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# 3rd Case Study: Ali – The Appointed Guardian From God, the Executor of the Prophet's Will and His Successor

1st Research Topic - Logical Reasoning and Inevitability of the Existence of Guardians and Successors For Every Prophet by Divine Appointment and the Meaning of 'Wali'

#### **Proposed Questions:**

Who are the Awsiyaa (executors of will)?

What is the meaning of "Wali Allah" (divinely-appointed guardians)?

What is the logic and essentiality behind the presence of these Awsiyaa (executors of will) and Caliphs (successors) for most of the prophets?

Does their selection take place by the Prophets themselves, or is it solely by divine selection without any intervention by the Prophets?

#### **Logical Reasoning:**

1) The Awsiyaa are those whom the prophets and messengers convey their will to so that they carry on the responsibility of protecting the message after them and executing its laws, goals, and content. They will continue the propagation and widespread of the prophet's message to the people. The purpose of this is to ensure that the message reaches all of the people it is intended to reach. It is to guarantee that the message does not get distorted by the foolish people or by the enemies after the departure of the prophet or messenger. The Awsiyaa also focus on resolving all of the conflicts that may develop during

the absence of the prophet or messenger, whether during his lifetime or after his departure.

2) As for the term "Wali Allah", it refers to the person who is in charge of the affairs of the people and oversees their matters, by the order of Allah (SWT). This person should be very pious and righteous and a role model for the people on His earth and his role is to ensure the application of the rules and laws of Allah (SWT). Therefore, he has complete Wilayah (guardianship) on the people whom he is responsible for. Opposing him is equivalent to opposing the order of Allah (SWT) and that deserves punishment in this life and in the Hereafter.

Based on this definition, all of the prophets and messengers are Awliyaa of Allah (SWT). However, not all Awliyaa of Allah (SWT) are prophets or messengers. Likewise, the Awsiyaa of the prophets and messengers are all Awliyaa Allah, but not all Awliyaa Allah are Awsiyaa of the prophets and messengers. For example, Muhammad (SA) is a prophet, messenger, and Wali of Allah (SWT). Yosha' ibn Noon (Joshua) is Wasi to Prophet Moses and he is also Wali Allah. Dhul Qarnayn and Taloot are both Wali of Allah, however, they are not prophets, messengers nor Awsiyaa. The term Imam refers to the leader, director, and governor whom the people follow and take as their example. So it is fair to conclude that all of the prophets, messengers, Awsiyaa, and Awliyaa are Imams. However, not every Imam is a prophet, messenger, Wasi, or Wali.

3) The message of Allah (SWT) conveyed by a prophet or messenger is very important, valuable, and precious. Logically, it is the most important component in the life of a human being since it guides him to his Creator, the reason behind his creation, and what are His expectations from him. Based on this great importance, we can logically deduce that such great matter will not only end simply by the birth of the religion at the hands of the Prophet and its conveyance to the people. Rather, there must be continuous supervision and ongoing care to this newborn religion. That is necessary and essential until it becomes strong and stands firmly on its feet. This requirement leads us to further deduce that there must exist someone who will take on the role of caretaking during the absence of the prophet, whether during the lifetime or after his death. Therefore, it is logical to expect the presence of Awsiyaa for every messenger, even if it still did not happen.

For instance, consider this example: A king rules over a great kingdom for a long period of time and he does not have any inheritor or successor to manage his reign after him. The king then decides to get married and his wife becomes pregnant. So the king and the entire kingdom are anticipating the arrival of this important child who will become the successor and future king when he grows up. Now, what can the mind expect that the king will do when his child is born? Will the matter simply end with the birth of the child, or can you expect that the king will arrange for the best of caretakers and teachers to raise the prince child as well as protect, care, raise, and teach him? This would be the case until he grows up and is able to handle the responsibility of the kingdom alone when he becomes the new king after his father dies.

This is surely expected to happen and if anyone denied this idea, they would be contradicting logic and

sound judgment. In some cases, the king may even form an advising council to look after the prince in all aspects of his life. In other cases, this council is given the responsibility of ruling the nation at the time of the king's death in the interim, until the prince child reaches the age of maturity and is able to rule over the kingdom by himself. In conclusion, the logic behind the presence of Awsiyaa is clear, necessary, and expected to happen due to the importance and graveness of the newborn child, which is the divine religion that is conveyed by Allah (SWT).

4) The Divine Messages and Revelations provide the method and system for the way of life, behavior, and upbringing of a person. It transfers the person from one state into another psychologically, socially, politically, economically, and spiritually. These types of life-related, intellectual, behavioral, and educational programs are rich with many aspirations, ambitions, hopes, and guidelines that have a wide scope and range. So, in order for it to grow, stand on its feet, accomplish its goals, and produce the desired effect, it requires a significant amount of time.

Rather, it is certain that it will need a much greater time than the typical life span of a human being who will deliver the message from Allah (SWT). Such a prolific and great divine message would most likely need at least one to two hundred years for it to grow, establish itself, achieve its goals, and reform the generations. This also depends on the nature of the society that the message is delivered to, and the means of communication that is available, as well as the extent of its acceptance and scope of its cultural and intellectual development. Due to all these factors, it may even take more time than these years. Keeping in mind that the average lifespan of a human being on earth used to be between fifty and hundred years, then the supposed age of a prophet or messenger would in most cases be much less than the anticipated time needed for the delivery of the message, its growth, strength, and influence.

Therefore, we can logically deduce that there must exist other individuals who would cover the remaining time left in the life of the Message after the departure of a messenger. These individuals will oversee the propagation of the religion, its growth and protection until it accomplishes all its goals in the best way possible. So the presence of these Awsiyaa after the prophets is completely logical and we can expect that to happen, even if it still did not take place. And if it did already happen, then there is no surprise, wonder, or denial at all.

5) If we review the first case study (6th research topic, 9th item), we will find that the presence of diversity in the fates of the prophets and messengers is necessary and is a reality. Some of them will be killed, some will be imprisoned, some others will travel, some will be deported, some will be boycotted, and others may die in a young age. In all such cases, the circumstances will prevent the prophet from taking care of the message and overseeing it after its birth, and propagating it for a longer period of time. This is expected and has actually happened in many cases. So, who exactly will take on the responsibility of looking after this precious newborn religion after the messengers' lives have ended or circumstances prevent them from taking care of the message until it grows and achieves its goals?

Thus, it is inevitable and necessary that there exist Awsiyaa to assume this role immediately if the

prophet is prevented in any way from carrying out his role. For example, the president of a country will need to appoint a vice president for him in case he is not available to perform his job. Likewise, this role is absolutely required due to the great importance of the religion for humanity, and the need for it to grow, flourish, reap its fruits, and accomplish the goals which Allah (SWT) desires.

So, who will take care and look after the message of Prophet Moses when he temporary leaves to meet his Lord? Who will manage the affairs of the people when Moses climbs the mountain to meet his death? And who will act as guardian of the message of Prophet Jesus (AS) and propagate it when he is raised to Allah (SWT) and disappears, especially considering that the religion of Christianity was fairly new. The necessity of the presence of Awsiyaa here is very logical and essential in order for the divine message to continue its growth and flourish for generations to come.

6) As we previously mentioned and is observed over the ages, the nature of man is to distort, change, and deviate. This human characteristic has proven to be true in the past and present and it originates from the nature of human beings which tend to lean towards revolt, innovation, and change. However, the divine messages and revelations were sent to stay in a permanent form and cannot bear any distortion, modification, or change. Or else it will not accomplish the goals which Allah (SWT) willed, and there will be deviation from the true meaning of the message. As a result, it will not reap the intended fruits and will not reach the desired destination.

That's why it is necessary that there exist those individuals who protect and preserve the religion form distortion, change, and deviation while it is still in its developing stage. This is needed especially considering that the religion is in its early stages of growth and the original caretaker of the message, namely the prophet, is gone and is not present anymore to carry out that role. Therefore, we can conclude that the presence of Awsiyaa after the prophets is inevitable and absolutely necessary if we want the newborn message to have complete protection against the distorting nature of humans, especially if the messenger is prevented from carrying out this vital role. So the presence of Awsiyaa should accompany the presence of the prophets and messengers. This is logical, clear, and inevitable based on mere sound reasoning, proof, and evidence.

7) Furthermore, it is hard to imagine that no matter how talented a person is that he would be capable of achieving and completing the very major and significant goals, aspirations, whether educational, behavioral, social, or intellectual. There is no escape from getting assistance in this regard whether during his lifetime or after his death. This idea is phenomenal and can be witnessed around us in every ideological movement that aims to influence humanity. Most if not all of these movements were initiated by one person who established and called for it. However, these movements would not be able to accomplish its goals without the continuous sincere work of one or more individuals, whether during the birth of the movement or afterwards.

For example, let's take a look at the Communist and Zionist movements. Were these movements able to accomplish their goals by only the efforts of its founders, Karl Marx and Haiim Hartzog? Or did these

movements need great amounts of effort from sincere and hardworking people to accomplish their ambitious goals? Well, in the communist movement, history tells us that there was Hegel, Lineen, Stalin, and Maotsetong who altogether established communism and helped in accomplishing its goals, whether during the life of Karl Marx or after his death. Otherwise, Marx alone would not have been able to accomplish all of that.

And in the Zionist movement, there was Ben Gorion, Golda Mayere, Manahem Begen, and Mose Diane who collectively adopted the movement and took care of it until its desired fruits were harvested. The list of examples can go on and on! So if this was the case with the human–founded movements which are limited no matter how big they grow, then what do you think would be the case with the heavenly and divine movement? Will a single person be sufficient for the achievement of all its goals, hopes, and aspirations? Logically, it is impossible and hard to accomplish, based on what we witness around us. Therefore, the presence of Awsiyaa to help the prophet or messenger during or after his life is necessary as it is demanded by the greatness of the Message and its grave responsibilities.

There is Prophet Moses (AS) who requested from Allah (SWT) that his brother Aaron join him in his mission so they can rise together to accomplish their great assignment. The reason why is because Moses felt that he alone may not be able to achieve such great mission. Prophet Jesus (AS) prayed to Allah (SWT) that He send to him those who would support, help him, and become his Awsiyaa or disciples. He also felt the same feeling as Prophet Moses (AS), so Allah (SWT) gave him John the Baptist and the disciples.

8) In general, the role of a prophet is to convey and propagate the divine message to the people. Most of his time in occupied in conveying the message, fighting its enemies, protecting it, and building the infrastructure of the religion from nothing. This is certainly not an easy task and it demands a lot of responsibilities and great risks on the prophet. So, this leaves him almost no time to dedicate for the organizational and intellectual aspects of the message. The message during the time of the prophet would be complete and finalized. However, it would still need some organization, order, classification, and clarification. All that requires that the prophet be given ample time so that he may take care of these affairs all by himself. However, the lifespan of the prophet may not be long enough and his circumstances may not give him the opportunity to all accomplish these tasks by himself.

The prophet or messenger is analogous to advanced forces that are given the task of attacking the enemy to take over their land and raise the flag of victory. After that, it is logical that there would be another troop of armed forces that would take on the task of clearing, establishing services, and organizing the affairs. In most cases, this would require the appointment of another military ruler to stabilize the matters in this new occupied land. This military ruler would be a different person from the courageous commander who attacked, fought, and occupied the land and found the footsteps and bridgehead from nothing. The brave and courageous commander is analogous to the prophet and messenger, while the military ruler who organizes the matters afterwards is analogous to the Wasi.

So the presence of a Wasi after a prophet is necessary and critical for the welfare of the religion. It is important for organizing the affairs of the message and placing its intellectual, doctrinal, and jurisdictional aspects in order. Unlike the prophets and messengers who are preoccupied with the important mission of crystallizing the religion establishing the message from nothing, and fighting the forces of darkness, the Wasi will have more time to carry out this responsibility. Therefore, the presence of Awsiyaa is necessary and logical from this important point of view.

10) Since the role that the Awsiyaa will carry out is very critical, necessary, and inevitable for the welfare of Islam such that their existence has become an essential part of the message itself, we can logically deduce that their appointment and selection would take place directly by Allah (SWT). The people would not have any say in this matter, not even the prophets or messengers, except through recommending someone and hoping that Allah (SWT) would accept this recommendation. But in the end, the final word and selection is from the Creator alone. For example, Prophet Moses (SA) nominated his brother Aaron and requested from Allah (SWT) that his brother be appointed as his helper, minister, and Wasi. So Allah (SWT) approved his request, however, the final decision and choice belongs to Allah (SWT), just like the selection of the prophet himself. This is logical since the message is from Allah (SWT), and the messenger He sent was chosen by Him. Therefore, it makes sense that whoever assumes the role of quardianship of the message would also be chosen by Allah (SWT).

After all, it is not logical that Allah (SWT) would leave this grave and important position for human selection, even if it is the prophet himself. In general, the people including the prophets may be deceived in the personalities around them. Their choice may not be the best if it is not inspired directly by Allah (SWT) who is very well aware of the reality of the souls and essence of their beings. He (SWT) alone knows the extent of their faith, mental ability, intellectuality, and physical strength that is important to enable them to perform this vital role which requires a high degree of sincerity, true faith, certainty, patience, sacrifice, intellectual, mental, verbal, and physical talent.

All of these attributes are not very easy to find collectively in one person. Even if these qualities were available in a particular person, how will the people be able to confirm and verify that these qualities are present in a person without receiving inspiration from Allah (SWT). After all, qualities such as faith, patience, sacrifice, and courage are hidden and are not known or seen except by the All–Knowing Creator. Therefore, we can logically conclude that it is necessary and inevitable that God directly appoints these Awsiyaa by His absolute Will and based on His Judgment regarding their qualifications that is required to accomplish this important task.

10) Furthermore, we can imagine the harm that may affect the message if the selection of the Wasi was left for the people or prophets themselves to decide. If they made a mistake or wrong judgment in their choice, even if it is a deficiency in one simple aspect of the required qualifications, do you think Allah (SWT) will subject His message to such great risks and harm, without intervening to guarantee the likelihood of success? After all, He (SWT) is the one who sent this message so that it may accomplish its

goals and reach its desired destination. Therefore, it is fairly logical that Allah (SWT) facilitate its way to success and not give a chance for any imbalance or mistake to take place. This cannot be unless the selection and appointment of the Awsiyaa is 100% the decision and appointment of Allah (SWT) so that there is no any possibility of mistake in judgment. There is no room for human intervention in this matter unless it is approved by Allah (SWT), since the final decision in selection and appointment is up to Him alone.

11) Human beings by nature cannot reach an agreement easily. So how is it possible to leave the selection of a Wasi up to them? And what will happen if they disagreed and each one of them made their own choice of Wasi? Will the message be divided as well as its followers? Do you think that Allah (SWT) who revealed this message will be pleased in such case at a time when the message did not yet reach adulthood? Surely, this is not acceptable by the mind and cannot be agreed upon by Allah (SWT).

Furthermore, if Allah (SWT) left the choice of the Wasi for the prophet to make according to his desire, who will guarantee that the followers of the prophet would accept his decision when they very well know that his decision is based on his own desire? if they don't accept the prophet's selection, what will happen afterwards? We can imagine that some will obey him while others will refuse his selection, and thus, they will be divided and may even end up killing the prophet or rise against him. As a result, the message will collapse and will not proceed any further.

However, we know that Allah (SWT) revealed the message for the purpose of accomplishing its goals. So how can He (SWT) allow that His message be exposed to such danger and threat by leaving the selection of the Awsiyaa to the prophet's wishes himself. This is unaccepted and is illogical! The mere idea of keeping such door open for human selection will further open the door for personal interests, aspirations, and ambitions in this position. After all, some people who are weak in faith may see this position as a political position and an opportunity for attaining power, honor, and wealth.

So, to leave the matter for the people to choose and select will surely open the door for human competition, struggles over power, and conflicts among the people, which will naturally lead to hostility, envy, and enmity. Before you know it, the message will end up paying the price and will not reach its desired destination. Now, do you think Allah (SWT) will leave the message to be exposed to all that danger by allowing the people to make their selection in the appointment of Awsiyaa? This is rejected because logic and sound reasoning dictates that God Himself should be the one to select the Awsiyaa by His own Will in order to protect the message and ensure the achievement of its goals.

Furthermore, we can expect that the divine selection of the Awsiyaa should be made known and announced to the followers of that message. In other words, the followers of the message should recognize that the selection of the Awsiyaa is exclusively a divine choice, without intervention from anybody, not even the prophet himself. Hence, the people would relax and accept the matter as it is. There will be no room for division, struggle, or fighting, so long as they know and are assured that the decision is from God alone. If the choice is from God alone, they have to obey, abide, and submit to it

because it is an order from God.

12) Sure enough, all of the logical deductions we came to are in total agreement with what actually took place in history. All if not most of the prophets and messengers had Awsiyaa and successors to them who were directly selected by Allah (SWT). The prophets and messengers would announce that divine appointment to their people and inform them that it is the choice of God, not theirs. Some of the prophets had successors who were also prophets themselves, like Prophet Abraham, Ishmael, Isaac, Jacob, Joseph, David, Solomon, Zachariah, John, Moses, and Aaron. Some of them acted only as Wasi and Wali, as was the case with Yosha' ibn Noon (Joshua), the Wasi of Prophet Moses (AS), and Sham'oon Al Safa, the Wasi of Prophet Jesus (AS). There are those whom Allah (SWT) mentioned in the Holy Quran and many others whom He (SWT) did not mention. However, their presence is confirmed and narrated to us by history over the years. This makes sense and is in agreement with logic, even if it still did not happen. But if it actually happened, then there is no surprise at all. And if it did not happen so far, then we must anticipate and search for their presence and identity, since we know that they must exist for almost every prophet and messenger.

From the previous items 1–12, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

## **1st Conclusion**

The presence of Awsiyaa, Caliphs, and Successors for every prophet and messenger is logical, necessary, expected, and should be anticipated even if it did not happen until now. If it did happen, then there is no surprise at all. And if it did not happen, then we must anticipate and search for them. The selection and appointment of these Awsiyaa and Caliphs must take place through a direct order from God, without interference from the prophet, messenger, or anyone else. This divine selection cannot be objected, protested, or rejected because it is one of God's orders which should be carried out as part of the divine message itself. It is a confirmed reality that cannot be refuted or denied intellectually, logically, or practically.

# 2nd Research Topic - Logical and Expected Attributes of the Guardians and Successors of the Prophets and Messengers Who Are Chosen by God

#### **Proposed Questions:**

What are the logical attributes that are necessary and expected to be present in the Wasi (executor of will) and successor of the Prophet, by which we may recognize the Wasi and identify him through its availability in him?

