

Commander of the faithful [AS]'s emphasize on his "Imamate", "succession" and usurping his caliphate by others in "Nahj al-Balagha"

Presenter:

Hello to all viewers worldwide and congratulation on the occasion of birth anniversary of Imam "Jawad" [AS], you're watching "Habl al-Matin" program. Hello dear master.

Ayatollah "Qazwini":

I express my most sincere greeting to you and dear viewers and congratulate Imam "Jawad" [AS]'s full of blessing birth to Imam "Mahdi" [AS] and all viewers across the world.

Presenter:

Thank you dear master, I'd like you to say about Imam "Jawad" [AS] and also Sunni scholars' opinion about Imam "Jawad" [AS], do they have any sentence about Imam "Jawad" [AS]'s virtues?

Ayatollah "Qazwini":

There are many things to say about Imam "Jawad" [AS] but I say some points briefly.

Works have been divided amongst "Ahl al-Bayt" [AS]

Spouse of one Maraji' {religious reference} was sick in "Medina", he resorted to Prophet Muhammad [PBUH] and saw him in his dream. Prophet had told him: go to "al-Kāẓimayn" for your child's healing and resort to my son Imam "Kāẓim" [AS], this person said: O messenger of god! All of them are your children and anything they have, they have it from you; are you sending me there?

Prophet [PBUH] said: we've divided works. Those who are dealing with enemy, we send them to commander of the faithful [AS], those who demand spiritual things should resort to Imam "Hasan" [AS] and Imam "Husayn" [AS], those who seeking scientific issues shall resort to Imam "Baqir" [AS] and Imam "Sadiq" [AS] and those who have a sick person should resort to my son "Musa ibn Ja'far al-Kazim" [AS], those who are on trip or have a passenger on the way or want to take a trip should resort to my son Imam "Reza" [AS], those who have worldly problem or family problem have to resort to my son Imam "Jawad" [AS].

God gave Imam "Jawad" [AS] to Imam "Reza" [AS] when he had 48 years old and he didn't have child until then, even some guys doubted that what will happen to matter of Imamate after Imam "Reza" [AS].

God illuminated dynasty of Imam "Reza" [AS] by Imam "Jawad" [AS] on 10 Rajab, 195 AH.

The length of his Imamate was 17 years; if Imam "Reza" left the word in 202 AH, it'll be 18 years and if he left the world in 203 AH, it will be 17 years. And Imam "Jawad" was martyred in 220 AH.

His contemporary caliphs were: "Ma'mun Abbasid", Mu'tasam Abbasid" and he was martyred at the time of "Wathiq" one of Abbasid caliphs.

The view of Sunni elders about Imam "Jawad" [AS]'s personality:

"Muhammad ibn Talhah Shafi'i":

He says:

«وهو وإن كان صغير السن فهو كبير القدر رفيع الذكر»

However Imam "Jawad" was young but his dignity and position are so high.

«وأما مناقبه: فما اتسعت حليات مجالها، ولا امتدت أوقات آجالها»

His virtues are unutterable and expression is incapable of saying them and words are too short uttering them.

"Muhammd ibn Talhah Shafi'i"- Matalib al-Su'ul fi manaqib Aali Rasul- p 468

2: "Ibn Taymiyyah Harani":

Even "Ibn Taymiyyah" Wahhabis' small Prophet says about Imam "Jawad" [AS]:

«كان من أعيان بني هاشم»«وهو معروف بالسخاء و السؤدد و لهذا سمي الجواد»

He was amongst prominent figures of "Banu Hashim". He had reputation of being generous and honorable and because of his generosity he is called "Jawad".

"Ibn Taymiyyah Harani"- Minhaj as-Sunnah an-Nabawiyah- vol. 4, p 68

"Shams al-Din Al-Dhahabi":

He's one of the disciples of "Ibn Taymiyyah" and says about Imam "Jawad":

«كان يلقب بالجواد، وبالقانع، وبالمرتضى كان من سروات آل بيت النبي» «وكان أحد الموصوفين بالسخاء، ولذلك لقب بالجواد»

His generosity was in the mouth of public, that's why he was called "Jawad".

"Shams al-Din al-Dhahabi"- al-Islam wa wafiyat al-Mashahir wa al-A'lam"- vol. 15, p 385

"Shabarawi Shafi'i":

«وكراماته كثيرة و مناقبه شهيرة»

Imam "Jawad" [AS]'s munificence was a lot and his virtues have global fame.

Al-Ittihaf bi Hubb al-Ashraf- p 168

"Khair ad-Din Zarkuli":

And "Zarkuli" Wahhabi says about Imam "Jawad":

«كان رفيع القدر كأسلافه»

Imam "Jawad" had high dignity like his ancestors.

"Khair ad-Din Zarkuli"- Al-A'lam- vol. 6, p 272

Many miracles and munificence form Imam "Jawad" in his childhood have written in different books even "Ma'mun Abbasid was surprised by Imam "Jawad" [AS]'s high scientific position, all of these things have been filed in history. If we had time enough time I'd say issues about Imam "Jawad" [AS]'s munificence and virtues.

