

IMAM ALI (PBUH) THE AUTHOR OF THE REVELATION

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summary

Imam Ali (PBUH) is considered the only writer of the revelation, through his accompanying the revelation of the revelation over a period of (23) years, as well as his keeping pace with the Prophet (PBUH), as no one else was singled out for this status except him, as writing down the revelation was a divine matter, and the Prophet (PBUH) explained The knowledge of Imam Ali (pbuh) about the revelation, as he commanded him to write and compile it, as Imam Ali (pbuh) was like the minister and the official spokesman for the Prophet (pbuh)

Keywords: (the author of the revelation), (the Prophet), (the Qur'an), (Imam Ali)

The introduction

All the data and evidence indicate that Imam Ali (pbuh) is the only one who accompanied the revelation of the Qur'an over a period of (23) years, and the narrations have elaborated on the relationship between him and the Holy Qur'an, whether what was issued by the Prophet Muhammad (pbuh) against Imam Ali (pbuh) Like his saying: (Ali is with the Qur'an, and the Qur'an is with Ali, they do not separate), or what was issued by Imam Ali (PBUH) in explaining his strong relationship with the Qur'an, such as his saying: (There is no verse revealed by night or by day, in a plain or in a mountain, except that I know in whom It was revealed and when it was revealed, and I know who abrogated it and who abrogated it....). And if there were those who were said to have copies of the Qur'an, such as Abi bin Ka'b and Ibn Masoud, then those who did not accompany the revelation of the Qur'an over a period of (23) years, in addition to that they were mere memorizers of the Qur'an, just as Imam Ali (pbuh) is the only one who collected The Qur'an after the death of the Prophet (PBUH), until it was said that he compiled it according to the revelation, and brought it with a camel's load, as it was shown in the research, as the research included four topics. Ali (pbuh) with the Qur'an and writing it for him.

The first topic

Biography, his life and his closeness to the Prophet (PBUH)

He is Abu al-Hasan Ali bin Abi Talib bin Abdul Muttalib bin Hashim al-Qurashi, and his mother is Fatima bint Asad bint Abd Manaf bin Hashem, and he is the first Hashemite born of Hashemites. He was born in the Kaaba ten years before the mission and was brought up under the protection of the Messenger of God (PBUH) and his daughter Fatima al-Zahra (pbuh). He did not leave him and witnessed all the scenes with him, and the banner was in his hand in most of the scenes, except for Tabuk, so he made him his caliph over Medina and said to him, "You are to me as Aaron was to

Moses, except that there is no prophet after me.” A number of the Companions preferred him over others, such as Salman, Abu Dharr, Al-Miqdad, Khabab, Jaber, Abu Saeed Al-Khudri, and Zaid bin Arqam, and that was because they knew of his right and virtue in Islam(1), and his virtues are many until Ibn Hanbal said: (No one of the Companions was transmitted of the virtue that was transmitted to Ali). And others said: The reason for this was the Umayyads’ hatred for him, so everyone who had knowledge of something of his virtues from among the Companions would confirm it, and whenever they wanted to extinguish it and threatened whoever happened with his virtues, it would only spread more (2). On the authority of Ibn Abbas, he said: Imam Ali (pbuh) has four characteristics that he singled out for. He is the first person to pray with the Messenger of God (PBUH), and he was his banner and support in every battle and battle. People are roses on the Prophet (PBUH) basin (3). From what Ibn Abbas said, it becomes clear that Imam Ali (PBUH) accompanied the Prophet (PBUH) throughout his life, and Qatham bin Al-Abbas was once asked about how Imam Ali (PBUH) inherited the Messenger of God (PBUH) without your father, who is his uncle? He said: By God, he was the first of us to catch up with him and the toughest of us to catch up with him(4). And more than that, the Prophet (PBUH) said: Perhaps Ali: God Almighty commanded me to bring you closer and not to exclude you, and to teach you and to become aware, and it is the right of God Almighty that you become aware(5)(6). (PBUH) has brought me closer to Imam Ali (PBUH) not for kinship, but there was a divine order in bringing the Imam closer and teaching him, and the most important thing is in the saying of the Prophet (PBUH) (to teach you) and this is credible to the saying of Imam Ali (PBUH) when he said: (The Messenger of God taught me (PBUH) a thousand chapters of knowledge, so I deduced from each chapter a thousand chapters)

