

The great event of "Al-Ghadir Khumm" in "Ahl al-Bayt" [AS]'s sayings

Presenter:

Hello to all viewers of "Velayat" global channel. This is the first night that we are the guest of homes with this featured program called "Aid of Imam". We're supposed to be the guest of your house for twelve nights. We try to present you discussions that are compatible with what you asked us. I congratulate the birth of Imam "Hadi" [AS] as well .

Ayatollah "Qazwini:"

I say hello to all dear viewers across the world. And I also congratulate on the occasion of Imam "Hadi" [AS]'s birthday.

Presenter:

Thank you dear master. Since tonight is the night of the birth of Imam "Hadi" [AS] I would like you telling us about imam "Hadi" [AS] before starting our main discussion.

Ayatollah "Qazwini:"

According to what is written in "Irshad" book from Sheikh "Mufid", Imam "Hadi" [AS] was born on 15 "Dhu al-Hijjah", 212 AH .

His mother's name is "Samaneh" and the period of his imamate was 33 years, more than other Shia Imams [AS]. His imamate began from 220 AH and ended in 256 AH. His contemporary caliphs and the usurpers of right were "Mu'tasam Abbasid", "al-Wathiq Bi'llah", "Al-Mutawakkil", "Muntasar Abbasid", "Musta'in", "Mu'taz."

These issues are written in "A'lam al-Wari" book from "Tabarsi", vol. 2, p 109. .

Imam "Hadi" [AS] immigrated from "Medina" to "Samarra" by force in 234 AH and was imprisoned in there.

He was martyred in 254 AH and was buried in his residency.

With all that enmity that he has towards "Ahl al-Bayt" [AS], "Al-Dhahabi" says about Imam "Hadi" [AS] in "Al-Abr fi Khabar Ghair" book, vol. 1, p 364

«وكان فقيهاً إماماً متعبداً»

He also says in "Siyar al-A'lam Nubala'" book, that each one of Shia Imams [AS] deserved caliphate. He says about Imam "Hadi" [AS]:

«شريف جليل»

"Al-Dhahabi"- Siyar al-A'lam Nubala'- vol. 13, p 121

And other Sunni scholars such as: "Ibn Sabbagh Maliki", "Ibn Hajar Asqalani" and "Ibn Taymiyyah" have said issues in this regard.

"Ibn Sabbagh" says about Imam "Hadi" [AS]:

«ومدّ علي نجوم السماء أطنابه، فما تعدّ منقبة إلا وإليه نحيلها»

"Ali ibn Muhammad Maliki {Ibn Sabbagh}" – al-Fusul al-Muhimmah fi Ma'rifat al-A'immah" p 1072

The meaning of this phrase is that Imam "Hadi" [AS]'s virtues have been drawn to stars. Each virtue which is said ends up to Imam "Hadi" [AS]'s virtue, whenever it comes to benevolence, generosity, Imam "Hadi" [AS] has the highest place.

These issues are the summary of what is written about Imam "Hadi" [AS] in Sunni books. Imam "Hadi" [AS] has left many narratives for us.

With the grace of god, we could print "encyclopedia of Imam Hadi" in four volumes in which we have written all narratives from Imam Hadi [AS] about theism, morality, Tafsir of Quran from the first Sur to the last Sura.

Then we categorized "Ahkam" {Ahkam plural of Hukm} is a reference to the Islamic commandments, derived and understood from religious jurisprudence resources. A law, value, ordinance or ruling of Shari'ah (Islamic law).}, from "cleanliness" to "blood money" and then we wrote about his biography, before his birth, his birth, his childhood, length of his life and Imamate.

We've also written the manner of Imam "Hadi" [AS] in dealing with his children, raising his children, his behavior towards his family, maids, slaves, neighbors, supporters, opponents, government staffs and companions.

And in the end we wrote the number of his companions. We began from Imam "Jawad" [AS] writing his encyclopedia and then we printed "encyclopedia of Imam Hadi" [AS] in four volumes.

After that we wrote the "encyclopedia of Imam Askari" [AS] in six volumes, as well as encyclopedia of Imam Reza [AS] and Imam "Kazim" [AS] that was selected as the book of the year two weeks ago.

