

4th Case Study: The Eleven Executors of Will, Leaders (Imams), Guardians, and Proofs of God

[1st Research Topic – Logical Reasoning Behind the Inevitability of Continuous Guardianship and Successorship after Ali ibn Abi Taleb over the Final Revelation](#)

Proposed Questions:

Is it logical and essential that the Wasayah and Wilayah over the Final Message continues on after the martyrdom of Ali ibn Abi Taleb who is the divinely appointed Wasi and Wali?

What are the logical proofs and rationale behind that?

What is the meaning of the term “Hujjat Allah”?

Logical Reasoning:

1) As we have previously demonstrated, the final Islamic message is without a doubt the greatest and most rich of the divine revelations. Thus, it is logical and natural that this message would need ample time (decades at the least) until it establishes itself, grows, and flourishes. So if the previous messages which were much smaller in scope and less significant needed hundreds of years to establish itself, then it is expected that the Final Message which is greater and more complicated would certainly require double the amount of time and even more! For example, it may take at least 300 years. If that is true, then it will be clear to us that neither the lifespan of the prophet nor the age of one Wasi after him will ever be sufficient to cover all of this time.

Therefore, it is necessary that there exist other Awsiyaa (plural of Wasi) after the first Wasi to complete the mission of guardianship and look after the final and universal message. It is just like growing and

taking care of a huge and fruitful tree that is rare and old. It needs several generations of care and nurture until its growth is completed and its fruits are harvested. Due to the fact that some of the less complicated and smaller messages (compared to the Final Revelation) required more than one Wasi after the departure of the prophet, then it is logical and natural for us to expect that the greater and final message will certainly require more than one Wasi after the Seal of Prophets. This is logical and is in agreement with the mind and sound judgment.

2) The Wasi after the last Prophet who is Ali ibn Abi Taleb (AS) was martyred and departed from this world while he was only sixty-three years of age. He did not live long enough to finish his role of Wasaya after the death of the Prophet (SA) except for only thirty years. This amount of time is certainly not enough and impossible to complete the great role of guardianship and carry this tremendous burden on the shoulders of only one Wasi. Perhaps if Ali lived for a hundred years after the Prophet's death for example, his age may have been enough to accomplish the job. But thirty years is certainly not enough, so therefore, we must anticipate the appearance of other Awsiyaa after him to continue his mission and complete his role which his lifespan did not permit him to complete.

In addition, there were many battles, hostilities, and wars which occupied most of Ali's time and did not give him enough opportunity to complete the role of Wasaya over the message with all its universality. Thus, it is logical for us to deduce the essentiality of the presence of Awsiyaa (guardians) after him to complete the unfinished business due to the tough circumstances and instability that was present at the time of Ali ibn Abi Taleb (AS). This is logical based on the historical events which have already taken place posed as obstacles to the first Wasi.

3) We must also take into consideration the nature of the nation which the Final Revelation descended to. This ignorant and backward society was illiterate and very hard to deal with. The message came to transform this nation from its Stone Age which controlled its life and way of thinking, to a nation that would absorb this huge and rich message and transform it in such a way to adapt to this message. In order for this process of transformation and adaptation to happen in such a nation with a tough nature and attributes, it will certainly need a much longer time and greater effort. Thus, the lifetime and efforts of one Wasi, or two, or four will not be sufficient.

For example, suppose that you hired a clever cook and requested him to bake a very enormous cake that has no like in history. This cake should be beautified and decorated in such a way that is unique in magnificence and taste. So you provided him the raw materials he will need, but instead of giving him flour, you gave him the wheat spikes which he has to manually extract, peel, and grind from scratch. Instead of giving him eggs, you gave him small chickens which he has to raise and wait until they lay their eggs. Instead of giving him chocolate powder, you gave him the cocoa beans and left it up to him to plant it, harvest, break, grind it and take the end product. Instead of giving him milk, you gave him small calves to look after and then milk it afterwards.

And so on and so forth, instead of handing him the simple raw materials that will suit the great task at

hand, you provided him the complicated and difficult raw materials that are hard to use or deal with. In such case, do you think that the cook can accomplish this great task all by himself in such a short period of time, especially considering its complicatedness and the challenging raw materials? Or don't you think that he will logically need many helpers and assistants, as well as days and months to accomplish this great task with such complicated raw materials?

The nature of the Arab nation during that time necessitates that there should be several Awsiyaa after the first Wasi to complete the mission in order for the newborn message to continue its growth and development until it reaps its fruits and accomplishes its goals. One who studies the psychological, sentimental, and intellectual components of this nation during that time will immediately realize the difficult and complicated raw material that was present at that time. He will realize the need for continuous guardianship after the first Wasi for a long period of time afterwards.

4) The multitude and diversity of enemies against the Islamic message continued on afterwards especially after the Islamic conquests and that certainly indicates the need for many Awsiyaa. After all, if the hostility against Islam ended with the death of the first Wasi, then there would not be the need for multiplicity of Awsiyaa after him. However, the continued increase of these enemies and the presence of means for destruction, whether from inside the Arab nation or from other nations, posed a direct threat to the existence of Islam. This calls for the necessity of having more than one Wasi who would stand up and protect the message. This is indeed a logical proof to the presence of those who would carry out this role, so long as the Message has yet to grow and establish itself, at least in the nation in which it descended.

5) The conquest of many countries in the East, West, North and South by Muslims, the embrace of inhabitants of these countries into this new religion, and the entrance of most of these different countries into Islam led to important influences and new circumstances which affect the atmosphere and climate in which the Final Message developed during the period of its growth, development, and establishment. We can summarize these changes and influences as follows:

First: POLITICAL CHANGES AND INFLUENCES

The Islamic state have enlarged quickly and extended greatly, and have started to maintain many new political and organizational relations with the other nations. The distance between the central government and the states in the conquered countries became widespread over time. Consequently, the control over the regime and the political stability in this growing empire became in need of a lot of organization, wisdom, and cleverness. All of that was very new and different to the Arabs who did not ever unite themselves or merge with each other inside their peninsula. Not even two tribes have been united under one political regime even if they lived in the same city. So the political regime was totally tribal and was based on the loyalty of the tribe to its leader and elderly who represented the center of political power. Thus, the political circle was very small and limited. Those who were ruled lived near the ruler, whether directly or closely. There was no need for the establishment of political foundations or

organizations since loyalty was guaranteed according to the habits and traditions. The ruler was aware of his citizens by name and therefore, political life was simple without any complication.

Now all of a sudden, these same Arabs now find themselves in the midst of a totally imperialistic political regime that is very different. This change did not happen gradually such that it would permit the people to assimilate and adapt. Rather, it occurred suddenly, so without a doubt it led to political turmoil and chaos at the very beginning. Then, the Arabs leaned towards ruling the new empire in an authoritative and tribal way for the purpose of getting rid of that political conflict. It made them resort to using the policy of “iron and fire” in order to take control over the different nations whose loyalty was not anymore guaranteed as it was in the tribal system. All of that resulted in an unhealthy and disturbing political atmosphere that was troubled, unorganized, and unstable. This led to the increase in enmities, hostilities, and warfare for two reasons:

1st Reason: It was between the Arabs themselves. The widespread and increase in the conquered land and the diversity of wealth, and the importance of the ruler was greatly emphasized like that of an emperor. There were also the ruler’s tribal absolute powers in the absence of any clear political regime. The nobles and elderly of the tribes became ambitious in attaining such position, just like they had their eyes on the position of successorship after the Holy Prophet (SA). That is because they thought that taking this position meant having political power and leadership over the Arabs. Then imagine in this situation as the leadership has now extended nearly over half of the world with its wealth, influence, and great power!

This situation resulted in the increase of enmities, hostilities, and competition among the Arabs to climb the lofty throne of power and judicial and treasurer positions (Baytul Maal). In this position, they saw the glitter of pride, honor, power, and leadership, but they now see it as an entrustment and employment for the sake of protecting, safeguarding, and propagating the final message. Due to these factors, there were a lot of hostilities and conspiracies between them and everyone was waiting for the right opportunity to seize power from the other. There was an abundance of coalitions, cues, and alliances (both openly and secretly), as well as many attempts for rebellion and revolutions.

2nd Reason: It was from outside the Arab nation, the inhabitants of the countries and civilizations which were conquered by the Muslims. Those inhabitants saw that they owned ancient and new civilizations of development and possessed a long and rich history just like Persia, Egypt, Yemen, and Sham (includes Syria, Lebanon, and Palestine) which were influenced by the Roman Empire. All of the populations of these countries used to look down upon the Arabs in the Arabian Peninsula with inferiority and they saw them as ignorant and uncivilized people who only knew of Bedouin type of life.

Now all of a sudden, those people saw these Arabs occupying their land and conquering it. They found themselves under the rule and power of the Arabs, occupied after they were superpowers, and occupied by whom?! By people who are much less developed and civilized than them! So all of that caused them to be very disappointed and led to feelings of animosity to develop in their hearts towards the new tyrant

leaders and to the rule of "iron and fire" which they were never used to. They may not necessarily be enemies of the Islamic message itself, but their hostility was towards the tyrannical political regime that is derived from the tribal political system which was very new to them, so animosity started to surface from the new population which accepted Islam. Then, animosity started to appear from other countries which have not been conquered by the Islamic state, countries like the Roman empire, the Turkish, Russian, Asian, and the Ethiopian populations who all harbored animosity and grudge towards the new developing state and tried to prevent its widespread and growth.

Although these nations welcomed the Islamic message, they refused the power and leadership of the tyrannical Arabs whom without a doubt presented the worst picture of Islam. By their trivialness and silliness, the Arabs showed these nations that Islam is just the outer covering which covers their desire for power, expansion, and wealth. That's why those people refused these oppressive rulers, and bore animosity towards them. As a result, the inhabitants of the conquered lands were not able to comprehend and understand the true nature of the Islamic message because they saw the message deformed and disfigured in the hands of the authoritative leaders. After a while and gradually, most of the people from these different nations felt at ease with the Islamic message and adopted it voluntarily.

But after a period of time, they saw it necessary that there exist separation between the Islamic message and those tyrannical Arab rulers. Thus, these nations started to promote the idea of separation of their area from the central government and tried to control the local rulers in their own local civilizations. They sought to integrate and attract the other civilizations to them.

Second: ECONOMICAL CHANGES AND INFLUENCE

There is no doubt that the wealth and money started to flow abundantly in the developing Islamic state due to the conquest of many countries which were full of bounties as well as the natural resources. As a result, there was a great economic luxury which led to corruption of the souls, especially if we keep in mind that the Arabs were among the poorest nations of the world during that time. This poverty was due to lack of resources and water in their peninsula. So they suddenly found themselves in midst of an affluent economy, vast wealth and property, as well as variable resources which became available to them. They became the owners who had control over all of that.

After all, we can imagine a hungry person who is starving and have spent most of his life barely meeting the needs of his day. Now, he finds himself in front of a big dinner table with all the delicious types of food set on it. Then he is told that the whole meal now belongs to him and he can help himself as he pleases! Thus, it is no wonder that these hungry and weak souls go after the money and property and rush to own it. It is no surprise that this be their first priority over everything else. Furthermore, they went on seeking compensation for what they and their parents missed out on. So they indulged themselves in extravagance and over-spending, and they sought to satisfy all their desires. They did not observe the teachings and regulations of the Final Islamic Message which under its name they were able to conquer and seize control over all that wealth. They did not abide by the orders of the Divine Creator and did not

stay away from the forbidden and unlawful. Rather, they went after their nomadic and bohemian instincts.

At the same time, this rapid flow of wealth seduced the souls and caused them to deviate from their religion. They sold their conscience and replaced it with enmity, competition, fighting, and disagreement. All of that ultimately led to many battles and wars that took place, as mentioned earlier, which the first Wasi and Wali, Ali ibn Abi Taleb (AS) faced when he sought to bring the religion and its application back to the way it originally was at the time of the Holy Prophet (SA). This state of enmity and competition over the wealth continued on as it dominated the life of this nation for a long time after the conquest. With the presence of abundant money and economic prosperity, the tyrannical ruler had the opportunity to take control over the leadership very easily. This led to an increase in absolute centralism and the appearance of significant differences in the classes, as well as discrimination when it came to distribution of grants.

All that resulted in the increase of tyranny and oppression of the solitary ruler and difficulty in revolting and rebelling against him. That was due to the fact that his treasures were filled with money in which he only had control over. This also caused the tyrannical ruler to have authority over the consciences, opinions, and everything else. Anything coming from the tyrannical ruler is seen as a grant since he is the only owner of all the wealth and grants. So everybody strives to please him, even if pleasing Him is tantamount to displeasing Allah (SWT). This policy ultimately led to the establishment of tyranny and terror (politically, religiously, and intellectually).