#### **Logical Reasoning:**

- 1) The Wasi will carry the burden of assuming the role of guardian and protector over the message during the absence of the prophet and looking after its affairs. Therefore, it is logical that he possesses an exceptional degree of faith in that message intellectually, and spiritually. He should be one of the strongest among the people in terms of sincerity and certainty in faith. His loyalty should be absolutely and solely for this message.
- 2) It is imperative that the Wasi possess complete knowledge of all the laws of the message, including its content, minute details, goals, aspirations, its hidden, its manifest, its major, its minor, and everything that is related to it. In fact, he should be the most learned and knowledgeable person, since thorough knowledge and expertise is a logical attribute to be present in the Wasi who will act as guardian of the message after the prophet or messenger.
- 3) It is also logical that the Wasi must be on the same level of good behavior and noble manners as the prophet which distinguishes him from the other people. He should possess the noble characteristics that are necessary to propagate the message of Allah (SWT) [note: at this point, the reader may refer back to the 1st case study (1st research topic, item # 4). The logical reasoning presented there also applies to the Wasi.
- 4) The Wasi should also possess extraordinary mental and intellectual capabilities that would help him understand, comprehend, and memorize all of the knowledge related to the message. He should also have great physical capabilities not in terms of bigness, but in strength and competence in battle and absolute courage and bravery. After all, he will be carrying the burden of looking after the message and managing its affairs in front of its enemies? So how can he accomplish all of that when he is physically weak, incompetent, or cowardly? This is all logical and expected since it agrees with the mind and sound judgment. Furthermore, this requirement indicates that the Wasi should naturally be male since the female gender do not possess the required physical strength and competence to engage in combat.
- 5) We had logically deduced earlier in item #4 (1st research topic in the 3rd case study) that the typical life span of a human being is much less than the anticipated time that is needed for the newborn religion to establish itself, grow and stand firmly on its feet. From this, we logically concluded that there must exist a Wasi or Awsiyaa after the prophet, to complete and make up that difference in age gap between the prophet and the time needed for the religion to grow. Since we have agreed on this point, we can also logically expect that there would be a big difference in age between the Wasi and the Prophet. This is needed in order for him to cover this gap in age. Otherwise, if the Wasi was similar or near in age to the prophet, how will he be able to accomplish the intended goal when his lifespan is near to the lifespan of the prophet?

For example, if the lifespan of a prophet is between 50 and 100, and if the Wasi is similar in age to the prophet, then the expected lifespan of the Wasi will also be like the prophet. What wisdom is there for

his selection to become a Wasi of the prophet when he is expected to die either before the prophet or after him, by one, two, or 5 years? In that case, he would not be qualified for his expected role since he will not live long enough after the prophet to carry out the intended mission.

On the other hand, if the Wasi is from another generation and there is at least a 20-year difference in age between him and the prophet, then the matter will be appropriate. In such case, the Wasi will be able to assume his role for a good number of years after the departure of the prophet. From this, we can conclude that the mind and logic expects that the Wasi would be very much younger than the prophet, and that he would be from the youth at a time when the prophet is in old age. Without this gap in age, the role of the Wasi cannot be accomplished. So the person whom God will choose to carry out the role of the Wasi is expected to be from the youth or early-to mid-age.

- 6) Money is usually corruptive and encourages people to procrastinate, retire, be lazy and pay a lot of attention to the life of this world and its luxuries. All of that will not help the Wasi in carrying the burden of protecting the message and exerting all his efforts and sacrificing for it. Therefore, we can logically expect that the Wasi not be from the rich, or the wealthy, or the prosperous. Rather, we can expect him to be from the ascetic, the righteous, and the humble.
- 7) From among the logical attributes that we can expect to be present in the Wasi is noble origin and good upbringing so that he gains the respect, admiration, and obedience of his people. This also ensures that his character, personality, and behavior will not be affected by any low standard behavior which may drive the people away from him and therefore, make him unqualified to achieve his mission. In order for him not to feel inferior among the nobles and chiefs of his people, it is necessary that he himself be from the noble people as was the case with the prophet. This is logical and can certainly be expected.
- 8) Furthermore, wisdom is one of the important attributes that must be present in the Wasi in order for him to fulfill his role and steer the ship of the message through the rough waves of water until it reaches safe haven. Just like wisdom is from the attributes of the prophets, it must also logically be among the attributes of the Wasi.
- 9) Being very dear and close to the prophet is among the important attributes that we can logically expect to be present in his Wasi and successor. This very close relationship is needed so that the Wasi can interact with the prophet on a personal level and learn from him. The prophet can transfer his knowledge to his Wasi in a continuous and thorough manner. This tight relationship will enable the Wasi to become knowledgeable and all–aware of the message with all its details, laws, goals, wisdom, and everything related to it. Rather, we can expect that the Wasi be the closest person to the prophet who also fulfills the other requirements. So the Wasi is expected to be the prophet's brother, son, close relative, adopted son, very close follower, or any other similar relationship that would allow for continuous attachment and close proximity to the prophet.

As for mere friendship or companionship, these types of relationships are not sufficient or strong enough to allow for such continuous attachment. That is because friends are usually from the same age, group, or generation. Each one of them is occupied with his own life, family, and engagements. Therefore, they are close but within a limit that is controlled by their circumstances. But they will never be totally attached at all times as it is required for a Wasi. This is what we generally witness in relationships of friendship and companionship.

- 10) As we mentioned in the 1st research topic of this case study, it is logical that the Wasi be directly chosen by Allah (SWT) alone by His order, without any intervention from human beings including the prophet himself. In fact, we can consider this to be a necessary attribute that must be present in a Wasi. After all, Allah (SWT) is the one who chooses and He (SWT) is the one who decides. This divine selection must be announced to everyone through the prophet who is inspired by Allah (SWT). This way, everyone will know that the selection was made by Allah (SWT) alone, and therefore, there will be no room for any dispute, doubt, or disagreement. Thus, one of the logical attributes of the Wasi is that his selection is not made by human selection, but rather, by direct appointment by God Himself.
- 11) Also, among the logical attributes of the Wasi is that he should play a great and significant role during the time of the prophet's life. So he should always be by the prophet's side, shadow him, help him, support him, and be in the picture with him. After all, it is not logical that the Wasi would be a person who would suddenly appear out of nowhere after the prophet's departure or absence. For example, it is not reasonable or logical for the Samara to be the Wasi of Prophet Moses (AS) during his absence when he went to meet his Lord. That is because the Sameri did not have any critical role to play in the scene of events beside Prophet Moses (AS) preceding that. So his sudden appearance after the absence of Moses is a logical proof that he is not his Wasi or successor.

However, what is more logical and reasonable is that the Wasi in this case would be Aaron (AS), the brother of Prophet Moses (AS) and his minister (wazeer) and associate who was always by his side and present in the scene of events. So, it is not surprising that Aaron (AS) would be the Wasi during the absence of Prophet Moses to meet his Lord, and this is a logical attribute that must be present in every Wasi and successor. The Awsiyaa are always present in the scene of events alongside the prophet in every situation to provide him support, help, and protection. They sincerely and immediately perform any task requested of them by the prophet. That is to say that the prophet in every case depends on them because of their sincerity, knowledge, talent, and readiness to sacrifice. Furthermore, the Wasi should be well–known for his great virtues and high merits that is apparent during the life of the prophet. He plays a critical role during the growth of the message and its completion in the hands of the prophet.

12) Moreover, we can logically expect that the Wasi would be among the first people to embrace the message and believe in the prophet. He should be the first to stand by his side and support him in all occasions. Surely, it is not reasonable or logical that the Wasi to be among those who delayed in accepting the faith. So, his rush to embrace the message, believe, and support the prophet is a clear

proof of his sincerity, certainty, and faith, which are all necessary attributes that must be present in the Wasi, as we demonstrated in the first item of this research topic.

From the previous items 1–12, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

## **2nd Conclusion**

The logical, reasonable, and expected attributes that must be present in the Wasi and successor of a prophet are as follows: He should have extreme faith, certainty, and sincerity in Allah (SWT), His Message, and in the Prophet (SA). He should possess vast knowledge and complete awareness of all the minute details, laws, goals, and content of the message. He should exhibit noble characteristics and very good behavior and manners that are very similar to that of the prophets. He should possess great intellectual capabilities, physical strength, courage, and competence in warfare, dareness, as well as patience.

Furthermore, the Wasi should be young in age, he should be an ascetic person (not wealthy), have noble origin, and belong to an honorable family. He should possess wisdom, be very close to the prophet and shadow him most of the time. He should specifically be chosen and appointed by Allah (SWT) Himself, and the people should be made aware of that very clearly by the prophet. The Wasi should naturally play a very critical role in the message and have known virtues that are apparent to everyone during the life of the prophet.

He should be the first person to embrace the faith and believe in the prophet and the message as well as defend it and sacrifice for its sake. These are all attributes that should collectively be present in the Wasi without deficiency in any one of them. These attributes are logical and essential in order for him to accomplish his mission and carry out his role in safeguarding the message and promoting it after the absence of the prophet.

3rd Research Topic - Logical Reasoning Behind the Presence of a Guardian and Successor for Muhammad - the Seal of Prophets and Messengers

#### **Proposed Questions:**

Is it necessary to have a Wasi and Successor for the Seal of prophets and messengers –Muhammad (Peace be upon him and his progeny)?

What are the logical proofs to support that?

#### **Logical Reasoning:**

- 1) Muhammad is a prophet and messenger who was sent by Allah (SWT) just like the rest of the prophets. We have already demonstrated the truthfulness and logic behind this fact in the 1st and 2nd case studies. All of our logical reasoning confirms the necessity of the presence of a Wasi and successor for every prophet, as we demonstrated in the 1st research topic of this case study. Therefore, all the logical proofs and evidence which confirms the presence of a Wasi and successor to every messenger applies also to Muhammad.
- 2) If Muhammad is the deliverer of the last and final message from God (as we proved earlier), then it is even more logical and critical that there exists a Wasi and successor for this last messenger, more than for any other prophet! Since there will not be any prophet after Muhammad, logic dictates the absolute necessity for having a Wasi to safeguard and protect the message. Given that the last message is more important than any other divine revelation and will not change till the Day of Judgment, that makes it all the more necessary and essential to safeguard and protect the religion until it reaches its desired destination. After all, there will be no more revelations or new prophets to correct what became corrupt and to fix what was obliterated or to reveal what has been concealed, as was the case with the messages that preceded the final revelation.

Therefore, it is very logical that the topic of guardianship (wasaya) and successorship of Muhammad would be the most important key topics that Allah (SWT) would be concerned about in this final message. It is also expected that Allah (SWT) would pay considerable attention to this matter, especially that He (SWT) himself made it obligatory for Muslims to write a will regarding their wealth before they depart this world.

Now, is there any wealth more important than the message itself and the whole nation? Of course not! Then how can we imagine that the prophet did not leave a will or executor of will for this nation and final message? If the prophet neglected to do that, then he would be abandoning some of the commands of the holy Quran and this is impossible and is not in agreement with sound judgment! After all, it is only logical that God would give great concern to this matter because the Wasi of Muhammad will be carrying a heavy burden on his shoulders that is very important and critical for the fate of the religion. The scope of his mission will be much greater and vital than any of the Awsiyaa of any prophet who preceded Muhammad, just like the mission of the Seal of Prophets is considerably much greater and tougher than the mission of the other prophets and messengers before him.

Therefore, logic dictates that the existence of a Wasi for the Last Messenger is more necessary compared to the other Awsiyaa before him. We can certainly imagine the graveness of the mission that will fall on the shoulders of the Wasi of the Seal of Prophets. He will be the last Guardian and caretaker of the Final Message coming from the Divine Creator. So if the mission of the Wasi of Prophet Muhammad (SA) is so critical and necessary at this stage, do we then have any doubt left in our minds regarding the presence of the person who will carry out that responsibility?

Furthermore, is it reasonable that Allah (SWT) would overlook such an important issue that is absolutely essential for the welfare and survival of His Final Message which He Himself sent? Of course not! Therefore, it is logical and natural that Allah (SWT) would ensure all means and resources to reach the desired destination, even more than before. This can be clearly understood by any sane mind, even that of a little child!

3) As we mentioned earlier, the Final Revelation is cumulative and directed to all of humanity in every place and time, until Allah (SWT) inherits the earth and everything in it. Hence, it is the greatest and most comprehensive divine message intellectually, spiritually, as well as judiciously. The previous revelations which were much simpler had Awsiyaa and successors that came after the messengers. Therefore, it is even more logical and appropriate that there exist a Wasi after the Seal of Prophets, since the messages before that which were much shorter and brief needed Awsiyaa.

After all, a religion of such magnitude and depth requires many more years of effort and continuous care in order for it to establish itself and grow. In order for the message to stand on its feet and organize its matters in such a way that would be presentable and compatible with all nations and races of the world, it surely needs a long duration of time that is much greater than the lifespan of the last messenger. Furthermore, the final revelation is in need for a lot of structuring and arrangement, and that is one of the most important duties of the Wasi.

So, who will carry out this important role in the final revelation if it is not the Wasi? For example, the Holy Quran, the juristic judgments, the moral values, and the Prophetic Sunnah are all cornerstones and pillars which the Final Revelation is based on. All that were revealed and conveyed to the people before the prophet's demise. However, there was still some lack of organization, arrangement, and classification. Who will take of this great responsibility after the prophet (SA) other than the Wasi? Now, is there any doubt left in your mind regarding the necessity of the appointment of the Wasi through divine selection since his role is extremely important to make the message reach the consumer and its beneficiary in the most efficient way? As the circle of consumer and beneficiary widens, the need for this role and Wasi is even greater. Then imagine if this circle includes the whole world with all its nations, without any limit in time or place!

For example, suppose that you owned a cow which you milk everyday and sell its milk to only a certain group of your neighbors. Perhaps at that time, you alone could handle the process of sterilization of the milk as well as its distributing, bottling, and packaging to make it ready for sale to consumers. However, if you were going to sell the milk to all of the people in your town or village, then surely you will not be able to handle that job on your own. You will need assistance from more than one person and may even need to create a small factory to get this job done. And if you plan to sell the milk to all countries of the world, will there be any doubt left in your mind that you will certainly need to build a very huge industrial factory to help you achieve the task of preparing the milk to reach all its consumers in a complete, purified, and organized form. Similarly, the fact that the final divine message targets the entire world in

every place and time is a logical proof that there must exist a Wasi or even Awsiyaa who are appointed by Allah (SWT) for the last prophet.

4) Muhammad (AS) who is the deliverer of the final, cumulative, and universal message lived for only 63 years. So, dear contemplative reader, do you think that this short lifespan is sufficient to establish, grow, and propagate a message of such great importance, magnitude, and depth? Maybe if the lifespan of Prophet Muhammad (SA) was as long as the age of Prophet Noah (AS) who lived approximately 950 years, we could say that it is possible to accomplish the mission with such age. However, 63 years is much less than that and is certainly not enough to accomplish such great task.

Therefore, it is logical and essential that there exist a Wasi for Prophet Muhammad (SA) to take on that burden after him and carry out the critical role which we discussed previously. It makes sense that the Wasi be appointed by Allah (SW) due to the seriousness of that role with respect to the whole message. Therefore, we can conclude that the relatively short lifespan of the Seal of Prophets who is delivering the final, comprehensive, and universal message is the greatest proof pointing to the necessity and inevitability of having a Wasi after him who is qualified and fulfills all the necessary requirements that we logically deduced earlier.

- 5) Due to the nature of the Islamic message and its universality, it faced a lot of hostility from different people, both inside and outside the Arabian Peninsula. It faced animosity from the non–Muslims and also from the hypocrite Muslims. So, who will stand up against all these enemies after the departure of the prophet? Who will protect and safeguard the message from distortion, change, and attempts to prevent its widespread? So the presence of many enemies of Islam is a logical proof and indication of the required presence of a Wasi who will confront those enemies and safeguard the message after the prophet's departure. This is certainly needed for the message to accomplish its goal, establish its presence, and confirm its identity. Otherwise, how could Allah (SWT) leave this final and universal message to be a victim to all these vicious enemies?!
- 6) Furthermore, if we take a closer look at the Arab society during the era of ignorance in which the Final Message was revealed and if we study it closely and recognize its nature psychologically, culturally, politically, socially, and intellectually, we will immediately realize the importance and necessity for the presence of a Wasi after the prophet.

In summary, the Arab community during that time was an ignorant and backward society with a petrified mind and mentality. It was poor to the severest degree of poverty. Pathetic inherited ideas dominated this society which was idolatrous for many long years and generations. They worshipped stones, so their hearts, minds, and feelings became petrified and affected by the nature of their god. So how can such an important, magnificent, and newborn religion be safe in the midst of this society and among such people, even if they end up embracing the new religion? That is, especially if you keep in consideration that the Prophet (SA) did not live among them except for twenty–three years only. Is twenty–three years enough to transform such community from its previous state which could not possibly embrace any

religion of such great magnitude and importance, to one who is capable of accomplishing that?

Most of the members of this society embraced the new religion or forced themselves to do that. However, did they really change much in their environmental, intellectual, sentimental or psychological nature such that it suits a religion of such magnitude, complication, and importance? It is known in general that a person may believe and surrender to something, but his nature may continue to be dominant over his actions to a great extent. That is because his cultural, intellectual, and psychological conformation control his mind and actions to a great extent. That is because this conformation is derived from his upbringing and social influences that affected him over a long period of time. All of that is indeed hard to change overnight and would require a very long time, perhaps many generations! So, what can the mind expect to happen in such community if the Divine Creator does not appoint someone who will safeguard and protect this religion until it grows and flourishes? This clearly indicates the logic behind the appointment of a Wasi to Prophet Muhammad (SA).

Dear Reader, suppose that a very important newborn came into existence to deliver a great and important Message directed to all of humanity. However, it was born in the midst of the unknown regions of Africa where the tribes survive on cannibalism. Then shortly afterwards, the parents of this very important child died after its birth. Now, is it logical to abandon this very important child who holds a great role in the future and leave it among the barbaric tribes for them to eat up him up, or to distort him, or to disfigure him? Surely, this is not logical and contradicts the sound judgment. It only makes sense that Allah (SWT) appoint a Wali and Wasi for this great newborn who would safeguard and protect it until it develops, matures, and reaches its desired destination.

From the previous items 1–6, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

# **3rd Conclusion:**

It is especially necessary, inevitable, and logical that there exist a Wasi and Successor who is divinely appointed by Allah (SWT) for the Seal of Prophets and Messengers, Muhammad (SA) – the deliverer of the Final, Cumulative, and Universal Message to all of mankind. This is a confirmed reality since it is logical and obvious, and it cannot be denied or refuted by anyone. We must predict and anticipate the presence of this Wasi, identify him, confirm his identity, and then follow him afterwards.

4th Research Topic - Logical Proofs that Ali ibn Abi Taleb is the Awaited Guardian (Wasi) and Successor of the Seal of Prophets

# and Messengers - Muhammad

#### **Proposed Questions:**

Why is Ali ibn Abi Taleb (AS) in particular, the awaited Wasi and Successor of the Seal of Prophets and Messengers, Muhammad (SA)?

What are the logical proofs and evidence to support that?

Why is it not possible that someone else other than Ali ibn Abi Taleb be the Awaited Wasi?

#### **Logical Reasoning:**

1) Ali ibn Abi Taleb is the cousin and adopted son of Prophet Muhammad (SA), and he is the husband of the Prophet's daughter. He was the only person who possessed all of the logical attributes that are expected to be present in the awaited Wasi and Successor. He was the only person who fulfilled all of the requirements for a Wasi which we clearly demonstrated and proved in the 2nd research topic of this case study. In the following pages, we will prove that Ali ibn Abi Taleb (AS) indeed fulfilled all of these requirements, by the will of Allah (SWT).