Friends always ask that these books have written in Arabic and have not been translated.

Currently, Wahhabis have printed encyclopedia of Ibn Taymiyyah's books in 28 volumes which are full of nonsense, they also printed collection of books written by "Muhammad ibn Abd al-Wahhab" in eight volumes, the one who is illiterate person and is not as literate as a Shia beginner seminary student.

We liked to write the encyclopedia of Imam "Baqir" [AS], Imam "Sajjad" [AS], Imam "Husayn" [AS] and Imam "Hasan" [AS] but the pillar of the tent of each cultural act is money.

Some of Shias establish "Husayniyah" {special site where ritual ceremonies commemorating the life and martyrdom of Imam Husayn are held}, mosque but they don't accept helping for such works.

Some guys construct mosque and "Husayniyah", god willing they do so for the sake of god, but some guys do so just to show off saying that we established a thousand meter "Husayniyyah" in "Karbala" as well.

You build "Husayniyyah", but Wahhabis try to weak the beliefs of those who come to your "Husayniyah". Some of Indian merchants had gone to Ayatollah "Sistani" and were so upset. They said: "why you [Shias] establish "Husayniyyah" and "Mosque" in each country, rather than doing so you should do cultural acts. Shia Imams [AS] would do cultural works. You make someone who goes to the mosque not mosque, you make someone who is "Husayni" {the one who follows what Imam "Husayn"} not "Husayniyyah."

Presenter:

Thank you, I want to ask a question asked by many of viewers. Are your books available in "Maktab of Ahl al-Bayt" application program ?

Ayatollah "Husayni Qazwini:"

Yes they are. Books like "encyclopedia of imam Hadi [AS]","encyclopedia of Imam Askari [AS]","encyclopedia of Imam "Jawad" [AS]". Also "encyclopedia of Imam "Reza" [AS] and "encyclopedia of Imam "Kazim" [AS] which have recently added to the new version of "Maktab of Ahl al-Bayt" software.

Presenter:

So our viewers can have access to these books.

Ayatollah "Qazwini":

Any publisher who likes can publish this book and we don't receive compiling fees, our main target is spreading "Ahl al-Bayt" [AS]'s culture. Any publisher who is watching our program shall pay attention to this point.

We put much effort writing a book to reject Mr.Ghaffari's book, because we worked on it for 7 or 8 years. When "Ghaffari" himself had read this book as Ayatollah "Subhani" says, he regretted writing his book. At that time that everything wasn't as expensive as now we spent too much money for three volumes of this book. We've written in the preface of this book that publishing this book is free for public.

Presenter:

Thank you dear master. One of works that we want to do in this "Special program" named "Eid of Iman" is that a narrative is read from one of Shia Imams [AS] and Prophet [PBUH] about event of "Ghadir Khumm" and master will explain about it little bit. Tonight is the first night that we are the guest of your homes with this program.

I ask master to tell us a narrative from prophet [PBUH] -who is proof to Shia, Sunni and even Wahhabi- about "Ghadir Khumm".

Ayatollah "Qazwini":

I really thank to friends for having such plan in this program. We'll have live broadcast program for twelve nights and every night I'll say a narrative from one of Shia Imams [AS] and Prophet [PBUH] about event of "Ghadir Khumm".

There are almost more than one hundred narratives from Shia Imams [AS] and Prophet Muhammad [PBUH] in this regard. Each of Shia Imams has talked about "Ghadir Khumm". With the grace of god I'll say their saying so that Mr."Kalkarabi" {Wahhabi expert} dies of concern and sadness.

He says: "If you show me a narrative from Shia books in this regard, I'll become Shia!!"

Shia doesn't need you, it'll be stigma for Shia if you become Shia as now you're stigma for Wahhabism, as when the name of "Muawiyah" was said in front of "Abd ar-Razzaq", he said:

«لا تقدر مجلسنا بذكر ولد أبي سفيان»

Don't make our ceremony "Najis" by saying the name of the son of "Abu Sufyan".

