

Imamat and Caliphate; Designation or Selection

Answering Misgivings- Ferdowsi University

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I am very grateful to God for providing me with this opportunity to be at the presence of distinguished teachers and students of the Ferdowsi University to put forward a number of issues. We are supposed to discuss Imamat and Caliphate; Designation or Selection at this session.

This topic is put forward because there are opponents in four corners of the world including our country raising doubts about the Shia culture. They are working to cause deviation in the beliefs of the youths. They are trying to bring the Shia culture into question through books pamphlets and CDs. We can address these questions and doubts through three axes.

Axis one: By making the Shia youths especially university students acquainted with the principles of the culture of Ahl al-Bayt (Prophet Mohammad's Household) and making them familiar with Imamat and Caliphate from the prospective of the Qur'an, Sunna and human wisdom.

Axis two: By responding all their questions in this domain.

Axis three: By comparing the basis of Shiism with that of Sunnism.

I have told professors at universities and Hawza (religious schools) over and over that drawing analogy is the best way for attracting the attention of the audience and making them well aware of the situation. With this we can put on display the Shia culture and let the viewers choose themselves from among all the available attractive cultural goods. Based on my 27-year experience, comparison is the best way for drawing people towards the Shia culture. I mean we can put monotheism and Shiism on one hand and lay monotheism and Sunnism on the other. Monotheistic principles from the Shia perspective are put forth alongside with what Sunni scholars have discussed in this regard. Then it will be the audience themselves who have the right to choose one. Under the discussion of Nabuwat (Prophethood), the specifications of a prophet in general as well as the characteristics of the Prophet Mohammad (Peace Be Upon Him) in particular can be argued from the view points of both schools of thought. While discussing the issue of Imamat, the matter can likewise be examined from both Shia and Sunni perspectives. Therefore the Shia and Sunni audience have the freedom of choice as stated by God Himself,

فَبَشِّرْ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۗ

For them is Good News: so announce the Good News to My Servants, Those who listen to the Word, and follow the best (meaning) in it.

Hence, in this session we are going to address the issue of Imamat and Caliphate; Designation or Selection which is the matter of dispute between Shia and Sunni schools of thinking. From the very beginning Shiism believes in the direct designation of Imams by God.

1. Chapter of The Groups: 17-18.

It even rejects the selection of an Imam, caliph or successor by the Holy Prophet (PBUH) as stated in the following Qur'anic verse,

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ١

O Messenger! proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith.

Shias believe that the Prophet's (PBUH) duty is only to implement the Devine decrees concerning an Imam or a caliph. Nevertheless, Sunnism considers Imamate or caliphate as a matter of selection. It is of this belief that it is people or distinguished figures who select a caliph. In this session, our objective is to argue which interpretation seems acceptable based on patterns from the Qur'an, Sunna and wisdom.

Examination of Imamate and Caliphate from the Qur'anic perspective

The issue of caliphate and Imamate is going to be first analyzed based on the Qur'an. The verses concerning this issue should be examined. But the Holy Book has not addressed the issue in details exactly like the details about Salat (prayer) which cannot be found inside the Qur'an. If you want to know about the number of Rak'ats of Salat (unit of prayer consisting of postures) or details about Roku' (bowing) or Sojud(prostration); nothing can be found there.

1. Chapter of The Table Spread: 67.

The only thing the Qur'an has mentioned about Salat is,

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ١

Establish regular prayers - at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony.

And also it is stated,

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ٢

So take what the Messenger assigns to you, and deny yourselves that which he withholds from you.

تَبَيَّنَّا لِكُلِّ شَيْءٍ ٣

We have sent down to thee the Book explaining all things.

The Qur'an without تَبَيَّنَّا لِكُلِّ شَيْءٍ ، وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ، is impossible.

The Qur'an has stated,

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ٤

Nor does he say (aught) of (his own) Desire. t is no less than inspiration sent down to him.

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1. Chapter of The Night Journey: 78-79.
 2. Chapter of The Exile: 7.

3. Chapter of The Bee: 89.
4. Chapter of The Star :4-3.

About the issue of Imamat and concerning Adam, God has stated,

إِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً ۗ

I will create a vicegerent on earth.

Regarding David, Qur'an says,

يٰٓدَاوُدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِي الْاَرْضِ ۗ

O David! We did indeed make thee a vicegerent on earth.

Amazingly, Imam al-Qurtubi, who is a top and well-known Sunni scholar and interpreter, has interpreted the verse above as,

هذه الآية أصل في نصب إمام و خليفة يسمع له و يطاع ... ، و لا خلاف في وجوب ذلك بين الأمة
و لا بين الأئمة ٣

The verse of the designation of Adam as a caliph or successor on the Earth is considered the basis of the designation of caliphs by God. And it is a matter of general consensus among Islamic scholars and Umma.

Thus, God considers Imamat, caliphate or successorship on the Earth as His own job not people's.

When Moses wanted to choose a successor to himself, he did not tell people

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1. Chapter of the Cow: 30.
 2. Chapter of Saad : 26.
 3. Tafsir al-Qurtabi, vol. 1, p. 264.

that he himself did designate his brother Aaron as his successor. Instead, he told God,

وَأَجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي / هَارُونَ أَخِي / اشْدُدْ بِهِ أَزْرِي / وَأَشْرِكْهُ فِي أَمْرِي ١

And give me a Minister from my family/ Aaron, my brother/ Add to my strength through him/ And make him share my task.

It reveals that the issue of caliphate is not even a prophet's job let alone people's. God has stated,

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى ٢

Granted is thy prayer, O Moses!

In the Holy Qur'an, the best and clearest example that explains the issue of caliphate is the relation between Moses and Aaron. Therefore, in order to avoid any kind of excuse on the part of people, the Holy Prophet (PBUH) said,

يا علي! أنت مني بمنزلة هارون من موسى.

O Ali! Your position to me is like that of Aaron to Moses.

Not only is the caliphate of Aaron explicitly shown in the Qur'an, but also all positions he could have as a caliph is also mentioned there.

1.Chapter of Ta-Ha: 29-32

2.Chapter of Ta-Ha: 36.

God also takes the responsibility of Abraham's prophethood Himself,

وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ١

We bestowed on him Isaac and Jacob, and each one of them We made a prophet.

So, the designation of Abraham as a prophet was God's job as God states,

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ٢

He said: "I will make thee an Imam to the Nations."

The designation of an Imam or a leader is God's responsibility. That's it. The following verse shows what kind of person is not capable and competent enough to run a society,

وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

"And also (Imams) from my offspring!" He answered: "But My Promise is not within the reach of evil-doers."

Abraham asked God whether one of his descendants can take the helm as a leader in future. God answered that Imamate would never reach to those who do not practice piety.

Al-Baydhawi, a well-known Sunni interpreter, has written about the verse above,

إجابة إلى ملتسمه و تنبيه على أنه قد يكون من ذريته ظلمة و أنهم لا ينالون الإمامة، لأنها أمانة

من الله تعالى و عهد و الظالم لا يصلح لها ٣

1.Chapter of Mary: 49.

2.Chapter of The Cow: 124.

3. Tafsir al-Baydawi, vol. 1, p. 398.

The answer is a Divine reaction to Abraham's request that there are bullying persons in his generation who are not capable of taking the helm as an Imam or a caliph. Imamat is Divine trust that arrogant individuals are not competent to take the responsibility of.

Sunnis' objection to Shias

Sunnis are critical of Shias saying that Shias consider Imamat above Nabuwwat (prophethood).

Response: Abraham reached prophecy during his youthhood:

قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ١

They said, "We heard a youth talk of them: He is called Abraham.

But it was on the last days of his life when he reached Imamat. It was during his aging time when an angel gave a glad-tiding that he was going to have a child. His wife was shocked saying,

قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ٢

She said: "Alas for me! shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!

1. Chapter of Prophets: 60
2. Chapter of Hud : 72

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ١

They said: "Dost thou wonder at Allah's decree? The grace of Allah and His blessings on you, o ye people of the house! for He is indeed worthy of all praise, full of all glory!"

From the Qur'anic perspective, caliphate and Imamate is accordingly a bond between a creature and the Creator. It is some kind of trust that God only leaves with a real trustee.

Examination of Caliphate and Imamate from the Sunna Perspective

There is much we can say about this topic. When during the early years of his designation the Holy Prophet (PBUH) used to go to and around Mecca to invite people to God, the tribal leaders put forward pre-conditions before him. For instance, Ibn Hibban, one of the top Sunni scholars, has said in his book, 'Kitab al-Theqat', "when the prophet Mohammad (PBUH) was discussing with the Bani Amir Tribe to convince them to embrace Islam, they said,

إن اتبعناك و صدقتناك فنصرك الله، ثم أظهرك الله على من خالفك، أياكون لنا الأمر من بعدك؟ فقال رسول الله صلى الله عليه و سلم: الأمر إلى الله، يضعه حيث يشاء، فقالوا: أنهدف نحورنا للعرب دونك، فإذا ظهرت كان الأمر في غيرنا، لا حاجة لنا في هذا من أمرك

If we agree to support you and help you establish a government and gain victory over the opponents, will we get your successorship after you? The Holy Prophet (PBUH) answered, “the issue of my successorship is not on my authority. It is God’s job to decide who can succeed me.” But the audience said, “How can we put our throats under the Arab swords to help you win and then let your successorship go to other people? So we do not need your Islam.”¹

This incident happened several times to the Holy Prophet (PBUH) when dealing with different tribes. Vahedi Neishaburi, death in 468 AH, has narrated a similar story about the Tribe of Amir Ibn Tofaileh. He has quoted the same response from the Holy Prophet (PBUH).

If the Tribe of Beihareh which was a powerful tribe settling down around Mecca had joined Islam, it could have given the newly-born religion a fresh breath. They asked, “ Will we get your successorship in case we convert to Islam and support you? The Holy Prophet (PBUH) answered, “My successorship is on God’s authority.”²

Hawtha bin Ali who was a competent Arab poet and also claimed to be a Sultan in his region told the Holy Prophet (PBUH), “If I embrace Islam, I can draw a large number of Arabs towards the religion thanks to my top position and my epic poems. But there is a precondition, I should, in return, have an authority after you.

1. Al-Thuqat Libn Haban, vol. 1, p. 90- Sira Zyny Dahlan, vol. 1, p. 147. Hayat Mohamed Limohammed Hassanein Heikal, p. 152
2. Sirat Ibn Hisham, vol. 2, p. 289- Tarikh Ibn Hisham, vol. 2, p. 84- Sirat Ibn Kathir, vol. 2, p. 157- al-Bidayah wa al-Nihayah Ibn Kathir, vol. 3, p. 171

The Holy Prophet (PBUH) rejected the condition and said, “No, my successorship is part of God’s authority.”

The Holy Prophet (PBUH) said, “Even if the man had asked for a handful of dirty soil in return for his conversion to Islam, I would have rejected it as well.”

In Sahih Bukhari, Ubadah Ibn As-Samit is quoted as recounting, “When we first paid allegiance to the Prophet (PBUH), one of the articles of the allegiance was,

أن لا ننازع الأمر أهله. ١

We are obliged to obey anyone whom the Prophet (PBUH) designates as a caliph and an Islamic leader exactly like the way we obey the Prophet (PBUH) himself.

Therefore, both the Qur’an and Sunna consider Imamah as part of God’s responsibility. Now isn’t the Shia belief in line with the Qur’an, Sunna and human wisdom? Shias say that God designated Amir al-Momenin (AS) as the Holy Prophet’s successor and that the prophet (PBUH) himself informed people of the issue. How about the Sunni belief that Abubakr is the first caliph? Is it based on the Qur’an, Sunna and human wisdom? We put both cultures on display and this will be the addressees who will finally judge and decide which one to choose. As the prophets have stated,

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ١

And our duty is only to proclaim the clear Message.

It is our duty to put forward the two cultures and religious beliefs. The Sunnis say not a name of Amir al-Momenin (AS) has been mentioned in the Qur'an. In response, we ask them whether the fact that the Morning Prayer has two Rak'ats has ever been mentioned in the Qur'an. It was the Holy Prophet (PBUH) who concluded from the following verse the facts about the Morning Prayer and explained it to people.

وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ٢

And the morning prayer and reading: for the prayer and reading in the morning carry their testimony.

How can you ever swear by God and insist that the Verse of Cave had been revealed about Abubakr although no name of him is mentioned in this verse.

إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ٣

When the Unbelievers drove him out: he had no more than one companion; they two were in the cave, and he said to his companion, "Have no fear, for Allah is with us"

Someone may claim that this man was really meant. You may cite the narratives mentioned about the Verse of cave.

1. Chapter of Yaseen: 17
2. Chapter of The Night Journey: 78
3. Chapter of The Repentance: 40

But we can similarly cite the same narratives and claim that the Holy Prophet (PBUH) definitely designated Ali Ibn Abi Talib as his successor.

Amir Al-Momenin's Wilayat (Guardianship)

In the following verse,

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ١

Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship).

The Qur'an has introduced one of the best ways to designate a caliph. If it had mentioned the name of Ali, people would have argued that there were many individuals with the same name in the society. If it had said Ali Ibn Abi Talib, they would have found someone else with this name, claiming that that person was the intention indeed. But the Qur'an has instead described this man. No one except Ali Ibn Abi Talib (AS) can be found in history with these specifications.

Neither has anyone claimed to have given alms while bowing in Roku, nor someone has quoted such a story in history.

1. Chapter of The Table Spread: 55

Notable figures such as Ibn Abbas, Ammar, Salmat Ibn Kahil, Mojahid, Soddi, Abu Jafar, Utbat Ibn Hakam as well as Abudar, etc. all have cited that this verse was revealed about Ali Ibn Abi Talib (AS).

The most reliable Sunni books such as Tafsir Tabari, Aldar al-Manthur Siyuti, Tafsir Qortabi, Zadolmasir Ibn Jowzi and Shawahid al-Tanzil Heskani, Ahkam al-Quran Jassas and Tafsir Ibn Kathir have all concluded that Ali Ibn Abi Talib (AS) was the one whom the verse really meant.

One of the founders of the Sunni Kalam (the study of discourse), Qazi Azdodin Iji has said,

و أجمع انمة التفسير أن المراد علي ١

The pioneers in the science of interpretation all have consensus that the verse referred to Ali.

He has quoted this from Allame Helli without rejecting it. It is a general rule that when someone quotes something and refuses to reject it, in fact he accepts it. Alusi Wahhabi has said,

غالب الأخباريين علي أنها نزلت في علي كرم الله وجهه. ٢

The majority of the historians are of this opinion that this verse was revealed about Ali.