The first book that we printed in "Valiasr" research institute was "encyclopedia of Imam Jawad [AS]" that was selected as the book of the year.

In this book we discussed Imam "Jawad" [AS]'s biography comprehensively and we wrote about good tidings given by previous Imams [AS] and prophet [PBIH] about his birth, we wrote the reasons of his Imamate about his personnel life and his interaction with his spouse, children, neighbors, friends, opponents and enemies.

Then we wrote narratives from Imam "Jawad" [AS] about belief issues, theism, justice, imamate, resurrection and Tafsir.

As for Quran Tafsir, we've written anything which has been said by Imam "Jawad" from Sura Al-Faatehah to Sura An-Nas. Same goes for Fiqh narratives said by Imam "Jawad" [AS] from "cleanliness " to "blood money" and finally, narratives from Imam "Jawad" [AS] about morality issues. Of course as I said it was first book of "Valiasr" research institute and there wasn't computer at that time.

When we started compiling "encyclopedia of Imam "Jawad" [AS]", those who were involved writing this book, if they didn't have house they could get a house {buying-renting}, if they didn't have car they could buy car in another word if they had economic problem, it was solved, we really saw Imam "Jawad" [AS]'s generosity and munificence while writing this book.

Presenter:

A question was discussed on Wahhabi channels that when commander of the faithful Ali [AS] reasoned his imamate. Dear master talked about this matter in detail in last session and said issues from Shia and Sunni books showing that Hadrat "Ali" [AS] has relied on his imamate. I ask dear master to say a summary of last session for those who couldn't the program.

Ayatollah "Qazwini":

Before saying the summary I want to say a point. Wahhabis discuss new doubt and issue every day on their channels and make one side judge. They neither accept to debate nor let those who call them and know little bit and can respond them to finish their conversation. A 10 year old girl called them and said that I can prove the imamate of Hadrat "Ali" [AS] in 5 minutes from Sunni books but they hung up on her immediately.

In here Sunni dears call us and ask their question, we like them calling talking to them 10 to 20 minutes and ask god that they call us and we can even give them all our time; however dear Shias always complain that why you don't gives us more time talking but it's not big deal, god willing they'll see its result on the day of judgment and pray for us.

Not only on media but in cyberspace they have made some networks and say if there is any Shia on this network debating us!!

Presenter:

On their own virtual networks not Shia networks.

Ayatollah "Qazwini":

Yes on their own virtual networks, if a Shia goes there and they feel that he knows something they throw him out immediately.

I sometimes go there by a different ID to see what's happening there. I don't know what they're looking for; aren't they ashamed of their ignorance?

Some who call us talk so politely like the guy who called us from "Bukan" but when he goes to cyberspace he throws politeness, humanity and conscience away. They insult Shia sanctities and Hadrat "Mahdi" [AS] and "Ahl al-Bayt" [AS] badly and if it's necessary we'll show them.

From here I say to those who have made these networks in cyberspace; you who don't let Shia to write any comment on your pages and delete it quickly and don't let anyone other than those who are the member of the network to see them. I'm ready to debate with you on these Sunni newly made networks which are in fact Wahhabi virtual networks.

I debate with you on you virtual networks provided you don't have to delete what we write and don't have to let your hired guys to comment making fuss.

Presenter:

Master, do you come to Shia groups? They're encouraged if they find out that you've come to Shias' group.

Ayatollah "Qazwini":

I go to "Nedai Shia" group {a Shia virtual network} anonymously and attend their debates and see what they say. I have a recommendation to Shias which are the members of these virtual networks, you should know that the value of scientific issues that you discuss on virtual networks is removed by inappropriate issues that some members say in there. Some of dears and some of members say something that is blow the dignity of Shia that hurts Sunnis' emotions.

You say your main point; they can't respond you and this is the worst insult for them and it'll be enough for them.

Another point is that dears who are watching our program in different countries including "Pakistan", "Afghanistan", "Tajikistan" and "Azerbaijan" or any other country should know that Wahhabis and Salafis have no benefit for them, in any country that they entered they screwed up that country:

(إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا)

When they enter a village, they ruin it and humiliate its nobles. And this they will do.

Sura Al-Naml / verse 34

They neither care about Shia nor Sunni nor any government or nation, as we see such thing.

We always recommend Shias in any place specially Shias in "Afghanistan" and "Tajikistan" who mostly watch our program should pay attention, you have logic, reason and should introduce "Ahl al-Bayt" [AS]'s culture by you morality.

As grand Ayatollah "Vahid Khorasani" says: if they even excommunicate you, you behave them peacefully. If they oppress you, try not to respond it with harsh reactions. If government authorities accept my saying as a younger brother shall know that Shia is not dangerous.