First: REQUIREMENT OF SINCERE FAITH

History and all of the contemporaries of Ali ibn Abi Taleb testify that he was the most genuine person from Muhammad's family and companions in terms of faith in Allah (SWT), the Prophet (SA), and in the Message. He was the most sincere and submissive and there is no disagreement or debate over this. There is no need to present evidence for it is clearly demonstrated in all of the history books, traditions, jurisprudences and in the books of interpretation. We cannot count or reckon them due to its great amount, thus, it is a confirmed reality that cannot be doubted by any Muslim or non–Muslim who study the historical events and personalities of the Islamic religion. So, this requirement is present and fulfilled in him. It suffices that he is the only person whom the Holy Prophet (SA) testified in reliable and successive traditions that, "Ali loves Allah (SWT) and His Prophet, and Allah (SWT) and the Prophet (SA) loves him too." It is also a fact that Ali ibn Abi Taleb (AS) was the first male to accept Islam and adopt the new religion after Khadeeja, the wife of the Prophet (SA).

Second: REQUIREMENT OF VAST KNOWLEDGE AND AWARENESS OF ALL THE SPECIFIC DETAILS, RULINGS, GOALS, AND CONTENT OF THE MESSAGE

Everyone including history testifies that Ali ibn Abi Tale b (AS) was the most knowledgeable in Islam from Muhammad's family and companions and the rest of the people. He was a scholar who specialized in the religion and had a very good understanding of all its fundamentals (usool), branches (furoo') and rulings (ahkaam). All of the historians who study Islam, (whether Muslim or non–Muslim, his enemies and opponents before his lovers and followers) are in agreement that this merit and uniqueness is

present in him alone. It suffices for us to report a successive tradition from the Holy Prophet (SA) in which he says, "I am the city of knowledge and Ali is its gate, so whoever intends to enter the city should come through its gate."

Prophet Muhammad (SA) who is known as "the truthful and loyal one" among his people, did not give this testimony to any other person even among those who possess knowledge of the religion. We can also report a quote which Ali said about himself, "Ask me before you loose me, for by Allah (SWT), there is no verse in the Book of Allah (SWT) which I don't know when it descended, where it descended, and for which group of people it descended and in which hour, day, or night it has been revealed." This statement certainly indicates self–confidence and extensive knowledge such that no one had the audacity to make a similar statement, whether those in the past or those who will follow. No any Muslim scholar in the past or present ever claimed to possess such extensive knowledge. Some feel embarrassed, act evasively, or have fear due to lack of knowledge such that one of them (Imam Shafi'i) once said, "Whoever says 'I don't know' in answer to a question; this in itself is a Fatwa (verdict)." So after this, is there any doubt left in your mind that Ali ibn Abi Taleb (AS) was the most learned person on earth in the Islamic religion?

It is enough to know that each of the Caliphs who preceded Ali chose him to be their primary advisor in all of the religious, juristic, philosophical, judicial, and social affairs. They did not reject a saying or judgment of his and they did not permit for him to be absent from their eyes even if for a few days for the sake of consultation. They did not give this treatment to anyone else but him. Hence, this requirement is absolutely available in Ali and he has fulfilled it to the greatest extent without any doubt.

Third: REQUIREMENT OF POSSESSING HIGH AND NOBLE MANNERS WHICH CLOSELY RESEMBLES THE MANNERS OF THE HOLY PROPHET (SA)

Once again, by the consensus of his enemies before his friends, his contemporaries before the non-contemporaries, they all testified that Ali ibn Abi Taleb (AS) was a truthful and loyal man who did not ever lie in his life, not even once. Ali ibn Abi Taleb (AS) was a trustworthy, honest, and generous person who was kind-hearted, gallant, righteous, fair, and patient. He was affectionate, loving, merciful, clement, wise, brave, intrepid and chivalrous. He was not known to be a backbiter or a talebearer, nor was he silly or flirtatious. All of these noble manners which he possessed made him resemble the manners of the prophets in general and Muhammad (SA) in particular. This type of conduct is not in need for us to prove or present evidence since it is written and indicated in all of the Islamic books, regardless of its different schools of thought. Even his opponents and enemies admit that since it is a reality that cannot be denied as it is narrated by all of the sources and historians from all over the place.

Hence, there is no need for evidence since there is no any disagreement over this matter as the truth is clear, obvious, and narrated successively through the history and generations, and we can reach the conclusion that this requirement is available in him and Ali has fulfilled it well. After all, it is not a surprise since he is the adopted son of the Prophet (SA)! The Prophet (SA) is the one who raised and nurtured

him, so it is logical that Ali resemble the manners, behavior, noble deeds, and good attributes of the Prophet himself. This is expected and is in agreement with sound judgment, even if the history and scholars did not narrate that to us. It is natural that every person typically behaves according to his upbringing, and is disciplined the way he was raised. A person's conduct usually resembles the one who raised him, took care of him, and taught him. And Ali ibn Abi Taleb (AS) was the closest of people to the Prophet (SA) in terms of behavior, manners, and ethics. They were both very similar in good manners just like a person and his mirror image, or a man and his shadow, or a twin and his identical twin brother, or a son who is very similar to his noble father.

Fourth: REQUIREMENT OF POSSESSING INTELLECTUAL, MENTAL, AND PHYSICAL CAPABILITIES AND TALENT AS WELL AS COURAGE AND PHYSICAL STRENGTH

By the consensus of all the historians and non-historians which includes the lovers and enemies, they all agree that Ali ibn Abi Taleb (AS) has great mental and intellectual capabilities and he was smart and fast in deduction. He was quick to memorize and had well-focused all the time. He was quick-witted, fond of learning, and was a meticulous person. He can correctly associate between the matters and always makes accurate deductions which he may build on. Everyone knew that all of these attributes were present in him and that is what made him properly choose to support the prophet and not oppose him. His characteristics enabled him to become a consultant and advisor, and his opinions were valuable and highly respected (whether during the time of the prophet or afterwards when others undertook the matters).

It enabled him to safeguard the social aspects of human life and deal with them wisely. He was able to compile, classify, and organize the Holy Quran, and he understood the philosophy of the jurisprudence and was capable of making logical deductions from it. He was an expert in the types of human beings and knew how to deal with them wisely. His unique intellectual capabilities are what enabled him to acquire vast knowledge which others did not possess. He remembered what others could not remember and comprehended what others could not. Thus, his uniqueness in this area was notable and is agreed upon by all. So, there is no need to present further evidence or proof from his life, for it is present abundantly in every book of Islamic history, jurisprudence, tradition, and eloquence, etc.

As for the physical strength, courage, and combat skills, Ali ibn Abi Taleb (AS) was a great example and role model in all these aspects throughout the history of Islamic mission. None of the Muslims in any time or place reached a unanimous consensus on something as they did on Ali's strength and bravery that was witnessed in the Battle of Badr, particularly in the first round of combat. It is enough to mention the Day of Al Khandaq as he courageously volunteered to fight the most strongest and bravest of all the Arab knights, Amr ibn Abd Al Wud. Just the mention of Amr's name scared everyone. Then imagine if we counted the other battles in which his courage was displayed such as the Battles of Khaybar, Uhod, Honayn, Jamal, Siffeen, and Nahrawan!

All of these battles testify to his great combat skills, as well as his readiness to sacrifice his own life for

the sake of the Message, its Lord, and its Prophet. His extraordinary heroism and valor stirred fear in the hearts of his enemies and the enemies of the Message. This also earned him a lot of enemies among the Arab tribes since he killed many of their leaders, heroes, and chiefs in the famous battles for the sake of the new message. They avoided facing him or standing against him in combat as they feared him from his reputation in the battlefield. Thus, he humiliated their pride, so they hated him and wished to get rid of him. Most of the tribes in the Arabian Peninsula, Iraq, and Sham had vengeance which they wanted to take from him. Those who study and research the nature of the Arab world during that period of time will easily realize the ignorance that was present, even after the widespread of the Message. The pre–Islamic conflicts were still present in them for long years after that. They still bore animosity against the one who stepped on their pride and killed their leaders, heroes, and noblemen.

During that time, the pride of an Arab person was considered the most important aspect of his whole life. If he was deprived of this pride, he would transform into a beast who would seek revenge and attack with his teeth. In such case, he will not care about the religion, prophet, or religious teachings. Nothing moves him except his pre–Islamic ignorance and his old habits that he was raised on. This is exactly what happened and that's why Ali had many enemies due to his courage, heroic accomplishments, and remarkable competence in combat throughout his life. Therefore, we can conclude that this requirement is available in Ali and he has fulfilled it to the greatest extent and this reality cannot be denied by anyone.

#### Fifth: REQUIREMENT OF BEING FROM THE YOUTH

This requirement is indeed fulfilled in Ali ibn Abi Taleb (AS). He is younger than the Prophet (SA) by 30 years, and this difference is very much suitable for the role of Wasi. So when the Prophet (SA) started to receive the divine inspiration, Ali was only 10 years old. And when the migration to Medina took place, he was about 23 years old. When the Prophet (SA) departed from this world, Ali was 33 years old. So, he was a young man who was in the peak of his youth, strength, and fitness, which is naturally needed in order to carry the burden of guardianship and successorship.

Sure enough, he lived 30 more years after the death of the Holy Prophet (SA) and this period of time is definitely sufficient for safeguarding the religion so that it stands firmly on its feet. So this requirement is available in him without any doubt. Actually, quite surprising, this specific requirement of young age is one of the main reasons which caused many of the ignorant companions to object and prevent Ali from practicing his role which Allah (SWT) appointed him with. They didn't realize that his young age logically makes him more suitable for this position! But then again, how could this Bedouin nation judge logically in these matters when the mind itself is petrified, the mentality is backwards, and the judgment is not rational?!

#### Sixth: REQUIREMENT OF ACETICISM AND NOT BEING WEALTHY

Ali ibn Abi Taleb (AS) did not possess a lot of money or property such that many of the companions of

the Holy Prophet (SA) criticized him (the Prophet) when he decided to give his daughter Fatima in marriage to Ali ibn Abi Taleb (AS). The Prophet (SA) agreed in compliance to the order of Allah (SWT) despite many of the wealthy and noblemen who came to ask for her hand. They asked the Prophet (SA) how he can marry his daughter to a poor man who has no wealth. Furthermore, Ali became known to be a very ascetic man all of his life who owned little money and property, and led a very simple life. All of the Muslim historians in all ages are in consensus regarding this fact, so there is no need to explain further or provide more evidence.

It is enough for us to bear in mind the well–known saying of Ali, "Oh life of this world, deceive people other than me...whether you come to me or go away from me ... I have no need for you...I have divorced you three times with no return after it!" So is there any statement stronger than this that would indicate asceticism? Ali ibn Abi Taleb (AS) became a role model for asceticism and a great example for the Sufis and the ascetics throughout time. Therefore, this requirement is surely available in Ali and he has fulfilled it to the greatest extent.

Seventh: REQUIREMENT OF HAVING NOBLE ORIGIN, FAMILY, AND UPBRINGING AS WELL AS HONOR AND RESPECT

Ali is the son of Abi Taleb (AS) who is the son of Abdul Muttalib who is the leader of the well–respected tribe, Bani Hashim, and the Chief of Mecca. His family and origin is the same as the family and origin of the Prophet (SA). He is the prophet's direct cousin, so we will conclude the discussion here without needing to provide further proof in this matter.

As for the noble upbringing, it is enough to say that he grew up in the arms of the Prophet (SA), for he adopted Ali since he was a child and took him from his father and raised him like his son. Now, is there any type of upbringing that is more noble than being raised by the Prophet (SA) himself? As for honor and respect, they are certainly attributes of the family of Hashim. In fact, these attributes is what made this family be from the most honorable and respected tribes among the Arabs. Therefore, it is not a surprise at all that we find Ali, his family, tribe, and origin standing as a great example of nobility, honor, and respect. This is clear and logical and does not need any more proof or verification of family history, for it is the best of tribes and origin!

Therefore, this requirement is fulfilled in Ali, just like it is fulfilled in the Prophet (SA) himself. It suffices that on the day of the prophet's demise, Ali was the 2nd man in all of Bani Hashim despite his young age, and on the day he became Caliph, he was the leader of Bani Hashim without any disagreement. So, is there any origin more noble and honorable than this which makes him more suitable and qualified for the Wasaya and successorship of the Seal of Prophets?

Eighth: REQUIREMENT OF WISDOM

No one can deny the great wisdom of Ali ibn Abi Taleb (AS) except one who is ignorant and unwise person who will not be able to recognize wisdom even if he saw it clearly. All of the scholars, historians,

and researchers have unanimously agreed that Ali is the wisest of people. Rather, his wisdom was to a great degree which enabled him to become the Wazeer/minister and consultant to the Prophet (SA) and to those who ruled after the Prophet (SA). After all, is it logical that a person who lacks wisdom could take on this position alongside the Prophet (SA) and the rulers after the Prophet (SA)?

To prove his wisdom and insight, it is enough to present some of the critical situations in his life and the life of the Islamic religion. For example, on the day when Ali's divine right for successorship was usurped by others, he sacrificed his right for the sake of the public interest of Islam, and practiced his role of guardianship from behind the scenes. He did so peacefully and calmly after he was denied the successorship forcefully and aggressively. This act on his part certainly indicates great wisdom in dealing with the matters at hand. If he acted otherwise, war and fighting would've started and eventually resulted in the fall of Islam and the Message from day one.

Afterwards, there was also the incident when the Caliphate was offered to him after the assassination of Uthman ibn Affan. At that time, he rejected their offer and said to those who urged him, "It is too late, it will be very hard to fix what was corrupted and the price for that will be very high!" No one believed him at that time; however, as the days passed by, he proved to be very wise in his judgment.

Furthermore, there is also the wise and brave decision that Ali ibn Abi Taleb (AS) took in fighting the Nakitheen (those who turned back on their allegiance to Imam Ali), the Qasiteen (misguided sinners who are the illegitimate ones), and the Mariqeen (those who went astray by disobeying Imam Ali and deviated from the religion). They were all Muslims and some of them even had a prominent status during the time of the Prophet (SA). Despite the hesitation of those who were in doubt, he made the wise decision to fight. If it was not for this wise decision, mischief would have spread all over the Muslim nation and the truth would have been mixed and integrated with falsehood. Without Ali's great insight, it would have been difficult to differentiate right from wrong.

Bearing all that in mind, is there any doubt left in our minds that Ali ibn Abi Taleb (SA) was the most wise person among the people of his time such that many of them used to seek his help in solving the most complicated cases! He was fairly quick in making a just decision and verdict in a matter and that was due to his great wisdom which is a gift from Allah (SWT) and became obvious in his eloquence in speech which he became known for. Hence, we can conclude that Ali ibn Abi Taleb (AS) definitely fulfilled this requirement of possessing wisdom which was not fulfilled by anyone else in this great magnitude after the Prophet (SA).

Ninth: REQUIREMENT OF CLOSE PROXIMITY TO THE PROPHET (SA) AND STRONG ATTACHMENT TO HIM

This attribute was not present or feasible in any person on earth during that time, except Ali ibn Abi Taleb (AS). After all, he was the adopted son and cousin of the Holy Prophet (SA). He did not separate from the prophet and used to always accompany him just like his shadow ever since he was a young

child. He continued to accompany him at all times until the Prophet (SA) passed away while he was in his hands. Now, is there any proximity and attachment that is more close and tighter than that?

Ali ibn Abi Taleb (AS) was close to the prophet due to his kinship, upbringing in his home, and also by his marriage to the Prophet's beloved daughter. He became closer to him by his unconditional faith in the Divine Message and in the messenger who is delivering it. He was close because the Prophet (SA) used his help in every occasion (big and small). He was close to the Prophet (SA) because he was there in the forefront of mostly every battle. He defended the Prophet (SA) and sacrificed his whole life for the sake of the religion and the message. He was close because of his fatherhood to the grandsons of the Prophet (SA), Imam Hasan and Imam Husain (AS).

So, who else was this close to the Prophet (SA) than Ali? Many were envious of Ali because of his strong attachment to the Prophet (SA). It is enough that we present the statement of Ali himself in which he said, "The Prophet (SA) used to carry me with his hands, feed me with his mouth, and I used to follow him wherever he went, just like a baby camel follows its mother. Everyday, I would witness the light of prophecy and nobility in him and I used to accept, work according to it and follow it like it was a divine command." No two Muslims or researchers ever disagreed that Ali ibn Abi Taleb (AS) was the most person among the Prophet's family and companions who was closely attached to him and always accompanied him, whether before the Divine Revelation or after it, even till the time of the Prophet's departure from this world. With that in mind, is there any doubt left in your mind that this requirement has been totally fulfilled by Ali ibn Abi Taleb (AS) in such a way that he was second to one, neither from the family of the Prophet (SA), nor from the Prophet's companion?!

Tenth: REQUIREMENT OF BEING DIVINELY APPOINTED BY ALLAH (SWT) AND THAT HE (SWT) ANNOUNCES THAT SELECTION TO THE PEOPLE VIA THE PROPHET (SA) WITHOUT ANY VAGEUENESS OR DOUBT

This attribute in particular was not present in anyone in the world at that time except Ali ibn Abi Taleb (AS). This requirement was clearly fulfilled in the occasion of Ghadeer in which all the historians, narrators, researchers, and scholars (whether Muslim or non–Muslim, friend or foe) are in consensus that it occurred. Therefore, there is no disagreement over it and it is a fact in history just like the Battles of Badr, Uhod, Khandaq, or the incident of Migration (Hijrah), or the Mi'raaj, or the conquest of Khaybar. All these events are historical, however, the only disagreement among the narrators is how the events are narrated or presented. There are many opponents and haters who confirmed the occurrence of this event but they mention it without highlighting or acknowledging its great importance and significance. As for the sincere and truthful people, they narrate the event with all its details and acknowledge its importance in Islam.

This great event occurred after the Farewell Pilgrimage in the 10th year after Hijra, a few months before the demise of the Prophet (SA). On the way back from the farewell pilgrimage trip as they were leaving Mecca and heading towards Medina, the angel Gabriel descended to officially inform Prophet

Muhammad that Allah (SWT) have chosen Ali ibn Abi Taleb (AS) to be his successor, Wasi, and Wali after him. Angel Gabriel also conveyed to him that Allah (SWT) orders him to announce this matter publicly to all the Muslims who accompanied the prophet in this trip, which according to some traditions, reached almost between 70,00 and 120,000 people and even more. These Muslims represented all of the tribes in the Arabian Peninsula. Allah (SWT) ordered the Holy Prophet (SA) to make this official announcement publicly and clearly at this specific time because there will not be another opportunity like this for him to convey this critical divine order to a great audience of people.

It is obvious that Allah (SWT) planned the timing of this event and set the stage by his Great Wisdom. So Allah (SWT) willed for the Prophet (SA) to go out for pilgrimage in that year. And he did not go to pilgrimage the year before. After all, if he had went in the preceding year, this event may not have occurred since there would still be ample time left in the prophet's life and there would not be need for that yet. As to the timing of the Farewell Pilgrimage, there was not a lot of time left in the Prophet's life, so it was the perfect time for this event to take place. Allah (SWT) willed for the great mass of people to come together, keeping in mind that Mecca and the season of pilgrimage did not witness before in history that a great amount of people gather from all over the Arabian Peninsula.