1. Al-Mawaqiff Lil'iji, p.405- Sharh al-Maqasid Liltiftazani, vol. 5, p. 170- Sharh Tajrid al-Itiqad Lilqowshiji, p. 368

2. Tafsir al-Alusi, vol. 6, p. 167

Fakhr al-din Razi, Imam al-Moshkakin, has cited a narrative in his interpretation which is as follows in a nutshell,

The Holy Prophet (PBUH) raised his arms after his prayer saying, “O God! My brother Moses asked you to appoint his brother Aaron as his successor and you did accept it. I am also your messenger appealing you to appoint a successor to me as well.

The Prophet’s prayer was not over yet when the following verse was revealed,

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ ۝١

Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship).

And he saw that Ali Ibn Abi Talib offered his ring to a begger at the corner of the mosque. 2

This shows how God’s Wilayat is like and the fact that the Wilayat of the Holy Prophet (PBUH) and Ali (AS) were something similar to that.

Amir al-Momenin’s Wilayat in Sunna

There are hundreds of narratives regarding Amir al-Momenin’s wilayat. In a speech in a satellite channel, I told Sunni and Wahhabi individuals that I could provide them with any convincing narrative by the Holy Prophet (PBUH), proving that Hazrat Ali (AS) was his successor.

1. Chapter of The Table Spread: 55

2. Tafsir al-Razi, vol. 12, p. 26- Tafsir al-Tha’labi, vol. 4, p. 80 –Tafsir Ibn Maduyah, p. 295 – Shawahid al-Tanzil Lihaskani, vol. 1, p. 230

If they wanted the Holy Prophet (PBHU) to have said that Hazrat Ali (AS) was his executor, I could put forward as many as 10 narratives in this regard. If they wanted the Holy Prophet (PBUH) to have said that Hazrat Ali (AS) was his caliph, I could enumerate at least 50 narratives. If they liked the Holy Prophet (PBHU) to have said that Hazrat Ali (AS) was the leader of the people, I could bring up several narratives. And if they wanted the Prophet (PBHU) to have said that Hazrat Ali (AS) was his successor, Muslims' master of affairs or superior to all people, I could mention narratives as well. And now I do announce that I can provide the Sunnis with whatever narrative they ask for from their own sources. Thus, there would be no dispute in case the Holy Prophet (PBUH) had said that. Sunni sources include narratives regarding Amir al-Momenin's (AS) caliphate. Hazrat Seddiqe Tahere (AS) has stated that the Holy Prophet (PBUH) left no excuse for people.

I have chosen two narratives which are neither the Hadith (tradition) of Pond, nor the Hadith of Rank, nor the Hadith of Flag and Bird. In one of them the Holy Prophet (PBUH) explicitly states, "Hazrat Ali is my caliph and executor" and in the other, "Hazrat Ali is the custodian of people after me." In my opinion, these two narratives leave no excuse to anyone.

The first narrative: Three years after his prophetic mission, the Holy Prophet (PBUH) invited 40 people from the Quraysh tribe for a meeting. He told them,

إن هذا أخي و وصيي و خليفتي فيكم، فاسمعوا له و أطيعوا. ١

Ali is my brother, my executor and my caliph.

1. Tarikh al-Tabari, vol. 2, p. 63 - Al-Kamil Fi Al-Tarikh Libn al-Athir, vol. 2, p. 63 – Sharh Nahj al-Balaghah Libn Abi al-Hadid, vol. 13, p. 211- Kanz al-Ummal Lilmottaqi al-Hindy, vol. 13, p. 114 – Sharh al-Baghwi, vol. 3, p. 400

The second narrative is considered as a Hadith of Wilayat as the Holy Prophet (PBUH) stated,

أنت ولي كل مؤمن بعدي ١

You are my successor and the custodian of all believers after me.

What else could ever the Holy Prophet (PBUH) say to remove the ambiguities? What did Abubakr say while appointing Omar as his caliph in order to convince people? Here is what Abubakr said about Omar,

إني وليت عليكم عمر ٢

I appointed Omar as a custodian.

What is the difference between this comment, and that of the Holy Prophet (PBUH) when he said, ‘‘Ali is the custodian of all believers after me.’’ But some found fault with it saying custodian has a different connotation.

Omar had said,

إني وليت عليكم عمر

1. Musnad Ahmad, vol. 1, p. 331 and vol. 4, p. 438 Mstrdk Alshyhyn Llhakm Alnyshabvry, vol. 3, pp. 110 and 134 – Silsilat al-Sahihat Lil albani, vol. 5, p. 222 – Majma’ al-Zawaid Lil Heythami, vol. 9, pp. 120 and 128- Al-Musnaf Libn Abi Sheybah al-Kufy, vol. 7, p. 504- al-Sunan al-Kubra Lil Nisa’i, vol. 5, pp. 45 and 132- Sahih Ibn Haban, vol. 15, p. 374- al-Mujam al-Kabeer Lltabrani, vol. 12, p. 78, vol. 18, p. 129- Alasti’ab Labn Abd al-Bir, vol. 3, p. 1091- Kanz al-Ummal Lilmottaqi al-Hindy, vol. 13, p. 142- Al-kamil li Abdullah Ibn Uday, vol. 2, p. 146- Tarikh Madinah Damishq Libn Asakir, vol. 42, pp. 102 and 198- Asad al-Ghaba Libn al-Athir, vol. 4, p. 27- Mizan al-I’tidal Lil Mathhabi, vol. 1, p. 410- Al-Isaba Libn Hajar, vol. 4, p. 468-Tarikh

- al- Islam Lil Thahabi, vol.3 , p. 631 and vol. 11, p.71- Al-Wafi Bil Wafiyyat Lil Safadi, vol. 21, p. 178- Albdayh Alnhayh libn Kathir, vol. 7, p. 381.
2. Mu'jam Jami' al-Usul fi Ahadith al-Rasul Libn al-Athir al-Jizri, vol. 4, p. 109

When sick in bed, Omar said,

لو كان سالم مولى حذيفة حيا لوليته ١

If Salim, Hazifah's slave, were alive, I would appoint him as your custodian.

How come you deduce the meaning of master of affairs, successor and caliph from the word custodian in Omar's utterance but not from the Holy Prophet's (PBUH) words! Abdul Malik said in a speech,

وليكم عمر بن الخطاب و كان فظا غليظا. ٢

Your custodian, Omar Ibn Khatab, is grumpy.

It seems that the word custodian in the utterances of Omar, Abubakr and others implies the master of affairs, successor and caliph but it is not the point about the Holy Prophet's remarks. How can we easily accept what other individuals say but we raise doubts about what the Holy Prophet (PBUH) has stated concerning Amir al-Momenin (AS)?

Rational Proofs for Abubakr's Imam (Leadership)

Given that the Holy Prophet (PBUH) did not appoint a successor to himself. If we put the verses and narratives aside, the Holy Prophet (PBUH) had stated, "O people, you should vote to choose an Imam or a caliph."

1. Tarikh Ibn Khaldun, vol. 1, p. 194

2. Lisan al-‘Arab Libn Mandur, vol. 8, p. 166- Morrawij al-Thahab, vol. 1, p. 401

What specifications should such a candidate have to win the leadership of the society? Should people vote for a righteous candidate while the other is more righteous? Should voters cast ballots in favor of a corrupt candidate while the other is righteous? Today, in election campaigns all over the world, the candidates work to persuade voters that he is the right person and deserves to win. After the Holy Prophet’s (PBUH) demise, who was more righteous? Hazrat Ali (AS) or someone else?

This is the Quranic logic that a more righteous person should be elected not a less righteous one and that a righteous candidate should be chosen not a corrupt man.

أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ ١

It is Allah Who gives guidance towards truth, is then He Who gives guidance to truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided?

If you are supposed to choose a leader, will you select someone who has passed the advanced stages of perfection or the one who is still in the preliminary stages? Definitely, the one who has reached higher stages is considered more righteous. The Holy Prophet (PBUH) has also stated,

من تقدم على قوم من المسلمين يرى أن فيهم من هو أفضل منه، فقد خان الله ورسوله و

المسلمين. ٢

Anyone who overtakes others in leadership and social positions while there is someone more righteous for the job; he has betrayed God, his messenger as well as all Muslims.

1. Chapter of Jonas: 35

2. Tamhid al-Awail wa Talikhis al-Dalil Lil Baqilani, p.474- Tarikh Madina Damishq Libn 'Asakir, vol. 53, p. 256- Kanz al-Ummal Lilmottaqi al-Hindy, vol. 16, p. 89

That's because the government of the righteous is tantamount to the Divine establishment. It was also the Holy Prophet's (PBUH) tradition to appoint the most righteous commanders during wars. This is the Muslims' tradition not to go after a righteous person while there is someone more righteous. If anyone takes a position while he knows that there is someone better, he has in fact betrayed God, his messenger as well as all Muslims.

But what are the specifications of the most righteous individual? The Qur'an and Sunna have both enlisted them.

Specifications of the Righteous According to Sunni Scholars' Comments

Sunni scholars argue that one needs to enjoy the following features to become an Imam or a caliph.

1. He should be first in line in knowledge and awareness in the society. If he is not aware enough, he will be incapable of management, appointment of officials and defense of the Islamic territory.

2. He should be brave enough. He should courageously resist against enemies. He should not lose heart in the face of any kind of threat from an enemy nor hand in his country's assets to the enemy.

3. He needs to be just enough. If one is not just, he cannot seek justice. The one who is tyrant can never stand against oppressors.

Now let's make comparison between Amir Al-Momenin (AS) and Abubakr to figure out which one has the three specifications mentioned above.

Hazrat Ali's Knowledge

Concerning Amir al-Momenin (AS), the Holy Prophet (PBUH) has states,

أنا مدينة العلم و علي بابها ١

I am like the city of knowledge and Ali is like that city's door.

Ibn Abbas has said,

و ما علمي و علم اصحاب محمد في علم علي إلا كقطرة في سبعة أبحر. ٢

Our knowledge is as little as a single drop while Ali's knowledge is as large as seven seas.

Ayesheh has said,

علي أعلم الناس بالسنة. ٣

Ali is the most informed of Sunna.

Hakim Neishaburi has said, "It was only Ali who used to say

سلوني قبل أن تفقدوني ٤

Ask me whatsoever question you have.

According to Nuwi, it has been recorded in history that all Companions have asked Ali questions but nothing can be found in history showing that Ali had ever asked any from them. 5

1. Al-Mustadrak al-Sahihayn Lil hakim al-Neyshaburi, vol. 3, p. 126- Al-Mu'jam al-Kabeer Lil Tabarani, vol. 11, p. 55- Asad al-Ghabat Libn al-Athir, vol. 4, p. 22.

2. Hilyah al-Owliya Labu Naim, vol. 1, p. 65

3. Al-Isti'ab Libn Abd al-Bir, vol. 3, pp. 1104- Tarikh al-Khulafa Lil Siyuti, p.115- al-Tarikh al-Kabeer Lil Bukhari, vol. 2, p. 255 Tarikh Madinah Damishq Libn Asakir, vol. 42, p. 408

4. Al-Mustadrak al-Sahihayn Lil hakim al-Neyshaburi, vol. 2, pp. 352 and 466

5. Tathhib al-Asma wa al-Lughat Liltuwi, vol. 1, p. 317.

Omar has also said,

لولا علي لهلك عمر. ١

Abubakr's and Omar's Knowledge

Ibn Abi Sheiba has narrated in Al-Mosnaf that some came to Abubakr and asked him what the verse

وَفَاكِهَةٌ وَأَبٌ ٢

(And fruits and fodder) implies.

He said that he did not know. ٣

The same question was asked from Omar. He also said he did not know it. The word أَبٌ means pasture. Even a child grown up among Arabs who is familiar with the Arabic language knows the meaning. There are hundreds of more examples proving Abubakr and Omar's lack of awareness of different rules.

Hazrat Ali's (AS) Bravery

George Jordac, Christian, has said, Hazrat Ali's (AS) bravery wiped off the names of all courageous figures in history and left no place for those to come in future.

Omar has said,

لولا سيف علي لما قام عمود الإسلام ٤

Islam's flag would not have been hoisted without Ali's sword.

1. Al-Isti'ab Libn Abd al-Bir, vol. 3, p. 1103- Al-Manaqib lil Kharazmi, p. 81-Nadm Dorar al-Samtin Lil Zarandi al-Hanafi, p. 130- Al-Mawaqif Liliji, vol. 3, p. 627- Sharh al-Maqasid fi 'Ilm al-Kalam Lil Taftazani, vol. 2, p. 294
2. Chapter of He Frowned: 31
3. Al-Musnaf Libn Abi Shayba al-Kufi, vol. 7, p. 180
4. Sharh Nahj al-Balaghah Libn Abi al-Hadid, vol. 12, p. 82

According to Sunni scholars,

لمبارزة علي بن أبي طالب لعمر بن عبد ود يوم الخندق أفضل من أعمال أمتي إلى يوم القيامة ١

While recounting the Battle of Khaybar, Sunni historians have said,

“Soon after the first caliph, Abubakr, got the flag from the Holy Prophet (PBUH) to go to war, he returned while defeated. The Holy Prophet (PBUH) gave the flag to Omar. He also went and returned after he was defeated. The Holy Prophet (PBUH) became furious and said, ‘Tomorrow, I will hand in the flag to someone whom God and his prophet adore and he also respects God and his prophet; someone who is resistant and never turns his back on enemies.’ When the Holy Prophet (PBUH) delivered the flag to Ali, he went and won the war.”²

When describing Hazrat Ali’s extent of bravery, the prominent Egyptian figure, Mahmoud Aqqad, has used such epic words about him that even Shias might have not used.

Abubakr’s and Omar’s Bravery

Egyptian Abdolkarim Khatib has said,

فأبو بكر لم يعرف عنه أنه كان ذا مكانة معروفة في مواقع القتال

Not a single case of Abubak’s bravery in wars has been registered in history.

1. Al-Mustadrak al-Sahihayn Lil Hakim al-Neyshaburi, vol. 3, p. 32- Shawahid al-Tanzil Lil Hiskani, vol. 2, p. 14- Tarikh Baghdad Lil Khatib al-Baghdadi, vol. 13, p. 19- Tarikh Madinah Damishq Libn ‘Asakir, vol. 50, p. 333
2. Al-Musnf Libn Abi Shayba al-Kufi, vol. 7, p. 497 – al-Sunan al-Kubra Lil Nisai, vol. 5, p. 109- Kanz al-Ummal Lilmottaqi al-Hindy, vol. 13, p. 121- Imta’ al-Isma’ Lil Mighrizi, vol. 11, p. 280- Dalail al-Nobuwat Lil Beyhaqi, vol. 4, p. 212.

