

IN THE NAME OF ALLAH, THE COMPASSIONATE
THE MERCIFUL

Have the Sunnite scholars interpreted the word “ Mola” as the concept of Imam and Qaliph in the narration of Qadir?

THE BOARD OF IMAM ALI (PEACE BE UOPN HIM)

A QUESTION BY; FARSHAD RAHMATI

The elaboration of the question

With respect to the existence of the disagreements among Shiites and Sunnites pertaining to the issue of Imamate and Velayah of the commander of the faithful (peace be upon him) in the past and present times and one of the tens of the Shiite proofs pertaining to the successive and immediate Imamate of the commander of the faithful (peace be upon him) is the narration of Qadir and Shiite scholars say that; Molla means that “Ola Bal Al-Tasarof (guardianship and supervision), “Imam”, “ Qaliph” and “ guardian” or it is a word with the same meaning as these words and the word Molla in the narration of Qadir has the same intended meaning but with the rejection of this concept the Sunnite scholars have often interpreted this word to the other meaning such as Naser (helper), Mahbub (beloved) and so on in order to escape from the necessity and implications of that concept which implies in the immediate Caliphate of the commander of the faithful (peace be upon him) and now the question is this has one of the Sunnite scholars accepted this narration as an intended concept by Shiites or has he employed this narration in their own texts?

RESPONSE

Some of the Sunnite scholars who interpreted the word Molla in the narration of Qadir as the intended concept of Shiites are as follow

1, Imam Abu Hamed Qazali (505 Hejrah)

He as it has been mentioned pertaining to his biography is one of the Sunnite great figures and scholars who has said in such a manner that;

لكن أسفرت الحجة وجهها وأجمع الجماهير على متن الحديث من خطبته في يوم غدیر خم باتفاق الجميع وهو يقول : من كنت مولاه فعلي مولاه . فقال عمر: بخ بخ يا أبا الحسن لقد أصبحت مولاي ومولى كل مؤمن ومؤمنة . فهذا تسليم ورضى وتحكيم. ثم بعد هذا غلب الهوى لحب الرئاسة وحمل عمو د الخلافة وعقود البنود وخفقان الهوى في قعقة الرايات واشتباك ازدحام الخيول وفتح الأمصار سقاهم كأس الهوى، فعادوا إلى الخلاف الأول فنبذوه وراء ظهورهم، واشتروا به ثمنا قليلا.

But the truth became evident and the crowd of people gathered to hear the discourse text of the narration in the day of Qadir Khom which is agreed upon it by the whole people (in that discourse) the holy prophet of GOD states that; whoever I am his Molla then Ali is his Molla and in this moment Omar said to Ali; O Abu Al-Hasan. Congratulations, congratulations, from now you are my Molla (Imam) and the Molla of every faithful man and woman.

This Omar's sentence in fact, indicates his satisfaction, admission and surrender to this command but after that the low desires and love of domination overcame him and he put the pillar of the Caliphate on his own shoulder and the contracts and promises have been forgotten in the silence of low desires and evil wills and among the sound of the clashing spears and the crowd of horses, armies and military expeditions and they became completely irrigated from the wine of low desires and wicked wills

And that is why, the people returned to the first day and same initial divisions and they have broken their own promises and contacts and sold them in a low price

-Majmuat Rasael Al-Emam Al-Ghazali, Ketab Ser Al-Alamin, p 483, Tabaat Mosahahat Monghehat, Ebrahim Amin Muhammad, Al-Maktab Al-Tofighiye

While Sabt Ibn Jozi has thoroughly attributed the book Sir Al-Alemin to Qazali he also mentioned his exact comments as well as he quoted his remark with no rejection

وذكر أبو حامد الغزالي في كتاب سر العالمين وكشف ما في الدارين ألفاظا تشبه هذا. فقال قال رسول الله صلى الله عليه وآله وسلم لعلي يوم غدیر خم: من كنت مولاه فعلي مولاه. فقال عمر بن الخطاب: بخ بخ يا أبا الحسن أصبحت مولاي ومولى كل مؤمن ومؤمنة. قال: وهذا تسليم ورضى وتحكيم، ثم بعد هذا غلب الهوى حبا للرياسة وعقد البنود وخفقان الرايات وازدحام الخيول في فتح الأمصار وأمر الخلافة ونهيبها، فحملهم على الخلاف فنبذوه وراء ظهورهم واشتروا به ثمنًا قليلًا فبئس ما يشترون.