So who gathered all of these people when most of them did not know that Muhammad (SA) himself will lead the pilgrimage that year? The means of communication was not yet developed back in those days to relay the news to every tribe so that they can go to pilgrimage in the quickest way possible. And the Prophet (SA) did not decide to lead Hajj himself except on the 10th of Dhil Qi'dah, one month before Hajj. We may also bear in mind that the probability of the Prophet (SA) going to pilgrimage in the year before the Farewell Pilgrimage was greater since that year was the first pilgrimage season to come after the conquest of Mecca. Despite that, there was not a great crowd of people attending the year before compared to the Farewell Pilgrimage.

So who gathered this great crowd without any logical reason? The answer here is very clear for there is no doubt that it is the miraculous power of Allah (SWT)! It was not an accident or a coincidence, and there is no doubt that the real reason was to publicly announce the divine appointment of the Wasi and successor over the Final and Universal religion! This is clearly logical and is in agreement with all the events that occurred.

Furthermore, the Holy Messenger (SA) informed everyone in the Farewell Speech on the day of Arafat that he will return to his Lord and depart from this world very soon. He informed them that he will not see them after this year, and indeed he is the truthful and loyal one as all of the listeners knew that well. Dear Reader, if you yourself was present during this great farewell speech and heard with your own ears the Prophet making this statement, what is the first thing that will cross your mind logically? Surely, the first thought that will cross your mind after feeling sad and shocked, if you really love Muhammad is:

"Who will take care of the matters of the Muslim nation and religion after Muhammad, if he will soon depart this world? The message is still new-born and needs care and protection so that it grows,

propagates, and stands firmly on its feet!"

Isn't this question going to cross your mind and occupy your thoughts, Dear Reader? You may even find yourself worried about the fate of the message and the religion! If you are from those who have high aspirations and ambitions in leadership and power, you may find yourself feeling desire and aspiration to attain that honor. All of these thoughts are logical to cross a person's mind. You may recognize what we mean if the president of your country suddenly announced publicly on TV that he decided to resign from his post after a few days. Surely, the first question that will come to your head is who will be his successor and the new president after him? This is a logical question to ask and it is part of our nature.

So, how will Allah (SWT) deal with this questioning and confusion that surfaced in the heads of the people when Muhammad (SWT) announced his near death suddenly while he is still not very old or sick? Especially when they realize that conflicts and disagreements may naturally develop after the prophet's death! Sound judgment and logic says that God would not leave this great crowd which is the pulp of this nation in this state of ambiguity and confusion without putting an end to it very soon, before the ambitions grow in the sick hearts. And the enemies of the religion hope to attack the new religion as they are aware of the near departure of the Prophet from this life. This is very logical and is in agreement with sound judgment and with the absolute divine attributes which we demonstrated earlier. It is in agreement with the best interest of the newborn religion and its need for continued care in order for it to grow and accomplish its goals.

The person who reflects and contemplates over the splendor of divine wisdom and management will clearly realize that Prophet Muhammad's announcement of his approaching death in the Farewell speech on the 9th day of Dhil Hijjah, the 9th year of Hijra, was intentional. It was for the purpose of stirring the minds to question and tune their minds to about the topic of successorship, before the answer to their question comes after exactly nine days. Actually, this is a modern educational style that the new educational systems resort to in our world today. So instead of offering the information to the students directly, it presents a question or inquiry first to get him engaged in the process of thinking and pondering over that matter. Then, after giving him some time to think about it himself, it finally presents the answer to him. This way, he is more prepared to accept, understand, and absorb the answer.

More importantly, he will more likely be able to remember the answer and not forget it in the future, since he has exerted some mental effort in this matter. Typically, when the answer to a question is presented directly to a person, it is easy for him to forget it quickly. Actually, the teachers and scholars of education and school have found this method more efficient and more effective in learning and remembering the information for a long time, and this method is widely applied in all the countries of the world. Even the mass media organizations have come to use this method to create suspense and provide motivation to follow a piece of news or advertise a product. So it does not directly relay the news or the advertised product to you. Rather, it uses the style of inquiry which stirs up our thoughts first, then it offers you the news or product, so you find yourself more acceptant and affected by it.

This is exactly what Allah (SWT) intended when the Prophet (SA) announced that his death is approaching, so that minds can think about and anticipate the successor. This way, they will be better prepared in receiving the awaited news after nine days exactly. Furthermore, we can logically assert even if we did not read about or know that some of the companions of the Prophet (SA) went up to him in the most trivial matters. Then isn't it expected that they will certainly question him about the issue of successorship throughout the nine days, keeping in mind that they were approximately twenty thousand people?!

This anticipated news is very important to them as they come from different tribes and are all hoping to attain the honor and pride of successorship to Prophet Muhammad (SA). So it is surely expected that they would be on their toes and ask the Prophet (SA) who will be the person honored with the successorship. The position of successorship would be similar to a king over the whole Arabian Peninsula which was never unified before, so in their eyes it is a great honor! We should bear in mind that these same people were going to fight each other years ago on who would have the honor and pride of raising the sacred Black Stone from the ground and place it in its position inside the Holy Kaaba! So isn't it likely that such people would be very eager and curious to know who will attain the honor of successorship to the Prophet (SA) and kingship over the Arab nation as some of those power–seekers may imagine?

We had previously mentioned that honor and pride were one of the most important and sacred things among the Arabs during that time. So we can logically deduce that at least some of the companions asked the Prophet (SA) directly regarding this issue, and he probably was pestered with their repeated questioning which came from different persons and many times from the same person, as they thought that Muhammad (SA) was the one who will decide and choose his successor and Wasi himself. We can clearly picture this since it is logical to happen, even if the narrators overlooked that matter or did not report it.

Furthermore, we can also assert that the Holy Prophet (SA) responded to their questioning by informing them that he did not receive any divine inspiration or command regarding this matter. He would explain to them that the matter is not in his hands and it is not up to him to choose who his successor will be. He would promise them that he will immediately inform them as soon as he receives divine inspiration and order from Allah (SWT) regarding this issue. He would see in their eyes the glitter of aspiration and ambition in attaining this high position and honor for themselves or their tribes. All this surely caused the Prophet (SA) great tension since he knew that most likely the choice and decision of Allah (SWT) may disappoint them and put some of their hopes down, while some others may reject it openly. Their reaction may pose a direct threat and danger to the newborn religion.

The Prophet's life is approaching its end and he fears on the religion from its enemies, greedy people, and the conflicts, division, and disagreements that may arise afterwards. He knows his people best and he knows their motivation, personal interests, and the key to their personalities which did not change

much after embracing Islam. They were still affected by their pre-Islamic ignorance, and he himself had suffered before from their rejection to the choice of Allah (SWT) in appointing him as the last prophet and messenger. So how can he guarantee their acceptance and submission to the choice of Allah (SWT) in his successor and Wasi when most of them were still in their pre-Islamic ignorance, even though they embraced Islam, fought along with him, and sacrificed their lives for him and for the sake of Islam?

So there is no doubt that the Holy Messenger (SA) was worried about this matter during these nine long days and his thoughts were preoccupied about what may happen when he receives the revelation about the choice of Allah (SWT) and the order to convey it to them. He was sure that Allah (SWT) was going to convey His decision soon since the time was limited and his life may end very soon. Furthermore, he knew very well that all of the prophets and messengers before him had a Wasi and successor who were divinely appointed by Allah (SWT) and were announced by the Prophets before their deaths. So he expected that the same thing will happen to him, especially since he is the last Messenger and is delivering the final and cumulative message that is directed to all of humanity.

Furthermore, what worried the Prophet (SA) was that he knew beforehand and expected that Allah (SWT) would choose Ali ibn Abi Taleb (AS) for this great position, namely, the guardianship and successorship. The reason for his anxiety was that Prophet Muhammad (SA) knew the nature of his people very well and he knew that they will never accept that both the successorship and prophethood would fall in the same tribe, that is, Bani Hashim. They all considered themselves to be equal to Bani Hashim in terms of nobility, honor, and glory. Therefore, they felt qualified to be given the honor of successorship, since Bani Hashim was already given the honor of prophethood. After all, they reluctantly submitted to the prophethood after engaging in many battles and after witnessing the miracles from Allah (SWT) in His support to His prophet whom He (SWT) chose from among them.

At this point, it is worth remembering the day when the noblemen from the different tribes of Mecca disagreed on who would attain the honor of placing the Black Stone in its position on the Holy House of Allah (SWT). They disagreed to the point that they were going to fight each other over this matter. So, do you now understand how their minds think? They were ready to shed blood for the sake of attaining the honor of placing the Black Stone in the Holy Kaaba! We can remember the solution that Prophet Muhammad (SA) proposed when they came to ask him for his judgment. At that time, he had not yet received revelation from Allah (SWT) and he was an ordinary person in their eyes.

So what judgment did the wise and knowledgeable Muhammad make in this matter? He wanted to please them all and prevent bloodshed over this simple matter, yet distribute the honor to all of them. So he spread out a piece of cloth and placed the Black Stone on it. Then he requested that the chief of every tribe hold one end of the cloth and they altogether raise it with the stone on it and transfer it to the Holy Kaaba. Then the Prophet (SA) himself picked the Black Stone and placed it in its position on the Holy Kaaba. This way he resolved the issue and pleased everyone by a very simple and wise solution.

Now imagine this same Muhammad who does not want the people to fight each other for a trivial matter

and wants them to avoid conflict. He is now the seal of prophet and last of messengers sent from God to them, and his departure from this world is approaching while the Islamic message is still newborn. So how can he not worry when he knows the nature of his people very well as they are repetitively pestering him about this matter throughout the nine days? We can imagine how these nine days were for him! [Speaking of nine days, we may add as a side note that since Allah (SWT) specified nine days to be the duration of time that is suitable to arouse the thoughts and create anxiety in the minds of the people so that they are ready to receive a particular news, we can present this piece of information to the psychologists, media, advertisers, and marketers to benefit from it. Since it is from Allah (SWT), then it is definitely true. So if you wish to prepare the people in receiving a great news or announcement and to create some suspense, all you need to do is to propose a question or inquiry to them first to get them thinking. Then leave them for nine days before releasing the answer or announcement to them. We guarantee the best results for this idea, and this is the way and wisdom of Allah (SWT)].

Based on our previous discussion, we can logically assert the falsehood of those who claim that this verse in the Holy Quran [5:3] descended on the Prophet (SA) on day of the Farewell Pilgrimage after he gave his farewell speech on Mount Arafat: "This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion [5:3]." After all, how can Allah (SWT) say that He completed and perfected the religion at a time when He (SWT) have not yet provided the answer to the issue of successorship after He posed the question in their minds that is very important in the history of Islam? There is still a deficiency and a gap in the religion which must be filled! It is necessary and inevitable that Allah (SWT) inspire the answer of that important matter to the Prophet (SA), especially since he himself have already announced the news of his approaching death. If that interpretation of the verse is what the people really thought, then they would have logically questioned the Prophet (SA) about how Allah (SWT) completed the blessing and perfected the religion when they were still confused about who will be the successor and Wasi over them! Surely, this interpretation of the verse is illogical.

Rather, it is logical that this verse descended after the incident of the Farewell Pilgrimage, and after removing any confusion, and after answering the question of who will be the successor of Muhammad, by an order from Allah (SWT). For example, suppose that a professor raised a tough question in the minds of his students in one of the topics of his course, which he will provide the answer in the next lecture. Is it then acceptable for this professor to suddenly announce that the course has finished and the school year has ended, and then say farewell to them? Surely this is not logical especially after he aroused their thoughts with a tough question that still needs to be answered. Rather, what is logical to happen is that the professor explains the answer to them at a later time and removes the confusion from their minds. He must present the answer to the question he posed before he ends the course. Only then can he comfortably announce that he has completed his job and terminated the course.

We return back to our topic of discussion. After exactly nine days from the Prophet's farewell speech in the Pilgrimage, angel Gabriel descended to inform Muhammad (SA) that Allah (SWT) has chosen Ali ibn Abi Taleb (AS) to be his successor and Wasi, and to publicly announce this important news to everyone. The Prophet (SA) felt great tension and stress since he knew how his people will react to this decision, and how the chosen Wasi himself will suffer in the future because of their animosity against him.

This situation is similar to the time when Allah (SWT) commanded the Prophet (SA) to order Zayd ibn Haritha, his Mawla (freed slave), to divorce his wife Zainab bint Jahsh, so that the Prophet would marry her afterwards. At that time, he became very worried, so he said to Zaid, "Keep your wife to yourself and fear Allah". He prayed to Allah (SWT) to make the matter easier on him and lessen the burden on him and help him in carrying out the divine order. Sure enough, the holy verse descended at that time to support and aid the Prophet (SA) in that matter.

Here, we would like to clarify something very important. There are generally two types of divine orders which Allah (SWT) gives to the Prophet (SA). The first type is that the Prophet (SA) is commanded to verbally convey the orders to the people himself. And the second type is that Allah (SWT) reveals a verse in the Holy Quran with the order directly from Allah (SWT) to the people. In some cases, the Holy Prophet (SA) would feel tension and nervous in conveying the 1st type of order, since he knows very well the nature of the people and their weak faith and ignorance. Especially, since they would often accuse that these orders are from Muhammad himself, and not from Allah (SWT).

As for the 2nd type of order, that was easier on Muhammad (SA) since the people would have no excuse and no option except to obey the order. That's why in some situations like that of Zainab bint Jahsh and Zaid ibn Haritha, and also in this situation, the Prophet (SA) would pray that Allah (SWT) make the order be of the 2nd type which is much easier on him and more likely to be accepted by the people. Sure enough, Allah (SWT) answered his prayer and made the order be of the 2nd type by revealing it as a verse in the Holy Quran, instead of a verbal order from the Prophet (SA). This also happened in the command that descended regarding Al Mo'alafata Qoloobohom (those whose hearts have been recently reconciled to the Truth) [9:60], when the people refused to obey the order as they thought that it was coming from Muhammad (SA) himself.

So Allah (SWT) revealed a verse to confirm the order and to alert the people surrounding the Prophet (SA) of their negative reaction to His orders which may lead to anxiety and tension to be felt by the Prophet (SA) in conveying the message of his Lord. Furthermore, the verse serves to encourage the Prophet himself at that time to obey the command of Allah (SWT) and not pay any attention to what the people around him think or react. Now, let us take a closer look at the holy verses which descended to settle the case of Zaid ibn Haritha and Zainab bint Jahsh, after the Prophet (SA) implored his God to assist him in this matter.

Verse: [33:37] "In the name of Allah, the Beneficent the Merciful. And when you said to him to whom Allah (SWT) had shown favor and to whom you had shown a favor, 'Keep your wife to yourself and fear Allah'; and you concealed in your soul what Allah (SWT) would bring to light, and you feared the people, and Allah (SWT) has a greater right that you should fear Him. So when Zaid had dissolved (his

marriage) with her, We gave her to you as a wife, so that henceforth there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have performed the necessary formality (of release) of them; and Allah's command shall be performed."

These verses speak for themselves, for Allah (SWT) encourages His Prophet and confirms that the order is from Him (SWT), and not from Muhammad. It also gently lifts the attention of the people to stop bothering Muhammad. It warns them that Allah (SWT) is stronger than them and is more worthy to be feared than them. It would be incorrect for one to think that the verse, "And Allah has a greater right that you should fear Him" is directed towards Prophet Muhammad (SA). After all, he is the Messenger of Allah (SWT) and he is the most person who would know that. Rather, this statement is directed to those people surrounding the Prophet (SA) who pester and annoy him and give him a hard time in obeying his order. Allah (SWT) wants to inform them that if Muhammad fears them in obeying His order, He the Almighty God is much stronger and capable than all of them, and therefore, more worthy of being feared than them!

The same situation repeats itself on the 18th of Dhil Hijjah on the 10th year after Hijra. Prophet Muhammad (PBUH) is overcome with tension and he implores his Lord to makes the divine appointment of the Wasi and successor after him be a direct order in the Quran. Sure enough, Allah (SWT) accepts his prayer, but this time, His Wisdom accepted it in a different way. The verses that were revealed in this matter came to encourage the Prophet (SA) and warn the people who pester him in a very direct way this time that Allah (SWT) is capable of protecting His Prophet from them. This time, the Divine wisdom saw that it would not explicitly reveal the content of the matter in the Quranic verses. So the verses that were revealed did not specify the name of the awaited successor and Wasi, as the Messenger hoped so that there would be no room for dispute or disagreement in this matter. No matter how much we try, we will not be able to encompass the great wisdom of Allah (SWT), because that is from His logical and expected attributes, which is actually mentioned in the Quran in the following verse, "And they cannot encompass anything of His Knowledge except what He pleases [2:255]". However, we can use our simple minds to make an effort to logically search for some aspects of this great wisdom.

If we are correct in our thinking, then all praise be to Allah (SWT) that He guided us to that, and we surely would not have been guided if it was not for Allah (SWT). On the other hand, if we are mistaken, then we ask Allah (SWT) for His forgiveness and we hope that He (SWT) grants us the reward of those who sincerely exerted the effort but was mistaken. We seek Allah's help and we use our mind to reach the following deductions:

The first reason is that Allah (SWT) willed by His great wisdom that this matter be a test and trial for all of the nation. The Prophet (SA) has spoken about a great test that will take place after his death and it will differentiate the truth from falsehood, and guidance from deviation. If it is not for this great test, the right will be mixed with wrong and that is one of the worst things which the Muslim nation can suffer from. Thus, Allah (SWT) made this nation the best nation that came to the people because they enjoin

the good and forbid the evil. It verifies the truth and invalidates the falsehood, and so the matters are not mixed with each other as it happened in the preceding nations and was the reason for its destruction.

The second reason is that Allah (SWT) had officially declared war against the hypocrites in the previous year, as indicated in Surat Al Bara'a (Al Tawba) in the Holy Quran. Those hypocrites were the first to inflict harm on the Prophet (SA) and doubt him in his words, actions, and orders. And they try to nullify, escape from it, and not abide by it. It is illogical that after declaring war against the hypocrites a year ago, that Allah (SWT) now prevents them from taking a test which will certainly reveal their hypocrisy and expose the reality of their hearts so that the whole nation stand as a witness against them. Through this test, He (SWT) can establish the proof on them that He (SWT) will judge them in this life and more importantly in the Hereafter. If Allah (SWT) specifically and clearly stated the name of the Wasi in the Holy Quran, the chance of exposing them would have been lost, and there would be no other opportunity to reveal their true character and establish the proof on them, especially since there is not much time left in the Prophet's life.

The third reason is that Allah (SWT) had repeatedly made it clear to them that the Prophet (SA) does not speak out of his own desire. Every time they accused the Messenger (SWT) that the orders were coming from him, the Quranic verses would descend from Allah (SWT) to clarify to them that the matter is all in the hands of Allah (SWT). It would explain that the Prophet (SA) does not own anything for himself and does not make any decision, except that he is to obey Allah (SWT) only and convey the message from his Lord, Surat Al Haaqa, [44–47] And if the apostle were to invent any sayings in our name. We should certainly seize him by his right hand. And we should certainly then cut off the artery of his heart. Nor could any of you withhold him (from Our wrath).

It is enough to refer to the holy verse in the Quran in which Allah (SWT) clearly states that what Muhammad says to them is from Allah (SWT) and not from himself. So how long will this stubbornness continue and after how many times will these people come to understand this fact? It was inevitable that after a while, the time of teaching and learning would stop and it would be the time of trial and examination. They would have to make their own decision and choice based on what they learned in the past that the Prophet (SA) does not speak out of his own free will and that everything he says is from divine inspiration. So Allah (SWT) decided to test them this time to see if they benefited from what they learned and were taught repeatedly. The test will serve to find out who is the ignorant one who learned from the previous lessons and benefited from it and recognized it totally, and who is stubborn, ignorant, envious, and does not want to learn even if he was taught, due to the corruption of his heart, evil in his self, and weakness in his faith. The situation is similar if you teach some young children throughout the school year, then you test them in the end to see if they benefited anything from what they learnt. Some of them pass the test while others fail it.