A Sunni man has said, ‘‘Abubakr and Omar have not been seen even once within a 23-year period having even flapped a fly irritating the Holy Prophet (PBUH).

Responding to doubts raised by Allame Helli over the bravery of Hazrat Ali (AS) and Abubakr, Ibn Timiyeh Harrani has said, ‘‘Bravery is of two types, one is to fight a war with a sword and the second is to only go into a mosque and pray to God to remove the enemies of Islam. Abubakr had the second type of bravery.’’

Ibn Timiyeh could provide no evidence proving Abubakr’s bravery either.

Omar himself said in the Battle of Ohod,

ففررت، حتى صعدت الجبل، فلقد رأيتني أنزو كأنني أروى. ١

I was a fugitive who fled to the top of the mountain like an ibex from the fear of enemies.

In the Battle of Badr, all groups of Muslims could kill 30 of the unbelievers while Amir al-Momenin took the lives of 30 alone on his own. Now I am asking you what Abubakr and Omar really did in the Battles of Badr and Hunayn.

So if bravery is a yardstick for Imamah and caliphate, Ali Ibn Abi Talib was brave enough to be the first-ever soldier of Islam and the first-ever senior officer for the Holy Prophet (PBUH).

1. Al-Dur al-Manthur Lil Siyuti, vol. 2, p. 88- Kanz al-Ummal Lilmottaqi al-Hindy, vol. 2, p. 376- Jami' al-Bayan Libn Jarir al-Tabari, vol. 4, p. 193- Al-Muharrir al-Wajiz fi Tafsir al-Kitab al-'Aziz Libn 'Atiya al-Andalsi, vol. 1, p. 529

Hazrat Ali's (AS) Justice

No need to talk much in this regard either. The Holy Prophet (PBUH) has stated,

كفي و كف علي في العدل سواء. ١

Ali's justice-seeking manner is like that of mine.

Questions and answers

Question:

If Imam is the matter of designation, so why should have Ali Ibn Mussa al-Reza (AS) accepted to become heir apparent? And why should have Ali Ibn Abi Talib said,

و أنا لكم وزيراً خيراً لكم مني أميراً. ٢

And why should have he said, "If you leave me alone, I will be someone like you"?

Answer:

The story of Imam Reza (AS) was the matter of obligation and precautionary dissimulation. Mamun forced him to leave Medina to Tus. Mamun intended to suppress the uprisings and various movements sweeping the whole

Islamic country through this conspiracy. He aimed to depict that Ali Ibn Mussa al-Reza who was from the Alawites, approved him.

1. Kanz al-Ummal Lil Mottaqi al-Hindy, vol. 11, p. 604- Tarikh Baghdad Lil Khatib al-Baghdadi, vol. 5, p. 240- Mizan al-I'tidal Lil Mathhabi, vol. 1, p. 146 – Lisan al-Mizan Libn hajar, vol. 1, p. 287

2. Nahj al-Balaghah, Sermon 92

The movements were mainly led by the Alawites and Hazrat Fatimah's (AS) descendents. But Mamun spilled the beans after martyring Imam Reza (AS) and made people further woken up.

And regarding Amir al-Momenin's (AS) remark stating,

و أنا لكم وزيراً خيراً لكم مني أميراً.

Following Othman's murder a revolt broke up. Despite Amir al-Momenin's (AS) efforts to avoid the murder, chaos surfaced. Talhah and Zubayr went to Amir al-Momenin's (AS) home to swear allegiance to him. Amir al-Momenin (AS) said that any allegiance with him should be paid in public. He called in all those whom Omar and Othman had appointed to posts. Prominent figures expected to remain in posts even after Amir al-Momenin (AS) became the caliph. But he stated, " If I accept the caliphate, I will never act like Abubakr or Omar. I will act the way I want. If you expect me to leave the situation the way it is, I won't accept it. Choose someone else instead. I would rather become a minister than get an emir because if I get an emir and be at the highest position, I will be held responsible for all problems, shortcomings, injustice and actions against the Quran and Sunna. But when I am a minister, I won't be accountable for the incidents in the society like the way I was isolated during the terms of the three caliphs.

In addition, Amir al-Momenin (AS) himself has talked about his caliphate in various sermons. He has repeated hundreds of times that the real caliph was him; the one whom God designated as caliph was no one but him. Amir

al-Momenin (AS) has specified that Imam and caliphate should not go into the hand of someone else. Concerning the former caliphs, he has stated,

فإن هذا الدين قد كان أسيرا في أيدي الأشرار، يعمل فيه بالهوى و تطلب به الدنيا ١

This religion used to be a prisoner of bandits who acted the way their carnality requested.

It is a crushing response to those who claim Amir al-Momenin (AS) has admired the caliphs in his Nahjol Balaghah. He has also made more comments about them.

A man named Molla Zadeh is so nasty and can do little but using abusive language against the Holy Prophet's Ahl al-Bayt (household) as well as against Shia religious authorities. He has said over and over in satellite channels that if Imam is a reality why hasn't Ali talked of his Imam in Nahjol Balaghah himself?

In response, I should say, "you are so ignorant and foolish that you have not read even a page from Nahj al-Balaghah."

Amir al-Momenin (AS) has stated in Sermon 74,

لقد علمتم أني أحق الناس بها (بالخلافة) من غيري.

Companions of the Prophet! All of you knew well that the only one who was fit for caliphate was me.

In Sermon 118

فوالله! إني لأولى الناس بالناس.

By God! I am the best of all to rule over people.

1. Nahj al-Balaghah, Letter 53 - Nah al-Balaghah Li Mohammad 'Abduh, vol. 3, p. 53

In Sermon 2,

لا يقاس بآل محمد صلى الله عليه و آله من هذه الأمة أحد و لا يسوى بهم من جرت نعمتهم عليه أبدا. هم أساس الدين و عماد اليقين، إليهم يفيئ الغالي و بهم يلحق التالي و لهم خصائص حق الولاية و فيهم الوصية و الوراثة، الآن إذ رجع الحق إلى أهله و نقل إلى منتقله.

No one from people is comparable to the Prophet's Ahl al-Bayt. Guardianship is their inalienable right. The only ones whom God introduced as executors are the Holy Prophet's Household. (After accepting the caliphate, he said,) authority has now got into the hands of the one who deserved it.

And in Sermon 144, he has stated,

إن الأئمة من قريش غرسوا في هذا البطن من هاشم، لا تصلح على سواهم و لا تصلح الولاية من غيرهم.

Imamat is specifically for the Hashemites from the Quraysh Tribe. No one deserves the caliphate except the Hashemites. The society will slip into corruption if someone else other than from the Hashemites takes over the control. Only a man from the Hashemites is righteous enough to lead the people.

Question:

Isn't the event of Laylatul Mabit and the Cave of Thaur a proof for Abubakr's caliphate? Doesn't it imply that the Prophet Mohammad (PBUH) intended to take Abubakr to that cave to save his life while to put Hazrat Ali's (AS) life in danger?

Response:

There is much we can say about it. Firstly, the Holy Prophet (PBUH) did not take Abubakr with him but he himself decided to accompany him. While the Holy Prophet (PBUH) was walking, he heard footsteps. He thought it was an enemy but then he found Abubakr behind him. Some believe that he took Abubakr with him because he might have disclosed the Holy Prophet's (PBUH) whereabouts under torture of the unbelievers.

Secondly, no virtue has been mentioned in a verse related to the cave. Naturally, the one who is beside the Holy Prophet (PBUH) should never feel any fear but Abubakr did not feel at ease. The Holy Prophet (PBUH) stated,

إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۝١

He said to his companion, "Have no fear, for Allah is with us"

Why do you scare this much? God is with us.

The Qur'an has added,

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا ۝٢

Then Allah sent down His peace upon him, and strengthened him with forces which ye saw not

Now I ask what the verse really means. Wasn't the tranquility and confidence descended in fact upon the Holy Prophet (PBUH)? Why God has not said,

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِمَا

All earlier pronouns are in dual forms but only this one is singular. God descended the tranquility upon the Holy Prophet (PBUH) and assured him

1. Chapter of The Repentance: 40

2. Chapter of The Repentance: 40

that there was a hidden army to help him. Was Abubakr told of that army too? The Qur'an states,

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ ۗ

God descended tranquility on the Holy Prophet (PBUH) as well as the believers. According to this very verse, the cave was the only place where God did not descend tranquility upon the believers.

Allame Helli has said, ‘’ If Abubakr were really faithful, the pronoun would have been in a dual form.’’

Thirdly, if the verse of the Cave really attributed to Abubakr's caliphate, why shouldn't have he acknowledged such a thing at Saqifah Bani Saidah. There was a serious dispute in that session, why didn't he say anything about the verse? If Abubakr were really caliph, why shouldn't have he mentioned the verse even once? Right after his caliphate, thousands of opponent Muslims rose up against him in an uprising named Raddah during which hundreds of thousands lost their lives. Why didn't Abubakr say anything about the verse to ensure people that he was the Holy Prophet's (PBUH) successor?

When I was in Medina, I stopped by the Rabitat al-Alam al-Islami (The Muslim World League) which was an active center for spreading Wahhabism. Twelve lecturers from the Media University were there. I told them if any of them could ever convince me that Shafei, Hanafi, Hanbali,

Maliki or Wahhabi is the right sect, I would convert to it right away and would give up Shiism right there.

I swear that all those twelve lecturers looked at one another and said, ‘we cannot discuss you. We have a professor who will be back in the evening.’

1. Chapter of The Victory: 26
You can discuss him.’’

I told them you are university lecturers with PHD degrees and you are unable to prove this.

Question:

Where were Abubakr’s supporters at the time of his selection-- those who had heard many narratives directly from the Holy Prophet (PBUH)?

Answer:

It is a question which should be answered by the Sunnis themselves. Ali Ibn Abi Talib (AS) and the Hashemites refused to pay allegiance with him for six months. Sahih Bukhari has pointed this out. What do you say now? Many rejected to swear allegiance even at Saqifah Bani Saidah.

قال الأنصار أو بعض الأنصار: لا نبايع إلا عليا. ١

We will never pay allegiance with someone other than Ali.

What do you have to say now? When Salman went into the mosque to make a speech to the governing board, he was beaten and kicked out. Then Abudar went in to protest, he was also hit and left out with broken limbs. Atabat Bin Abi Sufyan also went to mediate but he faced the same fate. Overnight, people stormed into the house of Abbas, the Holy Prophet’s (PBUH) uncle,

threatening him with sword in case he made any comments. Hazrat Fatimah al-Zahra (AS) went into the mosque and stated in a speech,

أنسيتم قول رسول الله يوم غدير خم قال: من كنت مولاه فعلي مولاه.

Have you forgotten that God's Messenger declared Ali as caliph at Ghadir Khom?

1. Tarikh al-Tabari, vol. 2, p 443- al-Kamil fi al-Tarikh Libn al-Athir, vol. 2, p. 325

هل ترك أبي يوم غدير خم لأحد عذرا؟ ١

Did my father leave any excuse for anyone at Ghadir Khom?

But later, people broke into Hazrat Fatima al-Zahra's (AS) house and hit her, breaking her ribs. It finally resulted in her martyrdom.

In a debate with Mr. Joveini, in Shabakatol Mustaqellah (Independent Channel), I proved through sound narratives that the house raid which broke Hazrat Fatima al-Zahra's (AS) ribs and caused her to miscarry his fetus, Mohsen. 2

In Sahih Moslim, the second caliph himself has described what Ali Ibn Abi Talib (AS) really thought of the first and the second caliphs.

كاذبا أتما غادرا خاننا. ٣

They are liars, sinners, deceitful and traitors.

Concerning the second caliph,

كراهية لمحضر عمر ٤

I feel uncomfortable when seeing Omar.

Concerning the first caliph,

ولكنك استبددت علينا بالأمر. ٥

You treated us very oppressively.

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1. Al-Khisal Lil Kheykh al-Saduq, pp. 173 – Bihar al-Anwar Lil ‘Allama al-Majlisi, vol. 30, p. 124
 2. Faraid al-Samtin, vol. 2, p. 34
 3. Sahih Muslim, vol. 5, p. 152
 4. Sahih al-Bukhari, vol. 5, p. 83- Sahih Muslim, vol. 5, p. 154
 5. Sahih al-Bukhari, vol. 5, p. 83- Sahih Muslim, vol. 5, p. 154.

Farwat Ibn Omar, Aban Ibn Saeed Ibn As, Khalid Ibn Saeed Ibn As, Sa’d Ibn ‘Ibadat, Salman, Meqdad, Abuthar, Abbas Ibn Abdol Mottalib, Fadhl Ibn Abbas, Atabat Ibn Abi Lahab, etc. were all at odds with both of the first and second caliphs and they refused to promise allegiance to neither of them. Even a number of people from Ansar who had paid allegiance,

ندم قوم من الأنصار علي بيعته و لام بعضهم بعضا و ذكروا علي بن أبي طالب. ١

later regretted and blamed themselves for that.

In addition, the two caliphs came into power by force. In Sahih Bukhari, the second caliph himself has said,

إن الأنصار خالفونا. ٢

All people from Ansar were against us.

Question:

Regarding the Hadith of Rank, Sunnis argue that the time when the Hadith was put forth needs to be explained. They say Aaron died before Moses and this point is in contradiction with Hazrat Ali’s (AS) wilayat. They argue that Hazrat Ali’s (AS) wilayat was in fact imposed on the Holy Prophet (PBUH) by God.

Answer:

The Holy Prophet (PBUH) has stated,

أنت منى بمنزلة هارون من موسى الا انه لا نبي بعدي ٣.

1. Al-Muwafiqiyat Lil Zabir Ibn Bukar , p. 583

2. Sahih al-Bukhari, vol. 8, p. 26

3. Sahih al-Bukhari, vol. 5, p. 129 - Sahih Muslim, vol. 7, p. 120- Sunan Ibn Majah, vol. 1, p. 45- Majma' al-Zawaid Lil Heythami, vol. 9, p. 109 - Musnad Ahmad, vol. 3, p. 32

God granted to Hazrat Ali (AS) whatsoever rank God had granted to Aaron except the rank of prophethood. If Aaron had stayed alive, he would have definitely become caliph. But he fell sick and passed away before his caliphate. The same position was considered for Hazrat Ali (AS). And he stayed alive. Furthermore, when the Holy Prophet (PBUH) stated,

أنت منى بمنزلة هارون من موسى الا انه لا نبي بعدي.

he implied that God considered all positions for Hazrat Ali (AS) that He considered for Aaron. He added that there would not be any other prophet after him unless Ali would be the one to be designated.

In the Qur'an, a number of positions and descriptions are specified for Aaron,

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ١

And, out of Our Mercy, We gave him his brother Aaron, (also) a prophet.

وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ٢

And give me a Minister from my family.

وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي ٣

And Moses had charged his brother Aaron (before he went up): "Act for me amongst my people.

All of the ranks enumerated above except prophethood do work about Amir al-Momenin (AS) as well. The Holy Prophet (PBUH) would have been obliged to explain it in case there were any other exceptions other than the

1. Chapter of Mary: 53
2. Chapter of Ta-Ha: 29
3. Chapter of The Heights: 142

prophethood for Hazrat Ali (AS). Therefore, there is no doubt about it now. The Prophet's (PBUH) Companions themselves could figure out the caliphate based on this Hadith of Rank along the history.

Question:

In the Verse of Wilayat, the plural pronoun of هُمْ has been used. In the Verse of Tathir (purification), a masculine pronoun has been used which has nothing to do with the Holy Prophet's (PBUH) wives and daughter.

Answer:

Regarding the plural pronoun used in the Verse of Wilayat (guardianship),

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ١

Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship).

At least one hundred similar cases can be found in the Qur'an which includes plural pronouns but imply singular. The Verse of Mubahala is a good example,

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَابْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ

عَلَى الْكَاذِبِينَ ٢

Say: "Come! let us gather together,- our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!"

1. Chapter of The Table Spread: 55
2. Chapter of The Family of Imran: 61

Now I am asking you is نِسَاءَنَا singular or plural. Who was really meant? Anyone confirms that it is plural but it actually implies Hazrat Seddiqa Tahirah (AS). In Sahih Moslem,

دعا رسول الله صلى الله عليه وسلم عليا وفاطمة وحسنا وحسينا، فقال: اللهم هؤلاء أهلي ١

Why should it be plural while implying singular?

The word أَنْفُسَنَا is plural but only implies Ali Ibn Abi Talib (AS).

Slight attention is needed regarding the Verse of Tathir. The earlier verses are all about the Holy Prophet's (PBUH) wives. I found 38 feminine pronouns in verses 30-33 of the Chapter of Ahzab (The Clans) but when I reached to the Verse of Tathir,

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ٢

And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.

the pronoun became masculine. It is about the Holy Prophet (PBUH) along with Hazrat Ali (AS), Imam Hasan (AS), Imam Husein (AS). And only one lady was with them. And she was Hazrat Fatimah Zahra (AS). Grammatically, when there are four men and one woman, the pronoun will get masculine. As many as 20 narratives have been cited by Siyuti in al-Dur

al-Manthur as well as Tabari and Ibn Kathir proving that the Verse of Tathir implied the Holy Prophet (PBUH), Hazrat Ali (AS), Hazrat Fatima al-Zahra (AS), Imam Hasan (AS) and Imam Hussein (AS). Bring up even a weak narrative showing that Ayisha has claimed that she was also included in the

1. Sahih Muslim, vol. 7, p. 120

2. Chapter of The Clans: 33

Verse of Tathir. Mention a Hadith in which Hafsa, Um Salamah or Um Habibah have ever said that they were included in the verse. According to a Sunni figure, because Ayisha was used to talking highly about herself in public, no narrative can be found from her saying that she was also implied in the Verse of Tathir. How could the verse be revealed about the Holy Prophet's (PBUH) wives, with Ayisha saying nothing about her inclusion? You are claiming something that either of the Holy Prophet's (PBUH) wives never claimed.

Question:

Since 1992, the word decease has been changed into martyrdom in calendars concerning Hazrat Fatima (AS).

Answer:

It is a lie. We have earlier explained it in details. In all calendars even those published during the Shah's term- I can post copies of them on the website if you want- showed the martyrdom anniversary of Hazrat Fatima al-Zahra (AS) as martyrdom. Given that it was not marked, can calendars be proof positive? How come you take no notice of hundreds of narratives that we put forward in this regard? Mr. Joveini says that Hazrat Fatima al-Zahra (AS) was martyred, her ribs were broken causing her to miscarry Mohsen.

Are you looking for a loophole by bringing into question the calendars since 1992?

Responding to a question, Imam Kazim (AS) stated,

إن فاطمة صديقة شهيدة. ١

Fatimah was a martyr and truth-teller.

1. Al-Kafi Lil Kulayni, vol. 1, p. 458

Amir al-Momenin (AS) himself has made comments in Nahjol Balaghah, verifying the martyrdom of Hazrat Siddiqah Tahira (AS). In a debate in a satellite channel, Mr. Mowlawi Morad Zehi told me that we lack sound narratives proving this very point. But I provided him with dozens of sound narratives from both Sunni and Shia sources concerning the martyrdom of Hazrat Fatima al-Zahra (AS). It should be far from a university student or a professor to look for excuses this way. It is not contrary to expectations if laymen look for excuses. We expect the university students to put aside their Shia and Sunni bigotry. Here I announce that there exist around three thousand Mowlawis in your city. I am ready to debate with them all. If they could prove that Sunnism is true, I swear by God that I would immediately convert to Sunnism and I don't scare of anyone. But if they failed and instead I could prove the otherwise, I expect them to at least avoid raising doubts and stop diverting public opinions with their baseless ideas. I would not expect them to convert to Shiism however.

Question:

Why didn't Hazrat Ali (AS) defend his wife as he is responsible to defend the oppressed? Doesn't it bring into question the slogan of Ashura هيهات من الذلة (Woe unto the wretched)?

Answer:

Now you respond to this question. The Holy Prophet (PBUH) stayed in Mecca for 13 years. Ammar Ibn Yasir and his mother were tortured before the Holy Prophet's (PBUH) very eyes, why didn't he defend them? Wasn't he responsible to defend Muslims? How could he defend them while he had no power?

Neither did Amir al-Momenin (AS) have any power. His house was surrounded by tens of thousands of forces, how could he defend his wife?

Amir al-Momenin (AS) has stated in Nahjol Balaghah,

فنظرت فإذا ليس لي رافد و لا ذاب و لا مساعد إلا أهل بيتي، فضننت بهم عن المنية ١

I found out that no one would defend me except my household. The Holy Prophet's (PBUH) generation would have been eradicated if I had them stand against the enemies' swords.

Moreover, if Hazrat Ali (AS) had defended Hazrat Fatima al-Zahra (AS), she might have lost her life in a stampede. Then people would have considered Hazrat Ali (AS) as her murderer as they did so with Ammar.

The Holy Prophet (PBUH) has stated in this regard,

تقتله الفئة الباغية، عمار يدعوهم إلى الله و يدعوهم إلى النار. ٢

The tyrants killed Ammar. He was inviting them to the Paradise while they were inviting him to the Hell.

When Ammar was killed, Mu'awiya said, "Ali is Ammar's murderer. If Ali had not him come out of home and stand against swords, he would have not been killed"

Upon hearing this, Hazrat Ali (AS) reacted by saying, " The Holy Prophet (PBUH) is then the murderer of his uncle, Hamzah, because he had him come out and he pit him against the unbelievers' swords."

1. Nahj al-Balagha, Sermons 26 & 217

2. Sahih al-Bukhari, vol. 3, p 207- Sahih Muslim, vol. 8, p. 186- 'Umdat al-Qari Lil 'Ayni, vol. 14, p. 109- al-Bidayah wa al-Nihayah Libn Kathir, vol. 7, p. 298

In addition, what Amir al-Momenin (AS) was obsessed with was something beyond his wife and himself. And it was the religion for which Imam Hossein (AS) sacrificed his life. Amir al-Momenin (AS) saw that if he stood against the attackers, it would foment an internal dispute that could lead to the deaths of the handful of newly-converted Muslims. He realized that the hypocrites in ambush; the Jews slapped in the face; some opportunist Christians as well as a number of powerful tribes or governments from the east or west like Iran and Rome might launch an attack to uproot Islam. Amir al-Momenin (AS) was indeed looking into future.

Question:

If Hazrat Fatimah al-Zahra (AS) was the real owner of the Fadak, why didn't Hazrat Ali (AS) take it back to her during his caliphate.

Answer:

I wish I had enough time to elaborate on each question for one hour.

Firstly, according to Sahih Bokhari and Sahih Moslim, Omar himself had given back the Fadak to Hazrat Ali (AS). The Fadak was in Amir al-Momenin's (AS) control both at the time of Omar and during his own caliphate.

Secondly: Could Ali Ibn Abi Talib (AS) undo changes that have been made before him? Amir al-Momenin has certified,

قد عملت الولاية قبلي أعمالا خالفوا فيها رسول الله صلى الله عليه وآله متعمدين لخلافه، ناقضين لعهدده مغيرين لسنته و لو حملت الناس على تركها و حولتها إلى مواضعها و إلى ما كانت في عهد رسول الله صلى الله عليه وآله، لتفرق عني جندي، حتى أبقى وحدي أو قليل من شيعتي. ١

1. Al-Kafi Lil Kolayni, vol. 8, p. 59

The caliphs before me had adopted measures that were all in violation of the Holy Prophet's (PBUH) Sunna. If I decide to reform what they had done and restore all violated rights, even my army will leave me alone.

Regarding the Battle of Basra, people used to practice discretions and supererogation prayers of the Month of Ramadan (Tawareeh Prayer) at mosques. Hazrat Ali (AS) asked Imam Hasan (AS) to tell the worshippers that Tawareeh Prayer was a heresy. Omar himself had admitted that it was a heresy. نعم البدعة. ١

What a good heresy!

All of a sudden Amir al-Momenin (AS) heard hue and cry from the mosque,

وا سننا عمرا! وا سننا عمرا!

Ali wants to abolish Omar's tradition.

All along those five years, Amir al-Momenin (AS) gained nothing but sorrow. Hazrat Ali's (AS) submissiveness during all those five years is billions of times as much as the 25 years before it. Describing the 25-year period, he has stated in the Sermon of Shaqshaqiya of Nahjol Balaghah,

فصبرت و في العين قذى و في الحلق شجا، أرى تراثي نهبا.

I put up with it while there was a thorn in my eye and a bone stuck in my throat.

قد ملأتم قلبي قيحا . ٢

They inflicted excessive pain and grief on me.

1. Sahih al-Bukhari, vol. 2, p. 252
2. Nahj al-Balaghah, Sermon 27

People usually complain of the tyranny of the rulers while he did complain of the oppression of people.

That's why when the poisoned sword struck him in the head, he said

فزت و رب الكعبة.

I triumphed by the Lord of Ka'aba.

Our failure to make Amir al-Momenin (AS) known in the society shows the extent of his submissiveness. Hazrat Ali (AS) has remained unknown. Whatsoever narratives have been recorded in history about Hazrat Ali (AS) is just like a drop in the ocean. The Holy Prophet (PBUH) told Amir al-Momenin (AS), "If I were sure that people would not exaggerate about you as they did about Jesus, I would admire you in a way that people would regard the dust under your feet as sacred whenever you pass by them." It is what Sunnis themselves have quoted.

Question:

It is said that the first caliph was murdered by the second caliph, is it true?

Answer:

No narratives are available for this claim. Shias have never claimed such a thing either. And neither are we aware if Sunnis themselves are of this belief or not. Political issues are hard to deal with. We need to look hard into the history and study it from different angles. But many of the historical sources have been destroyed in the past. However, as a Shia university lecturer who has been busy studying in Hawza for four decades, I categorically deny this claim.

Question:

What is the difference between Wahhabism and Salafism.

Answer:

Wahhabis are linked to Mohammad Ibn Abdul Wahhab, death in 1205 AH. He first established his movement in Najd nearby Riyadh in 1157 and began recruiting. Anyone who joined his movement is called a Wahhabi. Today due to the Wahhabis' actions all over the world, the word Wahhabism has become a taboo like al-Qaeda and Taliban. They now consider the word Wahhabi derogatory. Therefore, they claim we are Salafi not Wahhabi. Salaf means the followers of Salf Saleh, including Sahabah (the Companions), Tabi'un (Followers) and Tabi' al-Tabi'in (the Followers of the Followers). The Holy Prophet (PBUH) has been quoted as stating,

خير القرون قرني، ثم الذي يليه، ثم الذي يليه.

Salaf Saleh existed for the recent three centuries. That's why they are attributing themselves to the Salafists.

Question: Bin Baaz believes that marking a birthday anniversary for the Holy Prophet (PBUH) is against Islam because it was not done by the Companions. He says even animals scarified for him are considered carrion. How can this claim be denied?

Answer:

The birthday anniversary of the Holy Prophet (PBUH) is not the only issue raised by Wahhabis or Bin Baaz. The Wahhabis even believe that throwing a birthday party for one's child is also considered as heresy, although it is something usual. They are in fact playing with human nature. They called telegraph a satanic tool and a heresy once it was invented. They said that is because the Holy Prophet (PBUH) had not used it. They had a similar idea even about telephone. When bicycle was also invented, the Wahabbis described it as a satanic instrument and issued a decree likening the riding a bike to riding Satan. But they changed their mind when they were ridiculed over the decree.

If you type the words "Bin Baaz" and "the Earth" in the internet, you will see an official decree by this man,

"Those who claim that the Earth moves around itself and the Sun, they are apostate and infidel. When I could see at the age of 19, I observed the sun rising from the east and setting in the west. "

Such individuals do have in fact problems with even the scientific issues. Regarding the roundness of the Earth, Bin Baaz has said,

"It is put forward by the apostates to invalidate the Qur'an.

What kind of a book the Qur'an is which can be invalidated by the roundness of the Earth? If a Muslim is going to get apostate through the roundness of the Earth, he'd better not embrace Islam in the first place.

Dr. Seyyed Mohammad Hosseini Ghazvini

Name: Amin, June, 10, 2009

Hi, I know that there remains no doubt about Amir al-Momenin's (AS) caliphate thanks to the proofs you have provided. I'm now in touch with Shafei Kurds and I'm going to get married with one of them. By making use of their own sources, I've been able to convince them that Hazrat Ali (AS) is right. But they're wondering that even if Abubakr and Omar are wrong, it has nothing to do with our present life. They say that they believe in God like other Muslims but what's the point of converting to Shiisim while our path is the same. They argue that 14 centuries ago has nothing to do with the present time. I provided them with reasons that such individuals don't deserve to be Imams. But they rejected them as saying that such comments are just the matter of Science of Discourse which has no influence on one's daily life. Now the question is how can I convince them that the Wilayat of the Prophet's Ahl al-Bayt is essential in their lives, and that neither of their worship is acceptable in this case? Thank you.

Answer:

Hi dear friend, a good beginning makes a good ending. There is a narrative in Sunni books saying that whoever dies without recognizing the Imam of his time dies the death of the Age of Ignorance. Recognizing the Imam of the time is in fact recognizing the Prophet's Ahl al-Bayt and successors as a way to avoid the death of Age of Ignorance. Good Luck.