Abu Hamed Qazali has mentioned in his own book Sir Al-Alemin Va Kashf Ma Fe Al-Darayn some words similar to these comments. The holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated to Ali in the day of Qadir Khom that; whoever I am his Molla then this Ali is his Molla

This Omar's sentence in fact, indicates his satisfaction, admission and surrender to this command but after that the low desires and love of domination overcame him and he put the pillar of the Caliphate on his own shoulder and the contracts and promises have been forgotten in the silence of low desires and evil wills and among the sound of the clashing spears and the crowd of horses, armies and military expeditions and they became completely irrigated from the wine of low desires and wicked wills

And that is why, the people returned to the first day and same initial divisions and they have broken their own promises and contacts and sold them in a low price

-Tazkerat Khavas Al-Emamat, p 62

While Zahabi is impacted by the character of Qazali but he had no choice except to justify as below thus, after mentioning the above comments in his own book says in this manner that;

وما أدري ما عذره في هذا؟ والظاهر أنه رجع عنه، وتبع الحق، فإن الرجل من بحور العلم، والله أعلم.

I do not know what kind of excuse does Qazali have for this statement? And seemingly he has returned from this view and once again he has obeyed the truth and indeed he is of the seas of science. And GOD knows better

-Seir Alam Al-Nobala, Zahabi, v 19 p 328

The personality of Abu Hamed Qazali from the standpoint of the Sunnite scholars

Yafei says pertaining to the biography of Qazali that

وفضائل الإمام حجة الاسلام أبي حامد الغزالي رضي الله عنه أكثر من أن تحصر، وأشهر من أن تشهر . وقد روينا من الشيخ الفقيه الإمام العارف بالله، رفيع المقام الذي اشتهرت كرامته العظيمة وترادفت وقال للشمس يوما قفي فوقفت حتى بلغ المنزل الذي يريد من مكان بعيد.

The virtues of Imam Hojat Al-Islam Abu Hamed Qazali (may GOD be pleased with him) are more which go beyond the limitation and are well-known to be introduced and the virtues of this Shakh Faqih (religious jurist) Imam and the learned man of GOD are so eminent and as high as the sun and once he said to the sun; stay in the sky and the sun stayed in the sky until he reached to his own destination situated in a far distance

-Marat Al-Janani, Havadeth Sonat 505

Souti says pertaining to the personality of Qazali that;

وعلى رأس الخامسة الإمام أبو حامد الغزالي، وذلك لتمييزه بكثرة المصنفات البديعات، وغوصه في بحور العلم ... حتى قال بعض العلماء الأكابر الجامعين بين العلم الظاهر والباطن : لو كان بعد النبي صلى الله عليه وآله وسلم نبي لكان الغزالي، وأنه يحصل ثبوت معجزاته ببعض مصنفاته.

And Imam Abu Hamed Qazali is on the top of the fifth group and this is due to his new works and his deep meditation in the seas of science... and so

far as some of the great scholars of inward as well as outward knowledge have said pertaining to him that;

If there was a prophet after the holy prophet of GOD in fact, that person was Qazali and some of his own miracles are evident through his books and works

-Al-Tanbea be Man Yabetha Allah Ala Ras Kol Mae, Siuti, p 12

Zarqani says pertaining to the character of Qazali that;

ذكر له الأسنوي في «المهمات» ترجمة حسنة منها: هو قطب الوجود والبركة الشاملة لكل موجود، وروح خلاصة أهل الإيمان، والطريق الموصل إلى رضا الرحمن، يتقرب به إلى الله تعالى كل صديق، ولا يبغضه إلا ملحد أو زنديق . مات بطوس سنة 505.

Osnavi in the book Al-Mohemat has presented a sound translation and very adequate biography pertaining to Qazali and says in this manner that; he is a pillar of the existence and enjoys a blessing which encompass every beings and he is the abstract soul of the believer men and the path unto the satisfaction of Allah the almighty and each trustful man is able to reach to Allah via him and no one expresses grudge and hatred to him except a Zendiq or an apostate and he passed away in the year 505 Hejrah in Tus.