"Al-Dhahabi"- *Siyar al-A'lam Nubala'*- v 9- p 570

We don't like to make Shia sessions "Najis" by saying your name. I hope our dear viewers to pay attention to this narrative said by Prophet Muhammad [PBUH].

Many narratives have been said from Prophet [PBUH], I just read several parts of this narrative written in "Amali" book from Sheikh "Saduq". This narrative is definitely authentic.

In this narrative Imam "Sadiq" [AS] has quoted from commander of the faithful Ali [AS] that Prophet [PBUH] told me while sitting on the pulpit:

«يا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَجَلَّ وَهَبَ لَكَ حُبَّ الْمَسَاكِينِ وَ الْمُسْتَضْعَفِينَ فِي الْأَرْضِ» «فَرَضِيَتْ بِهِمْ إِخْوَانًا» «وَرَضُوا بِكَ إِمَامًا» «فَطُوبَى لِمَنْ أَحَبَّكَ وَ صَدَّقَ عَلَيْكَ» «وَوَيْلٌ لِمَنْ أَبْغَضَكَ وَ كَذَبَ عَلَيْكَ»

O Ali! God has given you the kindness towards all needy and oppressed in the land, you accepted these guys to be your brothers and they accepted you to be their Imam. Good for the one who likes you and acknowledges you, and woe on the one who dislikes and denies you.

This narrative is written "Sahih Bukhari" book as well. In some quotes the number of this hadith is 174 and in some other quotations the number of this hadith is 138.

These guys are so lazy that can't even pagination a book like "Sahih Bukhari" until everyone accepts it.

Then Prophet [PBUH] says:

«يا عَلِيَّ أَنْتَ الْعَالِمُ [الْعَلَمُ] لِهَذِهِ الْأُمَّةِ مَنْ أَحَبَّكَ فَازَ» «وَمَنْ أَبْغَضَكَ هَلَكَ» «لَوْ أَقْسَمَ
عَلَى اللَّهِ لِأَبْرَّ قَسَمَهُ» «يا عَلِيَّ مَنْ أَحَبَّكَ فَقَدْ أَحَبَّنِي وَمَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي» «بِ
عَلِيَّ حَرْبِكَ حَرْبِي وَ سِلْمُكَ سِلْمِي وَ حَرْبِي حَرْبُ اللَّهِ»

O "Ali"! Everyone who likes you, will get to salvation and anyone who is your enemy will be perished, if your friends swear by god, god almighty will accept their swear.

O Ali! I'm the friend of anyone who likes you and the enemy of anyone who is your enemy.

O Ali! Your enemy is my enemy and your friend is my friend and my enemy is god's enemy.

"Al-Shaykh al-Saduq" – Al-Amali- p 561

These narratives are written in Sunni books as well and they shouldn't think that it's just written in here. To make it clear I'll say this narrative from "Sahih ibn Habban" book.

It written in "Al-Ihsan fi taqrib Sahih ibn Habban" book searched by horned Wahhabi "Shuaib al-Arnaut":

«أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ: أَنَا حَرْبٌ لِمَنْ حَارَبَكُمْ،
وَسَلْمٌ لِمَنْ سَالَكُمْ»

"Muhammad ibn Hababn" - Al-Ihsan fi taqrib Sahih ibn Habban- vol. 15, p 434

It's been said in narrative that commander of the faithful Ali [AS] was there as well and Prophet Muhammad [PBUH] said this issue to these four dears.

And it's also written in "Mustadrak alaa al-Sahihain", vol. 3, p 161 from "Hakim Nishapuri":

«نظر النبي إلى علي وفاطمة والحسن والحسين فقال أنا حرب لمن حاربكم وسلم لمن
سالمكم»

Prophet Muhammad [PBUH] looked at "Ali" [AS], "Fatimah" [AS], "Hasan" [AS], "Husayn" [AS] and said: anyone who fights you has fought me and anyone makes peace with has made peace with me.