Sometimes there is misunderstanding and something happens that they would better talk to each other solving the problem so that enemy doesn't misuse and they should know that if Wahhabism "Takfiri Wahhabism" in particular enter you country they'll have no mercy towards government and nation.

In meeting in which about 17 or 18 of Tajikistan elite professors attended, some of them said: if one person in a family becomes "Wahhabi", he will screw up that family; because he believes that his parents are pagan and his siblings are infidel and look at them as infidel and it removes cordiality atmosphere in family.

When he goes at work, he believes that boss and staffs are all infidel because he thinks that he is theist as a Wahhabi person.

They see no one as Muslim other than themselves! I emphasize that dear Shias who are hearing my sayings shall try to be in the mouth of public in obeying and practicing law in any country that they live.

As for our discussion, they keep saying that Maraji', scholars answer us that when Ali [AS] relied on his Imamate!!

I said issues from Sunni books such as: "Sahaba virtues", vol. 2, p 452, about commander of the faithful [AS]'s reliance on his own Imamate, guardianship and his succession even at the time of prophet [PBUH].

And we quoted from "Ibn Qutaybah Dinwari" that commander of the faithful Ali [AS] said after Prophet [PBUH]'s demise:

«لنحنا أحق الناس به»

We {Ahl al-Bayt} are the most competent people for caliphate.

"Ibn Qutaybah Dinwari"- Al-Imama wa al-Siyasa- v 15, p 16

And I also quoted a narrative from "Kafi" book- vol. 8, p 343 with authentic document:

«شهدوا نصب رسول الله (صلى الله عليه وآله) إياي للناس بغدير خم بأمر الله عزوجل»

In the event of "Ghadir Khum", people saw that I was appointed as caliph by Prophet at the instruction of god.

Presenter:

Thank you dear master, it was a summary of last session. One of doubts that Wahhabis discuss on Zionist channels, channels which are cultural branches of "ISIS" and terrorists, is that why there isn't anything about Imamate of Hadrat "Ali" [AS] in "Nahj al-Balagha" book?

Ayatollah "Qazwini":

When we quote a narrative from "Sahih Muslim" and "Sahih Bukhari", they say which page it's written, they know these books best books after Quran but don't their issues. They've not read these books even once then they claim that there isn't such thing in "Nahj al-Balagha" book.

At first they discuss this question, when we show them that issue from "Nahj al-Balgha", they say "Nahj al-Balagha" doesn't have document. How is it that you say that letter 6 of "Nahj al-Balgha" in which Hadrat "Ali" [AS] has compared his caliphate {with caliphs} is authentic but other sermons and letters written in that book are not authentic. Anything which is in their interest is valid and anything which is opposite of their opinion is invalid!!

I want to say several points from "Nahj al-Balagha" in which hadrat Ali [AS] has relied on his Imamate:

First point: commander of the faithful Ali [AS] says in the second sermon of "Nahj al-Balagha":

« لَا يُقَاسُ بِأَلِ مُحَمَّدٍ ص مِنْ هَذِهِ الْأُمَّةِ أَحَدٌ » « وَ لَا يُسَوَّى بِهِمْ مَنْ جَرَتْ نِعْمَتُهُمْ عَلَيْهِ أَبَدًا »
« هُمْ أَسَاسُ الدِّينِ وَ عِمَادُ الْيَقِينِ إِلَيْهِمْ يَفِيءُ الْعَالِي وَ بِهِمْ يُلْحَقُ النَّالِي »

No one could be compared by dynasty of Prophet [PBUH], those who have been raised by the guidance blessing of Prophet's "Ahl al-Bayt" won't be equal with them. Prophet's "Ahl al-Bayt" are the base of religion and steady pillars of certitude; hastener should return to them and one who has fallen behind should join them.

Second point: in another part of this sermon, commander of the faithful [AS] says:

« وَ لَهُمْ خَصَائِصُ حَقِّ الْوَلَايَةِ »

Qualities and conditions of guardianship have collected in them.

Do you want Hadrat "Ali" [AS] to talk clearer than this? Qualities and conditions of guardianship on people have just collected in "Ahl al-Bayt" [AS].

« وَ فِيهِمُ الْوَصِيَّةُ وَ الْوَرَاثَةُ »

Prophet's will about Muslims' caliphate and prophecy legacy belong to them.

They're Prophet Muhammad [PBUH]'s successors, they're the heirs of Prophet [PBUH]'s knowledge; commander of the faithful [AS] said this sermon after Uthman's assassination and getting caliphate. After 25 years he got to his right and became caliph, then he says:

« الْآنَ إِذْ رَجَعَ الْحَقُّ إِلَى أَهْلِهِ وَ نُقِلَ إِلَى مُنْتَقَلِهِ »

Now right has returned to the one who deserves it, caliphate was returned to its main position that was away from it.

“Nahj al-Balagha” {Subhi Saleh} - p 47

It means that when I accepted the caliphate, people obeyed my caliphate, right returned to the one who deserved it. Do you want Hadrat “Ali” [AS] to rely on his imamate better than this?