-Sharh Al-Mavaheb Al-Ledonya, v 1 p 36

Sir Al-Alemin is Qazali's book

And there is no doubt or uncertainty in attribution of the book Sir Al-Alemin to Qazali because,

Zahabi in Mizan Al-Etedal, v 1 p 500 and Sayr Alam Alnabla, v 19 p 328, p 403 and Lisan Al-Mizan, v 2, p 215 and iBn Jozi in Tazkrah Khavas Alomah, p 62 and Esmaeil Pasha Baqdadi in Ezah Al-maknon , v 2, p 11, p 80 have emphasized upon this point

2, Mohammad ibn Talha Shafei (652 Hejrah)

Mohammad Ibn Talhah Shafei is one of the Sunnite great scholars in the 7 century and his personality will be presented below and he says that;

فيكون معنى الحديث: من كنت أولى به أو ناصره أو وارثه أو عصبتة أو حميمه أو صديقه فإن عليا منه كذلك، وهذا صريح في تخصيصه لعلي بهذه المنقبة العلية وجعله لغيره كنفسه ... بما لم يجعله لغيره . وليعلم: أن هذا الحديث هو من أسرار قوله تعالى ... فإنه أولى بالمؤمنين وناصر المؤمنين وسيد المؤمنين . وكل معنى أمكن إثباته مما دل عليه لفظ (المولى) لرسول الله فقد جعله لعلي عليه السلام . وهي مرتبة سامية ومنزلة شاهقة ودرجة عليا ومكانة رفيعة خصه صلى الله عليه وسلم بها دون غيره، فلهذا صار ذلك اليوم يوم عيد وموسم سرور لأولياؤه.

The meaning of the Qadir narration is that; whoever I am more merit and preferred for him as well as helper, heir, guardian and close friend then Ali is the same as me for him and this explicit statement is pertaining to the precedence and virtue of Ali and he declared Ali as the same as himself for the other people but His Holiness did not considered these virtues for anyone else

Therefore we realize that; this narration is one of the secrets of Allah the Almighty... that its meaning and intent has been mentioned in the verse Mobahalah (the cursing ceremony) and indeed Ali is more merit and preferred man toward the believers as well as he is the helper of the believers and the lord of faithful as well and every possible concept which can be interpreted and proved from the word Molla for the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) then the same ones will be proved for the commander of the faithful (peace be upon him) and this is an hallow place, eminent and great standing and unreachable position as well as distinguished rank which have been granted to Ali and no one else by the holy prophet of GOD

And for the same reason, the day of Qadir Khom is the celebration day and the day of happiness and joy for the advocates of Imam Ali (peace be upon him)

The character of Mohammad ibn Talhah Shafei in the Sunnite scholar standpoint

هو: أبو سالم محمد بن طلحة بن محمد القرشي العدوي الشافعي المتوفى سنة 652، ووصفه بالعلامة الأوحد، برع في المذهب واصوله وشارك في فنون.

Abu Salem Mohammad ibn Talhah Ibn Mohammad Qorashi Adavi Shafei died in 652 Hejrah who was described as the unique Allamah (a highly knowledgeable man) in religion, Osul with various skills and abilities

-Seir Alam Al-Nobala, v 23, p 293

Taj Al-Din Sobki says pertaining to him that;

تفقه وبرع في المذهب وسمع الحديث بنيسابور من المؤيد الطوسي وزينب الشعرية وحدث بحلب ودمشق. روى عنه الحافظ الدميّاطي ومجد الدين بن العديم. وكان من صدور الناس، ولي الوزارة بدمشق يومين، وتركها، وخرج عما يملكه من ملبوس ومملوك وغيره وتزهد.

He became Faqih (religious jurist) and undertook some innovation in religion and he heard narrations from Moayed Tusi and Zaynab sharyah in Nayshabur and he grew up in Halab and Damascus and Hafes Damyati and Majd Al-Din Ibn Adim have narrated from him and he was one of the great figures and he was appointed as the minster of Damascus for 2 days but he stepped down as well as he abandoned all of his own property from cloths and assets and he crept into a corner and he turned to piety and asceticism

-Tabaghat Al-Shafeiye Al-Kobra, v 8 p 63, Al-Tabagha Al-Sades, Fiman Tofi Bein Al-Setamae va Al-Sabaamaa

Esnavi says pertaining to him in the book Tabaqat Al-Shafeiah that;

كان إماماً بارعاً في الفقه، والخلاف، عالماً بالأصلين رئيساً كبيراً معظماً ترسل عن الملوك، وأقام بدمشق بالمدرسة الأمينية.