As the Prophet (PBUH) said, “I am the city of knowledge and Ali is its door” (8), through the legacy of the Prophet (PBUH) and Imam Ali, it becomes clear that the Imam did not leave the Prophet (PBUH) and learned everything from him, as Imam Ali (PBUH) explained how he was brought up and raised In the bosom of the Prophet (PBUH), when Imam Ali (PBUH) said through his sermon: “And you knew my position with the Messenger of God, may God’s prayers and peace be upon him and his family, with close kinship, and a special status. His body would touch me, his mane would smell me, and he would chew the thing and then feed it to me, and he did not find a lie in my words, nor a mistake in an act. Night and day, and I used to follow him following the faction following his mother, raising a flag for me every day of his morals, and commanding me to follow his example, and he used to surround Hira every year, so I saw him and no one else saw him, and not a single house gathered at that time in Islam except the Messenger of God, may God bless him and grant him peace. And Khadija and his family, and I am the third of them. I see the light of revelation and the message, and I smell the fragrance of prophecy. Hear, and you see what I see, except that you are not a prophet, but you are a minister, and you are in good hands”(9). It is noted how the Imam (pbuh) shows his status and his closeness to the Prophet (pbuh). As for the sayings of the Prophet (pbuh) regarding Imam Ali (pbuh) in clarifying his status and knowledge, they are many, including “Ali bin Abi Talib, Bab Hatta. Whoever enters through it is a believer, and whoever He came out of it he was an unbeliever”(9). and his saying (PBUH) “Ali is on the

threshold of my knowledge” (10) and his saying (PBUH) “Ali is with the Qur’an and the Qur’an is with Ali, they will not separate until they return to the basin” (11) and likewise his saying (PBUH) “Ali is from me and I am from Ali and he does not pay About me except me and Ali” (12), and when the Messenger of God (PBUH) made the Companions fraternize with each other, Imam Ali came with tears in his eyes and said, “O Messenger of God, you have made me fraternal among your companions, and you have not made me fraternal with anyone.” So the Prophet (PBUH) said, “O Ali, you are my brother in this world and the Hereafter.” In fact, the status of Imam Ali (PBUH) and his relationship with the Prophet (PBUH) are many and pages are not enough for it, and there are many sources and literature that show this matter (13), but what is clear from the foregoing is that the Imam (PBUH) did not leave the Prophet (PBUH) and was associated with him Throughout his life, and this is an important point in the subject of the study, as we did not find any of the writers or companions who were more closely associated with the Prophet (PBUH) like Imam Ali) provided in the above statements.

The second topic

Knowledge of Imam Ali (PBUH) with revelation and his writing of it

As for the knowledge of Imam Ali (pbuh) and his knowledge of the Holy Qur’an, he had a wide and abundant knowledge, as he learned from the Prophet (pbuh) the science of revelation and interpretation. They respond to the basin”(15) and this hadith of the Prophet shows the status of Imam Ali (PBUH) and his knowledge and memorization of the Holy Qur’an and his saying (PBUH): “Some of you fight over the interpretation of the Qur’an as I fought over its revelation, and he is Ali bin Abi Talib (PBUH))”16(

As it is noted from the hadith that the Imam (PBUH) knew and agreed with the Holy Qur’an, as he will fight over its interpretation and interpretation, and why the fight? Fighting because there is no one who knows the Qur’an after the Messenger of God (PBUH) other than Imam Ali (PBUH), and there are those who want to interpret the Qur’an according to his desires and desires. P), and as it is reported from him and from his contemporary companions that he is the most knowledgeable after the Prophet (PBUH), so no one used to say ask me except Ali bin Talib Ali (PBUH). Atta asked? Was anyone among the companions of the Prophet (PBUH) more knowledgeable than Ali bin Abi Talib (PBUH)? He said: No, by God, and on the authority of Ibn Abbas, he said: He gave Ali nine tenths of knowledge, and he shared with you the tenth tenth of Abbas. (17) On the authority of the Commander of the Faithful (PBUH), he says: “If I asked the Messenger of God, may God’s prayers be upon him and his family, he would answer me, and if my questions were exhausted, he would begin me, and no verse was revealed to him in night or day, nor heaven, nor earth, nor this world, nor the afterlife, nor heaven, nor fire, nor plain, nor mountain, nor light, nor darkness.”(18) Except for me to read it and dictate it to me and write it in my hand and teach me its interpretation and interpretation, its precise and its ambiguous, its particular and its general, and how it was revealed, and where it was revealed, and where it was revealed until the Day of Resurrection. This is conclusive evidence of Imam Ali’s knowledge of the revelation and his writing as well, and the text is clear and unambiguous, as he says: “There is