Third: CULTURAL INFLUENCES AND DEMOGRAPHIC CHANGES

The nations of the conquered countries entered the Islamic state as they carried with them their different cultures, habits, traditions, languages, civilizations, religions, populations, and demographics. So if we keep in mind that the Arabs were primitive people without any previously existing civilization or culture, then it is logical for us to conclude that they will certainly be influenced and their lives will be greatly affected by the other cultures, habits, civilizations, and languages. Sure enough, the Arabs were heavily influenced by the different civilizations and cultures as well as the various languages and traditions. They were not concerned whether these influences would be in agreement with the Islamic teachings or not.

In the midst of all these changes, they forgot that they are the ones who should affect and influence the nations of the world, rather than become affected themselves. They are the ones who should carry the torch of light from Allah (SWT) and convey the teachings of the final divine message to them. They should be the ones inviting them to the religion and calling them to abandon their own civilizations, cultures, and habits, which contained many devilish actions and trivial human desires that are destructive. They forgot that they are the ones who should influence and not become influenced. Unfortunately, however, the opposite is what happened.

Instead of bringing the people of these conquered countries out from darkness of ignorance and into the

light of guidance, the Arab Muslims entered into darkness themselves along with the others. They came out of the shadow of true Islam and were affected by the cultures, habits, and innovations. Even their own language which is the language of the Holy Quran became affected by other languages and dialects. It started to integrate Arabic words with strange accents appearing on them. After the passage of a few hundred years, new generations appeared among the Arabs who barely knew the meaning of some of the words in the Holy Quran and were unable to pronounce them correctly.

The new Islamic state was also influenced by the demographic composition of the residents living in the conquered areas and its vast population. Many of the Arab tribes migrated quickly to these countries to seek wealth and money, while being indifferent to their low number in comparison to the huge numbers of population in the host countries. So they totally dissolved in the midst of the huge population of citizens living in the conquered countries. They gradually lost their identity until they almost vanished among this huge crowd. They could not resist its influence so they decomposed and integrated with it.

If we take into account all these great changes and influences that affected the atmosphere in which the Final Message will grow and establish in, how can we feel safe leaving this religion in such circumstances without providing any guardianship, care, or protection until it reaches the safe haven? Surely, that is not logical! After all, is it safe to leave a small child of five years under the care of a mother who is with a different husband everyday? Could we leave this child under her guardianship when this mother is occupied with fulfilling her carnal desires? Of course not! Then imagine if this kid is a VIP child, it will be even more necessary for him to grow up in the best environment. Do you think it will be wise to leave that child under the care of this mother in the midst of such disturbing atmosphere and influence? Certainly not! Therefore, it is inevitable that there exists a Wasi and protector of the child who takes care of him and protects him from this insecure environment, until he grows up and reaches the age of puberty and maturity.

So, if the first Wali or Wasi was martyred while the Message was still in its childhood stage, then it is logically necessary that we expect continuation of the Wasaya and Wilayah in order to complete the mission at hand. This is especially needed if the situation is going from bad to worse, as a result of the changes and influences that have been introduced with the ongoing conquests. So who will be the one to judge and make the decision regarding these innovations? Who will guide and direct the people to what is permissible or forbidden? Who will set things right, verify the truth, and invalidate falsehood if there's no Wasi appointed from Allah (SWT) for the Muslims to perform the vital role?

6) The occurrence of the great test, the division between the Muslims and their combat with each other, followed by the finalization of the conflict in favor of oppression, hypocrisy, and darkness as well as the start of complete deviation away from the religion, its rules, spirit, and content, then its exchange for a deformed, false metamorphosis; all of these historical events that took place logically require the presence of a Wasi to protect the religion and safeguard it in order to remain in its original and pure form throughout the years and generations to come. The Wasi is needed so that the message does not

vanish or get dissolved between the atoms of fake metamorphosis. Such role is needed so that the form, description, and place of the message are known for those who seek the guidance, light, and true faith.

After all, if these historical events did not take place, then perhaps one may have argued that the presence of one Wasi after the prophet is sufficient since the state of affairs are stable and there is no any threat to the religion. However, these historical events actually took place, so it is logical for us to expect the appearance of more than one Wasi to look after the religion and protect it from distortion and fabrication in the hands of the oppressors who assumed the power and leadership.

7) What's even more dangerous than all of what was discussed so far is the appearance of a group of fake scholars who have complete support (financially, morally, and behaviorally) from the tyrannical and hypocritical rulers. They are the ones who took it upon themselves to distort the message and conduct surgery to the message to deviate it from its original form which was revealed from God, whether done out of ignorance or intentionally. In return, they accepted monetary rewards, honor, and reputation from the tyrannical rulers. This policy made it easier for these corrupted rulers to rule the countries and have authority over the people in the name of the fabricated religion which was faked by those who claimed to possess knowledge.

Thus, the oppressive rulers raised these false scholars to a high position and opened for them schools of jurisprudence (Fiqh). They encouraged and rather urged the people to follow them as true and authentic scholars. The rulers showed that they respect those fake scholars and submit to their word, while at the same time, the rulers forced them to issue legal statements (Fatwa) issued which would enable these rulers to cross the limits of the religion, to justify their oppression towards the Muslims, and to enjoy a luxurious life without restriction from the religion or the message.

As for those fake scholars, they engaged deeply in studying the different fields of religion like jurisprudence, interpretation, beliefs, usool (foundations), and foroo' (branches). They also meddled and fooled around with the traditions of the Holy Prophet (SA). They picked and chose what they liked and deleted and modified what did not fit with their best interest, depending on their leaders who are the sole reason behind their popularity, prosperity, and existence. So doesn't the presence of such fake scholars who readily sell their religion for the sake of worldly interests, call for the need of continuous guardianship over the religion in order to protect it from their own personal interests? After all, the true origin and essence of the religion would disintegrate permanently if these people were left to do as they please.

We can conclude that the appearance of those who falsely claim to possess knowledge in every place and every field in religion is in itself a logical proof to the necessity of continuous and everlasting guardianship over the Message so that it stands up against this danger which threatens its very existence and try to make an empty and disfigured model of Islam which may deceive the people by its false appearance that it is the true Islam. After all, Allah (SWT) would not at all approve this fabrication and distortion! So therefore, it is logical that He (SWT) appoint a Wasi who would protect His true religion

until it grows and establishes itself far away from the distorters and fake scholars.

8) Furthermore, there was a great abundance of trials, tribulations, mischief, and opinions that affected the developing Islamic state in many different ways and in every place and time. All that was present during the guardianship of the first Wasi, especially throughout the hundred years that followed the conquest of countries and the establishment of the Arab–Islamic Empire. This required the need for one who would stand up against these tribulations, conflicts, and diseases. One who would direct the people towards the right path and guide them in their problems.

For example, if the nation is subjected to dominance of materialism, there should be a Wasi and Wali who can stand up against this problem and guide the nation to the right path. If the nation is subjected to danger at a later time due to the presence of fake scholars, the presence of the Wasi is imperative in order to verify the truth and invalidate the falsehood. If the nation becomes exposed to tyranny, oppression, torture, and imprisonment, then there would definitely be a need for one who would stand up against that. One who would become a role model for patience, and sacrifice for the sake of principles, no matter how great the omnipotence of the ruler. And so on and so forth, the great amount and increase of such problems is a clear indication of the need for many Awsiyaa and Awliyaa, and the multiplicity of their roles for the protection of the religion, as well as to address these different problems.

9) As for the term “Hujatullah”, it means the Wasi, the Wali, and the Imam who is divinely appointed by Allah (SWT). His role is to verify the truth, invalidate falsehood, provide guidance, and establish the proof upon the people. Thus, they are proofs on the people from Allah (SWT). So no one can come afterwards and claim that they didn’t know or that no one informed them. No one can say, “I did not realize”, or “I did not find a guide”, or “I did not observe”, or “I was deceived”, or “The truth was not present”, or “The truth was not clear to me.”

And so on and so forth, all of the excuses which a person may say to his Creator on the Day of Judgment when he is questioned. Therefore, Hujjatullah refers to the Wasi, Wali, and chosen Imam from Allah (SWT) so there is no other Hujjah to the people after him in front of Allah (SWT). Thus, he is named Hujjatullah or the proof and evidence, the clarity, the light, the certainty, and the clear truth to every human being, and to every seeker of truth at any time and any place. So everyone who carries out this great role and is directly appointed by Allah (SWT) is referred to as Hujjatullah. Therefore, every Wasi is considered to be a Hujjah (evidence) from Allah (SWT) against the people on the Day of Judgment, as they will be brought forward forth as witnesses over the people.

From the previous items 1–9, 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

Sound judgment and logic dictates the necessity having guardianship/Wasaya and Wilayah over the Final and Universal Religion after the death of the first guardian/Wasi, Ali ibn Abi Taleb (AS). Furthermore, it is logical that there exist numerous guardians to allow enough time for the religion to establish itself and grow, as necessity dictates. Therefore, it is logical for us to anticipate the presence of a second and third Wali, and even more. The multiplicity of Awsiyaa for the Final Revelation is very much expected since it is inevitable. If it happened, then there is no wonder and if it did not happen, then we must anticipate its occurrence.

We must search for the identity of those Awsiyaa and get to know them. We must follow them and become guided by their guidance. We must learn from their knowledge and abide by their curriculum. That is because they are trustees and guardians of the Final Message as Allah (SWT) revealed and as the Prophet (SA) conveyed. They are the Hujjaj (proofs) from Allah (SWT) against us on the Day of Judgment. Therefore, it is incumbent on us to follow them alone, tread their path, and take from them. This is a confirmed reality and truth that is supported by logical evidence. Hence, it is not possible for us to deny or refute it logically, mentally, or realistically.

2nd Research Topic – The Logical and Expected Attributes of the Guardians over the Final Islamic Message after the First Guardian – Ali ibn Abi Taleb

Proposed Question:

What are the logical attributes that are essential and expected to be present in the Awsiyaa over the Final Revelation, after the martyrdom of the first Wasi, Ali ibn Abi Taleb (AS), who are known, identified, and recognized by their fulfillment of all these requirements?

Logical Reasoning:

1) Complete, sincere, and pure faith in: Allah (SWT) the One and Only Creator, His Absolute Attributes, His Last Messenger and Seal of Prophets, Muhammad (SA), all of the Final Message including its details, and the first Wasi. This is the most important and logical requirement that must be fulfilled in all of these Awliyaa, regardless of their number. Otherwise, how will they act as Awsiyaa and Protectors of a religion which they do not believe in or have any doubt in its content, position, its messenger, or the concept of installing Wasaya/guardianship after the prophet? They must be role models in having complete and absolute faith that will enable them to carry out their roles in the best way possible.

2) Strict observance of all the laws and regulations of the Final Message without crossing its boundaries at any time or in any aspect. These guardians must set a very good example in completely applying

these rules and regulations in all aspects of life, on themselves first and on their families. This way, they can be true role models to all people.

3) Good manners and noble behavior that distinguishes the prophets and is a necessary condition for them as well as the first Wasi. It should also be among the logical attributes that are necessary to be fulfilled in all of the Awsiyaa who will follow afterwards. (At this point, the reader may review the 1st case study, 6th research topic, 4th item; third case study, 2nd research topic, 3rd item). This is logically derived from the same points we mentioned in our previous topics.

4) Complete knowledge and awareness of all the laws and regulations of the Message, its content, the hidden, the obvious, its goals, objectives, directions, and the method of Ijtihad (effort a scholar makes to issue a verdict about recent matters which there is no ruling stated the Islamic message) and deduction in Islam. By nature, this is a logical condition for the Awsiyaa as it is for the first Wasi, which enables them to perform their required duties perfectly and in the best way possible.

5) Noble origin and family, and disciplined upbringing are without a doubt an expected requirement that must be fulfilled in these Awsiyaa as it was fulfilled in the first Wasi. The reader may refer to the 3rd case study (2nd research topic, 7th item) in order to review the logic behind the necessity of this requirement for the Awsiyaa.

6) These Awsiyaa should possess special intellectual and mental capabilities that will enable them to memorize, comprehend, absorb, and encompass all branches of religious knowledge. Furthermore, they must be able to make deductions from the religion that will appear to the society and nation during the period of their guardianship. These abilities will also enable them to continue the organization and regulation of the religion and its sciences, until it reaches an organized state that is acceptable to use and deal with in all the different ages to come.

7) As we mentioned before, wisdom is one of the most important attributes that must be present in these Awsiyaa as it was fulfilled in the first Wasi. They must possess great wisdom in order for them to carry out their mission especially in the midst of these events, influences, and tyrannical leadership. So in order to steer the ship in the midst of these turbulent waves and perform their duties of Wasaya and protection to the message in the best and safest way possible, it is logically necessary that they entertain a great amount of wisdom which is a bounty and blessing from Allah (SWT). He (SWT) bestows it to those whose role is in need for it.

8) Having little wealth and being ascetic is an important requirement that is logical to be present in those Awsiyaa as it was in the first Wasi. This attribute is needed especially considering the fact that the periods of time in which guardianship will exist are filled with seduction, wealth, and luxury. So how will the Wasi stand up against and face these seductions when he himself is a part of this wealth and extravagance and will be prone to bias? Surely, that is not logical and therefore, this condition is essential to be fulfilled by them, even more than anyone else.