He was a pioneer leader in jurisprudence and controversial issues and he was knowledgeable in these two areas and he was a great and outstanding

leader and he escaped from the kings and began to study in the school of Amininah in Damascus

-Tabaghat Al-Shafeiye, p 418, Translation 1200, Published by: Dar Al-Fekr

Ibn Hojr in the book Al-Savaeq Al-Moharaqah and Samhudi in the book Javaher Al-Aqdayn have quoted this point from his book Tazkrah Khavas Al-O mah Fe Marefat Al-Aemah that;

... (العاشر) **بمعنى الأولى** قال الله تعالى: «فاليوم لا يؤخذ منكم فدية ولا من الذين كفروا مأواكم النار هي مولاكم» أي: أولى بكم ... والمراد من الحديث: الطاعة المخصوصة فتعين العاشر. ومعناه: من كنت أولى به من نفسه فعلي أولى به . وقد صرح بهذا المعنى الحافظ أبو الفرج يحيى ابن سعيد الثقفي ا لأصبهاني في كتابه المسمى بمرج البحرين، فإنه روى هذا الحديث بإسناده إلى مشايخه وقال فيه : فأخذ رسول الله بيد علي وقال: من كنت وليه وأولى به من نفسه فعلي وليه. فعلم أن جميع المعاني راجعة إلى الوجه العاشر . ودل عليه أيضا قوله عليه السلام : ألسنت أولى بالمؤمنين من أنفسهم؟ **وهذا نص صريح في إثبات إمامته وقبول طاعته.**

... the tenth meaning of the word Molla is the meaning of more merit and preferred one and Allah the almighty states that;

فقال حسان بن ثابت:
يناديهم يوم الغدير نبيهم * بخم فأسمع بالرسول مناديا
وقال فمن مولاكم ووليكم* فقالوا ولم يبدوا هناك التعاميا
إلهك مولانا وأنت ولينا * ومالك منا في الولاية عاصيا
فقال له قم يا علي فإنني* رضيتك من بعدي إماما وهاديا
فمن كنت مولاه فهذا وليه * فكونوا له أنصار صدق مواليا
هناك دعا اللهم وال وليه * وكن للذي عادى عليا معاديا
ويروى أن النبي صلى الله عليه وسلم لما سمعه ينشد هذه الأبيات قال له :
يا حسان لا تزال مؤيدا بروح القدس ما نصرتنا أو نافحت عنا بلسانك .

In this point the word Molla also means more merit and preferred to you

Thus the real intent of the Qadir narration is; the specific obedience of Ali (peace be upon him) then for the narration of Qadir the tenth concept is considered and it means that; whoever I am more merit for him then from this moment Ali is more merit for him as well

And Hafez Abu Al-Faraj Yahya Ibn Saeed Thaqafi Isbahani has emphasized upon the same meaning in his book Maraj Al-Bahrayn and he has quoted this narration with its referral to his own great scholars and has said that;

The holy prophet of GOD took the hand of Ali and stated that; whoever I am his Molla and more merit to him than himself thus from now Ali is more merit to him as well

Thus we figured out that all of the meanings of the word Molla have returned to the tenth concept

And the reason of this point is this statement of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) which has been mentioned in the initial part of the Qadir narration by His Holiness and stated that; am I more merit to the believers than themselves?

And this statement is the exact and explicit text which proves the Imamate of Ali and the necessity of accepting his obedience

Then later Sebt Ibn Jozi has added these poems which have been said pertaining to Qadir and Imamate of the commander of the faithful (peace be upon him) in the presence of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny)

قلت لما بغى العدو علينا * حسبنا ربنا ونعم الوكيل
علي إمامنا وإمام * لسوانا به أتى التنزيل
يوم قال النبي من كنت مولاه * فهذا مولاه خطب جليل
إن ما قاله النبي على الأمة * حتم ما فيه قال وقيل

نفى عن عينك الأرق الهجوعا * وهما يمتري عنه الدموعا
لدى الرحمن يشفع بالمثاني * فكان لنا أبو حسن شفيعا
ويوم الدوح دوح غدیر خم * أبان له الولاية لو أطيعا
ولكن الرجال تبايعوها * فلم أر مثلها خطرا مبيعا

