your mother has (the right) to intercede (with Allah)."

Moreover, Ibn Taymiyya also narrates a tradition from the Prophet (s) that he said about Imam al-Ḥusayn (a):

هذا إمام ابن إمام أخو إمام أبو أئمة تسعة.

This is Imam, son of Imam, brother of Imam and father of nine Imams.<sup>2</sup>

Therefore, both God and His Messenger (s) were pleased with what Imam al-Ḥasan (a) and Imam al-Ḥusayn (a) did

<sup>1</sup> *Nuzhat al-majālis*, vol.2, p.184; *al-Ithāf bi-hubbi al-ishrāf*, p.129.

<sup>2</sup> *Minhāj al-sunna*, vol.4, p.210.

and there is no difference between them because both of them are infallible Imams and fulfilled their responsibility in their times.

### **A Clear Statement from the Prophet (s)**

Allāma al-Ḥillī says:

These two, as stated by the Prophet (s) **are Imams.**

This is yet another subject about which he is virtually silent because he has said nothing to reject it. It appears as though he has accepted the purport of the traditions narrated earlier.

In any case, we have to remember that the Prophet's explicit saying about the imamate of the two Imams is not proved through the aforementioned traditions only. For further information on this topic, you should refer to relevant sources.

### **The Most Pious and Learned People**

Allāma al-Ḥillī says:

These were the most pious and learned people of their time.

Ibn Taymiyya writes: "It is unreasonable to say that these two were the most pious and learned people of their time."<sup>1</sup>

We would say in response to Ibn Taymiyya: If he had a reason - a weak one though - to refute the words of 'Allāma al-Ḥillī, he would not have hesitated to do so, because he has tried to deny the truth on numerous occasions by fabricating lies and falsifying information.

Thus, his very silence against this saying or his failure to present evidence to reject 'Allāma al-Ḥillī's words is the best

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<sup>1</sup> *Minhāj al-sunna*, vol.2, p.12.

proof of the truth of our claim.

On the other hand, when Imam al-Ḥasan and Imam al-Ḥusayn (a) are imams according to successive and frequently reported narrations and strong arguments, how can one look for a reason or evidence to prove that these two grandchildren of the Messenger of Allah (s) are the most pious and learned? That is because we know that the Imam must be the most pious and learned people of his time.

One of the signs of the piety and God-consciousness of Imam al-Ḥasan (a) is that he gave away his belongings two or three times in the way of God. This is a proven and indisputable fact; even those who do not believe in his Imamate have reported the Imam's giving away his property. Ibn Sa'd in *al-Ṭabqāt al-kubra*, Abū Na'im al-Isfahānī in *Ḥilyat al-awliyā*, and Ibn 'Asākīr in *History of Damascus (Tārīkh Dimashq)* are some of the Sunni sources that have reported this incident.

Narrating the biography of Imam al-Ḥasan (a) in his history book, Ibn 'Asākīr quotes Mudrik b. Ziyād, one of the companions, as follows:

“We were in the gardens of Ibn 'Abbās. Al-Ḥasan, al-Ḥusayn, and 'Abbās's sons came and walked through the garden. Then they sat down at the banks of a brook. Al-Ḥasan said: ‘O Mudrik, do you have any food?’ ‘Yes,’ I replied. Then I fetched him some bread, salt, and two bundles of vegetables. He ate some of it and said: ‘O Mudrik, what delicious this food is!’”

Then he (a) brought some food which was delicious and abundant. He said to me: "O Mudrik, call the servants of this garden to come together."

Then he said, "Give this food to them."



I did what he told but the Imam did not eat anything of it. Mudrik asked him: "Why do you not eat any?" He (a) said: "That food was more lovable to me."<sup>1</sup>

One of the signs of Imam al-Ḥusayn's asceticism and piety is a narration transmitted by Sunnis. According to this narration, he (a) travelled to Hajj 25 times on foot, while the camels also followed him."

When asked why he feared Allah (swt) so much, he replied:

لَا يَأْمَنُ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ خَافَ اللَّهَ فِي الدُّنْيَا.

"No one will be safe on the Day of Judgment unless he is fearful of Allah in this world."

It is very clear that these two Imams are the most learned men of their time because these two nobles Imams were the inheritors of their father's knowledge, he who was the gate of knowledge of the Prophet, peace and blessings of Allah be upon him. After the Prophet (s), he (a) made legal decisions and judged better than anyone among the people. For this reason, these two nobles did not need others, but the rest of the people were in need of their knowledge.