9) As we mentioned in the 3rd case study (2nd research topic, 5th item), among the logical attributes that are expected to be present in these Awsiyaa is young age. This is required in order for them to continue each other's roles and follow the preceding Wasi for a significant period of time. Therefore, it is necessary that the guardians follow one another.

10) Direct and successive leadership between the Awsiyaa is logical and inevitable. It is not acceptable that there exist a big difference in time between one guardian and the next one who will follow him. The religion cannot be abandoned during this gap in time without a protector, caretaker, and guardian who would look after its affairs and protect it from the influences, changes, and forces that may affect it even if it is a short period of time. There must be continuous protection of the religion from corruption, political tyranny, instability, and fake scholars. So it is not safe to abandon it in such an environment without a Wasi, thereby resulting in a big gap in time between these Awsiyaa. After all, they must continue their mission until the religion grows and stands firmly on its feet. So the consecutive succession in guardianship is necessary and inevitable and it is expected by the mind, logic, and historical events.

11) Extreme closeness and attachment between the new Wasi and the former Wasi is also among the logical and necessary attributes of a Wasi. This interaction is needed in order for all of the knowledge to be transferred to him in a direct fashion. As we previously concluded in the 3rd case study (2nd research topic, ninth item), we can logically expect that the Wasi will be the closest of people to the Wasi who precedes him. So, the new Wasi would either be his son, brother, adoptee, or any person with such a relationship that will allow for complete and continuous attachment and direct contact between the two individuals.

If we combined items 9–11 of this research topic and pondered over how these requirements could be fulfilled in a practical and realistic way, we will find ourselves in front of only one conclusion without escape. This logical deduction is that all of these Awsiyaa must be part of one chain of ancestry in which the son inherits his father in guardianship. This scenario is the only practical way to accomplish these requirements in addition to the 5th item too. Any other way are just theoretical possibilities that is hard to accomplish in a successive manner even if it happened once.

12) It is predictable that each Wasi will face different problems, conflicts, and tribulations of his own, due to difference in time, developments, and circumstances around him. He is required to address these issues and protect the religion from these influences. He must establish the truth and nullify falsehood in the midst of a tyrannical political system and enmities that has no limit. Therefore, it is logical for us to conclude that each of these guardians must possess special unique capabilities that will enable him to face these special problems and conflicts. For example, if a Wasi had to face the disease of extreme wealth and financial extravagance, then it is necessary that he possess special capabilities to face this particular problem and to protect the religion from it. He must be able to guide the people back to the right path and true religion without fabrication or falsehood. Similarly, each Wasi must possess personal characteristics and abilities that will suit his own role which may be different from the others.

13) As we mentioned, these Awsiyaa will carry out special roles that are very important and critical for the Final Message in order for it to grow and establish itself in a pure manner as it was revealed. After all, this is the Last Revelation that is universal and directed to all of humanity in every place and time. After all, there will be no any other prophet or messenger that will come after Prophet Muhammad and these Awsiyaa are the last ones to appear for the divine revelations. If we take all that into consideration, in addition to the great roles that these Awsiyaa will be accountable for, we can logically conclude that their appointment and selection must come directly from Allah (SWT) without any intervention from the human beings, not even from a Prophet or Wasi! Furthermore, we can expect that this divine selection be made known to everyone so that the people do not have any doubt or confusion in this matter.

However, the situation here is different. In order for the people to accept and believe in the validity of the message from Allah (SWT), the matter must be conveyed by the Prophet (SA) himself before his death. This matter cannot be relayed by the Wasi since the people may question his authority in conveying a message on behalf of Allah (SWT) being that he is not a prophet. Therefore, logic and common sense dictates that the Seal of Prophet must have clearly announced the specific names of these successive Awsiyaa who will come after him in the years and centuries to come.

Furthermore, it is expected that the Prophet (SA) have made it clear that this is the choice of Allah (SWT) Himself. Therefore, the people do not have any right to argue or disagree in this matter at all, as was the case with the first Wasi, Ali ibn Abi Taleb (AS). Logic and common sense says that it is not enough for the prophet to simply announce their expected appearance in the future or to only indicate the tribe that they will be from. Rather, it is logical that he explicitly and straightforwardly announces the specific names and personalities of these Awsiyaa to the people. In addition to their names, we can expect that he also provide their descriptions and time of appearance in order to confirm that they are indeed appointed by Allah (SWT). After all, if the prophet foretold the name of the Wasi who will come after 100 years or more, is there any doubt left that this Wasi is indeed appointed from Allah (SWT)? Otherwise, how can the prophet know the future by his limited human capabilities?

Therefore, one can feel confident that the choice is truly from Allah (SWT) alone and the prophet is simply conveying what Allah (SWT) inspired to him directly. With that in mind, it is incumbent on us to research the traditions and autobiography of the Holy Prophet (SWT). We will then find this direct announcement from Allah (SWT) with the names of all those Awsiyaa, including their characteristics, time of appearance, their specific roles and some of the events which will occur to them.

Furthermore, it is logical that these Awsiyaa inform each other about the name of the next Wasi who will follow them and confirm the ones who preceded them. This is clearly expected to happen, so if it actually happened there is no wonder or surprise. Based on that, it is also necessary for us to conclude that belief in all of these Awsiyaa is one package. One cannot separate between them or believe in only some of them while disbelieve in the others. Since the Prophet (SA) foretold about all of them, and the Awsiyaa themselves foretold about each other (as was the case with the prophets), then we must

believe in all of them as one package. In conclusion, direct appointment by Allah (SWT) is a necessary requirement to all of these Awsiyaa. This logical attribute is a proof in itself of the obligation of following them, obeying them, and taking them as our role models.

14) As we mentioned before, there were a lot of enemies of Islam present throughout time due to the great mischief which happened after the killing of the 3rd Caliph which ended in favor of falsehood, fabrication, and misguidance. Oppression, tyranny, and political corruption became dominant in the centuries to come due to expansion of the Islamic state. Based on what we mentioned in the previous case study that the presence of righteousness between the people naturally result in division between these people into two parties, one supporting truth hood and one against it. It acts as a test and trial, hence the people end up dividing into two groups because of disagreement.

Similarly, these Awsiyaa are the epitome of truth from Allah (SWT) that is walking on Earth as they are Hujjatullah on the land. In consideration of all of the above, it is necessary for us to conclude that it is likely that these Awsiyaa become oppressed, persecuted, face animosity, and the people will differ over them and form a second group. It is expected that people disagree over them and become divided in two groups. One group will stand with them and believe in them and they would be the minority as it is usually the case. That is because what is generally observed is that those who support the truth and righteousness are always the minority.

The other group will oppose the Awsiyaa and become their enemies since they are stubborn, corrupt, and rejecters of truth and righteousness. They compose the majority since they are with the falsehood. Once again, this is usually observed in real life, as the group supporting falsehood is usually the dominant one. This is especially the case if we take into account the nature and structure of the society that was present during that time. We can take in consideration the nature of the corrupted and tyrannical political regime that was dominant and the influences that was present due to the conquest, as well as the extravagance and luxury. All of that logically indicates that the majority of the people will be the opponents and enemies of the Awsiyaa who deny them and their roles.

Finally, we can expect the presence of a 3rd party who will become victims since they do not possess any knowledge whatsoever about these Awsiyaa. That is due to vastness of the expanding Islamic state and lack of means of communication, and also the oppression and tyranny of the rulers who strongly oppose these Awsiyaa. These rulers will do anything to deny the right of the Wasi and even the presence of any Wasi over the Message after the Holy Prophet (SA). We can expect that this 3rd party will be great in number. Most of them will be the inhabitants and citizens of the conquered countries who don't know anything about the truth and will take only what is presented to them by the totalitarian, oppressive, and corruptive rulers.

15) Based on our logical deduction in the previous point, we can expect that these Awsiyaa will become exposed to the toughest types of oppression and injustice. We can expect that they be killed and martyred, one after the other. It is very likely that they become imprisoned, tortured, confined, and

deprived.

Furthermore, we can expect that there exist a great media propaganda against them that is sponsored by the tyrannical rulers. Academic universities and schools of jurisprudence will become established which will try to stand up against them and deprive them of performing their roles. They will try to lessen the influence of these Imams and distract the people away from them. All of that is logically expected due to the great abundance of enemies and the stance of the political ruling power against them. Therefore, it is logical that these Awsiyaa become oppressed, tortured, treated unjustly, and killed. We can assert that this attribute should be fulfilled in them and it will be a way to recognize them. This is the sound judgment and logical reasoning, so therefore, it must be true!

From the previous items 1–15, after thorough study and contemplation, and after using our sound intellect and logical reasoning, we can with all confidence and faith conclude the following truth without any doubt:

2nd Conclusion

The logical and expected attributes that are necessary to be fulfilled in the Awsiyaa of the Final Message after the first Wasi are:

Absolute faith, sincerity, and certainty in the Message, the Last Messenger, and the 1st Wasi.

Strict observance and application of the message, its laws and regulations.

Good manners, noble behavior, complete knowledge and awareness of the message, its rules, content, and interpretation.

Noble origin and ancestry, special intellectual and mental capabilities, wisdom, asceticism, lack of wealth, and young age.

Succession in guardianship without gap in time, and extreme closeness and attachment and direct contact with the preceding Wasi.

Presence of special unique and personal capabilities that suits the individual roles assigned to each of the Awsiyaa and the tribulations that they will face.

Direct appointment by Allah (SWT) and the public announcement of that selection clearly and straightforwardly to all people via the Last Messenger (SA) and specification of their names, descriptions, and time of appearance.

These Awsiyaa must inform each other about their presence, and inform the subsequent Wasi of the next Wasi who will follow him. They are all one package that cannot be separated or divided. It is essential and inevitable to believe in all of them without exception or denial to any of them.

People will disagree over them and they will face hostility and enmity from the enemies of Islam.

A group of people composing the minority will believe in them and follow them, while the majority of the people will stand against them and bear hostility towards them. A third group of people will not know anything about them and they will also constitute a significant majority of the people.

The Awsiyaa will become oppressed, persecuted, isolated, tortured, imprisoned, and then finally killed as martyrs in the hands of their enemies by instigation of the ruling power.

All of these attributes should collectively be fulfilled in each of these Awsiyaa, one by one without any deficiency. That is because they are all inevitable and logical to be present in them. This is a confirmed reality and certain truth that cannot be denied or refuted logically, mentally, and realistically.

3rd Research Topic – Logical Proofs that the Eleven Sons and Grandsons of Ali ibn Abi Taleb are the Appointed Guardians over the Final Islamic Message after the First Successor Ali ibn Abi Taleb

Proposed Questions:

Who are the eleven Imams from the sons and grandsons of Ali ibn Abi Taleb (AS)?

What are the logical proofs to support that:

These eleven Imams from the descendants of Ali ibn Abi Taleb (AS) are truly the expected Awsiyaa over the Final Revelation after the first Wasi.

They are really chosen by Allah (SWT) to carry out their critical roles for the final message.

They are the ones whom we should follow, abide, and be guided by their light of guidance and we should follow their leadership.

Logical Reasoning:

1) The eleven Imams from the sons of Ali ibn Abi Taleb (AS) are: Al Hasan ibn Ali Al Mujtaba (lived from 3–50 A.H.[after Hijra]), Al Husain ibn Ali Seyyid Al Shuhadaa (4–61 A.H.), Ali ibn Al Husain Al Sajjad (37–95 A.H.), Muhammad ibn Ali Al Baqir (57–116 A.H.), Jafar ibn Muhammad Al Sadiq (83–148 A.H.), Musa ibn Jafar Al Kadhem (128–183 A.H.), Ali ibn Musa Al Redha (148–203 A.H.), Muhammad ibn Ali Al Taqi (195–220 A.H.), Ali ibn Muhammad Al Hadi (212–254 A.H.), Al Hasan ibn Ali Al Askeri (232–260), Muhammad ibn Al Hasan Al Mahdi (minor occultation: 255–328 A.H.) >> MAJOR OCCULTATION (328 A.H till now)

Dear Reader, as you see they are all fathers and sons who succeed each other. So familiarize yourself with their names in preparation for the points that will be discussed in this research topic.

2) These eleven Imams are the only individuals on the face of the earth who have fulfilled all of the necessary requirements and expected attributes that should logically be present in the awaited Awsiyaa who follow the first Wasi. As we clarified in the previous chapter, they completely and entirely possessed all of the required attributes which are as follows:

First: REQUIREMENT OF ABSOLUTE FAITH AND SINCERITY IN THE MESSAGE, ITS GOD, ITS PROPHET, AND ITS WASI

This attribute is completely fulfilled in each of them, one after the other. All of their contemporaries have testified to that despite their different times of appearance. No one ever doubted this attribute in them whether from their enemies or their deniers. Therefore, there is no need to dwell in this point since it is agreed upon historically. After all, how can the sons and grandsons who come from the household of prophethood and guardianship not entertain complete faith and certainty?! They were brought up in the laps of their fathers who were prophets and Awsiyaa, one after the other! Who else will entirely fulfill this requirement if they themselves do not?