Then Ibn Jozi says that a strange story has been narrated for these poems of Komeit and this story is;

حدثنا بها شيخنا عمر بن صافي الموصلي رحمه الله تعالى . قال: أنشد بعضهم هذه الأبيات وبات مفكرا، فرأى عليا كرم الله وجهه في المنام فقال له : أعد علي أبيات الكميت، فأنشده إياها حتى بلغ إلى قوله (خطرا مبيعا) فأنشد علي بيتا آخر من قوله زيادة فيها:
فلم أر مثل ذلك اليوم يوما * ولم أر مثله حقا أضيعا
فانتبه الرجل مذعورا .

Our Shakh, Omar ibn Safi Moseli (may GOD bless his soul) has quoted for us that; a man has said these poems and went to sleep that night while he was thinking about them and in his dream he saw Ali (peace be upon him) and His holiness stated to him that; read the poems of Komeit for me and he retold these poems for His holiness until he reached to this point (Khatra Mobia) and in this time His Holiness Ali (peace eb upon him) added another poem to these and that is;

فلم أر مثل ذلك اليوم يوما * ولم أر مثله حقا أضيعا

I have never seen a day like that day and the right which has been spoiled like that right

فانتبه الرجل مذعورا.

And he woke up fearfully from this dearm

And Sayed Homyri said these poems that

يا بائع الدين بدنياه * ليس بهذا أمر الله
من أين أبغضت عليا الرضا*وأحمد قد كان يرضاه

من الذي أحمد من بينهم * يوم غدیر الخمر ناداه
أقامه من بین أصحابه * وهم حوالبه فسماه
هذا علي بن أبي طالب * مولى لمن قد كنت مولاه
فوال من والاه یا ذا العلا * وعاد من قد كان عاداه

-Tazkerat Khavas Al-Aeme, p 30- 34

The character of Sebt Ibn Jozi in the Sunnite scholar standpoint
Zahabi says pertaining to him that;

الإمام الواعظ المؤرخ شمس الدين، أبو المظفر التركي، ثم البغدادي العوني،
الحنفي سبط الإمام جمال الدين أبي الفرج ابن الجوزي؛ نزيل دمشق . ولد سنة
إحدى وثمانين وخمسائة، وسمع من جدّه، وكان إماماً فقيهاً واعظاً وحيداً في
الوعظ علامة في التاريخ والسير وافر الحرمة ... صاحب قبول تامّ .

Imam, preacher, historian Shams Al-Din Abu Mozafar Turki Baqdadid Oni Hanafi the grandchild of (Sebt) Imam Jamal Al-Din Abu Al-Faraj Ibn Jozi who resided in Damascus and was born in the year 581 Hejrah and he was an outstanding Imam, preacher and Faqih and he was highly knowledgeable in history and Sayer as well as a respectful and honored man who was accepted by the people

-Tarikh Al-Eslam, Havadeth Vafiyat (651- 660), p 183, Dar Al-Kotob Al-Arabi

4. Mohammad Ibn Yusef Kanji Shafei (658 Hejrah)

قال رسول الله صلى الله عليه وآله وسلم لعلي : «لو كنت مستخلفاً أحداً لم
يكن أحداً حق منك» ... وهذا الحديث وإن دل على عدم الاستخلاف **لكن حديث**
غدير خم دال على التولية وهي الاستخلاف . وهذا الحديث أعني حديث غدير خم
ناسخ لأنه كان في آخر عمره صلى الله عليه وسلم.

The holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated to Ali (peace be upon him) that; if I want to appoint someone as my successive then I cannot find a man more merit than you

and however this narration does not imply in the Caliphate but the Qadir narration implies in Toliat which as the same as Estekhlaf (appointed as the Qaliph) and this narration namely the narration of Qadir Khom reject any other Caliphate since this event occurred at the end of His Holiness life

-Kafayat Al-Taleb Fi Managheb Amir Al-Momenin Ali Ben Abi Taleb, 166- 167

The character of Kanji Shafei in the Sunnite scholar standpoint

Haji Khalifah has introduced him in this manner that;

الشيخ الحافظ.