no verse revealed that was dictated to me and which I wrote with my own hands and taught me its interpretation and interpretation.”(19) He was a writer, and Imam Ali (PBUH) also stated about his writing of the Holy Qur’an in several places, where he (PBUH) said: “We have not written about the Prophet (PBUH) except the Qur’an and what is in this paper” (20). As for Imam Ali (pbuh), he is the one who interprets the Qur’an the most, because he was not preoccupied with the caliphate, but was devoted to knowledge until the end of the era of Uthman... and his frequent companionship with the Messenger, may God’s prayers and peace be upon him and his family, and his residence with him. And his marriage to his daughter Fatima Al-Zahraa, peace be upon her, in addition to what God loved him of common sense... All of this bequeathed him abundant knowledge until Aisha said, “As for him, he is the most knowledgeable of people in the Sunnah” at a time when the Companions were available) .21(

On the authority of Abi Ayyub Al-Ansari, he said: “The Messenger of God (PBUH) said: The angels prayed for me and Ali for seven years, and that is because no man prayed with me other than him.” They pray before the mission (22), and in this hadith is an indication that Imam Ali (PBUH) used to be alone with the Prophet (PBUH) from whom knowledge and knowledge were extracted. And the statement of Imam Ali (pbuh) comes that he wrote the Holy Qur’an with his own hand, and he said that, addressing Talha: He said: “Oh Talha, every verse that God revealed to Muhammad, may God’s prayers and peace be upon him and his family, is with me by dictating the Messenger of God, may God’s prayers and peace be upon him and his family, and my handwriting, and the interpretation of every verse that I sent down God be upon Muhammad, may God’s prayers and peace be upon him and his family, and every lawful and unlawful or punishment or rule that the nation needs until the Day of Resurrection is written with me under the dictation of the Messenger of God, may God’s prayers and peace be upon him and his family. There are many places where Imam Ali (PBUH) declares about his writing of the Noble Qur’an, where he said:(24)(25) “I did not reveal a single verse of the Qur’an to the Messenger of God, may God’s prayers be upon him and his family, but he read it to me and dictated it to me. Understand it and memorize it, for I have not forgotten a verse from the Book of God nor knowledge that He dictated to me and I wrote it down, since God called for me with what He called, and he did not omit anything that God taught of what was lawful or forbidden, nor an order or prohibition that was or would be, nor a book revealed to anyone before it of obedience or disobedience. He taught me and memorized it, so I did not forget a single letter, then he placed his hand on my chest and prayed to God for me to fill my heart with knowledge, understanding, wisdom and light. later? He said: No, I am not afraid of forgetfulness and ignorance for you. (26)

Imam Ali (pbuh) is the first gnostic and interpreter of the Holy Qur’an without anyone else. He is the one who wrote the Qur’an, compiled it, surrounded its secrets and meanings, and stood on its symbols and signs. (27) I have sent down any verse of the Qur’an except to recite it ... and teach me its interpretation.” This is proof of the saying of the Prophet (PBUH): “Ali is with the Qur’an and the Qur’an is with Ali. Glory be to God, except that I knew when it was revealed, and for what it was revealed, and there is no man in the Quraysh except that a verse from the Book of God was revealed about him, leading him to heaven or hell, and the Messenger of God, may God’s prayers

and peace be upon him, is on clear evidence from his Lord, and I am the witness from him. I recite it and follow it, and God is because you know what God Almighty singled us out for the people of the house, more beloved to me than what is on earth than red gold or white silver. (28)

Imam Ali (pbuh) was on the pulpit saying: “By God, I have neither lied nor lied, nor have I gone astray, nor have I been misled, nor have I forgotten what was entrusted to me. (29). And on the authority of Abdullah bin Masoud, he said: “The Qur’an was revealed on seven letters, not one of which is a letter except that it has back and inside, and that Ali bin Abi Talib has from it the knowledge of the outward and the inward”(30). And on the authority of Abdullah bin Masoud also, he said: “If I knew someone who knew more about the Book of God than me, he would reach him with mighty.” He said: A man said to him: “Where are you from Ali?” He said: With him I started (31)