Right has just returned to its position; it means that it wasn't in its place until now and had been deviated. Caliphate, imamate and guardianship were in another place by now; now that I accepted caliphate and you accepted my caliphate, imamate and guardianship, right came to me and caliphate got back to its main place.

This sentence of commander of the faithful Ali [AS] is a sentence that all great eloquent speakers and scientists and poets can't make such sentence.

One of Christian scholars called “George Jordac” says: “saying of commander of the faithful is lower than creator's saying and beyond creature's saying!

Third point: commander of the faithful Ali [AS] says in sermon 144:

«إِنَّ الْأَئِمَّةَ مِنَ قُرَيْشٍ»

Imamate is juts in “Quraysh”.

There is a narrative in “Sahih Bukhari” book, vol. 3, p 1453:

«لَا يَزَالُ الدِّينُ قَائِمًا حَتَّى تَقُومَ السَّاعَةُ أَوْ يَكُونَ عَلَيْكُمْ اثْنَا عَشَرَ خَلِيفَةً»

Then he says:

«كُلُّهُمْ مِنْ قُرَيْشٍ»

Commander of the faithful Ali [AS] says in continue:

«عُرِسُوا فِي هَذَا الْبَطْنِ مِنْ هَاشِمٍ لَا تَصْلُحُ عَلَي سِوَاهُمْ وَلَا تَصْلُحُ الْوَلَاةُ مِنْ غَيْرِهِمْ»

Imamate isn't for anyone other than “Banu Hashim”. No one deserves it other than “Banu Hashim”. No one other than “Banu Hashim” is qualified to accept imamate on people.

Nahj al-Balagha {Subhi Saleh}, p 201

Fourth point: sermon 67. Commander of the faithful [AS] was performing Prophet [PBUH]’ “Ghusl” that he was notified that some discussed the matter of caliphate in “Saqifa Bani Sa’idah” and finally “Abu-Bakr” and “Umar” won.

«فَقَالَ مَا قَالَتِ الْأَنْصَارُ» « قَالُوا قَالَتْ مِنَّا أَمِيرٌ وَ مِنْكُمْ أَمِيرٌ » « قَالَ فَهَلَّا اِخْتَجَجْتُمْ عَلَيْهِمْ بِأَنَّ رَسُولَ اللَّهِ وَصَّى بِأَنْ يُحْسَنَ إِلَى مُحْسِنِيهِمْ وَ يُتَجَاوَزَ عَنْ مُسِيئِهِمْ » « قَالُوا وَمَا فِي هَذَا مِنَ الْحُجَّةِ عَلَيْهِمْ » « فَقَالَ لَوْ كَانَ الْإِمَامَةُ فِيهِمْ لَمْ تَكُنِ الْوَصِيَّةُ بِهِمْ »

Hadrat “Ali” [AS] said: what did “Ansar” say? They answered: “Ansar” said that we must be caliph and caliphate should belong to us. Hadrat Ali [AS] said: didn’t you reason those who were in “Saqifah” that Prophet [PBUH] willed that do good toward those who do good to you and forgive their bad acts?! They said: how can it be reasoning for them? Hadrat “Ali” said: if they were really caliph, it wouldn’t be necessary that Prophet wills about them.

It shows that they are servitor and caliphate belongs to another one. When caliphate belongs to another they are said: if you get the caliphate, don’t waste Ansar’s right. If “Ansar” were supposed to be caliph it’d be pointless that Prophet [PBUH] says: say to people to keep Ansar’s right.

«ثُمَّ قَالَ (ع) فَمَاذَا قَالَتْ قُرَيْشٌ» « قَالُوا اِخْتَجَّتْ بِأَنَّهَا شَجَرَةُ الرَّسُولِ » « فَقَالَ (ع) اِخْتَجُّوا بِالشَّجَرَةِ وَأَصَاعُوا النَّمْرَةَ »

Then Hadrat “Ali” [AS] said: what did “Quraysh” say? They said we’re from prophet’s family tree and Prophet is ours! Hadrat “Ali”: they said we are from prophet’s tree family but they forgot and wasted its result and fruit.

“Nahj al-Balagha {Subhi Saleh} – p 97

There are some examples in which commander of the faithful [AS] has restated on his Imamate and caliphate.

Fifth point: Hadrat “Ali” [AS] says in sermon 74, when Hadrat “Ali” wanted to swear allegiance with “Uthman”:

« لَقَدْ عَلِمْتُمْ أَنِّي أَحَقُّ النَّاسِ بِهَا مِنْ غَيْرِي » « وَ وَاللَّهِ لَأَسْلِمَنَّ مَا سَلِمَتْ أُمُورُ الْمُسْلِمِينَ وَ لَمْ يَكُنْ فِيهَا جَوْرٌ إِلَّا عَلَيَّ خَاصَّةً »

I'm the most competent person for caliphate and all of you knew that but you usurped my right. Swear by god I accept this government provided I'm oppressed but Muslims aren't oppressed.