It has been narrated that:

One day a bedouin asked ‘Abdullah b. Zubayr and ‘Amr b. ‘Uthmān a question about a religious matter. But each referred him to the other. The man said to them: "Fear God! I have come to you to be guided. Is it possible to pass someone to each other in religious matters?"

Hearing this, they sent him to Imam al-Ḥasan and Imam al-Ḥusayn, peace be upon them. He then went to the noble Imams.

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<sup>1</sup> *History of Damascus*, vol.13, p.238 -239.

## Fighting in the Way of God

‘Allāma al-Ḥillī says:

They fought in the way of God in the most appropriate way until they were martyred.

Ibn Taymiyya writes:

This is a lie attributed to them, because Imam al-Ḥasan (a) gave up the fight and handed over the government to Mu‘āwiyya while he had an army and supporters. He never wanted to fight Muslims, and this is one of his frequently-reported virtues.

As for the death of Imam al-Ḥasan (a), it is also said that he was poisoned. This means that his martyrdom is an honor for him. He did not die in a combat related incident or as a result of fighting. Imam al-Ḥusayn (a) did not set out to fight either.

In response to Ibn Taymiyya, we would say again that ‘Allāma al-Ḥillī (ra) have stated two things about Imam al-Ḥasan and Imam al-Ḥusayn, peace be upon them:

1. They fought in the way of Allah in the most appropriate way.
2. They were martyred while fighting in the way of Allah.

Which of these two sayings about the two Imams is a lie?

It seems that this man does not know or pretends that "jihad" in the way of God is not limited to fighting and combats on the battlefield, and that "killing" and being killed in the way of God and martyrdom are not accomplished only with swords and weapons of war.

When it becomes clear that standing against infidelity and oppression, "jihad" and eventually dying in this way is also martyrdom, the liar will be exposed.

## Asceticism of Imam al-Ḥasan (a)

‘Allāma al-Ḥillī said:

Imam al-Ḥasan (a) wore a woolen garment under his fine clothes without anyone noticing.

Ibn Tayamiyya writes: This claim of his is similar to the claim he makes about ‘Alī (a) when he says, "He would offer one thousand Rak'ahs (units) of prayers" because it is not a merit and it is false.

We would say in response to him: This man either does not know the meaning of devotion, piety, asceticism and struggle against the carnal soul (*nafs*) or antagonism against the Ahl al-Bayt (s) makes him deny these virtues and merits.

‘Allāma al-Ḥillī has written his book for those who know the meaning of ‘ibadah (worship) and struggle against the 'self' and believes that these acts of devotion elevate people and make them superior to others and worthy of leading them. ‘Allāma al-Ḥillī wants to suggest that virtue is that man wears coarse clothes for the sake of God without anyone realizing it, not for the sake of the people to pretend to live a simple life in front of them in order to attract their attention and become famous as a person who lives an ascetic life.

Likewise other people did the same thing introducing themselves as ascetics among the people such that books full of misguidance were written about them so that they would be known and introduced to the people as ascetics. These are the same books about which Ibn Tayamiyya says: "These books of Muslims that have been written about the ascetics do not mention any Rāfiḍī (Shiite) as an ascetic."<sup>1</sup>

The same is true of the one-thousand Rak'ahs of prayers

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<sup>1</sup> *Minhāj al-sunna*, vol.1, p.169 and 170.

offered by Imam ‘Alī (a) daily. Shiite and Sunni sources narrate this virtue of the Commander of the Faithful, ‘Alī (a) quoting Imam al-Ḥusayn (a)<sup>1</sup> and Imam Sajjad (a).<sup>2</sup> In fact, according to these sources a number of successors (tabi‘ūn) and others also had this virtue.<sup>3</sup>

### **Imam Hussein (as) and Love of the Prophet of God**

"One day, the Messenger of God, peace be upon him and his family, placed Imam al-Ḥusayn (a) on his right thigh and his own son Ibrahim on his left thigh. In the meantime, Gabriel came down and said..."

Rejecting this tradition, Ibn Taymiyya writes: "This narration has not been narrated by any of the scholars and the narration lacks concrete details not to mention that it is not seen in any of the hadith books. This author has mentioned the narration without any concrete evidence and without quoting from hadith books. In fact, he has made mention of this narration according to his usual habit of narrating baseless and undocumented narrations.