This was also confirmed by many scholars, thinkers and narrators, as through the study we found that the sources were applied to the writing of Imam Ali (PBUH) to the Prophet (PBUH) and this is what Al-Baqalani said (32) about the knowledge of the Imam and his knowledge because it is the upbringing of the Messenger of God (PBUH): “The upbringing of the Messenger (PBUH) P to him and his upbringing with him, his adoption of the virtues of morals and deeds, his desire to graduate and teach him, the abundance of his sayings about him, and what he used to explain to him and warn him about his affairs, such as his saying: I will judge you, and if you take it to me, you will find him a guide and a guide, who will lead you to the white argument and the straight path. .. He is one of the nation’s reciters of the Qur’an, and from those who advance in prayer, he is the one who reads them to the Book of God, and he was one of those who recites the Qur’an and learns from it, and one of those who read it to Abu Abd al-Rahman al-Salami (33) and others, and he was among the famous for reading the Qur’an and examining it, knowing its revelation and its interpretation, Speech is problematic and ambiguous.

That Imam Ali (PBUH) is the author of the revelation, and that is through the foregoing proofs and conclusive evidence that proved his knowledge of reading and writing and his keeping up with the Messenger of God from the beginning of the revelation until the death of the Prophet.

The third topic

The collection of the Noble Qur’an by Imam Ali (PBUH):

Among the evidences also stating that Imam Ali (pbuh) is a writer of the revelation and a knower of all its affairs, its secrets and secrets, is that he compiled it into the Noble Qur’an, after the martyrdom of the Prophet (PBUH). On his authority (PBUH), he said: “When the Messenger of God, may God’s prayers be upon him and his family, died, the people turned to Abu Bakr, so they pledged allegiance to him, and I was busy with the Messenger of God, may God’s prayers be upon him and his family, washing and burying him. Then I got busy with the Qur’an, so I vowed to myself that I would only wear clothes for prayer until I collected it in a book (34) And he (PBUH) said: “The custodians of the Companions of the Prophet Muhammad, may God’s prayers be upon him and his family, knew that there is not a man among them who has a noble deed except that I share it with him, and I preferred him and I have seventy noble deeds, and none of them shared it

with me... As for the fifty-fifth, the Messenger of God God, may God's prayers be upon him and his family, said to me: "Sects of my nation will be tempted by you, and they will say: The Messenger of God, may God's prayers be upon him and his family, left nothing behind, so what did he recommend to me? Isn't the Book of my Lord the best of things after God Almighty, who sent me with the truth, if you don't collect it perfectly? He never compiled, so God Almighty singled me out for that without the Companions"(35) and here is proof of the Imam (pbuh) that his writing and collecting revelations is a virtue that was singled out for Imam Ali (pbuh) to the exclusion of the Companions, and God Almighty and His Messenger (PBUH) singled him out for it. And the Prophet (PBUH) recommended Imam Ali (PBUH) to collect the Holy Qur'an when he said to him,(36) "Oh Ali! The Qur'an is behind my bed in newspapers, silk, and papers, so take it and collect it, and do not waste it as the Jews lost the Torah, so Ali (PBUH) went and collected it in a yellow garment, then He sealed it in his house, and said: (37) I will not wear it until I gather it, for a man would come to him and go out to him without a robe until he collected it. Among the evidences is also his collection of the Holy Qur'an after the death of the Messenger, when Abu Bakr asked Imam Ali (PBUH) about the reason for not swearing allegiance to him: "He said: I took an oath that I would not wear my mantle except for prayer until I had collected the Qur'an"(38); So he sat collecting the Qur'an on Ali (PBUH), and wrote it on parchment, on pottery, and on the shoulders of camels.)39(

Most scholars also emphasized that the first to compile the Holy Qur'an was Imam Ali (pbuh),(40) and they are: Al-Sana'ani (d. 211 AH), (41) Ibn Saad (d. 230 AH),(41) Ibn Abi Shaybah (d. 235 AH), (42) and Al-Baladhuri (d. 279 AH), (43) Al-Yaqoubi (d. after 292 AH), (44) Abu Dawud Al-Sijistani (d. 316 AH), (45) Al-Askari (d. 395 AH), Abu Naim Al-Asbahani (d. 430 AH), (46) and Ibn Al-Nadim (d. After 438 AH), (47) Ibn Asaker (d. 571 AH), Muhib al-Din al-Tabari (48) (d. 694 AH), (49) Ibn Kathir (d. 774 AH),(50) Ibn Hajar al-Asqalani (d. 852 AH) (51) and al-Suyuti (d. 911 AH).), (52) and others.