Name: Hasan, June, 13, 2009.

Hi, thanks a lot for your response.

Name: Abdollah, 15, June 2009

Hello, 1. Preventing one from writing his last will is exactly like turning a deaf ear to right words. 2. It is a custom that a chance is given even to those sentenced to death to will. What kind of logic is to prevent the Holy Prophet (PBUH) from writing his will and to deprive Muslims of this blessing! 3. Allah's Messenger (PBUH) might have known well that the Holy Book wasn't sufficient for Muslims. 4. When the Creator has said that those who have been sent to lead people *ماينطق عن الهوي* (never speak based on sensual pleasure), how could a creature dare to be rude enough to say that *إن الرجل ليهجر* (The old man's hallucinating)!? How could the Muslims present at the meeting ever allow the desecration of their Prophet (PBUH)? 5. If the Holy Prophet (PBUH) was really speaking deliriously, why should it be this much intolerable for the man? Is hallucination scary? What was wrong with an old man (PBUH) speaking deliriously in the last minutes of his life? Why is it acceptable for all persons at the point of death but not for Allah's prophet (PBUH)? If it is not acceptable in his opinion, why should he insult the Prophet (PBUH) and say he's hallucinating? He might have feared to hear words similar to earlier remarks. What were the earlier remarks? Who were they for or against? 6. Hadn't the man, who prevented the Holy Prophet (PBUH) from willing, written a last will himself? Why didn't anyone dare to tell him that it was him who in fact hallucinated? Perhaps, the Muslims believed that their Prophet (PBUH) spoke deliriously but their caliph didn't. 7. The claimants of freedom of speech allover the world will point the

finger of blame to this man until the Day of Judgment. Imam Hossein (AS) has stated, “ even if you do not have any religion, then at least be free (open-minded) in your present life.”

Answer:

The speculation of hallucination is basically invalid, because 1. Everything is true until proven otherwise. Regarding the Holy Prophet (PBUH), it was not proven that he, God forbidden, was suffering from Dementia. 2. What kind of hallucination is this which began with the sentence that he didn't want his Ummah to get misled? 3. Was the mission of 124 prophets something other than leading people? How could the words of the last messenger in the last moments of his life be described as delirium? 4. When the Holy Prophet (PBUH) himself wanted to clearly explain his intention, it was never a proper time to level such an unfounded accusation. The problem was with the listener not the speaker. 5. What kind of hallucination was it that he refrained from speaking when a dispute broke up among those present and he called on the offenders to practice their courtesy? 6. This kind of objection might come from one of the two reasons. It might be either due to ignorance like the objection Moses to Khidr or resulted from knowledge, selfishness and deviation like the objection Satan had before Adam and refused to prostrate. Neither of them is defensible. However, the objection Moses (PBUH) made to his teacher was not from his ignorance in reality. It was only because he was still unaware of God's order. But the Holy Prophet (PBUH) had informed people in advance that he intended to speak about an important matter because he did not want his Umma to get misled. Therefore, the issue of hallucination was definitely raised as a result of grudge and evilness. 7. The desecrating allegation can by no means be

justified even if it is referred to as evidence the verse of “We sent down to you an illiterate prophet” or to the Peace Treaty of Hudaibiyya in which the Prophet seemingly couldn’t find his name. Firstly, the verse is not related to the topic at all. It is to say that the Holy Prophet (PBUH) was illiterate at the time his appointment to his divine mission or at the time when this verse was revealed. And so is the Peace Treaty of Hudaibiyya. In general, proving one thing will not result in the denial of the other. Secondly, asking for a pen has nothing to do with what is going to be written. Was it the first time that the Prophet (PBUH) wanted to write down something? He had earlier written down Qur’anic verses. Thirdly, despite any possible ambiguities, wasn’t it courtesy to bring in the pen first and then raise the doubt? It is in fact punishment of a crime not yet committed. No objection or insult is acceptable, however, as neither God nor the Holy Prophet (PBUH) had informed that he would pass away while illiterate. Fourthly, comparing prophets with ordinary persons is wrong because revelations descended on prophets. And they could also perform extraordinary miracles. Perhaps, writing down was as hard as splitting the moon. Fifthly, there is a Hadith from the Prophet (PBUH) himself, **أنا مدينة العلم و علي بابها** (I am the city of knowledge and Ali is that city’s door). Can’t the ability of writing be a part of the city of knowledge or this city is too small to accommodate the writing ability? Sixthly, the discretion was unfortunately so unexpected, rude and deceitful that the eruption of a massive protest did not seem beyond expectations. The offender’s success appeared to be likely in the first place but the objection was the only way to defeat him. Jasir’s efforts might have been considerable of course. Seventhly, **الخير في ما وقع** (There is good in everything that happens.) And **و مكروا و مكر الله و الله خير الماكرين** (and the unbelievers plotted and planned, and God too planned, and the best of

planners is God). In addition العاقل يكفيه الإشارة (a mere hint is sufficient for the wise). Many of God's blessings are hidden. But whatever the justification of the insulting accusation was, God completed Islam on the Day of Ghadir Khom, أليوم أكملت لكم دينكم (today I completed your religion).

Name: Abdullah, June, 15, 2009, 11:40:42

I got very disappointed after reading the text above. Why should religious scholars insist this much on outdated issues? Individuals such as Ali and other companions of the Prophet were not obsessed with monarchy and rule at all. The triumph of Islam was their mere concern. Whatever you have written about Prophet Mohammad's (PBUH) companions is wrong-- those whose souls are the same as the Prophet's. You have introduced them as selfish and power-thirsty and it is a big mistake. Hazrat Ali (AS) rose up against Mu'awiya once he found him out of Islam. He would have done so if he found other caliphs with wrongdoings. Answer me why he refrained from rising up against other caliphs? As far I'm concerned, you'd better think of finding ways of uniting Muslims if you consider yourself a general prosecutor. Muslims are not in dispute under the name of Shia or Sunni. Is it your duty to facilitate the affairs for the unbelievers? We all must strengthen the Islamic front not weaken it. You've gone to extremes in slandering Hazrat Omar and Zazrat Abubakr as there might be some others who would use the same words against Hazrat Ali. It's not right in my opinion. Each Islamic figure has had a special rank before Hazrat Mohammad (AS). Each has made efforts for the good of Islam. There was not any Shia or Sunni at that time, so let's join hands and brotherly defend Islam.

Answer:

You asked why religious scholars insist this much on outdated issues. Is the issue of Hazrat Amir al-Momenin's (AS) caliphate more obsolete or that of Moses? Can you tell us why does the Qur'an insist so much on this?

كذلك نقص عليك من انباء ما قد سبق و قد آتيناك من لدنا ذكرا
من اعرض عنه فانه يحمل يوم القيامة وزرا
خالدين فيه وساء لهم يوم القيامة حملا

“Those whose souls are the same as the Prophet's”

What a faithful follower of Omar you are! You seem an expert on stealing Amir al-Momenin's (AS) virtues and attributing them to your own idols. The only soul which was the same as that of Mohammad Mostafa (PBUH) was Hazrat Amir al-Momenin's (AS).

تعالوا ندع ابناونا وابناءكم ونساءنا ونساءكم وانفسنا وانفسكم

“You have introduced them as selfish and power-thirsty and it is a big mistake.”

Please tell us why did Abubakr assassinate Sa'd Ibn 'Obada? Wasn't it because of power?

“Hazrat Ali (AS) rose up against Mu'awiya once he found him out of Islam.”

Wow! Was Mu'awiya busy practicing asceticism and piety in the mosque? Yes? When were Mu'awiya's palaces constructed? After Hazrat Amir al-Momenin's (AS) caliphate or during the rule of Omar and Othman?

“He would have done so if he found other caliphs with wrongdoings. Answer me why he refrained from rising up against other caliphs?”

Other caliphs? Was Mu’awiya a caliph? What a comparison! Do you compare the time when Hazrat Amir al-Momenin (AS) was in charge of an army and a government with the time when he even lacked five people to take a sword in his defense?

“As far I’m concerned, you’d better think of finding ways of uniting Muslims if you consider yourself a general prosecutor.”

Hazrat Mohammad Mostafa (PBUH) has stated,

قد خلفت فيكم ما ان تمسكتم به لن تضلوا، كتاب الله و عترتي اهل بيتي.

Now could you please tell us why you haven’t quote even one single Hadith from Hazrat Amir al-Momeni (AS)? To what extent do you serve the unbelievers and fan the sectarian dispute?

“We all must strengthen the Islamic front not weaken it. You’ve gone to extremes in slandering Hazrat Omar and Zazrat Abubakr”

What? How come has Islam now become equal to Omar, Abubakr and Othman? Is the admiration of Omar, Abubakr and Othman now being considered as the reinforcement of Islam? You are advising us to give up the past while you put Islam side by side with Omar, Othaman and Abubakr? Are those traitors, liars and allegiance-breakers comparable to Islam?

“There was not any Shia or Sunni at that time, so let’s join hands and brotherly defend Islam.”

You're mistaken. There was both Shia and Sunni at that time too. At that time there existed Shias of Hazrat Amir al-Momenin (AS) who lived up to Hazrat Mohammad Mostafa's (PBUH) Sunna and never considered as a caliph an illiterate about whom even 50 pages have not been recorded.

You said, "Hazrat Ali (AS) rose up against Mu'awiya once he found him out of Islam."

Answer: 1. You should first prove that Mu'awiya was following Islam before he got out of it. 2. Why do Sunnis consider as Amir al-Momenin the man who's out of Islam then? 3. If Mu'awiya were out of Islam and Ali were the right caliph, why did Sunnis prefer Mu'awiya's lecherous son to the Prophet's (PBUH) grandson? Why did *الملعوننة في القرآن شجرة* (the cursed tree in the Qur'an) deserve to govern but the Prophet's Household did not?

You said "We all must strengthen the Islamic front not weaken it".

Answer: This front will be strengthened only when there is only one Imam. You should either look for an Imam whom you lack or return towards the Imam designated by God-- the one who God told his Messenger about,

فإذا فرغت فاتصب

When you are done, appoint. (The Consolation: 7)

You accused us, "You've gone to extremes in slandering Hazrat Omar and Zazrat Abubakr".

Answer: firstly, we have never slandered them because we seriously dismiss slandering someone in general. Secondly, why should there be a spell over

them so that no one can make a historical research about them? What is the problem? Why do Shias never consider a research about their Imams as a slander, but they also call for it?

Thirdly, **أظلم الناس من ظلم نفسه** . If someone's words and actions have been in a way that they are evaluated as wrong, what's the others' fault? When he has done badly to himself, should others be blamed for it then? Molal Mowahhedin (AS) has stated,

مرحبا برجل يرفع الغيبة عن نفسه!

It is believed that you can tell someone who you love but you can't ask him to love you. Fourthly, the actions and behaviors of the Prophet's Ahl al-Bayt were in a way that do prompt the admiration of both friends and foes but the violators of their rights, on the contrary, were in a way that even talking about them foments dispute. Can't it be because of prejudice and benefit-seeking? Or no, in your opinion all people are innocent! Fifthly, given that I have come down from Mars, don't I have the right to research about the history of the Earth? Then should I be blamed for doing so or finally choosing one of the two planets? Should I be accused of slandering? Should I be sentenced to death in absentia as an apostate without access to a lawyer? Doesn't your Book say, **لا إكراه في الدين** (There is no compulsion in religion)? Why should I be either a Sunni or in the enemy's front? Why do you think that whoever is not with you is in fact against you? Are people your followers or enemies? How rational is it that whoever refuses to prefer Omar will get out of religion and will become apostate? Sixthly, God has stated,

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ

Mankind was but one nation, but differed (later). Had it not been for a word that went forth before from thy Lord, their differences would have been settled between them. (Jonas:19)

People were initially united and the dispute broke up among them later.
Didn't the dispute root from balking at the Divine Wilayat?

Name: Mohammad; March, 25, 2011; 01:44:27

Hi,

Many thanks to Professor Hosseini Qazvini. Would you please give me the reference of Ibn Taimiyah's following quotation mentioned by the professor from Minhaj al-Sunna?

“Responding to doubts raised by Allame Helli over the bravery of Hazrat Ali and Abubakr, Ibn Taimiyah Harrani has said, “Bravery is of two types, one is to fight a war with a sword and the second is to only go into a mosque and pray to God to remove the enemies of Islam. Abubakr had the second type of bravery.”

It seems a considerable confession. But I couldn't find the reference. Thanks

Answer:

Hi, you can see the following link in this regard:

http://www.valiasr-aj.com/lib/mohammd/01.htm#_05

Good luck

The Importance of Imamat and Wilayat from the Perspectives of the Qur'an and Sunna and the Holy Prophet's efforts during 23 Years

Tehran Teachers' House

Professor Hosseini Qazvini

It's Fatimiya Days, so before starting my speech, I'd like to express my condolence over the sorrowful martyrdom of Hazrat Fatima al-Zahra (AS), the Holy Prophet's (PBUH) daughter, to the Imam of the Time (AS) and all fact-seekers as well as the lovers of the Prophet's Ahl al-Bayt. We ask God to consider the appearance of the Imam of the Time (AS) as the reward of our mourning for this great lady. I also express my condolence on the death anniversary of the founder of the Islamic Republic of Iran, Imam Khomeini. He was a man who could spread the Shia culture all over the world and made the message of the Allawite monotheism reach to the four corners of the world. Through his movement, he could tear down the enemies' fabrications, specially the Wahhabiyat, which have been for eight centuries labeling Shiism as a dogmatic sect and detached from Islam. With the victory of the Islamic revolution and the establishment of an Islamic system based on the Shia culture, Imam Khomeini could foil the plots and attract the attention of the international intellectuals and researchers towards the culture of the Ahl al-Bayt. May God rest his soul in peace and raise his rank!

Axis One: Importance of Imamat and Wilayat from the perspectives of the Qur'an and Sunna

If one looks into the narratives impartially, he will definitely find Imamat as the most significant issue in the Islamic domain. The Holy Prophet (PBUH) is the seal of all prophets and the case of prophethood was closed for ever after him. But a number of individuals are needed to be appointed in order to safeguard his achievements and follow the Holy Prophet's (PBUH) 23-year-long mission.

They are responsible to prevent the Sharia Law from deviation and to rise up for the implementation of the Islamic orders. They are to exercise justice and fight against oppression.

Over the issue of Imamat and the introduction of Amir al-Momenin (AS), God has stated with a threatening tone,

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ١

O Messenger! proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith.

God has addressed the Holy Prophet (AS) that if Amir al-Momenin (AS) were not introduced as his successor, his 23-year-long efforts would all go in vain.