Obviously, like all other claims, quoting a narration that lacks authenticity and a chain of transmission is unjustified and invalid. On the other hand, it is said that this narration, according to the opinion of hadith scholars, is fabricated and false, and it is narrated by those who are ignorant.

We remind Ibn Taymiyya of a few points in response to his allegation:

First, the claim made by Ibn Taymiyya, who said that "This

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<sup>1</sup> Cf. *al-Aqd al-farīd*, vol.4, p.384; *al-Mukhtaṣar fi akhbār al-bashar*, vol.191 and other books.

<sup>2</sup> Cf. *Tadhkirat al-huffāz*, vol.1, p.75; *Tahdhīb al-kamāl*; vol.13, p.241; *History of Damascus*, vol.41; 378.

<sup>3</sup> Cf. *Al-Fawā'id al-badī'a min kitāb wasā'il al-Shī'a*, in *Turāthunā Magazine*, no.79 and 80.

narration has not been narrated by any of the scholars and the narration lacks concrete details not to mention that it is not seen in any of the hadith books" is false as we shall prove it in the following passages.

Second, the practice of the authors of theological books was not to always narrate the narrations along with their chains of transmission. Books such as *al-Mawāqif*, *Sharḥ al-mawāqif*, *al-Maqāṣid*, *Sharḥ al-maqāṣid*, and al-Bayḍāwī's books, etc. are examples of this trend being dominant in the past.

In these books, narrations have been transmitted without their chains of transmission. That is why in later times, people began to write books to simply make mention of the chains of the narrations mentioned in these books.

If Ibn Taymiyya is right, it should be said: The same allegation would apply to all those books as well.

Third, in many cases, 'Allāma al-Ḥillī, may God have mercy on him, traces back the narration to its narrator, and contrary to what Ibn Taymiyya claims, this is not his habit.

Fourth, if quoting an undocumented narration is a demerit, then why did Ibn Taymiyya himself use the same method in many cases?

Fifth, if the narration quoted in 'Allāma al-Ḥillī's book is not narrated by any of the scholars and is not found in any of the books of hadith, then why does Ibn Taymiyya mention it as a hadith and declare it as fake and fabricated?

How can hadith scholars agree on the falsity of a hadith that does not exist in hadith books?! This narration has been narrated by Khaṭīb al-Baghdadi, one of the learned Sunni scholars in *Tārīkh Baghdad* (The History of Baghdad), one of the authoritative books of the Sunnis.

The said narration is quoted in this book as follows:

Abū al-Ḥasan ‘Alī b. Aḥmad b. Umar al-Maqqari narrates from Muḥammad b. al-Ḥasan al-Naqqāsh and he narrates from Zayd b. al-Ḥubāb that Sufyān al-Thawrī narrates from Qabūs b. Abī Zabyān on the authority of his father who narrates from Abū al-‘Abbās as follows:

One day I was with the Prophet, peace be upon him and his family. The Holy Prophet – had placed Ibrahim on his left thigh and al-Ḥusayn b. ‘Alī on his right thigh kissing each one of them every now and then.

Meanwhile, Gabriel appeared with a message from Allah. When Gabriel went, the Prophet (s) said: "Gabriel came down with a message from Allah and said:

يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَكَ لَسْتُ أَجْمَعُهُمَا لَكَ فَافْدِ أَحَدَهُمَا بِصَاحِبِهِ.

"O Muḥammad, your Lord sends you a greeting and tells you that He does not want both of them to live so you should sacrifice one for the other."

The Messenger of Allah (s) looked at Ibrahim and wept. Then he looked at al-Ḥusayn (a) and wept. Then he (s) said: 'Ibrahim's mother is a slave woman; if he dies only I will grieve. Al-Ḥusayn's mother, Fāṭima, and his father, ‘Alī, my cousin, are my flesh and blood. If he dies, my daughter, Fāṭima, my cousin and myself will be aggrieved. I prefer to be aggrieved myself. O Gabriel, Take the soul of Abraham as I have sacrificed Ibrahim for al-Ḥusayn."

The narrator says: 'Three days later, Ibrahim passed away. After this incident, whenever al-Ḥusayn came in front of the Prophet, peace be upon him and his family, he would kiss him and suck his two front teeth and pressed him to his chest and said:

فَدَيْتُ مَنْ فَدَيْتُهُ بِأَبْنِي إِبْرَاهِيمَ

"May I be sacrificed to the one for whom I have sacrificed my own son, Ibrahim."<sup>1</sup>

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<sup>1</sup> *Tārīkh Baghdad*, vol.2, p.204.

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