-Kashf Al-Zonun, v 2 p 1497, Dar Ehya Al-Torath Al-Arabi

Omar Reza Kahalah has mentioned pertaining to him in such a manner that;

محمد بن يوسف الكنجي (أبو عبد الله) فاضل. من آثاره: «البيان في أخبار صاحب الزمان»، «كفاية الطالب في مناقب أمير المؤمنين علي بن أبي طالب»، وله شعر.

Mohammad Ibn Yusef Kanji (Abu Abd Allah) was a knowledgeable and pious man and his works are; Al-Bayan Fe Akhbar Saheb Al-Zaman Va Kefayt Al-Taleb Fe Manaqeb Amir Al-Momenin Ali Ibn Abi Taleb and he said some poems

-Mojam Al-Moalefin, v 12, p 134, Dar Ehya Al-Torath Al-Arabi

Qanduzi Hanafi has said pertaining to him that;

الشيخ المحدث الفقيه أبو عبد الله محمد بن يوسف بن محمد الكنجي الشافعي رحمه الله .

Shakh Mohadeth Faqih Abu Abd Allah Mohammad ibn Yusef Ibn Mohammad Kanji Shafei

-Yanabi Al-Maveda, v 2 p 565, Manshurat Al-Sharif Al-Razi

5. Saeed Al-Din Forqani

.. جعله النبي صلى الله عليه وسلم وصيه وقائما مقام نفسه بقوله : من

كنت مولاه فعلي مولاه . وذلك كان يوم غدیر خم على ما قاله كرم الله وجهه في جملة ...

The holy prophet of GOD (peace and bless of GOD be upon him and his progeny) appointed His Holiness Ali (peace be upon him) as his own heir and successor and stated that; whoever I am his Molla then Ali is his Molla

And this happened in the day of Qadir Khom

The character of Saeed Al-Din Forqani in the Sunnite scholar standpoint

He has said some poems including the famous Qasidah Taliah and the poet Abd Al-Rahman Jami has said pertaining to him that

أنه من أكمل أرباب العرفان وأكابر أصحاب الذوق والوجدان ، لم يضبط أحد مسائل الحقيقة بأحسن بيان مثله ...

-Sharh Taie Ibn Farez, R. K. Nafahat Al-Azhar, Ayatollah Seyed Ali Milani, v 9 p 203

He was one of the great pious and the distinguished gnostic man as well as an outstanding faithful person and no one realized the truth issues better than him

-Nafahat Al-Ons, p 559

Mahmud ibn Solayman Kofovi has said pertaining to him that;

الشيخ الفاضل الرياني والمرشد الكامل الصمداني سعيد الدين الفرغاني ، هو من أعزة أصحاب الشيخ صدر الدين القونوي مريد الشيخ محي الدين العربي ، كان من أكمل أرباب العرفان وأفضل أصحاب الذوق والوجدان ، وكان جامعا للعلوم الشرعية والحقيقية ... وكان لسان عصره وبرهان دهره ودليل طريق الحق وسر الله بين الخلق ، بسط مسائل علم الحقيقة وضبط فنون أصول الطريقة في ديباج شرح القصيدة التائية الفارضية ...

Shakh pious and highly knowledgeable man and the great Samedani Gnostic Saeed Al-Din Forqani was one of the distinguished companions of Shakh Sadr Al-Din Qunavi and one of the followers of Shakh Mohi Al-Din Arabi as well as a great Gnostic and highly learned man and master of the religious and truth issues... and was the tongue of the age and the proof of era and the guide of the truth path and the secret of GOD among the people who expanded the issues of the truth domain and set forth the Gnostic principles in the introduction of the description of Qasedah Taeiah Fareziah...

-Kataeb Alam Al-Akhyar, Makhtut, R K. Nafahat Al-Azhar, Ayatollah Seyed Ali Milani, v 9 p 205

6. Taqi Al-Din Maqrizi (840 Hejrah)

Maqrizi has quoted appoint from a person named as Ibn Zulaq and says with no rejection of that

وقال ابن زولاق : وفي يوم ثمانية عشر من ذي الحجة سنة 362 وهو يوم الغدير يجتمع خلق من أهل مصر والمغاربة ومن تبعهم للدعاء، لأنه يوم عيد، لأن رسول الله صلى الله عليه وسلم عهد إلى أمير المؤمنين علي بن أبي طالب فيه واستخلفه ...