1. Chapter of The Table Spread: 67

This very verse shows well the high position of Wilayat and Imamatus in Islam and the Qur'an.

Imamatus has a key position in various narratives both in Shia and Sunni sources.

The sound narrative which Sheikh Hurr Ameli has quoted in Wasail al-Shia is

بني الإسلام علي خمس: علي الصلاة و الزكاة و الحج و الصوم و الولاية و لم يناد بشئ كما نودي بالولاية.

Islam is based on five principles: daily prayers (Salat), giving alms (Zakat), pilgrimage (Hajj), fasting in month of Ramadan and Wilayat (guardianship). The latter is the most important principle of all.

Imam Baqer (AS) has stated in a complaining tone,

فاخذ الناس بأربع و تركوا هذه يعني الولاية ١

People have stuck to four of them and forgotten Wilayat.

Mohammad Kurd Ali from our Sunni brothers has quoted Abu Saeed Khediri, a well-known companion of the Prophet (PBUH), in Khitat al-Sham,

أمر الناس بخمس، فعملوا بأربع و تركوا واحدة و لما سئل عن الأربع قال: الصلاة و الزكاة و صوم شهر رمضان و الحج، قيل له: فما الواحدة التي تركوها؟ قال: ولاية علي بن أبي طالب ٢

1. Wasail al-Shi'a (published by Al al-Bayt) Lil Hurr al-'Amili, vol. 1, p. 17- al-Kafi Lil Kulayni, vol. 2, p. 18

2. Khutat al-Sham Li Muhammad Kurd Ali, vol. 5, p. 251

Allah's Messenger (PBUH) has ordered people to perform five things but they have only taken care of four of them and put one aside. When asked what that one is, he said, the wilayat of Ali Ibn Abi Talib.

It is also repeated in both Shia and Sunni sources,

من مات و لم يعرف امام زمانه، مات ميتة جاهلية ١

Whoever dies without recognizing the Imam of his time dies the death of the Age of Ignorance.

This has been repeatedly quoted in Shia books and Sheikh Mofid has also certified it.

In Sunni sources, Mr. Taftazi has quoted the same narrative in Sharh Maqasid, vol. 5, p. 235. Mohyeddin Ibn Arabi, death in 755 AH, has confirmed that this narrative is also quoted in Sahih Moslem. But unfortunately it is deleted from the editions which are now within people's reach. It was nearly the sixth or seventh centuries when the theoretician, Ibn Taimiya, founded Wahhabiyat in Syria. Then the Wahhabis decided to clear away the strong proofs provided by Allame Helli by deleting a number of narratives from Sunni books. Those narratives were also quoted by Shias to prove the legitimacy of Amir al-Momenin's (AS) caliphate. The abovementioned narrative was among the deleted ones. However, there still exist narratives such as من مات بلا امام، مات ميتة جاهلية.

A considerable point about the importance of Imam and Wilayat is a quotation from the Holy Prophet (PBUH) in both Shia and Sunni sources,

1. Al-Afsah Lil Shaykh al-Mufid, p. 28

“The Wilayat of Ahl al-Bayt is a condition for the acceptance of Muslims’ deeds. Amir al-Momenin (AS) is on top of the Wilayat.”

Sheikh Mofid has quoted the Holy Prophet (PBUH) in al-Amani, p. 106 as stating,

و الذي بعثني بالحق نبيا! لو أن رجلا لقي الله بعمل سبعين نبيا، ثم لم يأت بولاية أولي الأمر منا أهل البيت، ما قبل الله منه صرفا ولا عدلا

If someone has the deeds of 70 prophets registered in his book of deeds but lacks the wilayat of Ahl al-Bayt, no deed will be accepted from him on the Day of Judgment.

Top Sunni figure, Kharazmi, has quoted nice narratives in al-Manaqib, p. 68 from the Holy Prophet (PBUH),

يا علي! لو أن عبدا عبد الله مثل ما دام نوح في قومه و كان له مثل جبل أحد ذهباً فأنفقه في سبيل الله و مد عمره حتى حج الف عام علي قدميه، ثم قتل بين الصفا و المروة مظلوما، ثم لم يوالك يا علي، لم يشم رائحة الجنة و لم يدخلها.

O Ali, if a person worshiped as long as Nuh’s life; gave alms as huge as the Mountain of Ohod full of gold; performed pilgrimage on foot a thousand times and became martyr while in between Safa and Marwa but lacked your wilayat, he would never see the light of the Paradise on the Day of Judgment.

It is quoted from Amir al-Momenin (AS) in Sahih Moslem, one of the most reliable Sunni books,

و الذي فلق الحبة و برأ النسمة! انه لعهد النبي الأمي صلي الله عليه و سلم إلي أن لا يحبني الا مؤمن و لا يبغضني الا منافق ١

1. Sahih Muslim, vol. 1, p. 61

I swear by God who created mankind and split the seeds, the Prophet (PBUH) told me that it is only a believer who can love me and only a hypocrite who can harbor enmity of me.

It means that hostility towards Ali is tantamount to hypocrisy.

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ۝١

The Hypocrites will be in the lowest depths of the Fire: no helper wilt thou find for them.

I try to give reasons and evidence regarding the issues being discussed mainly from Sunni sources unless I want to make a contrastive analysis. In this case I have to quote from Shia sources.

Imam Qurtubi who is a prominent Sunni interpreter and whom Iranian Sunnis respect as well has quoted in Tafsir al-Qutubi, vol. 1, p. 267,

ما روي عن جماعة من الصحابة أنهم قالوا: ما كنا نعرف المنافقين علي عهد رسول الله صلى الله عليه و سلم إلا ببغضهم لعلي عليه السلام.

Many of the Sahaba (Companions of the Prophet) have said that during the Prophet's (PBUH) time we could recognize the hypocrites through the grudge they bore against Ali.

There are numerous narratives over this issue. And if we want to elaborate in detail the status of Imamate from the Shia and Sunni perspectives, dozens of

1. Chapter of The Women: 145

hours are needed for the discussion. So, I have to wrap up this subject by the following narrative from both Shia and Sunni sources,

لو لا الحجة لساخت الارض بأهلها

If Hujjat Allah (proof of God) is taken off the Earth for only a moment, the world will collapse and its habitants will all die.

The global security will be maintained through the existence of the Proof of God. You have certainly seen this narrative in Shia sources. Koleini has provided some 17 narratives in al-Kafi, vol. 1, p. 175. Sunnis have also many narratives in this regard quoting the Holy Prophet (PBUH) as stating,

و اهل بيتي امان لأمتي فاذا ذهب اهل بيتي، أتى أمتي ما يوعدون ١

My household brings about peace and security.

With all respect to our Sunni bothers and without any insult, we want to pose a question here. Considering a pile of narratives that you have even in Moslim Bukhari and Sahih Moslim, the Holy Prophet (PBUH) has stated,

خلفائي اثني عشر.

My successors are 12 persons who will take the responsibility of Muslims' leadership until the Day of Judgment.

Now the question is, who is the Imam of the time? If today we don't believe in Hazrat Vali Asr (AS), won't it mean that we are ignoring thousands of narratives from the Holy Prophet (PBUH).

You might answer that our Imam of the time is the leaders, kings and the rulers of our society.

1. Sahih Muslim, vol. 7, p. 173- al-Mustadrak Ala al-Sahihayn al-Hakim al-Neyshaburi, vol. 3, p. 457.

For instance in Pakistan, the country's president is considered the Imam of the time. Or in Saudi Arabia the same. But we argue that you yourselves have quoted in Sahih Moslim and Sahih I Bukhari that a caliph from God is needed for the earth at each age.

فإذا وضع خليفتين، فليقتل الثاني منهما.

If at one single age, people pay simultaneously allegiance to two rulers as caliph, the first is legitimate and the second must be murdered.

I wrap up this discussion right here.

The second axis: the Holy Prophet's 23-year-long efforts on Imam and Wilayat

After the Holy Prophet (PBUH) covertly called people towards monotheism for three years, through the verse of

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ١

And admonish thy nearest kinsmen.

he got the mission to call his relatives towards monotheism as well. In a gathering of 40 which was apparently held in Abu Talib's home, he said "O people! I call you all towards God and monotheism. And I call on you to avoid polytheism.

وكل من يعاضدني في هذا الأمر فهو أخي ووصيي و خليفتي ٢

Whoever is ready to help me with this important mission, he will be my brother, executor and successor.

1. Chapter of The Poets: 214

2. Sharh Nahj al-Balaghah Libn Abi al-Hadid al-Mu'tazili, vol. 13, p. 211 - Kanz al-Ummal Lil Mottaqi al-Hindy, vol. 13, p. 114- Manaqib Ali Ibn Abi Talib Libn Madudiyah al-Asfahani, p. 290-Tarikh al-Tabari, vol. 2, p. 63.

He repeated it for three times but no one accepted but Hazrat Ali (AS). The Prophet (PBUH) put his hand over his shoulder and stated,

هذا اخي و وصيي و خليفتي

It means that the first day of his mission was declared at the same time as the introduction of Ali's (AS) caliphate. He talked about Hazrat Ali's caliphate and legitimacy at any occasion or any chance he got. He officially introduced Ali (AS) as his successor in the last year of his life at a three-day ceremony in the Ghadir Khom Desert where more than a hundred thousand people were present. The audience then came in groups and congratulated Amir al-Momenin (AS). The first and the second caliphs were also there, first in line. They did congratulate Hazrat Ali (AS) by saying,

بخ بخ لك يا علي، اصبحت مولاي و مولا كل مومن و مومنة

Top Sunni scholar, Thahabi, has quoted Abu Hamid Ghazali as saying,

“The first and second caliphs congratulated Ali and said,

بخ بخ لك يا علي، اصبحت مولاي و مولا كل مومن و مومنة

Wasn't it in fact a confession that they admitted Ali's caliphate?” He said,

“Yes it was.” He was asked, “Then why did they later reject his caliphate?”

هذا تسليم و رضا و تحكيم ثم بعد هذا غلب الهوي حبا للرياسة و عقد البنود، و أمر الخلافة و نهياها، فحملهم علي الخلاف، فنبذوه وراء ظهورهم، و اشتروا به ثمنا قليلا، فبنس ما يشترون ١

After the acceptance of Ali's caliphate and congratulating him, it was the two's thirst for power that made them balk at the prophet's (PBUH) order and disregard Ali's (AS) caliphate. But indeed they did a very deleterious and evil business and they will face the consequence of their action on the Day of Judgment.

1. Sayr Ahlam al-Nabla Lil Thahabi, vol. 19, p. 328- Tathkirat al-Khawas Lsibt Ibn al-Jowzi, p.62

Separately the Holy Prophet (PBUH) has in various narratives introduced his Ahl al-Bayt as the ship of salvation.

مثل أهل بيتي مثل سفينة نوح، من ركبها نجا و من تخلف عنها غرق ١

The parable of my Ahl al-Bayt is that of the boat of Noah, whoever gets aboard it is saved and whoever stays away from it is drowned.

Hakim Neishaburi has said that the narrative is a sound one. He has narrated in al-Mustadrak Ala Sahihayn, vol. 3, p. 149,

النجوم أمان لأهل الأرض من الغرق و أهل بيتي أمان لامتي من الاختلاف. فإذا خالفتها قبيلة من العرب اختلفوا، فصاروا حزب إبليس.
هذا حديث صحيح الإسناد و لم يخرجاه.

My Ahl al-Bayt are the protectors of my Ummah. Anyone who is opposed to them, they will join the front of Satan. And separation from my Ahl al-Bayt is equal to joining the satanic front.

Ibn Hajar Heithami, death in 974 AH, has written in the introduction of his anti-Shia book, al-Sawaiq al-Muhriqah, that when he was on a visit to Mecca, he found the Shia culture spreading. “That’s why I decided to write this book to stop the Shia culture from spreading.”

However, some points can be seen in his book that can rarely found in Sunni books. For example, the Holy Prophet (PBUH) was asked,

ما بقاء الناس بعدهم؟ قال: بقاء الحمار إذا كسر صلبه ٢

O God’s Messenger! How do you describe a society without Ahl al-Bayt? He answered, “It’s like a donkey with a broken back which is unable to walk.

1. Al-Mustadrak Ala al-Sahihayn al-Hakin al-Neishaburi, vol. 2, p. 343-Majma’ al-Zarwaid Lil Heythami, vol. 9, p. 168- al-Mu’jam al-Awsat Lil Tabarani, vol. 5, p. 355
2. Al- Sawaiq al-Muhraqa, p. 237

Allame Sharaf al-Din has quoted Ibn Hajar in al-Murajeat and responding to him as, “Mr. Ibn Hajar, you have quoted the Holy Prophet (PBUH) as stating that a society without Ahl al-Bayt is like an animal with a broken back. Where are you going then? What are you doing? Where are you taking the Islamic society?” 1

I wrap up the discussion of the second section although there is still much to say. What I said was just an introduction although it took too long. But you should know that Islam minus Ahl al-Bayt is like a corpse as described by Hazrat Ayatollah Shobeiri Zanjani. Islam without Ahl al-Bayt is not an authentic Islam. If you look into the following verse,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ

This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.

The Qur’an has clearly certified that the Islam which God encourages for is an Islam plus Wilayat. An Islam minus Wilayat and Ahl al-Bayt is an American Islam as described by Imam Khomeini. The Islam minus Ahl al-Bayt is exactly what Wahhabis are disseminating. In a statement on the occasion of the massacre of Mecca pilgrims in 1987, Imam Khomeini said that Wahhabism is today spreading an American and Abu Sufyani Islam.

But the point here is that the interaction between us and the Sunni brothers is something, and our efforts in line with the real Islam are something else. With all respect and without any insult to our Sunni brothers which is considered an unforgivable sin, I need to say that scientific issues have no relation with the unity between Shias and Sunnis.

1. Al-Muraji’at, p. 77

2. Chapter of The Table Spread: 3

According to Motahhari, Muslims' need for unity and solidarity is a crying need. But unity doesn't mean that we should give up our religious principles. Some believe that we should stick to our commonalities and put aside our differences. But Motahhari has said that it is by no means rational to ignore the religious and nonreligious principles; that is, to pick up the commonalities and give up the differences as suggested by some scholars and Islamic intellectuals.