The fourth reason is that the danger this time is very grave. All of the tribes are hoping to attain this great honor of leadership and the desired kingship. Every tribe has great ambitions and hopes. If this is the

condition and the people have returned back to their pre-Islamic ignorance, it is not a guarantee that they will obey the Quranic verse even if the Holy Quran explicitly states the name of the Wasi. Their pre-Islamic ignorance that is dominant over them may lead them to very openly refuse the Quranic verse and cross limits which they never crossed before, as they dare disobey the Holy Quran itself. Their disobedience in this matter, however, will be a great disaster and will result in the fall of the Message from its foundation, as and the Quran as well, particularly when a holy verse is disobeyed openly. Certainly, the death of the message will be expected with the first disobedience to a verse in the Holy Book which is the constitution of the Ummah (nation).

So it is logically better in this case to not expose the Quran to such danger in order to protect the main foundation and infrastructure of the message and nation. So by His Mercy, Allah (SWT) desired that He (SWT) does not impose a burden on them that is more than what they can bear and not to drive them to disobey Him openly and deviate from His Book. That is because they are driven by their ignorance, fanaticism, doubt, weak faith, and their extreme love of power, authority, leadership, pride, and honor. If it was not for this great wisdom from Allah (SWT), the matter of this nation would have been dispersed since the very beginning and the Message would've totally been stepped over and there wouldn't be any traces left of it. Praise be to Allah, and He is the Most Wise!

We now return to our topic of discussion. The verses of the Holy Quran descended on the Prophet to encourage him and protect him. However, the divine command does not explicitly convey the command and it descended as follows: "Oh Messenger, proclaim the message which has been sent to you from your Lord. And if you don't do it, then you have not fulfilled and proclaimed His Message. And Allah will completely protect you from the people (who mean mischief) [5:67]." This verse clearly encourages the Prophet (SWT) by correlating for him the conveyance of this particular order (which is without a direct Quranic text) and conveying the whole message. So if he does not deliver this last order, he will have wasted all his efforts for 23 years which he spent in conveying the message, piece by piece, and order by order. So, will the Prophet (SA) accept this and disappoint his Lord? Surely not! This was the best way for Allah (SWT) to encourage the Prophet (SA). Furthermore, the equality between the whole message on one hand, and conveying the matter of successorship and Wasaya on the other, gives the successorship great importance which in itself encourages the Prophet (SA) to achieve the mission.

Furthermore, Allah (SWT) promises him that He (SWT) will protect him from the people who are sick in the heart and the hypocrites surrounding him who bear hostility towards him and the religion he represents. The word "Ismah" (ya'semoka is derivative of the word 'Ismah) is stronger in meaning than the word protection. Ismah in Arabic means to prevent the occurrence of something permanently. As for the meaning of protection, it is temporary, whether in time, place, or both. The verse in this case is not only directed to Prophet Muhammad (SA) in promising him divine protection from the people, but it is also directed to those people to remind and warn them that Allah (SWT) is stronger than them and that He will totally protect His Prophet from their evil talk and actions. At the same token, it also indicates that He (SWT) will protect His Wasi from their evil too. Perhaps with this warning, they will back off when

they are reminded that Allah (SWT) will protect His Prophet. Thus, it will motivate them to unconditionally obey and submit to the orders of Allah (SWT).

Sure enough, these holy verses accomplished their intended effect. So, the worries went away from the Prophet (SA) and he made his decision. He immediately ordered that all of the people stop wherever they were on the journey back from the farewell pilgrimage trip and he waited until all of the people who fell behind arrived. He summoned everyone who were ahead to come back and gather in one place. Then a Mu'adhin (person who calls the attention of others) called out to the people and announced that there is an important matter that the Prophet (SA) wants to convey to all of them. He wants to convey it to the twenty thousand people who were present in this pilgrimage journey. So, all of the people gathered in a place known as Ghadeer Khum. A high pulpit was set for the Messenger of Allah (SWT) so that everyone is able to hear him.

We can logically assert here that most if not all of the people knew and expected that the Prophet (SA) will without a doubt announce to them the name of the appointed and awaited successor and Wasi. After all, they were anxiously waiting for that news especially since the past nine days. So here is the Prophet (SA) summoning them for a matter that is very important that such that he ordered the people to stop immediately and gather one more time. Now, could such an important matter be anything else other than the announcement of the name of the successor and Wasi which everyone is anticipating?

The sincere believers are waiting to find out who their Wasi and Wali after the Prophet (SA) would be whom they will pay their Zakat, Khums, and earnings to. They're waiting to find out who will be the Imam whom they will obey when he calls them for Jihad under his banner and who will be the guardian over their religion. Then there are those who have their eyes on power and leadership and are eager to win this great honor for themselves and their tribes. And the third party are the hypocrites and enemies of Islam who accepted Islam under the threat of the sword. So without a doubt, all of the people knew very well why they were gathered all of a sudden by the Prophet (SA) at such a time.

This is similar to when we gather ourselves at the 'Night of Doubt' (Laylatul Shak) before the Holy month of Ramadan, and the radio broadcaster announces the important news that is coming from the Dar al-lftaa (the House of Verdict). So, all of us at that time will naturally expect that the news will be about the viewing of the crescent. We will be excited to know whether the crescent have been seen or not and whether the 1st day of the month of Ramadan will be tomorrow or not.

Similarly, these people at Ghadeer Khum were on their toes as they anxiously waited to hear the name of the Wasi and Successor. Since the Holy Prophet (SA) expected that Ali ibn Abi Taleb (AS) would be the divinely appointed person even before the divine command descended, it was not a surprise to him. But the people who had their eyes on this position did not think that although they had some fear from it. With their ignorance, they thought that Prophet Muhammad (SA) is the one who will choose his successor. So they thought that he would take into account the habits of the Arabs, and so he would choose a well–respected person who is a chief and leader of his tribe.

Furthermore, they expected that the Prophet (SA) should give this honor to another clan that is not Bani Hashim so that they can share in this pride and honor. This is all that they were concerned of due to their ignorance. As for the best interest of the religion and the logical attributes that should be present in the Wasi and successor, all of that did not matter to them at all. Nor did they truly believe that the choice is from Allah (SWT), although they were taught that more than once in the past, but to no avail.

We could imagine how the situation was with such a great crowd that included many tribes, noblemen, and chiefs. They are all gathered together as their ears were open and their hearts were beating quickly as their minds were pondering over the different possibilities. Many were hoping to attain this honor of leadership over all the Arabs for the 1st time in history after a new state had been established by the virtue of this new religion.

The Holy Messenger (SA) stands up as he sees in their eyes what he sees. He praises Allah (SWT) and thanks Him. Then he reminds the people that he is the Messenger of Allah (SWT) and that he does not speak or act out of his own free will. Anything he says is an inspiration from God and he is now carrying out an order from Allah (SWT). He then seeks refuge with Allah (SWT) from the evil of the soul and the people. He depends totally on Allah (SWT) who completely protects and safeguards him. Then he reiterates to the people the news of his pending death and departure from this world. He asks them to bear witness in front of Allah (SWT) at that moment as they will do on the Day of Judgment and that he truthfully conveyed the Message to them from Allah (SWT) as He (SWT) ordered him. So the whole audience answered in one unanimous voice that they bear witness to that in front of Allah (SWT). Then he requested that they testify that they believe in Allah (SWT) and His Messenger, and that the Day of Judgment is truth, resurrection is truth, Paradise is truth, and Hell–Fire is truth. And they testified to all of that.

Then he said to them, "Dear People, listen to me carefully. Allah (SWT) has ordered me to inform you that I will soon depart from this world to meet my Lord. I am leaving for you two precious things and if you adhere to both of them, you will never go astray after me. They are the Book of Allah and my progeny, which is my Ahlul-Bayt (the People of my Household). The two shall never separate from each other until they meet me by the Pool) on the Day of Judgment. So my advice to you is that you be obedient and loyal to them. Do not go ahead of them or stay behind or you shall go astray."

Then the Prophet (SA) asked them, "Who is more worthy of your obedience than yourselves?" The people answered, "God and His Messenger know better." The Prophet (SA) asked them, "Do I not deserve your obedience than yourself, as Allah (SWT) mentioned in His dear Book?" So, they answered, "Yes, yes we testify to that."

Then, the Prophet (SA) leaned forward and raised the hand of Ali ibn Abi Taleb (AS) from among them and made him stand in front of him, showing him to everyone. Then he said loudly, "As I am worthy of your obedience, Ali is also worthy of your obedience than yourselves. Whoever I am his guardian, Ali is also his guardian too." Then, he raised his hands to the heavens and prayed to his Lord, "Oh God,

safeguard those who take him as guardian, and be the enemy of those who take him as enemy. Give victory to those who support him, and let down those who let him down."

Then the Prophet (SA) asked them, "Have I not conveyed the order of Allah (SWT) to you?" They all replied in one unanimous voice, "Yes, yes." Then he raised his hands to the heavens and said, "Oh God, bear witness to that." Then he announced, "You may now be dismissed, and may those present inform the absent with what they heard from me." Then he ordered all of them to shake the hands of Ali and give their pledge of allegiance after they finished, and all of them did.

At this very moment, as it is logically expected, a divine inspiration descended with the following Quranic verse, "Today I have perfected your religion for you, and completed My Bounty upon you, and have approved for you Islam as your religion [5:3]."

This verse is indeed a proof that Prophet Muhammad (SA) obeyed His Lord and carried out His orders. It indicates that Allah (SWT) is pleased with Muhammad's speech and his carrying out of His orders, and thus, the religion has been perfected and bounty of God has been completed, truly and fairly. As to the reaction of the audience, some of them were totally shocked with the announcement. Some felt frustrated and the surprise fell upon them like lightening. Some were able to control their feelings, while others could not and they publicly announced their hostility as their hopes were let down. They publicly vented their anger and showed their animosity.

One of them stood on their camel and said to the Prophet (SA), "Oh Muhammad, you claimed that you were the Messenger of Allah, and we believed you. And here you are now, wanting the kingship and power to be in Bani Hashim after you! No, by Allah, we will not believe you in this matter at all! If what you say is truly from Allah, then may Allah shower on us stones from the sky!" No sooner had he completed his sentence till a flying stone dropped from the sky and penetrated his body through his head and came out of his rear end and he fell down dead instantly, as a punishment to his disbelief and ignorance in Allah (SWT) and His Prophet. Everyone was dumbfound when they witnessed with their own eyes the punishment of Allah (SWT) and no one had the audacity afterwards to openly object or show his doubt in this matter.

It is as if Allah (SWT) willed by His wisdom and ability to show the audience the punishment of one who denies or disagrees with the truth. This is indeed the 'Ismah which Allah (SWT) promised to give to His Prophet (SA) in the holy verse and demonstrated it in a practical and clear way as an example for everybody. This event in particular is very logical to happen and if it did not happen, our minds should predict that it will happen especially in this situation, to stand as a warning and lesson from God in a practical and clear way to everybody. So, this incident cannot be denied because it is in agreement with sound judgment. This incident was revealed as a verse in the Holy Quran as a proof to everyone, "A questioner asked about a penalty to befall [70:1]."

After his announcement in Ghadeer, the Prophet (SA) arranged for a procession to allow the people to

give their oath of allegiance to Ali ibn Abi Taleb (AS) and congratulate him personally. He started first by his wives who are the "Mothers of the Believers", then the Muhajireen (those who migrated from Mecca to Medina) and Ansaar (the inhabitants of Medina), then the elders and chiefs of the tribes, then the rest of the Muslims. This pledge of allegiance was legitimate and was witnessed by twenty thousand people who represented all of the tribes and companions of the Muslims who gave their oath of allegiance on behalf of themselves and their people, most of the Muhajireen and Ansaar, and the noblemen of Quraish.

There was no one in the Arabian Peninsula who did not have a representative in this great crowd who paid allegiance to Ali ibn Abi Taleb (AS) as the successor and Wasi after Prophet Muhammad (SA). The pledges of allegiance to Ali took place under the supervision of the Prophet (SA) himself, by the order of Allah (SWT). The Prophet (SA) conveyed the Message of Allah (SWT) to the people and he made it very clear that it is the order and choice of Allah (SWT). Everyone testified that he conveyed that matter to them and they all gave their pledges of allegiance to Ali ibn Abi Taleb (AS). They understood that whoever does not obey Ali deserves immediate punishment just as they saw before their own eyes.

Along with the announcement of the divine appointment of Ali ibn Abi Taleb (AS), the Quranic verses were revealed to give glad tidings to the completion of the religion and perfection of bounty. It is as if the Holy Quran spelled out the name of Ali ibn Abi Taleb as the Wali and successor (Caliph) and this point cannot be argued or disagreed upon by any sane and logical person. So no one should claim that the Quran did not explicitly state the name of Ali as the Wali and successor of Muhammad! He would either be an insane or stubborn person who is spiteful and wants to argue only for the sake of arguing. In that case, he would not be a truth seeker. After all, is there anything stronger than this historical event and these Quranic verses which descended immediately after this event, even if it did not explicitly spell out the name of Ali?

What's important is the end result and that is that Allah (SWT) perfected the religion and completed His Bounty with the appointment of Ali ibn Abi Taleb (AS) as the successor and Wasi. This is an acknowledgement from Allah (SWT) to the appropriateness of what took place. So, it became like a direct order from the Almighty. After all, is there any other allegiance in all of the Islamic history that is more important, truthful, and worthy of following than this allegiance which was a direct order from Allah (SWT), under the supervision of the Holy Messenger (SA) and in the presence of most of the Muslim nation at that time? Afterward the event of Ghadeer, the people dispersed. Some of them had good intentions to obey the Prophet (SA), while some others planned to disobey him, reject the successorship, and wait for the best time to rebel. And Allah (SWT) will surely reckon every soul!

So, dear sincere and contemplative reader, after reading and learning about this event, do you have any doubt left in your mind that this important requirement of being divinely appointed by Allah (SWT) has been fulfilled in Ali ibn Abi Taleb (AS)? No one else fulfilled this requirement and this is what distinguishes Ali from the others. All the narrators of this event are in consensus with all the historians

and reporters regarding the details of what happened in this event. However, the disagreement happened only among some of the foolish scholars who disagreed in its interpretation, but not its occurrence. We leave the interpretation to the reader who is seeking the truth, as it is very clear as the shining light. Soon after, everything will be clear and the reader will be convinced that this requirement that is logical to be present in a Wasi, is surely fulfilled in Ali ibn Abi Taleb (AS), as it was not fulfilled by anyone else.

Some individuals intentionally tried to underestimate or underemphasize the significance of this great event known as Hadeeth (Tradition) of Al Ghadeer. They will surely be reckoned by Allah (SWT) for misguiding and misleading most of the sons of this nation away from the true religion and the true successor after the demise of the Holy Prophet (SA). Does not this event remind you of what happened when Prophet Moses (AS) appointed his successor Yosha' ibn Noon (Joshua)? This divine appointment took place in a very similar manner and same setting as the appointment of Ali ibn Abi Taleb (AS). It is as if the director for both events is One, Glory be to Allah, the Lord of all Worlds!

Eleventh: REQUIREMENT THAT THE WASI POSSESS UNIQUE VIRTUES AND PLAY A GREAT ROLE DURING THE LIFE OF THE PROPHET (SA) AND THE EMERGENCE OF THE NEW MESSAGE

This does not need much explanation and it is enough to take a brief look at the Islamic history books, the fair and unfair, the just and unjust, to realize that the name of Ali ibn Abi Taleb is written in all of its pages! This is in spite of its differences in direction and leniency of the writers since the very first moment when the divine inspiration descended on the Prophet (SA), even when Ali was only a young boy of 10 years.

As for the unique and memorable positions which Ali was known for, there is the following: the day of Hijra (Migration) to Medina, the day of brotherhood between the Muhajereen and Ansaar after Hijra, the day of Hadeeth Al-Daar, the Battles of Badr, Uhod, Khandaq, Honayn, Khaybar, the day of conquest of Mecca, the day of Bani Quraydha, the story of Hatib in Abi Balta'a, the day of Surat al Bara'a, the day of Ghadeer Khum, and the day of the Prophet's departure from this world, etc. Were there any other great roles or virtues during the presence of the Holy Prophet (SA) and during the emergence of the Message which were greater than that?

In fact, if Ali did not play great roles in all these memorable events, one may logically deduce that perhaps the history of Islam and its establishment would've been very different than what it is today! That is because in every great incident in the course of the Islamic history, we always find Ali ibn Abi Taleb (AS) present as he stands dignified, influential, an diligent fighter, brave hero, protector, working militant, honest, and hard-worker who sacrificed his life for the sake of Islam. So what role is greater than that, and what effect is there more than that, except the effect and role of the Holy Prophet (SA) himself?! Ali ibn Abi Taleb (AS) was by his side all the time during the prophet's life and after his death. He was there to support, protect, help the Prophet, and sacrifice his whole life and money for the sake of the Message. So is there any doubt left in your mind that Ali ibn Abi Taleb (AS) has definitely fulfilled this

requirement? This cannot be denied or doubted by anyone, whether friend or foe, truthful or biased, historian or researcher, throughout all of the Islamic history till now and until the Day of Resurrection.

Twelfth: REQUIREMENT TO BE ONE OF THE FIRST TO BELIEVE IN THE PROPHET (SA) AND EMBRACE THE RELIGION, DEFEND IT, AND WORK FOR ITS SAKE.

Actually, Ali ibn Abi Taleb (AS) was the first person to believe in the Holy Prophet (SA) along with Lady Khadeeja, the Prophet's wife, despite his very young age. The first house in Islam included only the Prophet (SA), his wife Khadeeja and Ali, without a fourth person. Ali was the first person who showed his readiness to defend the Prophet (SA) and the Message, as demonstrated in the event of Hadeeth Al Daar. On that day, Prophet Muhammad presented Islam to his family and relatives. He offered to them that whoever among them volunteers and promises to support him, believe in him, and provide assistance to him, he will be his Wazir/minister and successors. None of his family members stood up to accept that offer except Ali ibn Abi Taleb (AS) who insisted firmly despite being the youngest in the audience. So the Holy Messenger (SA) accepted his offer and informed them that Ali will be his supporter and Wazir (minister), and he announced that Ali will be his successor and Wasi after him.

Sure enough, his prophecy was true and Ali fulfilled his promise to the Prophet (SA). He did all his best to support and defend the Prophet, the Message, and the religion. He dedicated all of his life, time, and effort for the service of Islam, its Prophet and Holy Book, its laws and its goals. He did all that with sincerity and utmost faith which history never witness it's like whether in the past or in the present. Hence, the fulfillment of this requirement is present in Ali ibn Abi Taleb (AS) and is agreed upon unanimously by all scholars, researchers, and historians, whether Muslim or non–Muslim, sincere or insincere, lovers or haters.