"Hakim Nishapuri" says in continue:

«هذا حديث حسن من حديث»

This narrative is written in different Sunni books; even "Al-Dhahabi" who tried to question the narrative, says in "The history of Islam" book, vol. 3, p 45:

«أن رسول الله قال لعلى وفاطمة وابنيهما: أنا حرب لمن حاربكم وسلم لمن سالمكم»

Prophet Muhammad [PBUH] said to "Ali" [AS] and "Fatimah" [AS] and their children: fighting you is fighting me and making peace with you is making peace with me.

Then he says: this narrative is written in "Musnad Ahmad" and other books and this narrative is authentic.

"Mr. Jaṣṣās" has written a narrative in "Ahkam al-Quran" book, vol. 4, p 51:

«زيد بن أرقم أن النبي قال لعلى وفاطمة والحسن والحسين أنا حرب لمن حاربتم وسلم لمن سالمتم»

"Zayd ibn Arqam" says: Prophet Muhammad [PBUH] said to "Ali" [AS], "Fatimah" [AS], "Hasan" [AS] and "Husayn" [AS]: anyone who fights you has fought me and anyone makes peace with has made peace with me.

«فاستحق من حاربهم اسم المحارب لله ولرسوله»

Anyone who fights them is fighting against god almighty and his messenger.

This narrative has been said based on this Quran verse:

(إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَ لَهُمْ فِي الْأَخِرَةِ عَذَابٌ عَظِيمٌ)

The recompense of those who make war against Allah and His Messenger and spread corruption in the land is that they are to be killed or crucified, or have their hand and a foot cut off on opposite sides, or be expelled from the land. For them is shame in this world and a great punishment in the Everlasting Life;

Sura Al-Maeda- verse 33

This narrative was told from "Ahkam al-Quran" book written by "Mr. Jassas" who is amongst Sunni big scholars and he's called Imam. Researcher of this book is "Muhammad Sadiq Qamhawi" one of the professors of "Al-Azhar" university.

In a part of this narrative Prophet [PBUH] says:

O Ali! Say to your Shias that god is pleased and proud of them. Every Friday god looks at your Shias with grace.

God orders angels to ask forgiveness for Shias of commander of the faithful Ali [AS].

« يَا عَلِيَّ أَعْمَالُ شِيَعَتِكَ سَتُعْرَضُ عَلَيَّ فِي كُلِّ جُمُعَةٍ فَأَفْرَحُ بِصَالِحِ مَا يَبْلُغُنِي مِنْ أَعْمَالِهِمْ »

O Ali! The acts of your Shias are brought for me every week, their good acts will make me happy.

Shias! When you do good deeds such as: saying prayer, fasting, helping poor, kindness towards family and neighbors and doing other Islamic orders, when your deeds are shown to Prophet [PBUH], he'll get happy.

At least let's outstrip each other in doing good deeds making prophet [PBUH] happy; as competitors try to pass each other in a competition to get to target earlier.

« وَ أَسْتَغْفِرُ لِسَيِّئَاتِهِمْ » « يَا عَلِيَّ أَفْرِنُهُمْ مِنِّي السَّلَامَ » « مَنْ لَمْ أَرَ مِنْهُمْ وَ لَمْ يَرِنِي » « وَ أَعْلِمُهُمْ أَنَّهُمْ إِخْوَانِي الَّذِينَ أَشْتَقُّ إِلَيْهِمْ »

I ask forgiveness for their sins. O "Ali"! Remember me to your Shias. Shias who didn't see me and I didn't see them as well, say to them that they're my brothers and I looking forward to seeing them.

Narrative is so comprehensive. Let me just say this part of narrative:

« يَا عَلِيَّ أَنْتَ وَ شِيَعَتُكَ عَلَى الْحَوْضِ تُسْقُونَ مَنْ أَحَبَبْتُمْ وَ تَمْنَعُونَ مَنْ كَرِهْتُمْ »

O "Ali"! You and your Shias will be next to "Kawthar" {river, its pool and springs – in the paradise}, anyone who is your friend will be given water from "Kawthar pool and anyone who is your enemy will be taken to the Hell.

O "Ali"! People will look for your Shia in the day of resurrection to see where they are, but you and your Shias are in paradise.