“How can they ask the followers of a special school of thought to put aside their religious ideas for the sake of unity? We are Shias and proud of following Ahl al-Bayt, we're not ready to compromise on even a Mustahabb (recommended act) or Makruh (detestable act). Neither do we accept an advice in this regard nor do we expect others to overlook their principles for the sake of another. We only expect an atmosphere based on mutual understanding so that we can supply our goods; that is, Shia sciences and culture. We possess Fiqh (Islamic jurisprudence), science of Kalam (discourse), philosophy and literature. We should try to take Shiism out of isolation and supply our goods which are best in quality in key markets all over the Muslim world.” 1

Another considerable point mentioned by Motahhari which needs much more attention is,

“Some claimants of unity have raised doubts concerning a united party and a united front. In a united party, people of diverse ideas and ideologies need to stand side by side. But two people with different ideologies can never stand united inside one single party. The unity

1. Imamate and leadership, Motahhari, pp. 16-17, Sadra Publication, 3rd Edition, Winter, 1364

between Shia and Sunni is not the matter of a united party. It's the matter of a united front. People with different beliefs and ideologies can stand united inside a single front against a common enemy."

It's very essential to only avoid prompting the sentiment and grudge of one another for the sake of unity. Offending the other side should be also avoided. And it is a possible and rational solution. We strongly condemn those who spread the Shia culture by resorting to abusive tools. We believe that such people are not serving Shiism at all but they are betraying it. How can we claim the spread of the Shia culture while resorting to offenses and insult at the same time? It is in fact the deviation of the youths and the elites from the Shia culture.

Motahhari has added,

"Scientific discussions should be based on wisdom and logic not emotions. If the areas of differences between Shias and Sunnis are discussed scientifically, it will never harm unity. It will not only pave the ground for a mutual understanding but will also remove the pessimism."

I have personally spent 25 years of my life for meetings, discussions and debates with Sunnis, especially Wahhabis.

I held more than 300 meetings with professors of the Medina University and other prominent figures in Saudi Arabia. I even had a meeting with the senior Saudi Mufti, Al Sheikh. I'm of this belief that if we present the Shia culture through reasoning and logic and with the help of the Qur'an and Sunna, today's world will have no other option but the approval of the Shia culture.

Doctor al-Isam al-Imad, was a Saudi graduate and Bin Baaz's student. He was a senior Mufti in Saudi Arabia, a Wahhabi missionary in Yemen and the

Friday Prayers' leader in Sana'a. Al-Imad had even written a book against Shiism. But when he got well acquainted with the Shia culture and read the Shia books, he officially converted to Shiism and put aside his earlier beliefs. Then he wrote a book entitled 'al-Minhaj al-Jadeed Wal Saheeh Fil Hawar Maa al-Wahabiyeen' which is considered a unique book that can be used in debates with the Wahhabis. He has written,

“If we present the Shia culture to the world in a transparent way and without any tensions, the Sunni and Wahhabi youths will definitely embrace Shiism.”

He has acknowledged that we have failed to nicely present the Shia culture to researchers and intellectuals in the international arenas. It is similar to what the Eighth Imam (AS) has stated,

فإن الناس لو علموا محاسن كلامنا لاتبعونا ١

If people hear our nice words, they will be automatically attracted to our culture.

If we witness that Wahhabiyyat is being active around the world misleading the youths, it doesn't mean that their ideas are influential. But it is because of the absence of the Shia culture and passiveness of the religious figures in the international arenas. Such individuals are responsible to institutionalize the Shia culture.

Based on the statistics by the Ahl al-Bayt World Assembly two years ago, Saudi Arabia spends a large amount of money on the spread of Wahhabism. According to a number of news outlets, Saudi Arabia allocates 34% of its revenue to the spread of Wahhabism. The websites have quoted Saudi King Abdullah as saying,

1. Wasail al-Shi'a (published by Al al-Bayt) Lil Hurr al-'Amili, vol. 27, p. 92

“We funded as much as 20 billion dollars on the Iraqi war against Iran and 40 billion dollars on defending Kuwait against Saddam Hossein. Today we are ready to spend 250 billion dollars to avoid the spread of Shiism and to topple the Shia government in Iraq.”

It is also reported that 500,000 Christians, Jews and Buddhist converted to Wahhabi Islam in Italy within a decade. The Wahhabis also claim that they made four million and 500,000 Christians, Jews, etc. convert to Wahhabism in Latin America in a-decade period. What have we done? How many youths have converted to Wahhabism in Khuzestan? How is Wahhabism being promoted in universities? How do Wahhabis hold Friday Prayers in Tehran and insult Shia sanctities? Similar reports are not few. I swear by God that Wahhabiyyat is the only sect from among the Islamic schools of thought which has nothing to say. They are just promoting their culture in the society with the aid of money and power.

When the founder of Wahhabism, Mohammad Ibn Abdil Wahhab began spreading his school of thought in Najd near Riyadh in the twelfth century AH, he signed a military-cultural deal with Mohammad Ibn Saud, King Fahad’s great grandfather. He said that he believed that all Muslims were apostate and unbeliever, so their murder was obligatory and looting their properties was lawful as spoils of war. He said they could come under attack in cities and villages and their properties could be looted. “Then one fifth of the properties will be mine and four fifth of them, 80%, yours.”

The Mecca Mufti, Zeini Dahlan, death in 1304 AH, has said in his book, *al-Dorarol Siniya Fi Naqd Aqaid al-Wahhabiya*, vol. 1, p. 43,

“When Mohammad Ibn Abdul Wahhab began promoting Wahhabiyyat, he based his sect on the infidelity of all Muslims. Whenever someone wanted to convert to Wahhabism he would have to make five attestations.

1. To testify to the uniqueness of God, أشهد أن لا إله إلا الله
2. To testify to the prophethood of the Prophet (PBUH)
أشهد أن محمد رسول الله

If anyone said that he did his prayers every day testifying to the uniqueness of God and to the mission of the Holy Prophet (PBUH), it wasn't acceptable. He would have told him that he had been infidel and he only imagined that he was a Muslim.

3. To testify that he was unbeliever before conversion to Wahhabism.
4. To testify that his parents who had not been Wahhabi had died as unbelievers so no forgiveness should have been asked for them.
5. To testify that all Islamic scholars who had not been Wahhabi, they had died as unbelievers. They would go to the Hell so no forgiveness should have been asked for them.”

In case one made those attestations, he would have become a Muslim; otherwise, he should have been decapitated. This is the Wahhabi ideology.

It is also quoted,

“Mohammad Ibn Abdol Wahhab had ordered people to avoid sending blessings on the Prophet (PBUH) before, middle or after Azan (call to prayer) because it was a heresy. One day, an aged and blind Muezzin (one who calls for prayer) went up a minaret to call for prayer. He sent blessings on the Prophet (PBUH) once he said his name. Mohammad Ibn Abdol Wahhab ordered that the old man be taken down and be beheaded.

What was the crime? Only sending blessings on the Holy Prophet (PBUH)! This is the Wahhabi ideology.

They consider any kind of ceremonies in commemoration of the Holy Prophet (PBUH) and his Ahl al-Bayt as heresy--- ceremonies on the occasion of their birthday or martyrdom anniversaries. The Saudi Muftis

have officially issued a decree that “Holding birthday parties for children and marriage anniversaries are a heresy and Haram (unlawful).”

Why? “Because Jews throw birthday parties and if Muslims do so they will become like them.”

Now we should ask them why they get on cars, planes or trains while Jews do so. Hence you are wrong getting on cars when going to perform your Hajj pilgrimage. Jews use telephone and telegraph and you... . Wahhabi Muftis have issued a decree banning the use of Tasbih (Islamic prayer beads) as a heresy. They say the ban is because the Holy Prophet (PBUH) used to use his fingers not Tasbih. They should be asked why they use loudspeakers for calling for prayer while the Holy Prophet (PBUH) never did so; why they cover their mosques with carpets while the Holy Prophet (PBUH) never did so. They had a similar idea about telegraph, calling it Haram (unlawful). When bicycle was invented, the Wahhabis described it as a satanic instrument and issued a decree likening the riding a bike to riding Satan. But they changed their mind when they were ridiculed over the decree.

The Saudi Mufti, Bin Baaz, believed that anyone who believes that the Earth moves around itself and the Sun, he’s apostate and infidel and must to be murdered.

With all these funny ideas, these people are ahead in the international arenas; even ahead of Christians. Why? Because of our absence.

جمعیت کفر از پریشانی ماست آبادی بتخانه ز ویرانی ماست

Anywhere the Shia culture infiltrates, the Wahhabis have been already active there. A friend of mine who’s been living in Canada since 15 years ago, called me a while ago and told me,

“One day a Wahhabi missionary came to me and said, ‘in order to persuade a Jew or Christian to become Wahhabi, we work on each as long as three or

four years. But once this newly-converted Wahhabi Muslim is exposed to the Shia ideas in only a couple of hours, he immediately converts to Shiism. What do you exactly do that your short talks counter our years of efforts?”

They know it themselves.

The Medina university professor, Dr. Ghoneyman, has acknowledged that the Shia culture is today spreading fast.

نحن الوهابيين علي يقين بأن المذهب الإثني عشري هو الذي سوف يجذب إليه كل أهل السنة و كل الوهابيين في المستقبل القريب ١

“We Wahhabis are certain that the only sect which is going to soon absorb all Sunnis and Wahhabis is Shiism of twelve Imams.”

Dr. Qifari has written in his three-volume dissertation “Usul Mathhab al-Shia al-Ithna Ashari”, vol. 1, pp. 9-10,

“I am warning the Saudi government that today the Shia culture is corrupting and deviating our youths. I’ve heard that a number of Saudi tribe have all converted to Shiism.”

They are warning this way but unfortunately we are unable to defend the Shia culture as it really deserves. According to Motahhari,

“We have been unable to supply the precious goods of the Ahl al-Bayt culture in the international markets.”

It’s a pity that in the year named as ‘national unity and Islamic solidarity’ a handful of Wahhabis in Zahedan, east of Iran, distribute CDs from Saddam and Bin Ladan in a turban-receiving ceremony and ridicule us. They publicly insult the blood of the martyrs and their families. They invited a Wahhabi clergyman from Saudi Arabia who says,

1. Al-Minhaj al-Jadid wa al-Sahih fi al-Hiwar ma al-Wahhabin, p.178

“One of the biggest problems is that if a person supplicates the Prophet and his household, he will get infidel. The one who says O Ali or O Hossein he’s infidel too. The prophet declared war on the infidels at that time.”

No one from the Hawzah (religious school) or from government protested at the speech. It’s a pity.

It is reported that Wahhabis hold Friday Prayers in twelve spots of Tehran. Although they respect the Supreme Leader (Ayatollah Khamenei), they refuse to take part in Friday Prayers which are held at his order, even if he himself is leading the prayers.

The Sunni members of the fifth and sixth parliament asked the authorities in an open letter, “We don’t have a mosque in Tehran. That’s why we have to hold the Friday Prayers in Christian embassies.”

Are the Shia mosques worse than the Christian embassies?

A religious authority responded, “That’s a surprise! When we travel to Saudi Arabia, we not only do our prayers in Sunni mosques but we stand behind Sunni prayer leaders. But you refuse to do your prayers in our mosques even individually.”

They are advancing inch by inch while we are pulling out inch by inch.

Topic: The Importance of Imamat and Wilayat from the Perspectives of the Qur'an and Sunna and the Holy Prophet's efforts During 23 Years

Tehran Teachers' House

Questions and answers

Question:

Can we curse while reciting Ziyarat Ashura? Imam Khomeini has quoted his professor, Ayatollah Shah Abadi, as advising his students to avoid cursing people as they might have repented of their sins at the end of their life.

Answer:

In my opinion, it's a wrong quotation. Imam Khomeini has quoted his professor as saying that,

“Don't curse those whom the Imams didn't curse.” It is on the last page of Misbah al-Hidaya wal Imamat.

Question:

Is it right to curse in Ziyarat Ashura? It is reported that the curses were inserted later during the Safavid dynasty.

Answer:

No it's a lie. Ziyarat Ashura long existed since the time of the Imams. Its manuscript was also shown to me although I couldn't find out anything. What is important is that according to the article published on his website 'Imam Khomeini and Ziyarat Ashura', he used to recite Ziyarat Ashura with all its salutations and curses every single day. If we claim that we are Imam Khomeini's followers, we'd better not to focus on such points. It's not to the

benefit of Shias. Religious authorities also recite the same Ziyarat Ashura. The founder of the Hawza Ilmiyya of Qom also used to read it with all its salutations and curses on the rooftop at dawn. Hazrat Wali Asr (AS) asked someone why he didn't perform Supererogatory Prayers and why he didn't recite Ziyarat Ashura. Hazrat Vali Asr (AS) meant the same Ziyarat Ashura. If you have a look at Imam Khomeini's website, you will find out how important it was for him. What Imam Khomeini says about Ziyarat Ashura is the most reliable. Now in case one of the religious authorities said that the curses inside the Ziyarat Ashura are extra and they had been inserted in later centuries, then we would obey it. But if a comment is made in contradiction to what Imam Khomeini and other religious authorities have said, it is worthless and deserves to be criticized.

Question:

Is there only a general curse? Isn't there any individual one?

Answer:

The one who asked the question is either unaware or he's just pretending to be. There are many narratives showing that the Holy Prophet (PBUH) cursed Mu'awiya, Abu Sufyan, Marwan and Hakam. Amir al-Momenin (AS) also used to personally curse Mu'awiya and Amr Ibn As in his Qunut. I quote some of them to provide evidence.

Imam Qurtabi has narrated in his interpretation book. Vol. 10, p. 286,

Ayisha told Marwan,

و قد قالت عائشة لمروان: لعن الله أباك و أنت في صلبه، فأنت بعض من لعنة الله.
و قالت عائشة لمروان: سمعت رسول الله يقول لأبيك و جدك أبي العاص بن أمية: إنكم الشجرة
الملعونة في القرآن

Have a look at the verse of al-Shajarat al-Mal'unah (cursed tree) in the Qur'an. All interpreters have common consensus that the cursed tree is the Umayyad, on top of whom Abusufyan and Mu'awiya stand.

Hakim Neyshaburi has cited,

“The Prophet (PBUH) was on his way to somewhere when he saw Abusufyan and Mu'awiya. He said

اللهم العن التابع و المتبوع ١

The Prophet (PBUH) cursed the man who was riding on the camel, the man who was controlling the camel and the one who was following it. He cursed all three.”

Mr. Vaiz Zade Khorasani has said in the Hawza magazine, vol. 142, that the victories the Umayyad gained helped Islam spread. He believes that we shouldn't only depend on the Qur'an and Ahl al-Bayt. There are Sunni narratives that should also come into consideration. He says sticking only to the Qur'an and Ahl al-Bayt is a kind of dogmatism. He says that the Qur'an, Ahl al-Bayt and Sunna should all be taken into account.

Question:

We are a group of theology teachers at school and we respect all religious scholars. But when two religious scholars make contradictory comments in two consecutive sessions, what should we do?