In conclusion, we have proved that all of the twelve logical attributes that are necessary to be present in the Wasi and successor, are indeed fulfilled and present in Ali ibn Abi Taleb (AS). No one else fulfilled all of these attributes except him. Therefore, we can logically conclude that we must believe in, accept, and testify that Ali ibn Abi Taleb (SA) is indeed the truly awaited Wasi and successor of Prophet Muhammad (SA) without an associate, rival, opponent, or equal.

2) All of these requirements were not totally fulfilled in its entirety in any of the companions who were around the Prophet (SA) during that time. So for example, whoever had strong faith did not possess vast knowledge. Whoever was knowledgeable was not from those who were the first to embrace Islam. Whoever was closely shadowing the Prophet and played major roles in the growth of Isla, did not meet the requirement of being from the youth. Whoever was young was not ascetic. Whoever was ascetic did not also possess great physical capabilities and skills in combat. And whoever had those physical capabilities did not also have great intellectual capabilities or wisdom, and so on and so forth.

We challenge all the researchers, historians, and scholars of the Islamic history to pinpoint one person from any of the companions, family members, or tribesman of the Holy Prophet (SA) who possess all of

these attributes collectively without any deficiency, except Ali ibn Abi Taleb (AS). Since no one could suggest another person who is qualified with all these requirements, it is a proof in itself that Ali ibn Abi Taleb is indeed the Wasi and successor who is divinely appointed by Allah (SWT). If you find all these attributes collectively in someone else, then this proof is not valid. In such case, we would say that person A, B, C, and D all fulfill the requirements, and therefore, they are each qualified to be the Wasi and successor. But this never happened! So, the lack of fulfillment of all these conditions required except only in one person is a clear proof that this person deserves and is actually the Wasi and awaited successor for this nation after the Prophet (SA). After all, suppose that you advertised for a job and you specified the job requirements and qualifications that you are looking for. Then about a hundred people applied for this position. However, none of them fulfilled all of the requirements except only one person. Will there be any doubt that you will hire that person for this position since he is the only person who is qualified and have met the necessary conditions for the job? However, if more than one person fulfilled the requirement, you would have found yourself in a dilemma in making your choice. But in this case, there is no confusion or dilemma since there is only ONE candidate who is qualified to take on this position and deserve that right.

3) Furthermore, no any companion, family member, or those who were living at the time of the Prophet (SA), ever claimed that they had the divine right of being the Wasi and successor after the Prophet, except Ali ibn Abi Taleb (AS) alone. As for those who actually ruled after the Holy Messenger (SA), none of them ever claimed that they were more worthy of taking that position, or was divinely appointed. Rather, the matter was either by choice, or nomination, or circumstance, or by force, or by agreement whether before the caliphate of Ali ibn Abi Taleb (AS) or after. Despite the audacity, arrogance, and transgression of these people, none of them ever claimed that they had the divine right for successorship, except Ali.

So what does that logically indicate as we already proved the necessity of the presence of a Wasi after the prophet? Here Ali is appearing and he is the only person to claim successorship, so therefore, it is logically his right for successorship! After all, suppose that you found a watch or pen on the street and you announced it to the people so that its owner may identify it. However, no one claimed to be its owner except only one person. What will you do in that case? Without a doubt, you will surely hand the watch or pen over to that person without any hesitation and without even asking for proof. Why? That is because it is logical that since no one else claimed to be its owner except him, then he has to be its one and only owner. Likewise, this point proves that Ali ibn Abi Taleb (AS) truly has the right of successorship and Wasaya.

4) Moreover, the mere presence of the prophetic traditions that are mentioned in the texts regarding Ali ibn Abi Taleb (AS) and his divine right of Wasaya and successorship are more than enough proof to confirm this matter. For example, there is the well–known tradition of Al Ghadeer which we narrated in detail earlier, and there is the tradition of Al Daar in which the Prophet (SA) said about Ali in front of all of his family members and relatives, "He is my Wazir (minister), my Wasi, and my successor over you after

There is the well-known tradition of the Manzel (Home) in which the Prophet (SA) said, "Oh Ali, you are to me like Aaron is to Moses, except that there is no prophet after me." There is also the tradition in which the Prophet (SA) asserted, "Ali is with righteousness, and righteousness is with Ali; they do not separate." There are many other reliable narrations which are agreed upon unanimously and narrated in all the books of traditions. The mere presence of such narrations by the very tongue of the Holy Prophet (SA) whom we believe in and proved his truthfulness certainly indicates and confirms that Ali ibn Abi Taleb (AS) is surely the awaited Wasi and appointed successor over this nation and over this final, eternal, and universal religion.

5) Using the same logic, the fact that there did not exist any other prophetic traditions that indicate the position of successorship and guardianship to be for anyone else other than Ali ibn Abi Taleb (AS) is in itself a strong and clear proof that Ali is the real owner of this position and status. After all, if there was anyone else who was more worthy and deserving of this position, the Messenger of Allah (SWT) would have surely mentioned that person in many traditions, or at least in one major narration, as he did with Ali in many traditions that designate him for the successorship. However, this did not happen at all! We challenge any researcher or scholar to present to us one narration in which the Prophet (SA) points to someone else for the right of successorship after him. Even if we researched for a million years, we will not find any such tradition despite the great abundance of fabricated narrations on behalf of the Prophet (SA). But still, no one actually had the audacity to lie on his behalf in this matter and claim a narration by him which designates someone else other than Ali for the successorship, even though there was a great abundance of temptation and enticement that was present. So what does that indicate?

Surely, it is the protection and 'Ismah to the Prophet (SA) and to Ali ibn Abi Taleb (AS) in this matter which Allah (SWT) undertook in the holy verses. Despite their efforts, the wrong-doers and hypocrites could not exceed this limit which has been laid by Allah (SWT) and He (SWT) intended it that way so that it remains as a clear and logical proof over the years. So, there's not even one narration stating that anybody has the right for successorship except many narrations about Ali ibn Abi Taleb, which stands as a strong proof in front of everyone throughout the ages, despite the efforts of those who were misguided and have sickness in their hearts to hide the truth and distort the interpretation of the narrations. However by the will of Allah (SWT), the truth overrode falsehood which is a great blessing and bounty from Him to every person who has sound judgment and logic.

6) When Ali's divine right for caliphate and successorship was unjustly snatched away from him after the departure of the Prophet (SA), he did not abandon or neglect his role of Wasaya (guardianship) that was given to him by Allah (SWT). That is because it was an entrustment and command of Allah (SWT) that must be carried out no matter what the circumstances are. No one could prevent him from playing his role of guardianship over the religion which is more important than anything. That's why we did not find him to be sad or angry when he was deprived of his political right of leadership. Nor did he stay in his

house and seclude himself as anyone in his place would do if he asked for his right of power or leadership but was denied it.

As we see around us, this is what usually happens any seeker of power is deprived of it. However, Ali continued to carry out his responsibility of guardianship in the best way possible for the sake of Islam. He compiled the Holy Quran, managed the affairs of the religion, classified its rules, and categorized its laws of jurisprudence. Then he kept himself available to the ruler at all times to advise him, direct him, and guide him if he deviates or digresses from the right way. He was on the lookout behind the scenes in order to protect and conserve the original message so that it stays in its pure form eternally, as the Prophet (SA) conveyed. Thus, the truth could always be distinguished from falsehood and this is exactly the role which Ali ibn Abi Taleb (AS) carried out.

So the mere fact that Ali insisted in performing his role of guardianship even after he was denied his divine right of successorship over the nation, certainly indicates that he is truly the owner of this position and the person designated by Allah (SWT). Otherwise, why would he insist to carry out his role in spite of the hardships and obstacles that faced him? That is because Wasaya without Wilayatul Amr (political power) makes the job much tougher and dangerous, and without guarantee of successful results. Despite all that, it did not discourage Ali from carrying out his appointed mission. So, what does that indicate? The proof here is very clear and logical that Ali's insistence to perform his role despite all the circumstances is in agreement with his huge feeling of responsibility that is based on the knowledge that he is the true Wasi and successor after the Prophet (SA). Since Ali ibn Abi Taleb (AS) wanted to maintain his role of guardianship behind the scenes, that also meant that he abandon the idea of fighting for his divine right for the sake of peace so that he can be able to carry out his function as the Wasi and incubator over the Message, especially that the message at that time was in great need for an incubator, guardian, and sustainer more than anything else so that it wouldn't die or be disrupted in its early stages.

7) The rulers usurped the successorship after the Holy Prophet (SA) while they knew very well that they were not the most qualified for that position. Some of them passed on this position to others as part of their will before they died. But if according to them the Prophet (SA) passed away without leaving any will as to who would be his successor, then why didn't the Caliphs follow his same Sunnah (practice)? In such case, we must describe them as those who innovated in the religion and deviated from the Sunnah since they claim that the Prophet (SA) did not designate anyone as his successor!

And if they answered, "No, the Prophet appointed a successor and gave a will and we are abiding by his Sunnah", then we must ask them who did he appoint and what was his will? Thus, we can conclude that if the claim, "The Prophet died without leaving a will" is indeed a lie, then they have followed the same policy of the Prophet (SA) but have denied the true Wasi of the Prophet (SA) from his divine right of successorship. On the other hand, if that claim (The Prophet died without leaving a will) is truthful, then they have deviated from the Sunnah of the Prophet (SA) and have introduced innovation in the religion, hence they are misguiders and deserve Hell–Fire since the Messenger of Allah (SA) said, "Every new

thing is an innovation, and every innovation is misguidance, and every misguidance will end up in Hell-Fire."

So, which claim will they choose? In both cases, the results are in favor of Ali ibn Abi Taleb (AS) and support the idea that the Prophet (SA) designated him as the Wasi. But this matter has been concealed, whether intentionally or unintentionally and Allah (SWT) knows best who prevented Ali from his divine right of successorship. And He (SWT) alone will account those responsible based on their intentions. In the meanwhile, we have established the logical reasoning behind the necessity of having Wasaya and successorship after the Prophet (SA), otherwise the companions wouldn't have followed the same policy after him.

8) After almost twenty-six years from its due time, Ali ibn Abi Taleb (AS) eventually became the official Caliph. His divine right finally returned to him after all this time, by the Will and Wisdom of Allah (SWT). Despite the brief period in which he became Caliph and the great number of problems that he faced as well as enemies who stood up against him, Ali ibn Abi Taleb (AS) proved to be most fit and worthy of this position of successorship. Until now, the true and sincere Muslims (whether during that time or throughout the following generations) admit to themselves when they study the era of his Caliphate that f only Ali had assumed the Caliphate since day one as Allah (SWT) and His Prophet (SA) had ordered, the nation would have avoided many of the misguidance, deviations, and distortions which took place.

In such case, justice and equality would have prevailed under his command, and the religion would have grown and flourished since day one, in the midst of a peaceful environment that is surrounded by the care and protection of the true Wasi who has been appointed by Allah (SWT). As a result, the enemies of Islam would not have been able to infiltrate Islam and intoxicate it as long as they found many doors open to them by the rulers who were unqualified to assume the role of guardianship. So, whoever carefully and closely analyzes the period of time in which Ali ibn Abi Taleb (AS) officially assumed his role as the Caliph will easily recognize this reality.

During the period of Ali's Caliphate, everything returned back to the way it was supposed to be and Ali ibn Abi Taleb (AS) revived the prophetic Sunnah which had been abandoned for a long time. Under his caliphate, the divine rules were applied and the divine law of justice and equality was implemented and revived. The non-prophetic Sunnahs that were previously introduced in the religion were abandoned. Ali revived the true Islamic spirit of submission to Allah (SWT) and he invalidated the falsehood and innovations. He fought to get rid of extravagance, luxury, and overspending which became part of the people's lives ever since they invaded other people's land and conquered new areas. This acquisition of wealth and land corrupted their souls and took them away from the spirit of the Message. Ali ibn Abi Taleb (AS) tried to direct their focus away from the life of this world and raise the human being from his earthly nature to the high and noble qualities of humanity.

Furthermore, he was tough in his reckoning of his appointed deputies and governors in the different countries and he chose them very carefully. If he observed weakness or deficiency in them, he did not

hesitate to fire them from their posts. Thus, the people felt comfortable to his just government and return to the way of Allah (SWT) and the Prophet (SA) as well as the true principles, origins, and branches of the religion.

Ali ibn Abi Taleb (AS) was able to accomplish all that and more during the time he was facing conflicts and establishing the truth. Nothing prevented him from doing so even if those who went astray were the very companions of the Holy Prophet (SA) who believed in the Prophet and fought along with him. However, they are now deviating from the right path and are crossing the limits of the religion. So he stood up against them no matter who they were in order to protect the religion with his blood, spirit, and body. He did so regardless of the results, obstacles, or dangers he faced and no matter what negative propaganda had been said about him. After all, his duty in protecting and conserving the religion and the affairs of the Muslims which Allah (SWT) assigned to him is the most important and sacred goal for him. In fact, it is dearer to him than his own life, children, and the Muhajireen (those who migrated from Mecca to Medina) and Ansaar (the inhabitants of Medina) themselves! As a result, he fought, struggled, stood in opposition, ruled over, judged, revived, invalidated, and did all that he could for the sake of accomplishing his mission of Wasaya and Wilayah which he was appointed for by Allah (SWT).

Dear reader, after learning that, is there any doubt left in your mind that Ali ibn Abi Taleb (AS) was the most worthy person to become Caliph since the very beginning? Do you have any doubt that he is the divinely appointed Wasi who is most fit for this role, practically and realistically as the Prophet (SA) had clearly stated? The period of his Caliphate in itself is a clear proof to support that statement. It is as if Allah (SWT) willed to return the Caliphate to Ali after 26 years, although it is illogical to happen after things were lost and changed over the years, especially since the circle of conspiracy against Islam grew bigger until it included almost the majority of the people. The truth became mixed with falsehood although the people were still close to the time of the Prophet (SA), yet they did not hesitate in disregarding his orders and they did not give due respect to the fact that the Prophet (SA) was just buried in his grave recently!

What kind of power and ability was capable of returning the right of successorship to its owner, as falsehood has long been engraved in the souls? Surely, nothing could have enabled the truth to return except the Great Might of Allah (SWT) and His direct intervention to change the natural course of events to one that is divinely destined to be! This way, the people can witness with their own eyes and realize what they lost when they neglected the order of Allah (SWT) in appointing Ali ibn Abi Taleb (AS) for the Wasaya, Wilayah, and Caliphate on the Day of Ghadeer Khum. They would come to know what the practical results are for breaking their oath of allegiance to him and accepting others who were unqualified for this position.

What they did was put things in its wrong place which is analogous to asking a blacksmith to cure you from a disease, or going to a doctor to ask to make a piece of furniture for you. Each of these individuals are not fit for these tasks! And this is surely placing things in the wrong place. Doing so will lead to

failure and you will discover this corruption only if everything returns back to its proper place. At that time, you will then realize the benefits that were lost when you didn't put things in its proper place by not appointing each person in the place and role that is suitable for him. This is part of the wisdom of Allah (SWT) in enabling Ali ibn Abi Taleb (AS) to assume his divine role, even for a few years, after Allah (SWT) made the Muslims taste the price of abandoning His order throughout the 26 years, after which, they became thirsty for justice and for the true and pure religion as they observed during the life of the Prophet (SA). They felt that they will never be cured from this curse except by returning back to the first sin and correcting it although it was too late. That is why they rebelled and revolted to the extent of killing the 3rd Caliph in Medina.

When they did so, they were in a way expressing their internal conflict against deviation away from the order of Allah (SWT) revolt on the Day of Ghadeer. So, their killing of the Caliph was a symbol for killing their deviation from the orders of Allah (SWT). Allah (SWT) have taught them a lesson by leaving them until they reach this desperate state and see for themselves what the consequences are for disobeying His orders. They challenged His Orders and refused to allow the message to be completed and perfected as Allah (SWT) desired.

So Allah (SWT) abandoned them and left them to themselves and left them to the beasts to devour their religion and play with their fates until they reached this point where a revolt started and became widespread in all the countries. Those who rebelled and revolted insisted in their subconscious minds to return back to carry out the order of Allah (SWT) and to appoint Ali ibn Abi Taleb for the Caliphate so that the right return back to its owner and they fulfill their oath of allegiance which they gave to him 26 years ago. Hence, gathered around Ali and urged him to accept their pledge of allegiance for Caliphate while he refused. They even threatened to kill him if he refused the Caliphate!

Why did Allah (SWT) will for all of that to happen? Surely, it was to show them how the matter would be corrected and returned to its right way when Ali ibn Abi Taleb (AS) assume his rightful position of Caliphate. Justice and righteousness would prevail and this is what was originally designed to happen if they had carried out Allah's order after the demise of the Prophet (SA). This was a great lesson from God to the people, but who could see, who could hear, who could recognize, and who could understand?! After all, wasn't Islam built on the unconditional obedience to Allah (SWT) and His Holy Prophet (SA) in everything; the minor things before the major, the simple before the complicated without any carelessness or neglect to His Orders under any circumstances whatsoever?! We would like to name this particular item and proof as "the testimony of history on the truthfulness and worthiness of right of Ali ibn Abi Taleb (AS) for Wilayah, Wasaya, and Caliphate over the nation and religion."

9) In general, falsehood does not accrue a lot of enemies and this is the Sunnah and wisdom of Allah (SWT) as can be witnessed over the years. That is because the nature of falsehood is usually the attempt to please the people and satisfy their desires in order to gain a lot of supporters and thereby live for a long time. As for righteousness, it is always characterized by having a lot of enemies and this is

what we observe around us in our lives and throughout history. It tends to have a lot of opponents since it promotes the truth and does not sacrifice the principles for the sake of satisfying the desires of the people. Rather, it stands up against it and does not accept anything other than the truth. That is why it is hated by those who succumb to their carnal desires, impulses, and those who tend to deviate from the right way.

The awaited Wasi came to establish the truth at all times and invalidate falsehood. He came to stand up to all the carnal desires, cravings, and impulses that drive a person to deviate from the right path. Therefore, based on what we just mentioned, it is logical that we find the Wasi to have a lot of enemies and opponents. It is expected that he will be involved in many endless battles and wars. Every day that passes, he accrues more enemies. If we indeed find him to be like that, then it is an indication that he is truly the Wasi who is always verifying and promoting the truth. So the question now is: Was Ali ibn Abi Taleb (AS) like that? We leave it for the history to testify and narrate to us how much enemies Ali had like no one else before him. History will give us an idea how many wars and battles Ali got involved in as the people rose up against him from everywhere. It is enough to say that during the brief period of his Caliphate, Ali engaged in war after war, in which all of his enemies were from the Muslims themselves and even from those closest to him.

For example, history narrates to us the Battle of the Camel which Ali fought against some companions of the Prophet (SA) who turned back on their oath of allegiance to him and rose up against him for no particular reason, except that he was promoting the truth. They were annoyed from Ali's policy of justice and they allowed for one of the "Mother of the Believers" to lead their army against the person who should be obeyed, as Allah (SWT) and His Prophet (SA) ordered on the Day of Ghadeer, and in abidance to their oath of allegiance which they gave to him on the day of Uthman's assassination. Many of the known Muslims went out to join this huge army that was promoting falsehood. The battle took place and hundreds of Muslims were killed!