Nahj al-Balagha – p 102

As long as Muslims situation is good and they're not separated and others aren't oppressed and I'm the only person who is oppressed, I'm ready to accept this oppression.

Of course, Hadrat "Ali" [AS] has such expression in **sermon 3**, he says about first caliph:

« أَمَا وَاللَّهِ لَقَدْ تَعَمَّصَهَا فُلَانٌ [ابْنُ أَبِي فُحَّافَةَ] وَإِنَّهُ لَيَعْلَمُ أَنَّ مَحَلِّي مِنْهَا مَحَلُّ الْقُطْبِ مِنَ الرَّحَى »

Swear by god he put on caliphate clothing but he definitely knew that my position in caliphate is like axis in mill.

Sixth point: Hadrat "Ali" [AS] says in **sermon 172** so clearly:

« وَ قَدْ قَالَ قَائِلٌ إِنَّكَ عَلَى هَذَا الْأَمْرِ يَا ابْنَ أَبِي طَالِبٍ لَحْرِيصٌ »

Someone said: son of "Abi Talib", how greedy you are towards caliphate.

Hadrat "Ali":

« بَلْ أَنْتُمْ وَاللَّهِ لِأَحْرَصُ وَأَبْعَدُ وَأَنَا أَحْصُ وَأَقْرَبُ » « وَ تَضْرِبُونَ وَجْهِي دُونَهُ » « فَلَمَّا قَرَعْتُهُ بِالْحُجَّةِ فِي الْمَلَأِ الْحَاضِرِينَ هَبَ » « كَأَنَّهُ بُهِتَ لَا يَدْرِي مَا يُحِبِّبُنِي بِهِ »

But you show yourself so greedy towards caliphate while you're away of caliphate, caliphate is special for me and I'm nearest person to competence in caliphate. I wanted my inalienable right from you but you barricaded and didn't give me my right and kept me away of my inalienable right. When I uttered reason in public that caliphate is my right they got perplexed.

Presenter:

Thank you dear master. Has the matter of succession been mentioned in "Nahj al-Balagha" explicitly?

Ayatollah "Qazwini":

It's written in **sermon 87**:

«فَيَا عَجَبًا وَمَا لِي لَا أَعْجَبُ» مِنْ خَطَايَا هَذِهِ الْفِرَقِ - عَلَى اخْتِلَافِ حُجُجِهَا فِي دِينِهَا «لَا يَغْتَصُونَ أَثَرَ نَبِيِّ» «وَلَا يَقْتَدُونَ بِعَمَلِ وَصِيِّ»

I'm wondering and why I wouldn't be surprised of the errors of outspread groups with different reasons in their religion, they neither trace Prophet [PBUH]'s step nor follow the manner of his successor.

Nahj al-Balagha {from Subhi Saleh} – p 121

They neither practiced Prophet [PBUH]'s Sunna nor followed my manner as the successor of Prophet [PBUH].

This is "Nahj al-Balagha" has been translated by "Subhi Saleh".

Presenter:

So far it's been proved that how clearly commander of the faithful Ali [AS] demanded his right {in Nahj al-Balagha}, however our beliefs are not limited in "Nahj al-Balagha" but it was Wahhabis' question and Ayatollah "Qazwini" answered them.

Next question is that if commander of the faithful [AS] has mentioned and protested to the matter of usurping caliphate or not?

Ayatollah "Qazwini":

There are many sermons in "Nahj al-Balagha" in this regard, I mention to some of them.

1: Hadrat "Ali" says in **sermon 6**:

«فَوَاللَّهِ مَا زِلْتُ مَدْفُوعًا عَنْ حَقِّي» «مُسْتَأْتَرًا عَلَيَّ» «مُنْذُ قَبَضَ اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَتَّى يَوْمِ النَّاسِ هَذَا»

Swear by god, they deprived me of my right, oppressed me and looted my right and since Prophet [PBH]'s demise they've been depriving me from my right.

Nahj al-Balagha- {translated by Subhi Saleh} - p 53

2: Hadrat "Ali" [AS] says in **sermon 172**:

«اللَّهُمَّ إِنِّي أَسْتَعْدِيكَ عَلَى فُرَيْشٍ وَمَنْ أَعَانَهُمْ» «فَإِنَّهُمْ قَطَعُوا رَحِمِي»

God I complain of "Quraysh" and all who supported them to you, because "Quraysh" cut out my family connection.

Perhaps it refers to the matter of the martyrdom of Hadrat "Fatimah" [AS] and Hadrat "Muhsen" [AS].

«وَصَعَّرُوا عَظِيمَ مَنْزِلَتِي» «وَأَجْمَعُوا عَلَيَّ مُنَازَعَتِي أَمْرًا هُوَ لِي» «ثُمَّ قَالُوا أَلَا إِنَّ فِي الْحَقِّ أَنْ تَأْخُذَهُ وَفِي الْحَقِّ أَنْ تَتْرُكَهُ»

And they minimized my great dignity and colluded with each other looting my right, then they said that we won't give you this right {caliphate} whether you want to get it or leave it.