"Sheikh Sasduq" – Al-Amali – p 262 – 263

I bear witness that you're god's proof to all creatures.

Sheikh "Tusi" – Tahzib al-Ahkam – v 4, p 305

This narrative is from Imam "Hadi" [AS] about "Ghadir" and it's gotten from this saying that "Ghadir" means Imamate not liking or useless talks that Wahhabi experts discuss in this regard.

It's constantly said on Wahhabi evil channels that in the event of "Ghadir", Prophet [PBUH] wanted say: "anyone who likes me then he likes "Ali". Or they say that battle was fought between commander of the faithful [AS] and "Yemen" army and Prophet [PBUH] wanted reconcile them in "Ghadir".

You find a faked or invalid narrative from commander of the faithful Ali [AS] in which he says: In "Ghadir", prophet [PBUH] meant liking Ali not Ali's guardianship."

Find a narrative in which Hadrat "Ali" [AS] says that Prophet [PBUH] said on the day of "Ghadir": "anyone who loves me he shall love "Ali" as well."

I've already said if Prophet [PBUH] meant "loving", he wouldn't use the word "guardian", but he would say:

"من كان يحبني، فليحب علياً"

Anyone who loves me he should love "Ali" as well"

This is what is written in Quran about word "loving":

(إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ)

Say (Prophet Muhammad): 'If you love Allah, follow me and Allah will love you, and forgive your sins. Allah is Forgiving and Merciful.

Sura Al-E-Imran- verse 31

"Quran" doesn't say:

"ان كنتم تولون الله فتولوني يوليكم الله"

Quran also says:

(فَلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى)

Say: 'For this I ask of you no wage except the love of the (Prophet's) relatives.

"Quran" doesn't say:

"قل لا اسئلكم عليه اجرا الا الولاية فى القربى"

They say: these guys show us a narrative in which Imam "Ali" [AS] has relied on his Imamate.

We have hundreds of narratives in Sunni and Shia books showing that Hadrat "Ali" [AS] has said that Prophet [PBUH] introduced me as Imam in "Ghadir Khumm".

I want them to show us a narrative in which commander of the faithful Ali [AS] says that I fought "Yemen" army and Prophet [PBUH] reconciled us.

Bring us narrative from first caliph!! Show us a narrative in which "Abu-Bakr", "Umar", "Uthman" say that the main reason of event of "Ghadir" was difference between commander of the faithful [AS] and "Yemen" army. We'll accept it.

Tell us narrative from "Abu Hurayrah" that he says that meaning of "Ghadir Khumm" was reconciling "Ali" [AS] and "Yemen" army!!

I don't know how devils reveal to "Ibn Kathir" after eight centuries that he says such things.

He claims that the main reason of the event of "Ghadir Khumm" was removing dissension between "Ali" [AS] and "Yemen" army and solving differences between Sahaba.

These guys [Yemen army] arrived to "Mecca" on 6 or 7 Dhu al-Hijja, and then Prophet [PBUH] solved their problem with Hadrat "Ali" [AS].

But event of "Ghadir Khumm" occurred on 18 Dhu al-Hijja. So, this saying of them that main reason of event of "Ghadir" was that Prophet [PBUH] solves their problem is a clear lie and shows Wahhabis' enmity towards commander of the faithful [AS] and all people know it.

Two weeks ago a 7 year old Shia boy called "Mr. Hashimi" {Wahhabi expert} and said: "can you show any narrative in which commander of the faithful [AS] says that on the day of "Ghadi", Prophet [PBUH] meant that anyone who loves from now on he loves "Ali"? {not that anyone whom I his guardian from now on "Ali" is his guardian} rather answering that

Shia boy, he said: my boy, do you know what "Ghadir" is? That boy said: what is to do with you? answer my question! "Mr. Hashimi" got upset and said: "this boy should sleep, he has to go to school tomorrow." He's so fool that doesn't know yet that twenty days left from summer and schools are shut.

Presenter:

It's seems like that these guys would go to school in the summer.

Ayatollah "Qazwini":

These guys can't even answer a seven year old boy then they claim that on this channel we invite people to theism.