Then there was the Battle of Sifeen which was a war against the Qasiteen (the misguided), the corrupt, and those who called for deviation in Islam so that it may become a kingdom like Caesar. In this misguiding army, there were thousands of Muslims that included companions who actually fought alongside the Holy Prophet (SA). This battle took place against Ali ibn Abi Taleb (AS) and his supporters who represent the truth, and thousands of people fell dead as a result of this war. Last but not least, the day of Nahrawan came and this time, the enemy was from the Khawarij who broke their oath of allegiance to Ali, let him down, and turned their backs on him. Once again, hundreds of Muslims were killed in this battle!

So why were there all of these hostilities, rebellions, and turning back from the oath of allegiance? Furthermore, why didn't all of that happen with the Caliphs who preceded Ali? The answer is the known reality which we mentioned in the beginning of this point. Truth always has a lot of enemies, while falsehood has minimal. The abundance of enemies is therefore a logical proof that Ali ibn Abi Taleb (AS)

is indeed the true Wasi and successor who is divinely appointed by Allah (SWT). The fact that he has a lot of enemies is in his favor and not against him, as some people may falsely think.

10) The Islamic Message and the Final Revelation descended from Allah (SWT). Among its important goals is to stand up against arrogance and those who are arrogant as well as the oppressors in every place and time. The message came to extend its hand to the weak, helpless, poor, simple, and oppressed people and to provide them support in every place and time. So, it is natural that we find these people to be the most sincere supporters of the Message and the most concerned that the religion does not deviate from its way. Otherwise, they will find themselves again exposed to oppression and those who belittle them out of pride and vanity. Therefore, it is the best interest of the poor and destitute that the religion continues in its pure form the way it originally was revealed and that all of its laws are followed. With the true and pure Islam, the weak becomes strong and the oppressed are given justice. So who will carry out this duty of protecting the religion after the Holy Prophet (SA) if it is not the Wasi himself?

We can imagine that during those nine days which preceded the Day of Ghadeer, these poor and simple people also questioned the Prophet (SA) about the name of the new Wasi over the religion, ever since they learned the news of his pending death. They were eager to gain a sense of security about their future and the future of the religion which gave them dignity, freedom, and respect. There is no doubt that they were the most happiest of people on the Day of Ghadeer when they learned that Allah (SWT) appointed Ali ibn Abi Taleb (AS) to become the Wasi and successor after the Prophet (SA). That is because they knew very well that he is the best person for this position, he will steer them on the way of their Prophet (SA), and he will take good care of the religion.

Thus, we find them to be the first to give their oath of allegiance to Ali, like Ammar ibn Yasser, Bilal ibn Rabah, Miqdad ibn Al Aswad, Abi Dhar Al Ghiffari, and Salman the Persian. We have established that these weak and deprived people are always with the true Wasi and support the truth since that is the road to attaining their dignity and freedom. That's why the Messenger of Allah (SA) has testified, "Ammar is always with the truth", and he foretold, "Ammar will be killed by the unjust party." This means that since Ammar is from the weak people, he truly knows the way of the righteousness and the religion is on his side. Therefore, it is very likely that his killer is not with the righteousness, but is rather with oppression and misguidance. Hence, the party that will be against Ammar and will kill him is the oppressive one, and vice versa. This invalidates the lies of those hypocrites who attempted to misguide the people by saying that the real person who killed Ammar is the one who bought him to the battlefield.

Now, let us see what exactly was the position of these weak people to Ali ibn Abi Taleb (AS). In fact, ever since the demise of the Holy Prophet (SA), they never separated from Ali. If he refused to give his oath of allegiance, they also refused, and if he gave it, they did the same. They were the ones who gathered around Ali the day that Uthman was killed, and they pleaded with him to accept the Caliphate. They stood with him, gave him support, and they struggled and fought along with him. They never turned

their backs away from him and they ended up attaining martyrdom in his hands. So, based on their position which was in favor of Ali, we can confirm that he was indeed with the truth. Their oath of allegiance to him is a strong proof and indication that Ali ibn Abi Taleb (AS) is worthy of the successorship and Wasaya over the Muslims.

11) In general, absolute falsehood and disguised righteousness faces very little disagreement or opposition among the people, and the nation doesn't divide if the above rules among them. It doesn't fight against each other so long as it is all falsehood, and this is a historical reality. People generally say that absolute falsehood or righteousness that is distorted is not disputed. However, the pure form of righteousness is usually disagreed upon by the nations which results in the formation of two different groups: one group is with the truth and righteousness and the other group is against it. Usually, people belong to one group without division, until the appearance of a prophet. Then they started disagreeing, dividing, and they end up forming two parties: one group is with the prophet and the other group is against him. The opposing group tends to be on the side of misguidance, falsehood, and fabrication. This is a clear and observed phenomenon that we often witness around us.

So, the fact that division appeared in a nation and fighting took place indicates that a pure righteousness has appeared. We know that the Arab nation had disagreed among each other in the matter of Ali ibn Abi Taleb (AS) being the successor after the Prophet (SA), and the nation has been divided and has fought each other as a result. So, doesn't that logically indicate that Ali ibn Abi Taleb (AS) is indeed the source of pure righteousness and that is why the nation has become divided regarding him? Surely, the division and disagreement of the nation regarding Ali is a proof that he is with the righteousness, and the righteousness is with him. This is exactly like what happened with the appearance of the prophet. Also, let's remember that before the appearance of Prophet Muhammad (SA), there was no disagreement, division, or fighting among the Arabs.

- 12) The Messenger of Allah (SWT) prophesized that Ali ibn Abi Taleb (AS) will get martyred in the hands of the most miserable person of the nation who will dye his (Ali) beard by the blood of his own head. Up till the last years of his life, Ali anticipated his martyrdom and would often say, "When shall the most miserable one rise?" So, if the Prophet (SA) referred to the murderer of Ali as the "most miserable and worst person of this nation", then what does that indicate? The mind and logic deduces that the reason why the murderer of Ali is considered to be the "most miserable person of the nation" is because he will kill the best person in this nation. After all, if Ali is not the best person in the nation, then why would the Prophet (SA) name his killer as the "most miserable one of the nation?" Why would his murderer be considered the worst person in the nation? It is logical that the killer of Ali ibn Abi Taleb (AS) must be the worst and most miserable person of the nation since he will deprive the whole nation from its best and most noble person! Since we agree with the fact that Ali ibn Abi Taleb (AS) is indeed the best person in the whole nation, then it is certainly logical that he is the Wasi and successor over that nation!
- 12) The divine selection and appointment of Allah (SWT) to the position of Wilayah and Wasayah over

the nation and the message after the Seal of Prophets is without a doubt, a very unique status and specialization from Allah (SWT) to that chosen person. Just like the divine selection of the prophets and messengers is a unique status and specialization from Allah (SWT) to their noble characters. As we typically observe, unique status and specialization tends to be various and numerous in the life of a person and are not limited to one specific situation or role. So the person who is bestowed a unique status by Allah (SWT) is usually granted unique status also in more than one aspect in his life, whether personally or publicly.

This miraculous indication from Allah (SWT) proves to us that this person is really specialized and has a unique status compared to the rest of the people. Thus, the people will more likely believe in their main unique status, whether it is prophethood or Wasaya (guardianship) and Wilayah over the message. After all, if Allah (SWT) distinguished a person with a unique status among the people and this unique status was only limited to that specific role, the people may hesitate on the choice of that person and may even object to him. But if that person with that unique status is also bestowed uniqueness in many other aspects of his life from Allah (SWT), he will be distinguished in his life generally. And that will make him exceptional among the people, hence they will more likely accept the main specialization that Allah (SWT) bestows him (which is the unique role) so long as he has many other unique aspects. This is part of Allah's wisdom which we cannot encompass all of its aspects.

For example, Prophet Moses was not only specialized with the delivery of God's message. He also had many other unique status and different aspects of his life which made him special and different from others. His upbringing after his birth, him being thrown in the sea, growing up in the house of his enemy (Pharaoh), the lisp in his speech and the deformity on his hand, him killing the Egyptian with one strike, his escape to the desert alone, his marriage from the daughter of a prophet, his discourse with Allah (SWT) as he is the only one among the prophets whom Allah (SWT) spoke with directly, and his extraordinary physical strength, etc. All that made him especially unique among the people which are in addition to the major unique status of prophethood. So when we learn later on that Allah (SWT) chose Moses to deliver His Divine Message, we shouldn't be surprised and we should easily believe in him. After all, if Allah (SWT) distinguished him with many extraordinary things in his life, why wouldn't He (SWT) also distinguish him with the unique status of prophethood and the divine miracles?

Prophet Jesus (AS) was also granted unique status by his extraordinary and miraculous birth without a father. He also didn't get married and did not have any offspring. He was unique in his asceticism and the fact that he spoke while he was still a baby in his cradle. Last but not least, he was miraculously raised to Allah (SWT), so all these unique characteristics in his life are in addition to his unique status of being chosen for prophethood. These extra unique characteristics certainly make it easier for us to accept, understand, and even expect the unique status of being chosen for prophethood. This is the Wisdom and Bounty of Allah (SWT) to the people in order to make it easy for them to believe in their prophets, messengers, Awsiyaa, and Awliyaa who are divinely appointed by Allah (SWT). And if we analyze the history of all the prophets, we will certainly find a similar case with them such as Abraham,

Joseph, David, Jonah, Ishmael and Jacob, etc.

Finally, there is the Seal of Prophets and Messengers who was also gifted with special and unique status throughout his life and before his prophethood which distinguished him among the people. For example, he was unique in being born on the year known as the "Year of the Elephant" which is the year in which Allah (SWT) directly intervened with a divine miracle to protect and save His Holy Kaaba. He was unique in that his father died before his birth followed by the death of his mother when he was only a little child. He grew up as an orphan who was deprived of his parents. He was distinguished by being raised in the house of his grandfather for some time, then in the house of his poor uncle.

Prophet Muhammad (SA) was unique in his poverty and in seeking work at a very young age as he practiced pasturing and trade. He did not learn how to read or write in the hands of any person. He possessed exceptionally noble manners throughout his life such that he was referred to as the "loyal and truthful one." He was unique in that he always kept himself away from nonsense and amusement, unlike the other youth. He was unique in his marriage to Khadeeja who was older than him. The continuity and success of this marriage and the fact that the Prophet (SA) did not marry any woman during Lady Khadeeja's life was an exclusive aspect of his life. He was matchless in his secret worship to Allah (SWT) as he went out alone to Cave Hira in the darkness of night. Among his other unique status are his pleasant looks, beauty and inspiration, eloquence in speech, the purity of his tongue, his exceptional wisdom and insight, and his outstanding behavior and enjoyable company, etc. All these unique characteristics are in addition to him being chosen for prophethood and to deliver the Final Revelation that is directed to all of humanity.

Using the same logic, we can also expect that the Wasi and Wali possess unique status in his life as a gift from Allah (SWT) to him which complements the unique status of being chosen by Allah (SWT) for the role of Wasaya and Wilayah after a prophet. It does not matter if we see this unique status as valuable or invaluable in its outward appearance, recognized or not, accepted or rejected. Rather, what matters is that it is a unique status which distinguishes him from the others and makes him one of a kind. So now the question is: Did Ali ibn Abi Taleb (AS) possess any unique characteristics in his life that supplement his uniqueness of being chosen for the Wasaya, and Wilayah, so that people can feel more at ease in accepting and believing him?

To answer this question, we can comfortably say "Yes" a thousand times! All surely had many unique characteristics which Allah (SWT) granted him and made him distinct among the people and among his rivals and contemporaries. In view of the fact that he was given special uniqueness from Allah (SWT) in many aspects and occasions in his life, then why not accept the idea that he was also given the honor of successorship and caliphate after the Seal of Prophets over the rest of the people including his family, relatives, companions, and contemporaries?

Suppose that the event of Ghadeer Khum and announcement of divine selection of Ali as a Wasi and successor did not take place and instead, a hundred of the best companions of the Prophet (SA) were

presented to us so that we may nominate a Wasi after the Prophet from among them. Even then, we should logically choose Ali ibn Abi Taleb (AS) based on the abundance of unique virtues and qualities that Allah (SWT) bestowed him and did not specialize to anyone else. So why don't we accept him for our guardianship as Allah (SWT) chose him and made him unique for many other virtues which are not present in any other candidate?

For example, suppose that you advertised for a position in which a hundred candidates applied. There is no doubt that you will choose the person among them who is unique in his knowledge, experience, manners, behavior, and has an award of recognition from his previous jobs. You will certainly take these unique characteristics into consideration even if it is not directly related to the job description. A similar situation took place on the day of Saqifa Bani Sa'eda when a group of Muslims applied that same principle but they applied it incorrectly using their foolish minds. The principle they used was valid, but the way they applied it was dim-witted. They used this principle as a reason to break their pledge of allegiance to Ali which they gave to him on the Day of Ghadeer. So what did the people who were present in the Saqifa say when the Caliphate of Abu Bakr was proposed to them?

They said, "If the Prophet (SA) accepted him to our religion, then shouldn't we also accept him for our Dunya (life of this world) too?" They were referring to the event in which they claimed that the Prophet ordered Abu Bakr to lead prayer on the day which preceded his death (and this really never happened as the Prophet did not give any such order). So they gave their pledge of allegiance to Abu Bakr in Saqeefa and the folks considered his supposed role as prayer–leader to be a unique status for him which distinguished him. Based on that, they agreed to also give him the unique status of successorship. The principle here was correct but their application was wrong, because even if we accepted their narration of what happened, we will find that Abu Bakr has only one unique quality while Ali has a thousand unique qualities throughout his life or more!

Furthermore, this invented unique status of Abu Bakr is from the Holy Prophet (SA) himself (assuming that it is correct) and may be due to circumstances we don't know of. On the other hand, the unique characteristics of Ali ibn Abi Taleb (AS) that were manifested throughout his whole life was destined and willed by Allah (SWT) Himself! Also, evaluation of the unique attributes itself should be of significant value so that it can be applied on a greater degree. For example, one cannot suggest that a person who has been given the coat of the Holy Prophet has a unique status and therefore deserves the guardianship over the nation, a status which is much more significant than a person given the coat of the Prophet! Or that a person whom the Prophet (SA) gave the commandership of a battalion has a unique status; therefore, he deserves the Caliphate!

If we keep on making our judgments in this naïve manner, we will find that most all of the companions have some type of unique status and therefore, all of them deserve the Caliphate! Sound judgment and logic certainly invalidates this idea because the topic of Wilayah, Wasaya, and Caliphate is much more important and critical than simply leading Salat (prayer), or commanding a battalion, or holding the reign

of the Prophet's camel, or simply accompanying him in the migration trip to Medina, or being present with him in a cave!

In order for us to make sound deductions, the logical train of thought should be balanced. For instance, if a nation wanted to elect a person to be the President of their country, it is not enough for them to choose a person simply because he greeted the former president once in the past, so he possesses a unique quality since he appeared once in an event or celebration alongside the former king. So, he now has the unique status that makes him deserve the presidency! This type of thinking is certainly foolish, illogical, and will only lead to danger due to poor choice and judgment!

We now pose ourselves this question: What were these important and divine unique qualities in the life of Ali ibn Abi Taleb (AS) which truly qualify him for the unique status of having the right of Wasaya and Wilayah over the nation, after the Holy Prophet (SA)?

In order to answer this question, we present the following unique characteristics, qualities, and virtues of Ali ibn Abi Taleb (AS) which are only a handful and certainly do not represent all his merits. Based on these unique attributes, it is up to the reader to judge if they are worth to build on the right for successorship and Wasaya.

First: Ali ibn Abi Taleb (AS) is the only person among all human beings who was born inside the Holy Kaaba which is the Sacred House of Allah (SWT) located in Mecca, Saudi Arabia. We had previously mentioned the story of the building of the Kaaba in the hands of Prophet Abraham and his son Ishmael, by the command of Allah (SWT). No one before or after Ali ibn Abi Taleb (AS) ever attained this great honor, not even the prophets and messengers themselves! This great unique status which Allah (SWT) has honored this person certainly indicates a lot to every believer; however we will not comment further on this unique virtue as it is out of the scope of this discussion. Rather, we will leave it up to you, Dear Reader, to reflect about this unique status and ask yourself, is it from Allah (SWT) or is it from the people? What does that distinction to Ali ibn Abi Taleb (AS) indicate? Without a doubt, the answer to this question will be logical, correct, and useful so long as these minds are smart, sincere, and wise.

Second: Ali ibn Abi Taleb (AS) is the only person who attained the honor of marrying Fatima Al Zahra, the daughter of the Holy Prophet (SA), who is the Master Lady of All Worlds, as narrated by the Prophet (SA) in many reliable narrations (authentic by multiplicity of narrators). This marriage took place by the direct order of Allah (SWT) to His Prophet, in spite of many suitors from the noblemen and chiefs of Quraish who came to ask for her hand in marriage, and despite her young age at that time and despite the people's opposition to Ali due to his poverty. They argued that Fatima will suffer with Ali if she accepts that marriage proposal and that it will not be the case if she marries one of the noble or wealthy men since she will then be living a luxurious and comfortable life that is appropriate for the daughter of the prophet and the Master Lady of All Worlds. However, the Prophet (SA) informed them that this matter is in Allah's hands and he has no say in it.

So what does the choice of Allah (SWT) to Ali in attaining this honor which he himself didn't dream of indicate? Is this selection human, or even coming from the Prophet (SA), or is it solely the divine selection and will? What can we deduce from this unique status of Ali from Allah (SWT)? Furthermore, what can we conclude from the marriage of the Master Lady of All Worlds which was directly chosen for her by Allah (SWT)? Logically, the husband of a queen must be a king, and the husband of a princess is a prince, or at least the most honorable and dignified man. So, how can we imagine the husband of the Master Lady of all Worlds to be? Surely, he has to also be a master, or a saint, guardian, Wasi, or a prince! However, he would not necessarily be a prince over a country or piece of land which is a uniqueness related only to the mundane world. The matter is not related to countries or land, rather, it is related to religion and faith. So, he should be the prince of faith or the prince of the faithful!

This is actually the title given to Ali ibn Abi Taleb (AS) by Allah (SWT) and His Messenger. So, the Prince of the Faithful (Ameer Al Momineen) marries the Master Lady of all Worlds! Yes, this is logical and accepted by common sense and sound judgment! After all, will Allah (SWT) accept that the marriage of the Master Lady of all Worlds whom He (SWT) purified and raised in the highest of ranks among all women, be united with anyone except he who is at the highest level of purity, faith, honor, and certainty?

Lady Fatima (AS) was the only wife of Ali and he did not marry anyone else during her lifetime, although polygamy was very common among the Arabs during those days. So this is another unique status for Ali ibn Abi Taleb. He did not divorce her, nor did he die such that she marries someone else after him, although that was also common in the Arab community at that time. After all, if Lady Fatima remarried to someone else after becoming divorced or widowed, then this honor would have been distributed to more than one person. However, this did not happen and Ali ibn Abi Taleb (AS) was unique in that he was the only man who married her.

Let's bear in mind that back in the days, the Arab ladies could sometimes marry a total of five or six men in their lifetime, one after the other and this was common whenever they got divorced or became widowed. But that did not happen and the unique honor was bestowed to Ali ibn Abi Taleb (AS) alone. So, dear reader, what does that indicate to you? Furthermore, based on this unique status, is it worthy enough to build on it his right of also attaining the unique status of successorship and Wasayah after the Holy Prophet (SA)?