1. Waqa'a Siffin, pp. 217 –Ma'ani al-Akhbar Shaykh Saduq, p. 345

Answer:

This is the interesting aspect of such sessions. The Qur'an has stated,

فَبَشِّرْ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۗ

For them is Good News: so announce the Good News to My Servants.

Those who listen to the Word, and follow the best (meaning) in it.

Choose any comment which is parallel with the Qur'an, Ahl al-Bayt, Sunna and with what religious authorities have said. If someone came to you and said he had heard something from an Ayatollah, you can accept it only if it is reliable and if he provides you with evidence. No one can accept something in a form of a slogan. We are strongly apposed to gatherings held for cursing. I've been teaching in Hawza for 20 years and I am a university lecturer at the international university of Al al-Bayt with students from 40 countries. I've said over and over that insult to Sunnis is an unforgivable sin. This issue is something and ignoring our sanctities is something else. Motahhari said in *Imamat and Leadership*, pp. 17-18

“We are Shias and proud of following Ahl al-Bayt, we're not ready to compromise on even a Mustahabb (recommended act) or Makruh (detestable act).”

Question:

Please elaborate on Hadith al-Kisa (Narration of the Cloak).

1. Chapter of The Groups: 1817

Answer:

Hadith al-Kisa which is the ending part of Mafatih al-Jinan is reliable. There is no doubt about its reliability. It has been also elaborated in detail in Sunni sources.

It is impossible to delete Ziyarat Ashura from Mafatih al-Jinan. If we do so tomorrow it's the turn of Jamia Kabira and Hadith al-Kisa. It is by no means to our benefit to delete parts of our beliefs. Imam Khomeini described Motahhari's books as 'all useful without exception'. Therefore, what Imam Khomeini, the Supreme Leader, Motahhari and other religious authorities say is the yardstick. These individuals are role models for us and the symbol of Ahl al-Bayt's culture. We do accept anything which is in line with what they have said and respectfully reject whatsoever is against it.

Question:

How can we inform people of Wahhabism? Please explain.

Answer:

We have discussed this topic in our website. There are two active websites in this regard, Valiasr and Wahhabi. There is a specific section for criticizing Wahhabism. We show the Wahhabi crimes there and that how they have brought Shia youths under attack, slaughtering them like cattle under the guise of Islam. We also possess their CDs. You can contact our institute and receive the CDs. Founders of Wahhabism, Wahhabi doctrine, Wahhabism from the perspective of the Qur'an and Sunna, our counteractions in the face

of Wahhabi invasion as well as responses to basic Wahhabi doubts are the different sections you can see in our website.

You can pose your questions under the section of ‘contact us’. 170,000 people from around the world visit our website every month. Our aim is to answer the questions regarding Shiism and Ahl al-Bayt.

Question:

How can we respond to the doubts raised at schools?

Answer:

We are faced with a barrage of questions and doubts in today’s world as predicted by Motahhari. God bless him. Despite his short life after the revolution, he said in his book ‘the Islamic Revolution’,

“Through the system of the Islamic Republic which is based on the Shia culture, the Shia message will soon surpass the borders and reach to other parts of the world. But in exchange it will face a barrage of doubts. Hence I advise the Hawza, its students as well as university students to make efforts ten times as much as before and prepare themselves to respond to these doubts.”

Al-Abhath al-Aqaidiya Center has provided me with statistics about anti-Shia books available in the market. 75% of these books have been written after the Islamic Revolution of Iran. It means the books published within only 28 years are three times as many as those written in 14 centuries. 40,000 Wahhabi-owned websites are currently working to raise doubts and bring Shiism into question.

Saudi Arabia is today responsible for bolstering Wahhabism because it was the founder of this school of thought. The kingdom allocates 34% of its revenue to the spread of Wahhabiyat in all four corners of the world.

In a meeting with Mr. Hashemi Rafsanjani, I suggested that the religious authorities issue a decree banning the Hajj al-Umrah (lesser pilgrimage) in a move to stop the massive propaganda against Shiism. He said Saudi Arabia is too wealthy to be in need of the Iranian pilgrims' money. He was quite right.

Question:

Is there any link between Wahhabiyat and Zionism?

Answer:

The first-ever Wahhabi government was established by British military advisors in Saudi Arabia in 1157 AH. It means that Wahhabiyat is a British phenomenon. But the United States took it over and now Wahhabiyat is under its control. Israel which is considered a US state is an inseparable part of it.

Today, Wahhabis are implementing the US and Zionist plots. Dr. Huntington who is a White House theoretician and the author of "Clash of Civilizations" said in a speech,

"The Shia culture led by Iran is now a big threat for the United States. The Shia culture should be removed from the Middle East to pave the way for the liberal US culture to take shape in the region."

The former CIA deputy chief, Dr. Michael, has said in an interview which is also available in our website,

“Shiism is the main threat that the US and Israel is facing. With the provocation of anti-Shia groups such as Wahhabiyat, the Shia culture can be totally wiped off or at least weakened.”

Israel’s 33-day war against Hezbollah in Lebanon is an example. In 1974, Israel launched an offensive against Syria, Jordan and Egypt. Despite the opposition of the Arab world to the war, Israel won the war taking the control of the Sinai Peninsula from Egypt and the Golan Heights from Syria ever since. But during the 33-day war in Lebanon, Hezbollah didn’t allow Israel to grab even an inch from the Lebanese soil. Sayyed Hassan Nasrallah is now well known as a hero in the Muslim world. The Saudi Muftis including Sheikh Abdol Rahman issued a decree banning any kind of assistance to Hezbollah. Support and prayer for Hezbollah were declared Haram.

A couple of weeks ago the Saudi foreign minister met with the Israeli prime minister. He asked Tel Aviv to launch a war against Lebanon to remove Hezbollah. He promised that Riyadh would fund the war. The news is still available in news outlets.

Dr. Seyyed Mohammad Hosseini Qazvini

Name: Seyyed Soroush, Oct. 26, 2008

Question:

Hi. The text above is very comprehensive and I can tell that it’s been the product of years of efforts and experience. My question which led to my acquaintance with your website is that why and how monotheism is accepted only if Wilayat is well understood.

Answer:

Hello dear friend. The acceptance of monotheism as well as one's deeds is provided that Ahl al-Bayt's Wilayat is accepted. I mean if one performs all deeds exactly the way God has asked but refuses to accept Ahl al-Bayt's Wilayat, not a single deed would be accepted from him.

In addition to the famous narrative of Silsilat al-Thahab, many more narratives can be found in books which clearly validate the point. Sheikh Koleini has quoted fifteen narratives, fourteen of which are reliable. Here is one of them,

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَبْدِ اللَّهِ بْنِ الصَّلْتِ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةِ أَشْيَاءَ عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الْحَجِّ وَ الصَّوْمِ وَ الْوَلَايَةِ قَالَ زُرَّارَةُ فَقُلْتُ وَ أَيُّ شَيْءٍ مِنْ ذَلِكَ أَفْضَلُ فَقَالَ الْوَلَايَةُ أَفْضَلُ لِأَنَّهَا مِفْتَاحُهُنَّ وَ الْوَالِي هُوَ الدَّلِيلُ عَلَيْهِنَّ ...

ثُمَّ قَالَ ذُرْوَةَ الْأَمْرِ وَ سَنَامُهُ وَ مِفْتَاحُهُ وَ بَابُ الْأَشْيَاءِ وَ رِضَا الرَّحْمَنِ الطَّاعَةَ لِلْإِمَامِ بَعْدَ مَعْرِفَتِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ- مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا- أَمَا لَوْ أَنَّ رَجُلًا قَامَ لَيْلَهُ وَ صَامَ نَهَارَهُ وَ تَصَدَّقَ بِجَمِيعِ مَالِهِ وَ حَجَّ جَمِيعَ دَهْرِهِ وَ لَمْ يَعْرِفْ وَ لَايَةَ وَلِيِّ اللَّهِ فَيُؤَالِيَهُ وَ يَكُونَ جَمِيعَ أَعْمَالِهِ بِدَلَالَتِهِ إِلَيْهِ مَا كَانَ لَهُ عَلَى اللَّهِ جَلٌّ وَ عَزٌّ حَقٌّ فِي تَوَابِهِ وَ لَا كَانَ مِنْ أَهْلِ الْإِيمَانِ

According to Imam Baqir (AS), Islam is based on five principles: daily prayers (Salat), giving alms (Zakat), pilgrimage (Hajj), fasting in month of Ramadan and Wilayat (guardianship). Zarare asked the Imam which one is the most important. He answered that Wilayat is the key. The guardian is the leader of the other four principles (neither will be accepted without the leader). Then he added that God's satisfaction depends upon the obedience to the Imam. Because God Himself has stated in the chapter of The Women:80, **“He who obeys the Messenger, obeys Allah: But if any turn away, We have not sent thee to watch over their (evil deeds).”**

If a man does prayers all nights long and fasts all days, gives whatever he possess to the poor and performs Hajj pilgrimage many times but he doesn't believe in Wilayat, all his deeds would go in vain with no reward.

We can also refer to the narrative of

من مات و لم يعرف امام زمانه ، مات ميتة الجاهلية

as well. Good luck.

Name: Miyaveqi, Jan. 21, 2008

Question: It can be understood from the discussed topics, 1. the narrative regarding the recognition of the Imam of time is approved by both Shias and Sunnis. 2. but what do you mean by the recognition of the Imam of the Time? How is it possible? Basically, who is the Imam of the Time? It is a consensus among Muslims that the Qur'an and the Prophet's Sunna are the criteria to evaluate a person. But it is evident that the comprehension of the Qur'an and the Sunna is beyond the ability of ordinary people. So the pair is essential for Muslims but not enough. We need some individuals like Ali to elaborate and interpret the Qur'an and the Prophet's Sunna. But the question is that who are these individuals? How are they appointed? Does God directly appoint them or no only the specifications of such persons are outlined by God? If God directly appoints them to take responsibility of the interpretation of the Qur'an, a doubt will be raised. Who is he then at the time of the absence of the Imam of the Time? If the answer is Wali Faqih (supreme jurist), how is he designated then? If people choose him based on the criteria of the Qur'an, Sunna and Ahl al-Bayt, so the answer is that the Imam of the Time is in fact the supreme jurist. 3. It was argued that Sunnis consider a president as their Imam or leader. But the point is that a president can even be the leader of a society as Imam Khomeini was. He really

deserved the leadership. This is the definition of Imamatus from the Sunni perspective. This should be borne in mind however that the Qur'an, Sunna and the Prophet's Ahl al-Bayt are the criteria for Imamatus.

Answer:

Hello, 1. The designation of an Imam should be definitely made by God Almighty. As certified in the Qur'an about Abraham, **اني جاعلك للناس اماما**. And the appointment should be certainly based on special specifications, **الله يعلم حيث يجعل رسالته**. After the Holy Prophet (PBUH) no one except the twelve Imams enjoys the features like knowledge, bravery and infallibility.

2. There is no link between the appointment of a Wali Faqih and that of an Imam. Wali Faqih is merely responsible to run an Islamic government to an extent that it doesn't fall apart. But the wilayat of an Imam is for the whole world.

3. the necessity of the existence of an Imam of the Time is not just the matter of his obvious wilayat over people. Many reasons necessitate the existence of an infallible Imam. For instance he is the mediator of the divine blessings. And he guides people either through his representatives or directly, like the sun hidden behind the cloud. While recounting the story of Hazrat Khidr, God has insisted in the Qur'an that neither people nor Moses himself had any interference in his appointment.

People have only two options during the time of absence of the Imam when frequent contacts with him is impossible, A. to choose someone who is unaware of religious sciences as their leader or B. to choose a person who is well acquainted with religious teachings of the infallible Imams. The latter option is preferable with no doubt.

4. Now when a person is chosen as the leader of the society, can he fully replace the Imam? I mean if torchlight helps us easily find our way at nights, does it imply that the whole earth is needless of the sun? Can we also conclude that when the sun is hidden and out of reach, the torch, i.e. president, can provide the required light? Will the earth be needless of the energy required for the plants and fruits too?

5. You said that Imam Khomeini “really deserved the leadership”. By this description, if you meant that he deserved to be a political leader to form a government, yes you are quite right. During the time of absence, individuals like him are capable of establishing an Islamic government to implement the Islamic law and to lead the people. But if you meant that he could have replaced an infallible Imam, no it’s a wrong claim. No one can make such a claim. He himself always described himself as the soldier of the Imam of the Time. And he always said **روحي لتراب مقدمه الفداء** once the Imam’s name was mentioned.

Good luck

Name: Mahdi, Sep. 10, 2010- 23:48:02

Question:

Thank you for the discussions above. It is pointed out in the Qur’an that whoever believes in the uniqueness of God, he should be hopeful of His forgiveness. This point doesn’t seem in contradiction to what you have discussed so far. But will God really take to the Hell the one who doesn’t believe in Ali’s Imamah? Even if he were a good man and a God lover? Don’t you think each prophet was sent down to only prove that God is only

one? I think this is more important not what any party is trying to dictate to prove that it is right. Peace be upon Mohammad and his household.

Name: Ali Keikha, Aug. 13, 2008.

Hello and thanks to the defenders of Nabuwat (prophethood), Imamat and Wilayat.

خوشتتر آن باشد که سر دلبران گفته آید در حدیث دیگران

What a pity that these people have turned a blind eye to the truth and feign sleep. الهی وفقنا بما تحب و ترضی

May God cause you to associate with God's clan!

Name: Seyyed Baqir Hosseni, Oct. 19, 2008.

In the Name of God the Beneficent the Merciful. God Almighty has allocated nearly half of the fourth verse on the Chapter of The Prohibition to Hazrat Ali Ibn Abi Talib (AS). An adjective is used for him without mentioning his name.

والملائكة بعد ذلك ظهير فان الله هو مولاه وجبريل و صالح المؤمنين

Truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe,- and furthermore, the angels - will back (him) up.

Can someone else except Hazrat Ali Ibn Abi Talib (AS) be the aim of the verse? And somewhere else in Al-Ma'ida (The Table Spread: 55)

إنما وليكم الله ورسوله والذين آمنوا ، الذين يقيمون الصلوة و يؤتون الزكاة وهم راعون

Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship).

The Sunnis should take into consideration the eighth verse,

يا ايهاالذين آمنوا توبوا الي الله توبة نصوحا عسي ربكم أن يكفر عنكم سيئاتكم

O ye who believe! Turn to Allah with sincere repentance: In the hope that your Lord will remove from you your ills.

And the Sunni scholars had better learn from those who ‘possess the message’. فاسأ لو اهل الذكر إن كنتم لا تعلمون

Ask of those who possess the Message. (The Bee: 43)

Similar verses are in The Prophets:7 and The Groups:9.