Nahj al-Balagha – {translated by Subhi Saleh} – 248

3: Hadrat "Ali" [AS] says in sermon 217:

«فَاصْبِرْ مَعْمُومًا أَوْ مِتْ مُتَأَسِّفًا»

They said: whether wait with sorrow and grief or die with regret

Nahj al-Balgha {translated by Subhi Saleh} - p 336

Look what a harsh expression it is! Hadrat "Ali" [AS] says: I asked them my inalienable right but they told me: get it if you can and if you can't, die with regret, commander of the faithful [AS] said:

«فَصَبِرْتُ وَفِي الْعَيْنِ قَدَى وَفِي الْحَلْقِ شَجًا أَرَى تُرَائِي نَهْبًا»

So, I waited as if I had thorn in eye and bone in my throat. And by seeing myself, I found out that they're looting my legacy.

"Ibn Abi'I-Hadid"- Comments on the Peak of Eloquence – vol. 1, p 96

4: Hadrat "Ali" [AS] says in letter 36:

«قَدْ أَجْمَعُوا عَلَيَّ حَرْبِي - كَأَجْمَاعِهِمْ عَلَيَّ حَرْبِ رَسُولِ اللَّهِ (ص)» «فَجَزَنُ فُرَيْشًا عَنِّي الْجَوَازِي» «فَقَدْ قَطَعُوا رَحِمِي» «وَسَلَبُونِي سُلْطَانَ ابْنِ أُمِّي»

“Quraysh” got united fighting me as they did so against Prophet [PBUH], may god punish “Quraysh” as the result of their bad deeds and they deprived me of the reign that Prophet [PBUH] had put for me.

Nahj al-Balagha – {translated by Subhi Saleh} – p 409

Presenter:

What did Hadrat “Ali” [AS] have to say until these guys say that Hadrat “Ali” [AS] protested to usurping his right?

Ayatollah “Qazwini”:

5: Hadart “Ali” [AS] said “Malik Ashtar” in his letter to “Malik Ashtar”:

«قَوْلَهُ مَا كَانَ يَلْقَى فِي رُوعِي» «وَلَا يَخْطُرُ بِيَالِي» «أَنَّ الْعَرَبَ تُزْعِجُ هَذَا الْأَمْرَ - مِنْ بَعْدِهِ
(ص) عَنْ أَهْلِ بَيْتِهِ وَلَا أَنَّهُمْ مُنَحُّوهُ عَنِّي مِنْ بَعْدِهِ»

Swear by god I didn’t believe and I never thought that “Arab” nation turn their backs on Prophet [PBUH]’s advices like this and keep the caliphate away of dynasty of prophecy.

Nahj al-Balagha {translated by Subhi Saleh} – p 451

These are some of commander of the faithful [AS]’s sayings about rightfulness of his caliphate and imamate and that his inalienable right was usurped.

This guy {Wahhabi} says: you’re insulting Sahaba! It’s not insulting.

Ayatollah “Safi Golpaygani” said: once I was debating with some Wahhabis in “Medina” and they were incapable of answering me, they said: what is your opinion about “Abu-Bakr” and “Umar”? I said: our opinion about them is the same as Hadart “Ali” [AS] and Hadrat “Fatimah” [AS].

They don’t have to think that these expressions are harsh; they should read “Sahih Bukhari” book, vol. 5, p 152, Hadith No. 4468. Expression written in there from commander of the faithful Ali [AS] about “Abu-Bakr” and “Umar” is thousand times worse than it.

We believe that it was Hadrat “Ali” [AS]’s right, and his right {caliphate} was usurped and there is no doubt about it but we don’t excommunicate Sunni because of it. We know them

our brothers and we expect them not to excommunicate us because we don't believe in three caliphs' caliphate.

As for Sahaba, friends talked about them and if it's necessary we'll talk about them in detail. As for Shia belief about Sahaba, Imam "Sadiq" [AS] says: we believe that twelve thousands of Sahaba weren't deviated and will go to paradise.

Late Shaykh "Tusi" says in "Tibyan" book, p 214: we expect many of Sahaba to intercede for us. This is Shia belief!

In cyberspace they keep saying that Ayatollah "Jazae'iry" has such thing. We respect him in high regard but he's not our Marja'. Ayatollah "Angaji" says in "Anvar Na'maniyah" book, p 108: "The belief of Shia scholars is that reading some of the books of Seyed "Ni'matullah Jazae'iry" is Haram."

How is it that you don't discuss the sentence of Sheikh "Tusi" who is Sheikh of sect and has the highest position and is amongst the pillars of Shia scholars, he says: we expect many of Sahaba to intercede for us." As well as saying of Sheikh "Mufid" and "Allameh" and "Shahid thani" who says:

"اللَّهُمَّ صَلِّ عَلَى أَصْحَابِهِ الْمُتَّجِبِينَ"

Why don't so discuss their saying and amongst all scholars, Seyed "Ni'matukkah Jaza'iry" has said something and you keep discussing it. Well, all scholars have rejected it.