Therefore, there is no need to present historical proofs or testimony as this requirement is logically fulfilled. We leave it up to the reader to review the history books and personal autobiographies of each of these Imams from the sources of their enemies and opponents, before their proponents. This way you will see for yourself how these esteemed personalities represented complete faith and submission, and are analogous to the Holy Quran walking on Earth!

Second: REQUIREMENT OF BELIEF AND COMPLETE OBSERVANCE OF THE MESSAGE, ITS RULES AND REGULATIONS

As we mentioned in the first point, the case here is similar for there was no any doubt raised by the enemies regarding their observance of the message. On the contrary, their absolute adherence of the message and their desire to apply its rules perfectly is what caused them to have many enemies and face torture and tyranny from the oppressive rulers and hypocrites. After all, if they did not show strict observance to the religion, do you think they would have faced enmity from the deviators and corrupt people? In that case, they will have been welcomed and highly respected by those people, as it happened with others who did not abide by the laws and regulations of the message and deviated from the right path.

So their fulfillment of this requirement is logical and supported by the evidence that they have many enemies and face enmity and oppression from the rulers and corrupt people. After all, who will be the role models and example for observance of the message if it is not for those who were raised in the lap of the prophetic household? Once again we urge you, dear reader, to review the pure autobiographies of these Imams which were written by their enemies and opponents to see for yourself how each of these

Imams were great examples for application and observance of the message as well as its rules and regulations, whether on themselves or the members of their household or Shia (their followers and supporters).

Third: REQUIREMENT OF EXHIBITING HIGH MANNERS AND NOBLE CONDUCT

Dear reader, this point especially is obvious! If all philosophers can envision one day a perfect city (as Aflaton called it) and the manners and ethics of its inhabitants, it can never pass their imagination one out of thousands of the good manners and ethics of these Imams! All of their contemporaries and enemies testified to that on their behalf as well as those who came after them whether from their enemies or their lovers. They became great examples of good behavior as their conduct resembled that of the prophets and messengers. They even attained high respect and veneration from their enemies, oppressors, captives, torturers, and killers due to their exceptionally high manners. This unique and high degree of manners also earned them the love and loyalty of their admirers and devout followers throughout the years and centuries.

The following noble attributes were present in all of the Imams as they are essential attributes that should be present in every prophet and Wasi: truthfulness, trustworthiness, generosity, gallantry, dignity, nobility, giving without limit (munificence), patience, honor, courage in battle, manhood, kindheartedness, modesty, good speech, no backbiting or tale bearing, forgiving, humility, eloquence in speech, etiquette, and pleasant appearance, etc.

All of the above high-quality manners and behavior was instilled in them as it was with every prophet and messenger. After all, is there any doubt in our minds that those individuals who were raised in the purified laps of the Prophet and Wasi would certainly inherit these good and noble manners? Again, we encourage you, dear Reader, to explore the history books and autobiographies and to judge for yourself by the books of their enemies before their followers. These Imams were even described to be angels in the form of human beings, as their exceptionally noble behavior was the best of all mankind. It is as if they were personified “noble behavior” walking on Earth!

Fourth: REQUIREMENT OF COMPLETE KNOWLEDGE AND AWARENESS OF THE MESSAGE, ITS LAWS, INTERPRETATION, ORIGIN, CONTENT, AND THE ABILITY TO MAKE DEDUCTIONS AND LEGAL VERDICTS

This requirement is surely fulfilled being that they were raised in the very households of the Holy Prophet (AS) and first Wasi. Thus, they were able to acquire the prophetic knowledge directly and successively from the original source, just like an electric wire transfers electrical energy to you from a source that is much further away from you. However, the continuity of the wire without any interruption guarantees that the current intensity will be equal from the beginning till the end. After all, if they do not enjoy the true and complete knowledge of all parts of the message as they grew up one after the other in the household of prophethood and guardianship, then who will?

For example, if a skilled and talented person does not pass on the secret of his talent to his son or grandson, who will take it from him? So, it is a common phenomenon seen in front of us all that a talented athlete is in most cases the son of a talented athlete, a clever politician is usually raised and carry the same cleverness from his father, a magician usually passes on the secrets of his profession to his son, etc. This is a logical phenomenon that we usually observe around us. So is there any doubt about the logic of passing on all the knowledge from the ancestors to the sons and grandsons? Is there any doubt that the Imams have fulfilled this requirement and that they are most worthy of it, much more than those who have not been raised in the household of prophecy, guardianship, and knowledge?

Once again, if you take a look at the books of jurisprudence, traditions, and exegesis that were written by the hands of their enemies before even their believers, you will find that in many cases, their enemies had to refer back to the Imams for their knowledge and judgment in most of their matters. With that in mind, there is no room for doubt in our minds in recognizing this attribute of theirs as it has not been fulfilled by anyone else in such a high degree and level. You will realize that they are the core of “knowledge” walking on earth to benefit the people. They are like a fountain that never ceases to spring its water, and a sun which never dies down. It is enough that you realize that all of the branches of knowledge and jurisprudence originated from these Awsiyaa and were established by them. Later unfortunately, it was distorted by the personal interests and lower desires.

Fifth: REQUIREMENT OF NOBLE ORIGIN AND ANCESTRY

It is enough for us to know that they are all from the family of the Holy Prophet (SA) and he is their great grandfather. His origin is their origin, his family is their family, and his roots are their roots. Furthermore, it suffices that they are from the same family as the first Wasi, Ali ibn Abi Taleb (AS), and he is also their great grandfather. His origin is their origin, his family is their family, and his roots are their roots.

Therefore, it is a good and blessed tree in which its origin is fixed and its branches extend high up in the heavens. They are descendants of each other, just like Prophets Noah, Abraham, Isaac, Jacob, the Asbaat (Tribes), Joseph, Moses, Aaron, and Jesus (peace and blessings be upon all of them).

Therefore, there is no room for argument here and there is no need to present logical rationale or discussion.

Dear Reader, you can take a break this time from researching the history books and autobiographies. These Imams were without a doubt from the noble ancestry, origin, and roots which are walking on earth in the form of a human body!

Sixth: REQUIREMENT OF POSSESSING SPECIAL INTELLECTUAL AND MENTAL CAPABILITIES

This attribute was very much fulfilled in all of the Imams from the time they were very young and throughout their lives. In fact, due to their extraordinary capabilities at a very young age, the people used to consider these abilities as miracles or divine gifts. The Imams would attend gatherings of jurisprudence (Fiqh) and issuance of verdicts (Eftaa') and they would debate, challenge, and engage in

very intellectual discussions with the grand scholars when they didn't even exceed the age of ten! Some scholars used to come to them and ask them about jurisprudence when they were only children while these scholars were old and experienced! Despite the age difference, the Awsiyaa would stand before the Imams as young students in the schools of divine knowledge.

Now isn't that a strong proof that these Imams indeed possessed extraordinary intellectual and cognitive abilities that enabled them to memorize, comprehend, remember, understand, deduce, conclude, and acquire knowledge when they were very young in age?! After all, it is not a wonder for it to happen to the inheritors and grandchildren of the Holy Prophet (SA) and his first Wasi, at least based on the rules of inheritance? Once again, you may research the history books and autobiographies written by their opponents to find out for yourself the special intellectual and cognitive abilities which they possessed as it was the source of wonder witnessed by their contemporaries and followers, as well as their enemies. They are analogous to intellectual and cognitive miracles that are walking on earth in the form of a human body!

Seventh: REQUIREMENT OF WISDOM

Was there anybody much wiser than the Awsiyaa? History testifies in their favor how they stood up against the rulers and were diplomatic and wise in their dealings with them. This policy was needed in order for them to perform their roles of guardianship over the message in the best way possible. They faced oppression, confinement, imprisonment, banishment, spying, aggression from the rulers, threats, torture, and more. Despite all that, they were able to attract many followers and supporters. They were able to propagate and communicate the true message to the people and reveal the fabrication of the fabricators. So how were they able to accomplish all of that without exercising wisdom in dealing with the events and circumstances that face them?

History is surely a witness to their great wisdom and exceptional insight which enabled them to accomplish all that. The policies they implemented and their way of dealing are a strong indication of the tremendous wisdom that they possessed. After all, how can a person who grew up in the household of prophethood and guardianship be unwise and not inherit the prophetic wisdom, generation after generation? Dear Reader, if you open the history books and autobiographies of the Imams, you will certainly be able to recognize the wisdom that they entertained and is clearly obvious in their way of dealing with the current events and the ruling power, their enemies, followers, and fake scholars. You will find yourself in front of wisdom that is walking on earth in the personalities of all these Imams.

Here, we do not want to present simple examples of their wisdom, since such examples will not do justice to the extent of their wisdom. Nor can we present all the different aspects of their wisdom throughout their lives for it will require volumes of books and endless texts! For this reason, we leave it up to the personal efforts of the reader to research and find out from the enemies before the friends about the exceptional wisdom of those eleven Imams.

Eighth: REQUIREMENT OF ASCETICISM AND LACK OF WEALTH

All of these Imams were great examples in asceticism and self-restraint from indulging in the pleasures of this earthly world which became very prevalent among the people of that time. None of the Imams were wealthy or enjoyed prosperity and money which came in abundance in the countries due to the numerous conquests. These Imams held a highly respectable position and were loved by the people, as they are the descendants of both Prophet Muhammad (AS) and the first Wasi Ali ibn Abi Taleb (AS). So if they desired, they could have easily become the most rich and wealthiest people of their time since they are the inheritors of the prophetic household and the grandsons of Ameer al Momineen Ali ibn Abi Taleb (AS).

However, this did not happen despite the fact that it contradicts the logical expectation for them during that time, especially considering all of the wealth that came in abundance to the Muslim nation. The reason is simply because of their asceticism and humility as well as their intention to avoid living a life full of luxury, extravagance, and wealth that is corruptive. They would immediately give away everything that came to them to their families, the poor, the needy, the orphans, the widows, and the transit travelers. They did that for the sake of attaining the pleasure of Allah (SWT) and sacrificing everything they own for His sake. As a result, their lives were very simple and down-to-earth which was contrary to the luxury lives of most Muslims of that time, especially the tribal leaders and some of the companions and those who followed them, the fake scholars, and the supporters of the ruling power.

As a matter of fact, their lives were much simpler and they possessed much less property than the average person or even poor person among the Arabs during that time. After all, why wouldn't they when they are the sons and descendants of the Holy Prophet (SA) and the first Wasi who called for asceticism and discouraged extravagance? If these individuals do not possess this attribute, then who will? Once again, take a look at the autobiography books of these Imams, and you will clearly find evidence that they all lived very simple and modest lives compared to the economical situation present during their times. You will find that they were great examples of unlimited generosity as they often times gave away a lot of alms and charity from everything they owned. They are truly role models for every ascetic person, worshipper, monk, and devotee over the years and centuries! They are analogous to asceticism walking on earth amidst the people in the form of human bodies!

Ninth: REQUIREMENT OF BEING FROM THE YOUTH

As for the attribute of being young in age, they all assumed the position of Imamate and Wasayah when they were very young in age. Some of them were even considered to be children by our standards. Dear Reader, the following is a simple report of their ages at the time when they each assumed guardianship and Imamate over the Message:

Imam Al Hasan – 37 years Imam Husain – 45 years

Imam Zainul Abideen – 25 years Imam Al Baqir – 38 years

Imam Al Sadeq – 33 years Imam Al Kadhem – 20 years

Imam Al Redha – 35 years Imam Al Taqi – 8 years

Imam Al Hadi – 8 years Imam Al Askeri – 22 years

Imam Al Mahdi – 5 years

After learning this, is there any more explanation needed in this matter? Did they fulfill the requirement of being from the youth and having young age or no? The numbers speak for themselves so there is no need for further discussion.

Tenth: REQUIREMENT OF SUCCESSION IN GUARDIANSHIP WITHOUT GAPS IN TIME

As for the attribute of succession in guardianship without gaps in time, all of these Imams were fathers and sons who are part of one consecutive chain. So, on the same day which the Wasi of the time dies, he passes on the responsibility of Imamate and Wasayah to his divinely appointed son. The son immediately undertakes his role of guardianship and custody over the message, even if he is still a young child of five or eight years old. Hence, succession was present without any gaps in time or interruption in the role of Imamate, not even for one moment.

During the years that followed, the people did not ever miss the presence of an Imam or Wasi. As soon as the preceding Imam gets martyred, his appointed son simultaneously raises the banner of guardianship. He immediately becomes the Imam and Hujjah from Allah (SWT) over the people.