Ibn Zulaq has said that; in the 18 of Ze Al-Hajjah in the year 362 Hejrah which was the day of Qadir some people of Egypt, Moqarabah and its suburbs gathered to pray and since this day is the day of celebration because the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) selected the commander of the faithful Ali Ibn Abi Taleb as the Qaliph in this day

-Al-Mavaez Al-Etebar be Zekre Al-Khatat Al-Athar, v 2 p 220

The character of Meqrizi in the Sunnite scholar viewpoint

Jalal Al-Din Souti has said pertaining to the character of Meqrizi in such a manner that;

المقريزي تقي الدين أحمد ابن علي بن عبد القادر بن محمد مؤرخ الديار المصرية . ولد سنة 769 واشتغل بالفنون وخالط الأكابر وولي حسبة القاهرة ، ونظم ونثر وألف كتباً كثيرة منها.... مات سنة 840 .

Taqi Al-Din Ahmad Ibn Ali Ibn Abd Al-Qader ibn Mohammad Maqrizi is the historian of the country of Egypt who was born in the year 769 Hejrah and studied different sciences and was accompanied with the great and influential figures and he was in charge of the Hasabiah affairs in Cairo and devoted his own time to write numerous books and prose and poetry and passed away in the year 840 Hejrah

7. Shahab Al-Din Dolat Abadi

أن حديث الغدير يدل على خلافة أمير المؤمنين عليه السلام ونيابته عن

رسول الله صلى الله عليه وآله وسلم، وأنه يدل على وجوب إطاعة علي ولزوم

اتباعه عليه السلام .

The Qadir narration implies in the Imamate and Caliphate of the commander of the faithful (peace be upon him) from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) as well as the necessity of the obedience and submission of His Holiness

-Min Ketabat Hadayat Al-Sada, Makhtut, R K. Nafahat Al-Azhar, Ayatollah Seyed Ali Milani, v 9 p 211

8. Molavi Mohammad Esmaeil Dehlavi the nephew of the famous Dehlavi that the book Abaqat has been written in response to him

Mplavi Mohammad Esmaeil the nephew of the famous Dehlavi who has numerous advocates and adherents in India has expressed an explicit statement which implies in the same interpretation of the Qadir narration as the faiths of Imamiah in a tease who has written to define the truths of Imamate

And he has mentioned in this book in such a manner that;

ع

And one of the issues (pertaining to the concept of the Qadir narration) is the proof of the leadership that means, as the holy prophets of GOD have had some kind of the leadership pertaining to their own nations and were allowed to intervene in the daily affairs of their own nations thus there is such a leadership and authority for the holy prophet GOD (peace and blessing of GOD be upon him and his progeny) as it has been mentioned in the GOD's statement; the holy prophet is more meritorious to the faithful than themselves and His Holiness has authority and Velayah toward his own nation in the spiritual affairs as well and it has been said in the statement of GOD that;

ع

And there are the same authorities for Imam as well namely the same leadership of nation in the worldly and spiritual affairs therefore, the holy prophet of GOD (peace and blessing of GOD be upon him and his progeny) (in the day of Qadir) stated that;

ومنها: **ثبوت الرئاسة**، أي فكما أن لأنبياء الله نوعا من الرئاسة الثابتة لهم بالنسبة إلى أممهم وهي الرئاسة التي تنسب تلك الأمة إلى رسولها والرسول إلى أمته، وبالنظر إليها يكون للرسول تصرف في كثير من أمورهم الدنيوية كما قال الله تعالى : «النبى أولى بالمؤمنين من أنفسهم» ويكون له أيضا ولاية في بعض الأمور الآخروية قال الله تعالى : «فكيف إذا جئنا من كل أمة بشهيد وجئنا بك على هؤلاء شهيدا» **كذلك الإمام، فإنه يكون له مثل تلك الرئاسة على تلك الأمة في الدنيا والآخرة، فإن النبي صلى الله عليه وسلم قال: أستم تعلمون أنى أولى بالمؤمنين من أنفسهم؟ قالوا: بلى. فقال: اللهم من كنت مولاه فعلي مولاه**

Do not know that I am more meritorious to the believers than themselves? They said; Yes. Then His Holiness stated that; O my Lord, whoever I am his Molla then Ali is his Molla

-Nezhat Al-Khavater, v 7, p 56- 61

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