The fourth topic

Imam Ali (PBUH) as a writer for the Prophet (PBUH)

The writing of Imam Ali (PBUH) was not limited to writing the revelation represented by the collection of the Qur'an, but rather he was a writer for all other matters such as writing covenants, covenants, books of security and others. And he had a sympathy that differed from the writers (53), and there are those who said that he was the writer of the revelation, and there are those who said that he used to write covenants, covenants, and security, and none of them argued that he did not write it, because the imam was one of the skilled writers who knew the origins and art of writing, as he (PBUH) said addressing It was written by Ubaid Allah ibn Abi Rafi' (54) and he teaches him the basics of writing and calligraphy: "Put down your tools (55), lengthen your pen (56) and space between the lines, and swipe (57) between the letters, for that is more worthy of his morning calligraphy" (58) and in another text on the authority of Abu Hakimah, he said He was writing the Qur'an in Kufa, so he passed by Ali (pbuh) and looked at his writing and said to him: Fix your pen. (59) And on the authority of Ibn Abd Rabbo Al-Andalusi (60) in the context of his talk about

the book of the Prophet (PBUH), “Among the people of this industry: Ali bin Abi Talib, may God honor his face, and with his honor, nobility, and kinship to the Messenger of God, may God’s prayers and peace be upon him, wrote the revelation, then The caliphate became upon him after the writing.” Likewise, what Ibn Shahr Ashub (pbuh)(61) transmitted, “that the Prophet commanded Ali to compose the Qur’an, so he compiled it and wrote it.” In all of the foregoing there are conclusive indications and proofs indicating that Imam Ali (PBUH) wrote to the Prophet (PBUH), as well as his knowledge and skill in writing. Writing These evidences and advantages that Imam Ali (PBUH) singled out for writing the revelation and the Prophet (PBUH) were not available to anyone other than the personalities who mentioned that they wrote the revelation or wrote to the Prophet (PBUH) in something.

But what did Imam Ali (pbuh) write? Are there books, letters or charters written by Imam Ali (pbuh) in his handwriting? There are many documents that we found written in the handwriting of Imam Ali (PBUH), and they are books at different time periods through which it is clear that he kept pace with the Prophet (PBUH). Among them is the book of the Treaty of Al-Hudaybiyah, where Imam Ali (PBUH) was a writer and a witness. (62) The people of Najran made peace and this book has a well-known incident, which is the mubahala, when the Christians of Najran came to argue with the Prophet (PBUH), so the Prophet (PBUH) called them to the mubahala, and with that, the Almighty said: us and your sons and our women and your women and ourselves and yourselves then Let us be earnest, so let the curse of God be upon the liars.” (Surat Al-Imran, verse 61) Removes a mountain

His place is to remove him with it, so do not blaspheme, so you will perish, and no Christian will remain on the face of the earth. They said, O Abu Al-Qasim, we saw that we do not blaspheme you, so the Prophet (PBUH) made peace with them, and a book he wrote to the people of Muqna (63), just as Al-Baladhuri (64) confirms that this document exists and he took a copy of it from the people of Egypt, and he describes it as being written in red leather that has studied the color. And a book he wrote to the delegation of the Darrians (65). And a letter to the people of Hamedan, and this book that was written in the handwriting of Imam Ali (PBUH) to Hamdan, when a messenger came from before them informing the Prophet (PBUH) of their Islam, so the Prophet (PBUH) answered them with a letter of safety reassuring them with it (66). And a letter to Al-Ahmar bin Muawiyah, and the book was in the handwriting of Imam Ali (PBUH) and it reads: “To Ahmar bin Muawiyah and Shuail bin Ahmar in their saddlebags and wealth, so whoever harms them, then God will protect him from him as a cell if they are truthful.” Ali bin Abi Talib wrote and sealed the(67) book with the seal of the Prophet, may God’s prayers and peace be upon him. Adeem Okazi".(68) And a book of alliance written in the Battle of the Trench in the year (5 AH), and it reads: “In the name of God, the Compassionate, the Compassionate. And a book of iqta’ (69) to al-Zubayr ibn al-Awam,(70) and a book of iqta’ to Jamil ibn Razim al-Adawi (72), and a book of the redemption document of Salman al-Farisi. In his honorable handwriting, there were many books, and the dates of the books were not in one year or at the same time. That was in the year of delegations, and the reason was due to the large number of arriving tribes. The Prophet (PBUH)