You say, if someone {a Wahhabi} does "Ijtihad" and makes mistake in his "Ijtihad", it has spiritual reward. Well, as for Seyed "Ni'matullah Jaza'ri", we can say that he was "Mujtahid" and did "Ijtihad" and made mistake in his "Ijtihad", not of our scholars accept his opinion.

I ask Shias not to listen to these Wahhabis' nonsense talks. I ask Sunnis not listen to them either, they are deviated, they destroy you world and hereafter.

I say Wahhabis that if you're really right we're ready to debate. If you don't dare coming here we can debate in visual network for Shia called "Nedai Shia". You ask one question and we ask one question as well then we respond and viewers will see us and judge. If you want we can put debate text on "Valiasr" institute website.

Viewers' contact:

Viewer: {Abraham- Shia}

Hello to Ayatollah "Qazwini" and respectable presenter Mr."Hussayni" and congratulation on the occasion of the birth of Imam "Jawad" [AS]. On Friday I called the program "question and response" run by Mr."Khedmati" and asked him if there is any narrative in your books that says that "A'isha" has performed "Ghusl" in front of non- maharim {Mahram: a male person (the father-in-law of a bride) to whom a female relative may expose her hair, face, hands, and the extremities of her limbs without canonical prohibition, hence} that he at first insulted Shia a lot. Then I said why do you insult Shias? He said: not only in "Sahih Bukhari" {a Sunni book} but if such thing is written in Quran you don't have to accept it. Then he asked me: would you accept if such issue were in Quran? I answered: Yes I would. Then I ask him such question that he hung up on me. I want Master "Qazwini" to explain if there is such issue in Sunni books?

Presenter:

Thank you, master will respond you later.

Viewer: {Azimi- Shia}

Hello. I want to announce that there is method through which we can understand if Hadrat "Ali" [AS] is good person or not.

Ayatollah "Qazwini":

Tell us that method.

Presenter:

It seems like our connection was cut off. I don't know what he meant. What can help us to understand right and wrong are Quran verses and "Ahl al-Bayt" [AS]'s narratives.

Call us again or message us until I read seeing what you meant, I don't know if you meant special device.

Viewer: {Reza- Sunni}:

Hello Mr."Hussayni", I want to thank Ayatollah "Qazwini", because I like him a lot and I'm very pleased of him, there is doubt in my mind that I want ask him about it.

Several days ago Mr. "Rustayi" quoted on you channel that there isn't verse about saying prayer in Quran, what is your opinion about it?

Presenter:

Mr. "Rustayi" said that details of saying praying are not in Quran and there might be some other issues that their details aren't written in Quran.

Ayatollah "Qazwini":

Can you prove me If I ask you as your disciple that which verse is about saying prayer? Regardless its details, I ask you as your disciple, which verse is about saying prayer?

Viewer:

We're proud of you and "Velayat" global channel.

Ayatollah "Qazwini":

According to your information, if someone asks such question, can you prove saying prayer from Quran?

Viewer:

I asked this issue from scholars that why our five prayers aren't written Quran? The names of 124 thousand Prophet [PBUTH] aren't in Quran as well.

Ayatollah "Qzwni":

This matter is quite clear; I've already said this issue that not only the number of the "raka'āt" of prayer is not in Quran but prayer isn't in Quran either. You hear this verse «أَقِمِ الصَّلَاةَ» and it means that "establish prayer" who has said that the word "الصلاة" means prayer? Sometimes Quran says:

(إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ)

Allah and His angels praise and venerate the Prophet.

Sura Ahzab – verse 56

Is the word "يُصَلُّونَ" in here mean saying prayer for Prophet? Or in another verse god says to Prophet to take "Zakat" from people:

(خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً) (وَ صَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ)

“Take charity from their wealth” “and pray for them”

Sura Tawba – verse 103

Is this verse means that you say prayer for them? Look the word “صلاة” in Quran some times means “saying prayer”, and also means “praise and venerate” and sometimes it means “praying” and prophet [PBUH]’s Sunna has specified them. Quran says in Sura An-Nahl verse 44:

(وَ أَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ)

And we sent down to you the Remembrance so that you can make clear to people what has been sent down to them, in order that they reflect.

Look, there is different between when we’re said: «لنقرؤه على الناس» means “read Quran for people”, «لتتلوا على الناس» or «لتبين للناس» make Quran clear to people.

(إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ) in here the word “صلاة” means “praise and venerate” and in this verse “وَ صَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ” the word “صلاة” means “praying” and in this verse:

“وَ أَقَامَ الصَّلَاةَ وَ آتَى الزَّكَاةَ”

“صلاة” means saying prayer.