Eleventh: REQUIREMENT OF CLOSE ATTACHMENT AND DIRECT AND CONTINUOUS CONTACT WITH THE PREVIOUS WASI

The same is the case here as with the tenth requirement. Being that all of the Imams were fathers and sons in one complete and connected family, the new and subsequent Wasi grew up in the house of his father. Thus, he naturally attains extreme closeness and direct contact with his father who is the preceding Wasi. He acquires the knowledge from his father and that information is transferred to him in a direct, continuous, and flawless manner. Therefore, the requirement that all of these Awsiyaa be part of one chain and family in which guardianship is successively passed on from father to son is certainly fulfilled.

Twelfth: REQUIREMENT OF POSSESSING UNIQUE AND PERSONAL ABILITIES THAT FIT THE ASSIGNED ROLE AND CIRCUMSTANCES WHICH EACH OF THE AWSIYAA WILL FACE

One who studies the autobiographies of these Imams will certainly realize the great and miraculous harmony that exists between their nature, their abilities, and their roles. whoever from them was assigned to make peace with the ruling power for a specific great wisdom, we find him performing that role with political smartness and tactfulness, as well as extreme patience. Whoever was assigned to face

the ruler, stand up against him, and expose himself to danger, we find him performing that with absolute courage, boldness, gallantry, and insurgency that have no resemblance. The one who was assigned to face materialism, we find him performing his role with absolute asceticism, worship, and spiritualism. The one who was assigned to carry the burden of research and knowledge, we find him performing that with all sincerity, effort, seriousness, intelligence, talent, and competence.

The one who was assigned to propagate knowledge and teach jurisprudence, we find him carrying out his mission with all perseverance, patience, endurance, benevolence, wisdom, intelligence, tactfulness, and knowledge. The one who was assigned to stand up against oppression and injustice of the tyrannical ruling power, we find him performing his role with utmost patience, tolerance, fortitude, sacrifice, and so on and so forth. If we studied all of their lives and assigned roles, we will find that each of the Imams possess special personal abilities or attributes which are bounties from Allah (SWT) to them, in order to enable them to adapt to their roles and execute them in the best way possible.

Thirteen: REQUIREMENT OF DIRECT SELECTION AND APPOINTMENT BY ALLAH (SWT) AND CLEAR DECLARATION OF THAT DECREE THROUGH THE LAST MESSENGER (SA)

This requirement has been fulfilled by the Imams in many occasions by the testimony of the Holy Prophet (SA) himself. For example, Jabir ibn Abdullah Al Ansaari narrates in a holy tradition that the Messenger (SA) specifically identified them by their number, their names, descriptions, and agnomens, one after the other. He clearly proclaimed that they are the Awsiyaa, Imams, and Awliyaa who are chosen by Allah (SWT). He called for the nation to follow them, take them as their guardians, love them, and consider them their role models whom they receive their guidance from.

Furthermore, the Prophet (SA) warned the people against opposing the Imams and he promised that whoever bears enmity towards them will certainly displease Allah (SWT) and deserve His wrath and punishment. Such tradition or rather traditions are present in its entirety in the books of the just and trustworthy authors who chose the truth over misguidance, and the hereafter over this worldly life. These traditions are also present in the books of the hypocrites and enemies of Ahlul-Bayt, but they have been shortened, distorted, deleted, and modified. They did that for the sake of the worldly pleasures and to attain the pleasure of the misguided rulers and sacrifice that over the religion. They preferred blindness and misguidance over light and guidance.

They would narrate a tradition in an altered or partially deleted form, so for example they would narrate that the Prophet (SA) has stated that, "The Imams after me are twelve like the number of the tribes of Bani Israel. All of them are from Quraish." They present the tradition in this way only and do not complete the rest of the narration in which the Prophet (SA) spelled out the names, descriptions, and agnomens of all the Imams and Awsiyaa. They delete and hide parts of a narration that does not serve their best interest and may very well expose them to the wrath and punishment of the oppressive and tyrannical rulers. Logic and common sense testifies to their lies and fabrication.

After all, how can the mind accept that the Seal of Prophet and Messenger stand up to foretell a prophecy that is incomplete in this manner? In order for a prophecy to be considered a valid prophecy and be considered as such, it must fulfill certain criteria so that there is no question or doubt in the matter. It should present the entire and complete prophecy of what will happen in the future and not just half or 1/4th of the information.

For example, suppose that a prophecy is presented to you which states that “The American Presidents after George Washington are one hundred and they are all from the Anglo–Saxon race.” Now, is that prophecy worth anything to you if it came from a fortune–teller or psychic? Of course not! Then, how can such an incomplete prophecy possibly come from the Seal of Prophets himself? After all, does the Holy Messenger present a prophecy in order to prove that he is truly a prophet? Or does he intend to arouse people’s curiosity for the sake of putting them in suspense? Or does he aim to accomplish a much greater, important, and wise goal, by the order of Allah (SWT)?

There is no doubt that the mind and logic agrees with the last scenario. A prophecy from the Messenger surely has to have a valuable goal in the lives of the people. So what could be this great and important goal that will be accomplished if the people only learned that the Imams are twelve in number and that all of them are from Quraish? What will they benefit in learning this piece of information? Let us think about this more thoroughly. It does not make sense because in order for the information and prophecy to be valid, the Prophet (SA) has to mention the names of all these Imams and Awsiyaa and urge the people to follow them! This way, the goal would be accomplished and the objective of the prophecy will be clear to us. Otherwise, there would be no point to the prophecy. Therefore, the mind and logic does not accept their altered narration and we must say those who try to misguide us that Allah (SWT) have revealed their lies and fabrication! He (AS) has given us the mind and intellect to logically distinguish between truth and falsehood.

Sure enough, the complete and original narration is present in the books of the honorable scholars who are sincere in their research, knowledge, and study. They did not hesitate from revealing the whole truth. In fact, there are many narrations regarding these Imams starting from Ali ibn Abi Taleb (AS), until Muhammad ibn Al Hasan Al Mahdi (AFS) whom Rasulullah (SA) prophesized that he will fill the earth with equity and justice after it becomes filled with injustice and unfairness. These traditions are in fact cited in all of the Muslim books, but as we explained earlier, they were truncated and modified in the books of the fabricators. But at least they were mentioned and they were not able to deny its existence!

If you were to ask one of those fabricators and fake scholars to name for you the twelve Imams who are mentioned in their books by a narration from the Holy Prophet (SA), they will not be able to do so. You will find them confused, puzzled, and they will try to evade your question. Hence, their lies, fabrication, and hypocrisy will be apparent and it will be clear that they intentionally try to conceal the truth and misguide the nation, even after all these years and centuries.

So, the requirement of being directly chosen by Allah (SWT) is fulfilled in its entirety in many of these

prophetic traditions which specifically provides the names, descriptions, and agnomen of the Imams. They even state their time of appearance, martyrdom, and places of burial. As we expected, the Prophet (SA) conveyed the divine appointment of these Imams on behalf of Allah (SWT) and without any intervention from the people. He conveyed His divine order to obey them, follow them, and adhere to their path. He proclaimed that to the people publicly and straightforwardly without any vagueness, just like he did on the Day of Ghadeer when he conveyed that Allah (SWT) selected Ali ibn Abi Taleb (AS) for the guardianship over the religion and nation after him. The Prophet (SA) gave glad tidings to all those who will obey and follow them in adherence to the order of Allah (SWT) and that they will attain the pleasure of the Great Creator as well as the eternal abode in Paradise. On the other hand, the Prophet (SA) warned their enemies from the severe punishment and wrath of Allah (SWT).

Hence, this requirement has been fulfilled and may all praise be to Allah, the Lord of all Worlds! Dear Reader, research the books of traditions from both the opponents and those who bear hatred and hostility towards the Imams, as well as the fair and righteous. Compare and contrast all the narrations regarding the description of the Imams and Awsiyaa after the Prophet (SA). We are sure that your sound judgment will discover the whole devastating truth of fabrication and distortion that took place over the years by some of the fake scholars from the past or present. You will realize that by their actions they have misguided the nation from its true religion and Imams.

Furthermore, each of the Awsiyaa have mentioned and confirmed to us who will follow them, as Allah (SWT) ordered and as Rasulullah (SA) have foretold. So, Ali announced that the Wasi after him is his son Hasan. Hasan in turn, publicized the guardianship of his brother Husain after him. Husain announced his son Ali Al Sajjad, and so on and so forth. Every Wasi informs the people of who will follow him. The Imam or Wasi may have several sons, however, only one of them is chosen by Allah (SWT) for the role of guardianship and Imamate. That chosen son is the one whom Rasulullah (SA) had mentioned and confirmed his guardianship. The present Wasi confirms the words of the Prophet (SA) again and declares the new Wasi to the people of his time before his death.

Once again, we stress the necessity of believing in all of the Awsiyaa as one whole package. It doesn't make sense to believe in Husain but deny the Imamate of Al Sajjad. Or to believe in Imam Al Sadiq but refuse the guardianship of Imam Al Kadhem (AS). Each of them informs the people who will be his successor, so having doubt or disbelief in the successor is equivalent to belying the Imam himself and disbelieving in him! In addition, he would be disbelieving in the Prophet (SA) himself who foretold about all of them. From this logic, it is clear that one should believe in all of the Imams without any exception or division. This is similar to the case of believing in all of the prophets and messengers, as we previously demonstrated. So it is either you believe in all of them or deny all of them.

Fourteen: REQUIREMENT THAT THE IMAMS FACE ALOT OF ENEMIES AND THE PEOPLE DIFFER OVER THEM AND BECOME DIVIDED INTO THREE GROUPS

One group is the minority which is composed of the true followers and believers (commonly known as

the Shias), and the other group is the majority which is composed of the enemies and opponents of the Imams. Finally, the third group are the ignorant who do not know any better about the matter and are deceived. Sure enough, history testifies that this is exactly what happened. The nation has been divided into three groups: A minority group who believed and followed the Imams and was referred to as the “Twelver Imamiya”. The majority denied their guardianship and instead followed others. They became divided and submitted to their rulers as the Quranic verse states, *“Pharaoh led his people astray instead of leading them aright [20:77].”*

And the third group is composed of a good majority of the inhabitants of the conquered countries who do not know much about the Imams. Although they only heard about them vaguely, they showed them love and respect. However, they did not follow them or tread their path. Rather, they followed the path of their enemies and became divided and misguided since they were blind to the fabrication and concealment of truth. They did not use their minds to differentiate between truth and falsehood, reality and fabrication. Rather, they surrendered to what was presented to them and accepted it without thinking. Therefore, this requirement is logically fulfilled in these Imams and sound judgment is in total agreement with the actual reality. With that, we can relax and feel relieved that we are on the right path, by the grace and blessings of Allah (SWT).

Fifteen: REQUIREMENT OF BEING OPPRESSED, ISOLATED, TORTURED, IMPRISONED, AND KILLED BY CONSPIRACY FROM THE TYRANNICAL RULING POWER

History testifies and confirms that this is exactly what happened to them! The oppressive and hypocritical ruling powers harbored animosity against the Imams and feared them, as falsehood usually fears the truth since it reveals and exposes its hidden reality. They were greatly concerned about their positive effect on the people due to their love and attraction to the Imams. They feared the Imams’ role of guardianship on the Final Revelation since it limits their movements and restraints their desires. As a result of all that fear and anxiety, all of the oppressive political governments that came afterwards unanimously undertook the policy of being their enemies and bearing enmity towards them. Despite the differences and competing struggles for power, all of these political systems treated them with cruelty and planned conspiracies to get rid of them, then finally killing them in the most inhumane way.

The Imams had many followers, believers, and those who loved and respected them throughout the developing Islamic state. Because of that, the oppressive ruling power could not kill the Imams openly as it did with others, especially after it saw the consequences of what happened after the killing of Imam Husain ibn Ali (AS) in Karbala. Therefore, it avoided engaging in such act publicly despite its great hatred and hostility towards the Imams. Rather, it resorted to secret assassination by inserting poison in the food of the Imams to kill them or by prison guards or a third party agent. That way, their deaths will seem natural and would not stir up any doubts or cause the people to be angry and bear hostility towards them (ruling power).

Rather, the ruler or caliph himself may even go to convey his sympathy for the death of the Imam and

give a speech in his praise, yet at the same time he is the killer! This is what led to the multiplicity of the Imams and guardians. Every time they killed a Wasi, Allah (SWT) sends to them another Wasi, just like Bani Israel used to do with their prophets. They would kill them, so Allah (SWT) would send to them other prophets. As a result, the number of prophets sent to them increased. As Allah (SWT) says in the Holy Quran, "They desire to put out the light of Allah with their mouths, and Allah will not allow but that His Light should be perfected, even though the nonbelievers may detest [9:32]."

Dear Reader, if you read the Islamic history books and personal autobiographies of these Imams, you will certainly shed tears of blood in learning what each and every Imam faced from pain and suffering. Throughout the years, they faced punishment, isolation, oppression, injustice, imprisonment and murder in the hands of the oppressive Caliphs and rulers who inherited the Caliphate one after the other and ruled the countries with the policy of "iron and fire". You will curse the day in which the Muslims neglected and abandoned their first Wasi! The day when they started this rotten chain that increased in corruption and deviation away from the religion day after day and ruler after ruler, until it surrendered to its lower desires and interests and totally deviated from the religion! And with the help of the fake scholars and phony Sheikhs, they were able to deceive the people in believing that they are the Caliphs of Rasulullah (SA) and the leaders of the believers. But in reality, they do not have any relation to the Prophet (SA) whatsoever, whether close or far, or to the faith or to the believers!