commissioned someone who knew how to write to write, as it was an exceptional circumstance, and one writer could not write for all the delegations

In addition to that, biographers, biographers, narrators, and historians, when they mention the writers of the Prophet (pbuh), mention Imam Ali (pbuh) in their foreword, and many of them mentioned him: Al-Yaqoubi (73) where he said: He used to write revelations and covenants, Al-Tabari (74), and Ibn Miskawayh (75) And he said: He is a writer of the revelation, and Ibn Abd Rabbo Al-Andalusi (76) where he said: Among the people of this industry: Ali bin Abi Talib, may God honor his face, and with his honor, nobility, and his closeness to the Messenger of God, may God's prayers and peace be upon him, was writing the revelation, and Al-Jahshari (77) said: He is a writer for revelation, and Ibn Hazm Al-Andalusi (78), Ibn Abd Al-Bar (79) mentioned him as a writer of peace and vows, Ibn Asaker (80), Al-Suhaili (81), Ibn Al-Jawzi (82), and Ibn Al-Atheer (83) mentioned him as a writer of reconciliation and vows, and Sibte bin Al-Jawzi (84), Al-Nuwayri(85), Muhib al-Din al-Tabari (86), Ibn Sayyid al-Nas (87), Ibn Qayyim al-Jawziyyah (88), Maghailay (89), Ibn Jama'ah (90), Ibn Katheer (91), al-Ansari (92), al-Iraqi (93), and al-Maqrizi (94) said: Writer of Revelation, Al-Qastalani (95), Al-Salihi (96), and Al-Halabi (97)

Conclusion

The foregoing shows that Imam Ali (PBUH) was a writer of the revelation and a writer of the Noble Prophet (PBUH), and according to what was reported of some of the writings and their importance, we find him a writer of the revelation, and a writer of covenants, covenants, and peace, and these writings were important as they represent the official books of the state, which were issued On the authority of the Most Noble Messenger (PBUH), and it was with the help of his cousin and minister Imam Ali (PBUH), since the Prophet (PBUH) had prepared Imam Ali (PBUH) and taught him to be ready for these missions, and that was by divine order, so he raised and raised Imam Ali (PBUH).) in the house of the Prophet (PBUH), and he stayed with him throughout his life except in rare times, such as sleeping in his bed on the night of migration, and the battle of Tabuk, and when he went to Yemen, so Imam Ali (PBUH) was alone in being the writer and minister of the Prophet (PBUH), and no one was alone with this virtue Other than him, and what was mentioned of the huge number of the writers of the Prophet (pbuh) except to camouflage the feat that Imam Ali (pbuh) was unique to, since we did not find for them sufficient evidence and proofs that we found with Imam Ali (pbuh), such as his knowledge of reading and writing, his learning and his association with the Prophet (pbuh). R), and the testimony of the Prophet (PBUH) to him and his knowledge and knowledge of the Holy Qur'an, and this was in the sayings of the Prophet (PBUH) clear and obvious, as he was a writer of the revelation and then his writing of the official books that represent the Islamic state and its leader, the Noble Prophet (PBUH), these books were diverse and numerous And at intervals of time, the narrators, historians, biographers, and biographers agreed to write the Prophet (PBUH) to Imam Ali (PBUH), as there are many of them who said that he was a writer of revelation, and some of them said he was a writer of peace and covenants, and there are those who only mentioned him as a writer of the Prophet (PBUH) Since we did not find someone mentioned by the sources as a writer for the Prophet (PBUH) who

has knowledge and knowledge like the knowledge of Imam Ali (PBUH) and evidence proving this knowledge, or that he has books written by the Prophet (PBUH) that are numerous and varied and at different periods of time and of importance like the books written by Imam Ali.