It has been specified by “Sunnah”; The “Sunnah” which has said that (يُصَلُّونَ عَلَى النَّبِيِّ)

Means “praising and venerating” and (صَلَاتِكَ سَكَنٌ لَهُمْ) means praying and this verse:

“أَقَامَ الصَّلَاةَ”

“الصَّلَاةَ” in means saying prayer, that “Sunnah” has said that “Fajr” prayer has two “Rak’at” and “Zuhr” prayer has four “Rak’at”. The same “Sunnah” that has clarified these issues has said: my caliph is “Ali ibn abi Talib”.

Viewer:

Listen to this doubt. Mr.“Rustayi” always says it. We say that prayer must be said. Hadrat “Ali” [AS] says in “Nahj al-Balagha” sermon 199: saying prayer is at five set times of day.

Ayatollah "Hussayni":

Look, saying prayer at five times of day is not "Bid'ah" {innovation in religion} you can both say prayer at five times and three times. My dear brother! if someone says prayer at five times his prayer isn't void, same goes for saying prayer at three times.

Presenter:

I think you mean this sentence: «صَلِّ الصَّلَاةَ لَوَقْتِهَا».

Viewer:

Yes, I do.

Ayatollah "Qazwini":

«صَلِّ الصَّلَاةَ لَوَقْتِهَا الْمُؤَقَّتِ لَهَا»

Say prayer at set time.

Nahj al-Balagha- {translated by Subhi Saleh} – 384, letter 27

It's written here "say prayer at set time" it's not been clarified to say prayer at three times or five times.

Viewer:

We say and you say "say prayer at five times"

Presenter:

I think you mean this sentence «فَصَلُّوا بِالنَّاسِ الطُّهْرَ» which in one "Nahj al-Balgha" sermon.

Viewer:

I'm illiterate' I heard it of Wahhabis and told you to see if you accept it or not.

Ayatollah "Qazwini":

This is sermon 199:

«تَعَاهَدُوا أَمْرَ الصَّلَاةِ وَحَافِظُوا عَلَيْهَا» «وَاسْتَكْبِرُوا مِنْهَا وَتَقَرَّبُوا بِهَا فَإِنَّهَا كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا»

Covenant to say prayer and keep it. When people of Hell are questioned that why you are in Hell, they say: we wouldn't say prayer.

Nahj al-Balgha- p 316

My dear brother, there isn't anything about saying prayer at five times in this sermon.

Viewer:

Thank you Mr."Qazwini".

Ayatollah "Qazwini":

This time that you call tell me explain to you sermon 52; not sermon 199. In that sermon Hadrat "Ali" [AS] didn't say to say "Zuhr" prayer right after call of the "Azan" and say "Asr" prayer in the afternoon.

Presenter:

"Abraham" from "Birjand" asked about "A'isha's Ghosl in front of non-mahram and wanted to know if it's written in Sunni books or not?

Ayatollah "Qazwini":

I apologize to dear Sunnis, this issue written in "Sahih Bukhari" and "Sahih Muslim" about prophet [PBUH]'s wife {A'isha} is not correct. We say that Jews faked these narratives to humiliate prophet [PBUH]'s wife and we believe that it's lie.

And assuming it's written in "Sahih Bukhari", I believe that Mr."Bukhari" made mistake writing this narrative.

As for his question, It's written in "Sahih Bukhari", Hadith 251: "I heard of "Umm Salama" who said: A'isha's brother and I went to "A'isha", her brother asked about Prophet [PBUH]' "Ghosl", then she says:

«فَدَعَتْ بِإِنَاءٍ نَحْوًا مِنْ صَاعٍ فَأَغْتَسَلَتْ وَأَفَاصَتْ عَلَى رَأْسِهَا»

"A'isha" asked water and washed her head in front of them.

Then she says:

«وَبَيْنَنَا وَبَيْنَهَا حِجَابٌ»

There was a curtain between them and "A'isha".

"Sahih Bukhari"- v 1, p 100

It so weird, what's the point of this kind "Ghusl" instruction when there was curtain between them? Assuming I ask a "Mulavi": how would we perform "Ghusl"? While I'm sitting in room, he goes to bathroom and performs "Ghusl" then he comes out and says: perform "Ghusl" as what I did it in bathroom.

What's the point of this "Ghusl" when there is barrier between us?, that's so weird.

"Ibn Hajar Asqalani" quotes from "Qazi Ayyaz" in "Fath al-Bari" book, vol. 1:

"ظاهره انهما رأيا عملها في رأسها وأعلى جسدها"

Those two guys who were there would see that "A'isha" is washing her head, and would see that she's washing bust.

Then he says: in a way that "Mahram" can look.

Even if he's "Mahram", it's also strange. Then he says:

«خالة أبي سلمة من الرضاع أرضعته أختها أم كلثوم»

"Fath al-Bari"- v 1, p 314

They say this act of "A'isha" shows that it is "Mustahabb".

Presenter:

Thank you dear master and respectable viewers. Goodbye.