It is enough to note that all of the ten Imams were killed and martyred in the hands of the oppressive ruling power, with the exception of the last Imam, Al Hujjah ibn Al Hasan al Mahdi (AFS). In his case, Allah (SWT) directly intervened to save him from this fate which his fathers faced in the hands of the murderer rulers. So, Imam Hasan was killed by Caliph Mu'awiya ibn Abi Sufyan. Imam Husain (SA) was killed by Caliph Yazeed ibn Mu'awiya. Imam Al Sajjad was killed by Caliph Al Waleed ibn Abd Al Malik. Imam Al Baqir was killed by Caliph Hisham ibn Abd Al Malik. Imam Al Sadiq (AS) was killed by Caliph Al Mansoor Al Abassi. Imam Al Kadhem (AS) was killed by Caliph Haroon Al Rasheed. Imam Al Redha (AS) was killed by Caliph Al Ma'moon. Imam Al Taqi (AS) was killed by Caliph Al Mu'tasim. Imam Al Hadi (AS) was killed by Caliph Al Mu'taz. And Imam Al Askeri (AS) was killed by Caliph Al Mu'tamad Al Abassi. So dear Reader, what do you conclude after learning that? Haven't these Imams fulfilled this requirement? Is there any doubt left in your mind that this attribute was present in them and was a reality in their lives?

3) The fact that all of these attributes were not present collectively in anyone else other than these Imams is a clear proof that they are indeed the eleven Imams from the sons of Ali ibn Abi Taleb (AS) and they are the awaited and expected Awsiyaa over the Final Message. After all, if we were to find another group of people who possess all these attributes without any exception, then it is logical that they would share with them in the right of Wasaya. However, we do not find any and we challenge any person to present the name of at least one person who collectively possesses all of these logical attributes that are necessary to be fulfilled in these awaited Awsiyaa. We will not find any and this in itself is a strong proof that they are the only ones who fulfilled these requirements.

4) Furthermore, the Holy Prophet (SA) has informed us of them and have specifically mentioned their names, descriptions, and some of the events that will happen to them. We must keep in mind that Prophet Muhammad (SA) is the “truthful and loyal one” (Al Sadiq Al Ameen) who does not speak out of his own desire, but only speaks what he is inspired with from Allah (SWT). Let us return to the books of narrations and the pure autobiographies which are not influenced by any oppressive ruling power. We will find thousands of proofs that cannot be doubted or refuted.

So long as we believe in what the Prophet (SA) have conveyed and foretold, then it is incumbent that we also believe and accept this matter, so long as it is confirmed to us that he foretold about them. Or else we would be contradicting ourselves by choosing parts of the Message while abandoning others and this is not acceptable in front of Allah (SWT). It will certainly lead to disbelief in the Message as a whole. As Allah (SWT) said in the Holy Quran, *“Do you then believe in a part of the Book and disbelieve in the other [2:85]?”* The Final Revelation is one whole package that cannot be divided. It’s either you accept all of it or reject it all.

5) At the same token, the fact that the Holy Prophet (SA) did not inform us of anyone else other than these Imams is a logical proof that confirms the validity of their guardianship and Imamate. Whoever denies their Imamate and successorship should then present to us who are the Awsiyaa whom the Messenger of Allah (SA) indicated and mentioned by name? No matter how good he is in lying and fabricating, he will not be able to come up with any tradition whatsoever that point to others for the position of Wasaya and Imamate over the Message!

6) The fact that these Awsiyaa informed and foretold each other about who will be the next successor is yet another logical proof that indicates succession of a chain that is built on each other. Since we already confirmed and proved the validity of the guardianship of Ameer Al Momineen Ali ibn Abi Taleb (AS), then we must also believe and accept the guardianship of Al Hasan ibn Ali (AS) since Imam Ali (AS) conveyed and announced him as the next successor (by the order of Allah SWT). Since Al Hasan ibn Ali has conveyed the Imamate of Al Husain ibn Ali (AS) himself, then we have to believe in Husain since we already accepted and believed in Imam Hasan’s guardianship. And so on and so forth, the successive chain continues on one after the other. Each of the Imams are supported by the previous Wasi.

For example, if a trustworthy person tells you that another person is trustworthy, then it is logical that the 2nd person is really trustworthy since the narrator himself is trustworthy. Similarly, if the 2nd person points to a 3rd person and testified that he is truthful, then it is logical to believe that he also is truthful. Using that same logic, since each one of the Imams informed us of who will succeed them (as the Prophet indicated), and since we believe that the first Wasi is Ali ibn Abi Taleb (AS) who is known to be honest and truthful, then it is logical for us to conclude that all those who come after him are truthful and honest Awsiyaa. Their integrity is derived from his integrity and each other’s integrity which is accepted by the mind and sound judgment.

7) Furthermore, no one else other than these Imams ever claimed Wasaya over the Message or Wilayah over the nation by the order and divine appointment of Allah (SWT). We have previously concluded the absolute necessity of continuation of the Wasaya and Wilayah over the final revelation after the first Wasi. We established the logic behind the multiplicity of the Awsiyaa and our expectation for that to happen. After research, we did not find anyone except these eleven personalities from the descendants of Ali ibn Abi Taleb (AS) who claimed that they are the awaited guardians and successors who are appointed by Allah (SWT). Therefore, we can conclude that since no one else claimed that great and sacred position, then it logically belongs to them!

Let us present again the example of the missing watch which you happen to find in the street. We remind ourselves here the example which we presented earlier about a lost item which you announced it but no one claimed to own it except only one person. In that case, will you hesitate in giving this watch to him based on the logical deduction that the absence of a claimer other than him indicates that he is the true owner? Otherwise, if someone else had the right for it, they would have certainly made themselves apparent and announced that they are the awaited Wasi! This did not happen so based on that, we must logically conclude that these Imams are indeed the true owners of guardianship and successorship after the last messenger.

8) Let us review the 3rd case study (4th research topic, 13th item) which discusses the unique status given by Allah (SWT) to the divinely chosen person(s) for the position of Wasaya in many other aspects of their lives besides the unique status of assigning the Wasaya to them. If we applied that idea in the case of these Imams, we will certainly find many other important and unique attributes that are present in them and makes them worthy of this guardianship (since they were specialized by Allah SWT with the other unique status in their lives).

First: These Imams are the sons and descendants of Ali ibn Abi Taleb, the Commander of the Faithful, the Wasi of the Holy Prophet (SA), and the Wali of all the Believers. They are the sons of Fatima Al Zahra, the Master Lady of All Worlds and the daughter of the Holy Prophet (SA), and the core of the "People of the Cloak". Now, isn't the end product of this purified and blessed marriage which took place by the direct order and inspiration of Allah (SWT), considered to be a unique status and great purification? Their grandfather is the Seal of Prophets and Last of Messengers who is the best of all creation. Their father is Commander of the Faithful and the Wasi of the Last of Messengers! Their mother is the Master Lady of all Worlds!

As you can see, the Imams have been bestowed this unique status from Allah (SWT) with this purified ancestry, chaste loins, and virtuous laps. So this is indeed a great honor for them which no one before them or after them attained. After all, suppose that a hundred individuals were presented to us so that we can choose five of them by human selection to become the Awsiyaa and Imams over the Message. Among these hundred are five individuals who are the grandsons of the Prophet (SA) and the sons of Ameer Al Momineen and the Master Lady of all Worlds. Will you then have any doubt that these five

individuals will win the human votes and that the people will choose and elect them based on this unique status? Surely, the people will not elect anyone else who did not fulfill this unique status which is given to them by Allah (SWT), without intervention by any human being.

Dear Reader, permit us to lift your attention to another important and logical point! If Allah (SWT) is the one who arranged for this marriage to take place between Ali and Fatima (AS), then what do you think is the wisdom behind that? After all, Allah (SWT) is the most Wise and He (SWT) does not make an order unless there is some great divine wisdom behind it. This is similar to what happened in the divine command with the marriage between Zaid ibn Haritha and Zainab bint Jahsh. After they got married, Zaid divorced her and the Prophet (SA) married her afterwards. All this happened for a great divine wisdom which Allah (SWT) clarified in His Holy Book. Allah (SWT) does not issue a direct order in such grave matters except for a very great wisdom. What is the wisdom then behind the divine order of marriage between Ali, the Commander of the Faithful, with Fatima, the Master Lady of all Worlds?

Go ahead, dear Reader and try to deduce why Allah (SWT) sent Angel Gabriel to order His Prophet to marry his daughter to Ali! We will not be able to fully encompass the wisdom of God, however, it is okay to try to think and deduce. Did this direct divine intervention take place to complete the marriage between two people since marriage is the way of life? If that was the case, it would have been sufficient for Him to will for that to happen in a normal way as it usually happens among the people. He (SWT) would simply determine the fate as “Be, and it is.” So what is the motive behind sending an angel to the prophet to convey the order of Allah (SWT) directly to him and that he informs the people of that? To whom is the message and wisdom directed to?

It is very clear that it is directed to us, the believing Muslims, so that we may ponder over why Allah (SWT) took that action. Allah (SWT) desires to direct our attention through this event and this direct divine inspiration to the Prophet (SA) and realize that the matter here is not simply the will of a regular marriage as it happens with all people. Rather, the matter is intentional for the sake of a great divine wisdom. This marriage did not last in time except for only eight years. After that, Fatima Al Zahra (AS) departed from this world while in the midst of her youth as she was absolutely purified by her Lord.

So what is the wisdom behind this short-lasting marriage that would deserve for it to happen via direct order from Allah (SWT)? No matter how much you contemplate and ponder over this matter, you will find yourself in front of only one clear and shining truth. Namely, that the reason for this divine intervention from Allah (SWT) was for the sake of attaining a progeny from this marriage which Allah (SWT) has willed a very important role for. So He (SWT) set up this marriage by Himself in order to establish the purified progeny that will carry to the nation its guardians and Imams who will reap this precious fruit. Those who will carry the burden of Wasaya over the Message after the departure of the Prophet (SA) until it reaches the safe haven!

This is analogous to the process of hybridization in the agricultural factory which we carry out with our own hands among some types of plants. You plant it in order to harvest the fruit which is very unique

and has pure and desired characteristics which you will use later to extract an important medicine or compound for agriculture or industrial purpose. The wisdom behind setting up this marriage between Ali and Fatima by the direct order of Allah (SWT) is to give rise to this very blessed and important fruit! Doesn't that indicate to us that these Imams who are the fruits of this divine marriage are indeed the truthful Awsiyaa and awaited Awliyaa?

We had previously explained how Allah (SWT) established this Arab nation by His Ability and direct order when He (SWT) inspired His prophet and friend, Abraham, to take his son Ishmael and his wife Hagar to a barren area in the desert. Then he built His Holy House in that special location. What do you think is the wisdom behind establishing this Arab nation? It is obvious that Allah (SWT) chose this nation to receive the Final Revelation and Message and set the stage for the appearance of the Seal of Prophets and Messengers. So the careful planning of events took place by the direct order of Allah (SWT) and was certainly for a great wisdom.

If we analyze all the events that are of this type, we will find that there is always a similar divine wisdom behind them. For example, Sarah, the wife of Prophet Abraham became pregnant by the order of Allah (SWT) even though she was old and sterile. Why? The wife of Prophet Zachariah became pregnant by the will of Allah (SWT) even though she was infertile and he was an old man. Why? Prophet Moses was thrown in the river by the will of Allah (SWT) while he was still a suckling infant. Why? Virgin Mary became pregnant with Jesus by the will of Allah (SWT) even though no man touched her. Why? Prophet Joseph was thrown in the well by the will of Allah (SWT). Why?

The People of the Cave went to the cave by the will of God. Why? Prophet Job becomes sick by a very strange and painful illness by the will of God. Why? Prophet Jonah was thrown in the sea by the will of Allah (SWT). Why? The Muslims and nonbelievers faced each other without previous appointment on the Battle of Badr, by the will of Allah (SWT). Why? And so on and so forth, the examples can't be reckoned!

Allah (SWT) wills that a matter take place via direct order from Him so that He (SWT) may attract our attention to the wisdom behind it. It is not just for the purpose of simply accomplishing the matter at hand. After all, the accomplishment of the matter does not require the direct intervention of Allah (SWT) and it is enough for it to take the form of "Be and it is" like any other fate or will. However, the matter in question is intended to attract the attention of those who have intellectual minds so that they contemplate over the wisdom and ability of Allah (SWT). Thus, they better appreciate His power, magnificence, might, and wisdom. They would be convinced of the matter and accept it as a proof that is intended by Allah (SWT) to make it easier for them to believe in His Prophets, Messengers, Awsiyaa, Awliyaa, Hujjaj and Ayaat (signs of His divine presence). Praise be to Allah (SWT), the Lord of all Worlds who guided us to that, for we would not have been guided if it was not for Allah (SWT)!