Margins

- (1) See Ibn Saad: Al-Tabaqat 3/17; Ibn Abd al-Barr: al-Isti'b 3/1090; Ibn al-Atheer: Lion of the Forest 4/87; Ibn Hajar: Injury 4/464.
- (2) Ibn Al-Atheer: Lion of the Forest 4/87; Ibn Hajar: Injury 4/464.
- (3) Ibn Abd al-Bar: al-Isti'b 3/1090.
- (4) Ibn Abi Shaybah: Al-Musannaf 7/265; Al-Nasa'i: Characteristics of Ali, p. 125; Al-Tabarani: Al-Mu'jam Al-Kabeer 19/40; Al-Daraqutni: Brothers and Sisters, p. 55; Al-Suyuti: The Great Mosque 7/22
- (5) Surah Al-Haqqa: Verse 12.
- (6) Al-Bazzar: Musnad Al-Bazzar 6/211; al-Tabari: Jami al-Bayan 23/579; Al-Agri: Sharia 4/2094; Al-Thalabi: Al-Kashfwa Al-Bayan 10/28; Al-Wahidi Asbab al-Nuzul p. 444; Al-Kinji: Student Adequacy, p. 110; Al-Suyuti: The Great Mosque 19/409.
- (7) Al-Fakhr Al-Razi: Keys to the Unseen 8/200; Ibn Adel: Al-Labbab 5/164; Al-Nisaburi: Strange things of the Qur'an 2/144.
- (8) Al-Khatib Al-Baghdadi: History of Baghdad 5/571; Ibn Asaker: History of the City of Damascus 42/380; Al-Nahas: Al-Jami' al-Ulum 15/151.
- (9) Al-Sharif Al-Radi: Nahj Al-Balaghah, p. 351; Ibn Abi Al-Hadid: Explanation of Nahj Al-Balagha 13/197.
- (10) Al-Muttaqi Al-Hindi: Kanz Al-Ummal 11/604.
- (11) Ibn Hajar: Ithaf Al-Mahra 18/179; Al-Suyuti: Al-Jami Al-Kabir 5/732; Al-Muttaqi Al-Hindi: Kanz Al-Ummal 11/604.
- (12) Al-Tirmidhi: Sunan Al-Tirmidhi 6/83; Al-Baghawi: Masabih Al-Sunnah 4/172; Ibn Al-Athir: Jami' Al-Usool 8/652; Ibn al-Malik: Sharh al-Masabih 6/493; Al-Suyuti: Al-Jami Al-Kabir 5/729; Al-Muttaqi Al-Hindi: Kanz Al-Ummal 11/604.
- (13) Al-Tirmidhi: Sunan Al-Tirmidhi 6/84; Al-Baghawi: Misbah al-Sunnah 4/173.
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- (18) Ibn Saad: Al-Tabaqat 2/292; Al-Baladhuri: Ansab Al-Ashraf 2/98.
- (19) Al-Saffar: Basaer Al-Darajat, p. 218, Al-Majlisi: Bihar Al-Anwar, 4/139.
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- (22) Ibn Al-Maghazili: Al-Manaqib, p. 38; Ibn Asaker: History of Damascus 42/39; Ibn Al-Atheer: Lion of the Forest 4/87.
- (23) See God's Victory: Imam Ali (pbuh) in the thought of the Mu'tazila of Baghdad, p. 163.
- (24) Arsh al-Khadr: means surgeries such as al-Shaj and the like, and al-Marush al-Makhdoosh, and he meant the Imam (PBUH) when he said: Until I scratched my hand: i.e. until I injured and scratched my hand. See Ibn Manzoor, Lisan al-Arab 6/263.
- (25) Salim bin Qais: The book of Salim bin Qais Al-Hilali 2/658; Al-Majlisi: Bihar Al-Anwar 65/26.
- (26) Al-Hilali: Kitab Salim bin Qais 2/625; Al-Kulayni: Al-Kafi 1/112; Al-Saduq: Al-Khasal, p. 257.
- (27) Al-Rubaie: Intellectual and cognitive development, p. 229.
- (28) Ibn Al-Maghazili: Manaqib Ali, p. 341.
- (29) Ibn Asaker: The History of the City of Damascus 42/396; See Ibn Saad: Al-Tabaqat 2/292; Al-Baladhuri: Ansab Al-Ashraf 2/98-99.
- (30) Abu Naim: Hilyat al-Awliya 1/65; Ibn Manzoor: Brief History of Damascus 18/22; Ibn al-Jazari: Manaqib al-Assad al-Ghalib, p. 33.
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- (32) Victory for the Qur'an 1/98.
- (33) Abu Abd al-Rahman al-Salami Abdullah bin Habib, a trustworthy follower, narrates on the authority of Imam Ali (pbuh), Othman and Hudhayfah bin al-Yaman, and he is one of the imams in reading. See Ibn Abd al-Bar: al-Isti`b 1/322.
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- (35) Al-Saduq: Al-Khisal p. 579; Al-Majlisi: Bihar Al-Anwar 31/443-444.
- (36) Al-Qummi: Tafsir Al-Qummi 2/451.
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- (38) Ibn Saad: Al-Tabaqat 2/292; Abu Naim: The Ornament of the Guardians 1/67.
- (39) Al-Askari: Al-Awael, p. 144.
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- (42) Classified 6/ 148.
- (43) Ansab Al-Ashraf 1/586.