Third: Both Imam Hasan and Imam Husain are the Master Youth of the Inhabitants of Paradise as narrated by the unanimously agreed and authentic narrations by the Holy Prophet (SA). So who are their parents? Actually, their father is Ali ibn Abi Taleb (AS) and their mother is Fatima, the Master Lady of All Worlds. So isn't this yet another unique status for Ali being that he is the father of the Master of Youth of the Inhabitants of Paradise? Furthermore, the only progeny of the Prophet (SA) is from the offspring of Ali since none of his (Prophet) sons survived and his only chain of progeny is from his daughter Fatima. Therefore, all the descendants of the Holy Prophet (SA) are from the loins of Ali ibn Abi Taleb (AS).

Is there any honor and pride for Ali that is greater than that? We ask ourselves the same question as before: Is this unique status to Ali by the will of God or by the choice of the people? And what does that indicate? After all, the father of the Master Youth of the Inhabitants of Paradise must be a saint who possesses very high degree of faith and certainty, such that Allah (SWT) honored him with this special fatherhood. Isn't this great and unique status enough for us to accept that he can also be chosen for the unique status of Wasaya and Wilayah after the Holy Prophet (SA)?

Fourth: Most of the scholars and exegetists who study the interpretation of the Holy Quran unanimously agree that many of the Quranic verses descended and were revealed in honor of Ali ibn Abi Taleb (AS), although these verses did not explicitly spell his name. Some of these verses narrate events and actions which no one accomplished except Ali. Thus, it is obvious that they were revealed in his favor, like the verse of giving alms during the state of Rukoo' (bowing during prayer) [Ayat Al Wilayah in Surat Al Maeda, verse 55].

Ali had given away his ring as charity during prayer to a needy person who asked for alms when they entered the Mosque. There are also the verses in Surat Al Insaan regarding feeding the needy, the orphan, and the captive, which were revealed in praise of Ali ibn Abi Taleb (AS). He and his family had fed all three in one day: a needy person, an orphan, and a captive. All in all, there are many verses in the Holy Quran which the interpreters unanimously agree that they were revealed in honor of Ali. Knowing that, shall we then not accept him for the position of Wilayah and Wasayah? Or shall we instead prefer others over him?!

Furthermore, are these unique qualities which are exemplified in the Quranic verses from the will of Allah (SWT) or is it from the creation of the people? Finally, doesn't all these verses stand as a strong proof which we can logically deduce from and expect that he would have the right of successorship and Wilayah based on human judgment, even if Allah (SWT) have not yet chosen him from this position?

Fifth: If you recall the Event of Mubahala which we discussed earlier in the 2nd case study, it was the day when the Messenger of Allah (SA) was ordered to go out for Mubahalah (Imprecation) and challenge the Christian leaders in Najran. So whom was the Prophet (SA) ordered to accompany him? In fact, he was ordered by Allah (SWT) to take with him only Lady Fatima, Imam Hasan, Imam Husain, and Imam Ali. Once again, what a great honor it is for Ali to be chosen for this unique status! Fatima is the daughter of the Prophet (SA) so it is logical that he would take her with him. Same is the case with Imam Hasan and Imam Husain as they are his grandchildren. However, why did he take Ali ibn Abi Taleb (AS) with him, and why was that honor given to him?

The Quranic verse of Mubahala (Imprecation) was revealed and referred to Ali as the "self" of the Prophet. So what does that expression mean and who distinguished him with this unique status? Is it Prophet Muhammad (PBUH), or the people, or the Great Lord of the Universe? After learning about this unique status which Allah (SWT) gifted him from among all of the Prophet's companions, are we to consider it too much that he also be gifted with the unique status of successorship and Wasaya over the

nation? After all, whoever truly loves Allah (SWT) will also love those whom Allah (SWT) has specialized with a unique status and will naturally choose those whom Allah (SWT) selected. As for those who worship Allah (SWT) with doubts and weak faith that penetrates their hearts, they only follow their lower desires.

Sixth: There is also the Tradition of the Cloak which is narrated and confirmed in most of the Islamic books. In this event, the Holy Prophet (SA) gathered Imam Ali, Lady Fatima, Imam Hasan, and Imam Husain around the cloak and declared, "These are the family members of my household whom Allah (SWT) has kept away from them sin and have absolutely purified them."

This statement indicates that they are the ones whom the holy verse of purification (Ayat Al Tat-heer) in the Quran descended in regards to (Surat Al Ahzaab, verse 33). Now, is there any other unique status for Ali ibn Abi Taleb (AS) that is greater than that? Did any of the other family members of Muhammad, his cousins, blood relatives, or companions attain such great honor, purification, and unique status like Ali ibn Abi Taleb (AS)? Furthermore, is this unique status coming directly from Allah (SWT), or from Muhammad, or from the people? Surely, it is very clear that the unique merit and choice here is from Allah (SWT) alone. After all, Prophet Muhammad (AS) is only a messenger who simply conveys the message and does not speak out of his own free will.

So what does this unique status to Ali indicate? After learning this, do you have any doubt left in your mind that Ali ibn Abi Taleb (AS) is indeed distinguished by Allah (SWT), as shown by the many special qualities and divine bounties which He (SWT) granted Ali? Furthermore, if this is truly the position and rank that Ali possesses in Allah's eyes, shall we then become stingy and deprive him from the Wilayah and successorship over the nation which he logically deserves and is qualified for?!

Seventh: The homes of the companions of the Holy Prophet (SA) surrounded the Holy Mosque of the Prophet (SA) and their doors were open to the Mosque. Later on, Allah (SWT) inspired the Prophet (SA) to order all his companions to close the doors of their houses that were previously opened to the Mosque, except only his own house and the house of Ali and Fatima. When some companions objected to this, the Prophet (SA) informed them that Allah (SWT) desires to keep the door of Ali ibn Abi Taleb (AS) opened to the Mosque and close all the other doors. He insisted that it was not out of his own free will, yet they doubted him in this matter! This disobedient behavior on their part is what often bothered the Prophet (SA) as we mentioned earlier.

So what does this unique status from Allah (SWT) to Ali ibn Abi Taleb (AS) indicate? Doesn't it point to a great and honorable position which Allah (SWT) specialized him with? Will there be any surprise or wonder when we later on find out that Allah (SWT) chose Ali for the position of Wasaya and Wilayah over the nation after the Prophet's departure? Rather, we should expect that Allah (SWT) would select Ali for this important and critical position since all the evidence indicates that he is the first and only qualified candidate for this position!

Eighth: Who specifically chose Ali ibn Abi Taleb (AS) among the many children of Abi Taleb to be raised and adopted by Prophet Muhammad (AS)? Without a doubt, He (SWT) is none other than Allah (SWT)! The divine will and power decreed that Ali and not anyone else be transferred to the house of Muhammad to be raised in his house and learn from him. So Ali was the first to embrace Islam, and the first to defend, protect, and make a covenant with the Holy Prophet (SA). Ali was the first person to learn the teachings of Islam directly from the Prophet (SA), so is there any evidence greater than this so that people may understand, accept, and be convinced that Ali ibn Abi Taleb is the most qualified person who is worthy of the position of Wasayah and Wilayah? Shall we then turn our backs away from the divine selection and dishonor those whom Allah (SWT) honored and raised in high rank in numerous occasions? Shall we then replace him with one who supposedly lead the people in prayer or accompanied the prophet in the desert? Surely, that would be foolishness and lack of sound judgment.

Ninth: Furthermore, who is the person whom Allah (SWT) honored with the privilege of performing Ghusl (ablutionary bath) to the sacred body of the Seal of Prophets and the best of all His Creation after he passed away? Who is the person who led the funeral ceremony and prayer of the Holy Messenger (SA) and buried him with his own bare hands? He is none other than Ali ibn Abi Taleb (AS)! Allah (SWT) has chosen him among all people to carry out this great responsibility. Is there any honor and unique status greater than this? After all, if there was anyone else who deserved this honor more than Ali, Allah (SWT) would have surely granted it to that person!

However, Allah (SWT) took a look at all His Creation and did not find anyone else who deserved this honor more than Ali ibn Abi Taleb (AS). So He (SWT) chose to grant him this honor at a time when others were preoccupied and too busy struggling with the Caliphate and successorship, as they saw it as a means of political power and pride, and not as a great responsibility and mission. They forgot or intentionally neglected their oath of allegiance to Ali on the Day of Ghadeer whom Allah (SWT) divinely appointed for this great position. They totally disregarded all of that and ran in pursuit of a transient reign, mortal debris, and fake pride. So Allah (SWT) granted Ali ibn Abi Taleb (AS) the true honor of preparing the burial procedures of the Holy Prophet (SA) and He (SWT) distinguished him with it. In contrast, Ali abandoned the pursuit of this transient world, its fake pride, and temporary power for others to go after. So what does this distinctive selection and unique status given by Allah (SWT) to Ali indicate?

## Tenth:

WHO is the One who chose Ali ibn Abi Taleb (AS) and bestowed him with the unique status of sleeping in the Prophet's own bed on the day of migration? It was actually the first self-sacrificing operation in the history of Islam, even before Allah (SWT) legitimized fighting. He is Allah (SWT) alone!

WHO is the One who granted Ali ibn Abi Taleb (AS) the unique status of conquering the fortresses of Khaibar which was a very difficult and challenging task for the knights and military leaders to accomplish in spite of the illness in his eyes during that time? He is Allah (SWT) alone!

WHO is the One who granted Ali ibn Abi Taleb (AS) the unique status of standing up against Amr ibn Abd Wud in the Battle of Uhod and engaging in a duel with him and killing him, at a time where all others retreated? At that moment, angel Gibrael called out, "The complete faith has come out to duel complete polytheism!" It is Allah (SWT) alone!

WHO is the One who granted Ali ibn Abi Taleb (AS) the unique status of reciting Surat Al Bara'a (Al Tawba) to the people on the greatest day of Hajj? He is Allah (SWT) alone!

WHO is the One who granted Ali ibn Abi Taleb (AS) the unique status of fighting the Khawarij and standing up against them, although there were other Caliphs who came after the Prophet (SA)? He is Allah (SWT) alone!

The Khawarij were and still are a great threat to the religion. So, fighting them is considered to be a great honor from Allah (SWT) to Ali which no one else was given! They were hypocrites of a dangerous and malicious type who were present during the time of the Holy Prophet (SA). However, the Prophet (SA) prophesized their widespread and he gave glad tidings to Ali ibn Abi Taleb (AS) that he will be the chosen person who will fight them and reveal their true reality. The Prophet (SA) gave him proof on that prophecy in the well–known story "Dhil Thediya" (the man who had an extra breast) which is cited in all of the Islamic history books, Sunnah, and traditions. The hypocrites during the time of the Prophet (SA) who were present in Medina were known by their clear attributes. They would usually try to evade from participating in the battles and discourage the others from doing so. They would spread skeptical rumors and speak negatively about the Prophet (SA) behind his back. However, they are cowards when they're in front of him, and if it is time for prayer, they become lazy. They are reluctant in taking out Zakat from their money, and they jump at any opportunity to become allies with the enemies of Islam and to break their covenants!

As for the Khawarij, their hypocrisy was of a different type which was sly, cunning, and malicious. They read the Holy Quran, master its recitation, and perhaps even weep from it! But their recitation does not exceed their tongues. When you see them, you find them to master worship and prayer in such a way that you may even belittle and despise your own prayer compared to theirs. They are fanatics when it comes to the minor aspects and branches in the religion; however they are careless when it comes to the major and important aspects in Islam.

They exaggerate and become overly excited in their talk and way of thinking. In their outward appearance, they seem to be tough in religion, but in reality their hearts contain inherited hypocrisy. Their hearts are closed and their minds are petrified. They are very timely when it comes to prayer and they pay the Zakat (alms) by the penny. However, they do not hesitate in killing Muslims for the silliest and most trivial of reasons! Nor are they ashamed of stealing, engaging in usury, legitimizing the forbidden, or forbidding the permissible! They are proud that they are the protectors of the religion and its supporters. But, Allah (SWT) is a witness that they are hypocrites from head to toe! Their hypocrisy is dangerous because it is deceitful and they blend the truth with falsehood in such an exaggerating way

that one would be misled into thinking that it is the truth.

The difference here is that the first group of hypocrites in Islam rejected the religion from the start, but these hypocritical Khawarij enter and exited out of the religion so quickly just like an arrow that leaves its bow! That's why they are called the Mariqeen. They have deceived and continue to deceive thousands of Muslims every day and they insert their fatal poison which causes paralysis to the nation. It buries the true religion in the dark crypt underground and replaces it with a fake and imaginary religion that a true but is in reality fake, petrified, and without life or meaning to it. Sure enough, they are present around us until now as they continue to poison our lives, thoughts, and deprive us from the pure form of the religion. They are those whom the world today refers to them today as "Islamic terrorists" or "extremists". They are the ones who are destroying the reputation of Islam everywhere. The whole world now recognizes its cancerous danger and the whole world tries to stand unified against them.

Ali ibn Abi Taleb (AS) alone has been chosen by God to be the first person to recognize their danger, stand up against them, fight them, nearly eradicate them, and gain martyrdom because of them. If only we would have another Ali to fight under his leadership and get rid of these Khawarij!! Because of Ali, ever since their appearance till today, these Khawarij are known to bear great hostility and hatred towards Ali ibn Abi Taleb (AS) and his followers. So Dear Reader, beware of them for they are like an epidemic or disease which affects the minds before it affects the body. May Allah (SWT) protect us from their evil in every place and time! May Allah (SWT) relieve us from them and their evil! And may Allah (SWT) have mercy on the first person who fought them and exposed their reality! Indeed, it is a great honor from Allah (SWT) to Ali ibn Abi Taleb (AS) and it was certainly a unique status from Allah (SWT) to end the pure honorable life of Ali ibn Abi Taleb (AS) with this last mission.

Hence, we can say that the whole life of Ali from birth to death was a divine selection, honor, and unique status, just like the lives of the prophets, messengers, and Awsiyaa before him and even more than that! With that in mind, do you now have any doubt left in your mind that Allah (SWT) has certainly chosen and preferred Ali ibn Abi Taleb over others, and raised him to a high and unique status filled with pride and honor? Doesn't Ali ibn Abi Taleb (AS) deserve that we accept his unique status and divine selection by Allah (SWT) for Wilayah, Wasayah, and Caliphate?

From the previous items 1–13, after thorough study and contemplation, and after using our bare minds and logical reasoning, we can conclude the following truth with all faith and certainty and without any atom of doubt:

## **4rth Conclusion**

Ali ibn Abi Taleb (AS) is certainly the awaited Wasi (executor of will) and expected Successor and Caliph of Prophet Muhammad (SA). He is the Wali of Allah (guardian) over the nation after the Holy Prophet (SA) and he is the chosen person by Allah (SWT) for this great role and mission. No one else but Ali is appointed for this job and this is a confirmed reality that is supported by logical evidence. Thus, it is

impossible to rationally or practically deny or refute it.

Dear mature, sincere, and intellectual reader, at the end of this case study and after what was presented to you...after complete conviction that is based on an unbiased intellect, meditation, and pure contemplation...and after getting rid of any personal interest or fanaticism...we can both testify with our minds and intellect, with all our soul and without being forced or pressured by anyone, and after clearly witnessing all of the logical evidence and truth with our own eyes ...we can bear witness with confidence and certainty that:

"There is no God but Allah, the One Creator who has no partner or associate, and Muhammad is His Slave and Messenger. He is the Seal of Prophets who delivered the last, final, comprehensive, and universal message that is directed to all of humanity in every place and time. And ALI IBN ABI TALEB IS THE WASI OF PROPHET MUHAMMAD (SA) AND HIS SUCCESSOR OVER HIS RELIGION AND NATION. He is Wali Allah after the Prophet (SA), who is divinely chosen and appointed by Allah (SWT) for this great role, so he is our guardian after Prophet Muhammad (PBUH). His way is our way, and obeying him is equivalent to obedience to Allah (SWT) and His Messenger, and it is incumbent on us in all our matters."

Dear Reader, at this point, we would like to congratulate you, for you have perfected your religion and completed upon yourselves the Bounty of your Lord, just like Allah (SWT) has willed for you. Your religion is now complete without deficiency; thus you have removed yourself from the group of hypocrites, those who turned their backs on their oath of allegiance, and the Qasiteen (the misguided)! You have passed the most difficult test after embracing Islam and have overcome the greatest obstacle! You have survived the great temptation and trial by which Allah (SWT) tests every Muslim after accepting Islam. He (SWT) knows whether a person is sincerely worshipping and obeying Him unconditionally, or if he is offering limited obedience that is affected by his own personal interest and motivation. In such case, if the order of Allah (SWT) coincided with his interests, he will obey Him. And if it contradicted it, he will reject the order, disobey it and turned his back against it.

As a matter of fact, this was the attribute of Satan, may Allah (SWT) grant us refuge from him. The devil was not a disbeliever nor did he deny the existence of Allah (SWT). He was neither a polytheist nor an atheist. On the contrary, he was one of the most creatures who worshipped Allah (SWT). However, his worship was governed by his personal interest and desires. When these desires contradicted his worship and obedience, he turned his back and disobeyed the order of Allah (SWT). He failed the test and fell into mischief. So Allah (SWT) cursed and dismissed him from His Mercy because He (SWT) only accepts unconditional obedience, complete worship, and submission to Him! So, He (SWT) tests and trials the people so that He exposes this aspect in particular.

In this case, Allah (SWT) has tested the nation of Islam in the matter of Ali ibn Abi Taleb (AS), the Wasi

of the Seal of Prophets by the order of Allah (SWT). This way it will be clear who obeys him unconditionally without any personal desire of his own. Unfortunately, most of the nation failed in this great test which is still ongoing. They have demonstrated their weak faith, shaken beliefs, and their lack of submission to Him. Allah (SWT) exposed and revealed the malice and reality of their souls with the test of Ali ibn Abi Taleb, just like lblees (the Satan), was tested with Adam. In that case, the devil's arrogance and evil became exposed and he lost everything. Same is the case when Allah (SWT) presented the test of Ali ibn Abi Taleb (AS) in order to expose the reality of the hearts and distinguish those who truly believed, submitted, and struggled in the way of Allah (SWT).

So, Congratulations to you dear Reader, for you have passed the great test and have saved yourself from mischief and sedition which most of the Muslims failed in though they think that they are safe. They do not realize that they have committed disobedience to Allah (SWT). And if they were upright in their way, Allah (SWT) would have given them abundant water, and they would have attained a great victory in this world and the Hereafter (as Allah SWT said in the Holy Quran)! However, it is the Wisdom of Allah (SWT)!

So glad tidings to you! By your testimony, you have certainly joined the group of true believers whom Allah (SWT) have forbidden Hell-Fire! He (SWT) has dedicated His compassion to them if they sinned and have guaranteed bliss and Paradise to them if they performed good and righteous deeds. You are now one of the true Muslims after you have passed the greatest and most difficult test and fulfilled your covenant with Allah (SWT) in following the truth when you truly recognized it. So welcome to the group of true believers whom Allah (SWT) is pleased with and whom they are pleased with Him!

Now, there are two simple matters left for you to tackle, after you have passed the most difficult test, in order for you to place your foot in the beginning of the Right Path which Allah (SWT) specified for you, as you are clear about your Lord, your Religion, your Prophet, your Wasi, and your Wali. So, let us move on to continue our journey in the 4rth important case study of this book.

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