Second: The extraordinary preparation and special training by God to those Imams and the unique personal capabilities and attributes that suit the nature of their roles are certainly considered to be a

special and unique status that is bestowed to them by Allah (SWT). Not all of the Muslims or believers possess such unique status or characteristics which are almost like miracles. Therefore, the unique status from Allah (SWT) is a clear proof that they are indeed truthful in their claim to guardianship, Imamate, and Wilayah!

Third: Furthermore, all of the sincere and reliable exegetists of the Holy Quran unanimously agree that certain verses were revealed in their honor, even before the Imams appeared. These scholars rely on the interpretations of the narrations from the Holy Prophets (SA), the first Wasi, and the faithful companions. This in itself is a great and unique status from Allah (SWT) to them which no one else attained. The following is a list of some of the holy verses that were revealed in their honor:

Verse of Purification [Surat Al Ahzab, Verse # 33], Surat al Bayyena, Surat Al Saffaat [40-61], Surat Al Waq'e'a [10-26, 88-89], Surat Al Zomor [73-75], Surat Al Motafifeen [18-28], Verse of Mawwadah fil Qorbah (Closeness to Kin), Verse of Salaat on the Nabi, [Surat Al Ahzaab, 56], Surat Al Mominoon [1-6], Surat Al Forqaan [63-76], Verse of Mubahala, and there is much more!

So what does all that uniqueness indicate? Doesn't it logically qualify them to become the Awsiyaa and awaited Awliyaa, even if they did not claim that position and even if Allah (SWT) did not appoint them and the Prophet didn't announce His divine selection?

Fourth: Isn't their presence represented by Hasan and Husain under the Cloak with the Holy Prophet (SA) in that renowned event considered to be a unique status and honor from Allah (SWT) to them which no one else attained? Likewise, their presence (represented by Hasan and Husain) with the Holy Prophet (SA) on the Event of Mubahala by divine order surely indicates a special uniqueness from Allah (SWT) to them that no one else was given.

Fifth: There is also the massacre of Karbala and the martyrdom of most of the purified progeny of the Prophet (SA) for the sake of Allah (SWT) and to protect His Final Message. Most of them died except for one person, and that is, Ali ibn Al Husain Al Sajjad Zainul Abideen who is the only male survivor of the aggression of the oppressive rulers. His miraculous survival from death on that very tragic day is a miracle and will continue to be among the amazing secrets indicating divine care and ability! Those evil people killed the suckling infants from the family of the Prophet (SA) and even the women.

With that in mind, how did they overlook the killing of Ali ibn Al Husain who at that time was a young man of about 24 years old? No one knows the answer to this question except Allah (SWT), for it is due to the great ability of Allah (SWT) which saved both Ishmael and Abdullah, the father of Prophet Muhammad (SA) from being slaughtered. It is the same divine power which intervened to save the Holy Prophet (SA) from being killed the day the polytheists surrounded his house and plotted to kill him. It saved Moses from Pharaoh, Jesus from being crucified, Jonas from the stomach of the whale, and Joseph from dying inside the well. It is the same great power of Allah (SWT) which intervened to miraculously change the logical flow of events for the sake of a greater wisdom!

So, what could be the great wisdom for saving Ali ibn Al Husain in this miraculous and strange manner which the historians and analysts stand amazed and bewildered when they learn about it? What is the secret behind the unique status in that all of them were martyred and this did not happen to anyone else, despite the fact that they are the members of the household of the Prophet and the first Wasi? It wasn't logical for this to happen to them, but it was the power of God which willed so.

Surely, we do not find any wisdom in front of us except the wisdom of continuing the guardianship and Wilayah from this specific door, embodied in Ali ibn Al Husain ibn Ali ibn Abi Taleb! Hence, all the other doors were closed by the martyrdom of the rest of the family members of the purified household of Prophet Muhammad (PBUH). Perhaps in that, Allah (SWT) willed to finalize the matter of Wasaya and Wilayah by specifying that the chain of Imams and Awsiyaa come only from Ali ibn Al Husain (AS). This limitation serves to prevent the likelihood of disagreement and division among the believers regarding who their Imams are. So this unique status gifted by Allah (SWT) to them is clearly a strong proof of their truthfulness in their claim to guardianship and Wilayah. It indicates that they are truly the awaited Imams who would protect the Message after the Holy Prophet (SA) and the first Wasi.

Sixth: The fact that all of the Imams are very well respected, venerated, and loved by all of the Muslims, despite the difference in time, place, and race is considered to be a unique status for them. Even if the people deny their Imamate and guardianship, they never denied their virtues, love, and special status. Now, who planted this love and veneration in the hearts of the people? Surely, the great power of Allah (SWT) is what granted them this unique status which He did not give to others at the same degree. If we were to take a survey of the number of people among the Muslims who were named Hasan, Husain, and Ali throughout the fourteen centuries, and compare it to the number of those called by other names such as Abu Bakr, Umar, Uthman, or Khalid etc., we will find that the former set of names have exceeded the latter by billions of times! So what does that indicate?

Surely, without a doubt, it points to the love and veneration which the Muslims carry in their hearts for these names and personalities despite their time, place, school of thought, or belief. Who else granted the Imams this unique status if it is not Allah (SWT)? Doesn't this unique status from Allah (SWT) stand as a strong proof that compels us to accept them for the position of guardianship and Imamate?

9) These eleven Imams did not differ or disagree about each other or with each other at all. Isn't their support and verification for each other stand as a logical proof to the validity of their guardianship and Wilayah? As was the case with the prophets and messengers, we had logically deduced that their support and agreement for each other proves that they are truly prophets and messengers from Allah (SWT).

For example, suppose that Jafar ibn Muhammad Al Sadeq claimed that Ali ibn Al Husain was not a Wasi or Imam, or if Imam Al Kadhem differed in opinion in a jurisdictional matter with Imam Al Baqir, then we would have concluded that they are not truthful and therefore cast doubt on all of them regarding their Imamate. However, that did not happen and rather, the opposite was the case! Hence, it is incumbent

for us to believe in their truthfulness and remove any doubt regarding their Imamate which is one package that cannot be divided or separated.

10) The fact that these Awwsiyaa have complemented and continued each other's roles and are in harmony with each other is yet another logical proof that supports their guardianship, Imamate, and Wilayah. If we were to study the roles that each of them executed and compared them with each other taking in consideration the diversity of these roles, we will immediately realize the amazing harmony and synchronization that could not exist without the great divine magnificence and absolute divine perfection! This in itself is a clear proof to everyone which supports their guardianship, Imamate, and Wilayah over the message, the nation, and the religion.

11) There is also the occurrence of some of the obvious miracles which were witnessed by those who accompanied the Imams and were recorded in history throughout the years. For example, God delays the time of sunset for one hour for the sake of Ali ibn Abi Taleb (AS) until he accomplishes victory over his enemy. Husain ibn Ali (AS) throws a handful of the blood of his killed infant son up to the sky as he supplicates to his Lord and not one drop of blood fell to the ground and that was witnessed by his enemies and killers! Husain foretells the fate of his killers one by one and his prophecy is fulfilled exactly with the details that he mentioned.

Ali ibn Al Husain (AS) recites Tasbeeh [the ritual process of glorifying or praising Allah (SWT)] during his prostration (Sujood), so those who were with him actually hear with their own ears the sounds of the rocks, stones, and dust particles reciting Tasbeeh along with him. Muhammad ibn Ali Al Taqi (AS) defeats the supreme judge of the Islamic Caliphate by his extensive knowledge when he has not yet reached the age of ten. Ali ibn Muhammad Al Hadi (AS) was thrown in a cell containing hungry lions, but instead of devouring him instantly they prostrated to him and licked his slippers out of respect to him.

Al Hujjah ibn Al Hasan Al Mahdi (may Allah hasten his reappearance) disappears in his minor and major occultation, yet he is still alive and present throughout all these ages. So what is the significance of all these divine miracles which Allah (SWT) distinguished them with? Should we then consider anyone other than them for the Imamate? Should we then seek knowledge from those who were never honored with such miracles from God?!

12) The knowledge and school of thought of these Imams which is the true divine revelation was able to reach us in the way it was revealed by Allah (SWT). It reached us despite all the dangers, risks, hostilities, and wars from tyrannical ruling power that existed throughout all these decades and centuries. It arrived to us despite all the efforts which were exerted to erase their positive influence and eradicate and distort their school of thought. It reached us despite the hostility of the enemies, the jealousy of the envious, the oppression of the oppressors, and the fabrication of those who misguide the people.

Despite all that which took place over the past centuries, we were still able to receive their knowledge and benefit from their school of thought which is the continuation of the true and pure Muhammadan

message. How did that happen? Surely, it is a miracle from Allah (SWT) just like His miracle in protecting the Holy Quran! So do you think if Allah (SWT) did not approve of this school of thought and if these eleven Awsiyaa were all lying in their claim of successorship and Imamate, will He (SWT) have granted this miracle for them and protected the Message through them, such that it reaches us today in this complete, pure, and rich form, despite all the obstacles and danger it faced until now? Doesn't this miracle indicate their truthfulness in being guardians, Awliyaa and Imams?!

13) Most of the scholars of the other schools of thought in Islam were students of these eleven Imams who learned from them and narrated from them. However, the opposite never happened. Doesn't this fact indicate that these eleven Imams are indeed the origin, the foundation, and the source while the others are the branch, the imitation, and the outer-covering? Being that this is the case, wouldn't it be all the more appropriate that these eleven Imams would be the Awliyaa, Awsiyaa, and the awaited Imams over the Message, without any partner or associate? Surely, this is a very clear logic that cannot be denied by any wise and sane mind!

14) Let us review the 3rd case study (4th research topic, 10th item) which researches the position of the oppressed people that is always with the true Wasi and uses that as a proof for the truthfulness of that Wasi. So if we search in history, we will find that those who followed the eleven Imams, benefited from their guidance, and believed in them were indeed people who were oppressed, deprived and unfortunate. They were the only ones who supported the Imams and stood by them. They abided by their school of thought and defended it throughout the years, in spite of what they faced from the tyrannical ruling power and the enemies of the religion who attempt to deviate from and distort the religion at every opportunity they got. So based on the position of those oppressed and unfortunate people who stood alongside the eleven Imams, we can logically deduce the truthfulness of their guardianship, Imamate, and Wilayah over the religion and the Islamic nation.

15) Despite the fact that these eleven Imams were deprived from their role of political Wilayah, they still continued to play their role of guardianship over the Message and safeguarding the religion. Rather, the matter was not limited to depriving them; it went on to the point of bearing hostility towards them, chasing them, persecuting them, imprisoning them, then plotting against them and killing them in the hands of the unjust and tyrannical political ruling power. Despite all these harsh and grueling circumstances, we find these Imams carrying out their mission in the best way possible. They took advantage of any opportunity they found, so they were like one who grinds a boulder, or dig by his hands in the bottom of the sea, or fight without a shield or sword. Doesn't their actions logically indicate that they are truly the owners of this important position which they were assigned to by Allah (SWT)? Therefore, they did not hesitate to execute their role no matter what the circumstances were.

In general, the insistence of a person to perform his role under the most difficult circumstances is a logical proof that this person is without a doubt the true owner of that position. So, the fact that these eleven Imams were exposed to oppression indicates that they were indeed carrying out their role of

guardianship. After all, if they were not performing their role, the rulers would have left them alone and not be bothered by them. Their persistence in performing their roles despite the oppression, persecution, and isolation they faced is a clear proof that they are really the true owners of this position.

16) The number of disciples from the sons of Prophet Jacob (AS) (Israel) and the Awsiyaa after him were twelve. The number of leaders of the sons of Israel in Egypt was twelve. The number of springs which sprang out for the Israelites in the desert of Sinai was twelve. The number of disciples and Awsiyaa of Prophet Jesus (AS) were twelve. The number of months in the Book of Allah (SWT) on the day He (SWT) created the heavens and the earths are twelve. The number of constellations in the sky is twelve. The only number which can be written in English in a form that is different from the numerical form is twelve (we say dozen indicating the number twelve). With all that in mind, doesn't the self feel somewhat at ease in learning that the number of Awsiyaa over the Final Revelation after the departure of the Seal of Prophet (SA) is also Twelve?!

17) Allah (SWT) has honored the family of Prophet Noah (AS) and granted prophecy to his descendants. He (SWT) honored Prophet Abraham (AS) and granted prophecy to his progeny. He (SWT) honored the family of Imran as well as the family of David by granting them prophecy and guardianship in their descendants. So why would it be hard for us to believe that Allah (SWT) also honor the family of Muhammad who is the Seal of Prophets and Messengers and the best of His creation and most beloved one to Allah (SWT)? Not surprisingly, He (SWT) blesses the descendants of Muhammad with guardianship and Wilayah! Surely, this is logical and accepted as you will not find change in the Sunnah (way) of Allah (SWT).