- (44) Tarikh al-Yaqoubi 2/ 135-136.
- (45) Al-Masahif p. 59; And see: Al-Muttaqi Al-Hindi: Kanz Al-Ummal 13/127-128.
- (46) Al-Awael p. 144.
- (47)Hilyat Al-Awliya 1/67.
- (48) History of the city of Damascus 42/399.
- (49) Al-Riyadh Al-Nazra 1/242.
- (50) Virtues of the Qur'an, p. 88.
- (51) Fath Al-Bari 9/13.
- (52) Al-Itqan 1/204.
- (53) Abu Naim: Knowledge of the Companions 1/98; Ibn Asaker: Tarekh Damascus 42/26; Ibn Manzoor: Brief History of Damascus 17/303
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- (54) Obaidullah bin Abi Rafi: He is one of the companions of Imam Ali (PBUH) and he was a writer and treasurer for him who participated with him in his wars. And his mother, Salma, the servant of the Messenger of God and the midwife of his son Ibrahim (pbuh). See Ibn Abd al-Bar: al-Isti`b 1/84.
- (55) Fix its extension: See Ibn Abi Al-Hadid: Explanation of Nahj Al-Balagha 19/223
- (56) Roughness, the piece of everything and from the pen between a sharpener to its tooth, see: Al-Fayrouz Abadi: Al-Qamos Al-Muheet, p. 797.
- (57) Al-Qarmatah in calligraphy: the accuracy of writing and the closeness of the letters, and the scribbling of the writer if he approaches his writing. See: Ibn Manzoor: Lisan Al-Arab 4/788.
- (58) Ibn Abi Al-Hadid: Explanation of Nahj Al-Balagha 19/223. For more details, see: Al-Issawi: The Function of Writing in the Era of Imam Ali (PBUH), pp. 178-206.
- (59) Abu Ubaid: Virtues of the Qur'an, p. 398; Ibn Mansour: The Beginning of Interpretation 2/294; Abu Dawud: Al-Masahif, p. 293.
- (60) The Unique Contract 4/243.
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- (63) Al-Baladhuri: Futouh Al-Buldan, p. 71; Al-Mawardi: Jokes and Eyes 1/398; Al-Nasafi: Madarik al-Tanzeel 1/261;
- (64) Al-Baladhuri: Futouh Al-Buldan, pp. 67-68; Hamid Allah: Collection of Documents, p. 120.
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- (66) Ibn Saad: Al-Tabaqat 1/230; Ibn Asaker: History of the City of Damascus 4/346; Ibn Manzoor: Brief History of Damascus 2/344; Al-Nuwayri: Nihaayat al-Arb 18/106; Al-Ansari: Al-Misbah Al-Mudi' 2/294; Ibn Tulun: Flags of the Questioners, p. 153.
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- (71) Ibn Saad: Al-Tabaqat 1/237; Abu Naim: Knowledge of the Companions 2/627; Ibn al-Atheer: Lion of the Forest 1/554; Al-Suyuti: Al-Jami' Al-Kabir 21/728; Ibn Tulun: Flags of the Questioners, p. 158; Al-Muttaqi Al-Hindi: Kanz Al-Ummal 3/918.
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- (83) Lion of the Forest 1/ 168.
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