18) The total amount of time in which the eleven Imams spent in their role guardianship over the Message after the Holy Prophet (SA) is about 300 years. This duration of time is quite logical and reasonable to allow for the Final Revelation that is universal and comprehensive to stand firmly on its feet. This agreement between the duration of their guardianship and the approximate required amount of time that is logical for the safeguarding of the message and guardianship over it is in itself a clear proof that supports the truthfulness of their guardianship and Wilayah over the nation.

19) These Imams did not have political Wilayah and Caliphate over the Muslims as they were supposed to, and that is the wise providence of Allah (SWT). This is yet another logical proof of the truthfulness of their guardianship over the Final Revelation that is due to the following reasons:

First: If these Awsiyaa assume the Caliphate, it will result in the return to the way of the Prophet (SA) and the way of the first Wasi. But the time had already passed and it was too late for that to happen. If it did happen, it would have certainly resulted in a great division in the nation! The enemies of the Awsiyaa and the pure form of the Religion would have increased in their animosity and initiated a bloody counter-revolution for the sake of their best interests that will be harmed if the matters in the Islamic state returned to the way of the Holy Prophet (SA) and the true final message.

And if that happened, it would certainly pose a great threat to the stability and very existence of the Islamic state! It will lead to its division at a time when it is still growing and surrounded by enemies from all sides and from within its people. This will surely lead to its downfall and the enemies will jump at the opportunity to destroy and eradicate the religion once and for all. In order to avoid all that, it is logically necessary that none of the Awsiyaa actually assume the position of Caliphate. Rather, they would only practice their roles behind the scenes in the midst of the most difficult circumstances. This was their destiny which they had no choice but to face it and execute their roles.

Second: If the Imams actually assumed the Caliphate, one of their logical attributes which we had deduced the necessity of it being present in those Awsiyaa over the Final religion would not have been fulfilled. We are referring to the 15th attribute that is discussed in the 15th item of the 2nd research topic in the fourth case study. That is because if they did take hold of this position, they would no longer be oppressed, imprisoned, or killed.

As we agreed earlier, the Awsiyaa should fulfill all of the logical attributes that we previously concluded logically, without any exception. Therefore, the fact that they were deprived from their right of Caliphate made them fulfill this requirement and possess this attribute from Allah (SWT). This way, they have fulfilled all of the logical requirements and this will certainly make it easier for us to recognize them. It is as if Allah (SWT) desired that they be in complete agreement with the mind and logic! So the fact that they did not assume the position of Caliphate politically is proof to the truthfulness of their guardianship and that they truly deserve the Imamate since they have fulfilled all of the necessary attributes that should logically be possessed by the awaited Imams and Awsiyaa.

Third: If they had really assumed the position of Caliphate, the people would have followed them since they would have become the official rulers. In such case, these eleven Imams would no longer stand as a test (fitna) for the people and they would not be proofs (Hujjaj) over the people. After all, the people would have to take them as guardians since they are the dominant political ruling power that is feared by everybody. In that case, the people may not follow them sincerely for the sake of obeying Allah (SWT). The obedience of the people will be contaminated with the desire to please the ruler. Hence, the good will not be distinguished from the bad nor will the true believer be known from the hypocrite. This would contradict the most important duty of guardianship and that is the conservation of truth and its distinction from falsehood. It would go against the role of nullifying falsehood, deceit, and forgery, and separating that from the truth, light, honesty, and certainty.

Thus, it was necessary that the Imams don't assume the political role of Caliphate and that they be persecuted, oppressed and tortured, such that no one follows them except those who are really truthful believers, and sincere to Allah (SWT) and to the Message. Therefore, we can conclude that they are truly the Hujjaj and Awliyaa from Allah (SWT) and they are the Imams and Awsiyaa over the Final Islamic Message after the Holy Prophet (SA) and after the first Wasi.

From the previous items 1–19, 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

The Eleven Imams from the sons and grandsons of Ali ibn Abi Taleb (AS) and Fatima Al Zahra (AS) are as follows: Al Hasan ibn Ali, Al Husain ibn Ali, Ali ibn Al Husain, Muhammad ibn Ali, Jafar ibn Muhammad, Musa ibn Jafar, Ali ibn Musa, Muhammad ibn Ali, Ali ibn Muhammad, Al Hasan ibn Ali, and Al Hujjah ibn Al Hasan (AFS). They are the awaited and expected Awsiyaa over the Final Islamic Message after the first Wasi. They are the ones whom Allah (SWT) chose for this vital role and mission. They are the Imams, the Awliyaa, and the Hujjaj from Allah (SWT). Therefore, it is logically incumbent on us to believe in them, follow them, and be guided by them. We must take them as our role models, our Imams, and derive our knowledge from them. This is a confirmed truth and reality since it is logical, rational, and essential. Thus, it is not possible to deny or refute it logically, intellectually, or practically.

And now, dear sincere and free thinker, after what was presented to you and at the conclusion of this case study, after complete conviction that is based on sound intellect, contemplation, and pure thought, and after getting rid of any personal interest or fanaticism, both you and I can bear witness with all our souls and without being forced or pressured by anyone, and after witnessing all the logical proofs and evidence, and after it has been proved to us by logic and sound reasoning alone...We can bear witness that:

“There is no God but Allah, the One Creator who has no partner or associate, and that Muhammad in His Slave and Messenger. He is the Seal of Prophets who delivered the last, final, comprehensive, and universal Islamic message that is directed to all of humanity. And Ali ibn Abi Taleb (AS) is the Wasi and Caliph of Muhammad, and Wali Allah after him over the message and nation. The Imams from the sons and grandsons of Ali and Fatima Al Zahra (AS) are as follows: Hasan ibn Ali, Husain ibn Ali, Ali ibn Al Husain, Muhammad ibn Ali, Jafar ibn Muhammad, Musa ibn Jafar, Ali ibn Musa, Muhammad ibn Ali, Ali ibn Muhammad, Al Hasan ibn Ali, and Al Hujjah ibn Al Hasan (AFS).

They are the Awsiyaa over the Final Islamic Message after Ali ibn Abi Taleb (AS). They are the Imams, Awliyaa, and Hujjaj from Allah by direct divine selection for them to assume this important role and position. Their way is our way, their path is our path, their school of thought is our school of thought, and their obedience is obligatory on us since it is equivalent to the obedience of Allah (SWT) and the obedience of the Messenger of Allah (SWT). May Allah (SWT) bear witness to our testimony!”

Dear Lucky and Happy Reader, by this testimony you have completed the pillars of your faith and the verification and security of your belief! You should now prostrate to Allah (SWT) in praise to Him! You must show gratitude to Him for His Bounties upon you. After all, He (SWT) is the one who first created

you, then granted your life, and then blessed you with His Sustenance. He (SWT) continuously provides you your needs in life until He decides otherwise. He (SWT) then chose you and blessed you with the bounties of the mind, intellect, cognition, and comprehension. By that, He (SWT) favored you over the creation. He (SWT) then guided you to believe in His Oneness, to know Him, and to worship Him alone without any partner or associate. He (SWT) guided you to believe in all of the prophets and messengers, and in their Last Messenger, Muhammad (SA). He (SWT) then guided you to believe in His true Wali and Wasi after His Prophet, Ali ibn Abi Taleb (AS) and He saved you from the great test (fitna).

And now, He (SWT) is completing His Bounty on you and finalizing your faith. He (SWT) made the truth apparent to you and showed you falsehood as it is. He (SWT) opened your heart and guided you, so you became transformed by His Bounty and Generosity into a truly sincere Muslim believer who now has the correct set of beliefs. Dear Lucky Reader, if you truly recognized the greatness, significance, and importance of that bounty which Allah (SWT) gave you, you would have flied out of happiness and you would not find it enough to spend your whole life in prostration to Allah (SWT) out of gratitude! After all, those whom Allah (SWT) grants His Bounty like He did with you are very little throughout all ages in time.

Dear Fortunate Reader, it is enough that you hear the words of Allah (SWT) in this Sacred Tradition in which He (SWT) says, “Whoever knows that there is no God except me, and that Muhammad is My slave and Messenger, and that Ali ibn Abi Taleb (AS) is my Caliph, and that the Imams from his descendants are my Hujjaj, I will let him enter my Paradise by My Mercy. I will save Him from the Hell-Fire by My Forgiveness and allow him to be my neighbor. I will make him deserve My Generosity and I will complete My Blessings upon him. I will make him be from My special and close ones. If he calls Me I will respond to him, and if he prays to Me I will answer his prayer. If he asks Me I will give him, and if he is silent I will initiate with him. If he sinned I will have mercy on him.

If he escaped from Me I will call and invite him. If he returns to Me I will accept him, and if he knocks on My door I will open it for him. Whoever doesn’t testify that there is no God except me, or testified that but does not testify that Muhammad is my slave and messenger. Or testified that but does not testify that Ali ibn Abi Taleb is my Caliph, or testified that but does not testify that the Imams from his progeny are my Hujjaj, he will have been ungrateful to My Bounty! He will have belittled My Greatness and disbelieved in My Signs and Books. In that case, if he comes to Me I will return him back, and if he asks Me I will not give him. If he calls Me I will not listen to his call, and if he prays to Me I will not answer his prayer. If he hopes from me I will fail his hopes, and that is his punishment from Me and I am Not unjust to my slaves.”

Now what is your opinion regarding these great glad tidings from Allah (SWT) and this high position and universal status that you now possess! So go ahead and thank your Lord and praise Him! Pray to Him that He increases His precious Bounties on you and makes you stand firm on the right path after He guided you to Him, until you meet Him and depart from this life victoriously and safely with your religion!

Pray to him that He provides you support in facing His enemies and your enemies, and the enemies of the truth who will turn against you from this point on! They will try to discourage you and make you turn back from your faith. They will try to misguide you and counterfeit the truth out of enmity and jealousy since you have been guided while they have not. They will become envious that you have been saved while they have perished. So they'll try to lure you and let you join them in their lost way, misguidance, and punishment.

But no matter how hard they try, do NOT allow them to accomplish that now that you have witnessed the truth by the grace of Allah (SWT)! Stay firm on the truth and use the help and support of Allah (SWT) over them regardless of who they are and where they are! Let your weapon be your sound intellect as well as your cognition and wisdom. That is of course after depending on Allah (SWT), His Book, and the guidance of His Prophet and Awsiyaa. This is the best weapon from Allah (SWT) which He gave you and guided you by it to where you have reached now. You have completed your religion and faith and won the pleasure and love of Allah (SWT), the Great Creator!

After all, man has lost his way and became misguided the day he abandoned his mind and intellect. The day he stopped thinking and allowed for the others to lead him, manipulate his mind, and control him! So they made him into a clone with no mind or opinion or logic or cognizance! By that, they turned him into the worst of human beings, or rather, the worst of animals! May Allah (SWT) protect us from all those who want to deprive us from using our minds and getting in the way of our logic reasoning and thoughts! And from those who fabricate and counterfeit our religion and beliefs! Oh Allah (SWT), protect our religion and true faith until we meet you as you are pleased with us, for You are the All-Hearing, the Responsive! We will follow Your Right Path and adhere to the Sunnah of the Seal of Your Prophets and Last of Messengers. We will conform to the guidance of the Lanterns of Guidance from your Awsiyaa, Imams, and Hujjaj of your religion. We have boarded Your ship of salvation and we are the followers of the guides whom You have sent. May Peace and blessings be upon all the messengers and the Last Messenger and his purified progeny! Praise be to Allah, the Lord of All Worlds!

And now dear Reader, in order for you to make your faith and belief more firm and stronger, and to clarify the complete truth to you, we will go ahead with you to the last case study in this book which Allah (SWT) throws on the falsehood by His Will, so it becomes eradicated! We have dedicated this case study to the 12th Imam who is the Last of the Imams and Awsiyaa. The reason why is because he has a special case that is miraculously unique and we must clarify and understand it. We must comprehend the aspects of the greatness, significance, and wisdom behind it. We must make the truth apparent since it was concealed, distorted, and fabricated to the point that it became like a confusing riddle that is unknown to most of the Muslims. This is in spite of the fact that it is a very important pillar and cornerstone of their religion, creed, and Final Message. The Muslims must believe in it, present it, reveal it, and clarify it to all people. But how will they accomplish that when they themselves have doubt or confusion in it?! Therefore, we find it necessary to discuss this matter and make an attempt to research and study it together.

So let us move on, Dear Reader, as we are accompanied by our mind, logic, and sound judgment, and by our human guidance that is agreed upon by all people, to continue this journey in its last stage! Afterwards, it will reach the safe haven by the will of Allah (SWT), and the ark will finally rest on Mount Judi! By that, the matter will be finished, the bounty will be perfected, and the light will be completed! We will then prostrate to Allah (SWT) and say “Praise be to Allah, the Lord of All Worlds!”

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