As for your question about "Ghadiriyyah" supplication from Imam "Hadi" [AS], I'll explain about it briefly. It's "Mustahab" {Mustahabb literally "recommended", is an Islamic term referring to recommended, favored or virtuous actions. Mustahabb actions are those whose status of approval in Islamic law} that people read this supplication on the day of "Ghadir". Late "Muhaddith Qomi" in "Mafatih al-Jinan" and late "Mashadi" in "Mazar al-Kabir" and late "Shahid Awwal" have said it in their books.

Late "Shaikh Abbass Qumi" says: "Sheikh "Muhammad ibn Mashadi" who is amongst elders and scholars has uttered a very authentic document for this supplication that a few quotations have such great authentic document."

It's a very great phrase about this supplication.

Then he says: "all the narrators of this wonderful supplication are not only just and Shia who believe in twelve Imams [AS] but they are amongst great Shia scholars in each age."

Followings are the name of the narrators of "Ghadiriyyah" supplication:

"Ibn Mashadi", "Shazan ibn Gabriel", "Imad al-Din Tabari", "Abu Ali Mufid Thani", "Shaykh Tusi", "Shaykh Mufid", "Ibn Qulawayh", late "Kuleini", "Ali ibn Abraham", "Abraham ibn Hashim", "Husayn ibn Ruoh", "Uthman ibn Sa'd".

It's written in "Mazar al-Kabir" book, p 265 written by "Ibn Mashhadi": Imam "Hasan" Askari" [AS] quotes that his father Imam "Hadi" [AS] read this supplication on the day of "Ghadir" in the year that "Mu'tasam" wanted to take him to "Samarra".

This supplication begins by greeting to Prophet Muhammad [PBUH], then Imam "Hadi" [AS] salutes on commander of the faithful [AS] and says:

«السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُسْلِمِينَ، وَ يَعْشُوبَ الْمُؤْمِنِينَ، وَ إِمَامَ الْمُتَّقِينَ، وَ قَائِدَ الْعُرِّ الْمُحَجَّلِينَ، وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ»

Then Imam [AS] says

«أَشْهَدُ أَنَّكَ أَخُو الرَّسُولِ وَ وَصِيَّهُ، وَ وَارِثُ عِلْمِهِ، وَ أَمِينُهُ عَلَى شَرْعِهِ، وَ خَلِيفَتُهُ فِي أُمَّتِهِ»
«وَ أَوَّلُ مَنْ آمَنَ بِاللَّهِ، وَ صَدَّقَ بِمَا أَنْزَلَ عَلَى نَبِيِّهِ» «وَ أَشْهَدُ أَنَّهُ قَدْ بَلَغَ عَنِ اللَّهِ مَا أَنْزَلَهُ
فِيكَ، وَ صَدَعَ بِأَمْرِهِ، وَ أَوْجَبَ عَلَى أُمَّتِهِ فَرَضَ وَ لَايَتِكَ» «وَ عَقَدَ عَلَيْهِمُ التَّبِعَةَ لَكَ، وَ جَعَلَكَ
أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ كَمَا جَعَلَهُ اللَّهُ كَذَلِكَ»

I bear witness that you are Prophet [PBUH]'s brother and his successor, you are the heir of Prophet [PBUH]'s knowledge, you are Prophet's caliph for his nation. You're the first person who believed in, you're the first one who acknowledged Prophet [PBUH]'s prophecy.

I bear witness that prophet [PBUH] said to people what had been sent down about you by god and made your guardianship compulsory to people.

Then Imam "Hadi" [AS] says issues and says:

«أَشْهَدُ أَنَّكَ أَمِيرُ الْمُؤْمِنِينَ الْحَقُّ، الَّذِي نَطَقَ بِوَلَايَتِكَ التَّنْزِيلُ، وَ أَخَذَ لَكَ الْعَهْدَ عَلَى الْأُمَّةِ
بِذَلِكَ الرَّسُولِ، وَ أَشْهَدُ أَنَّكَ وَ عَمَّكَ وَ أَخَاكَ، الَّذِينَ تَاخَرْتُمُ اللَّهُ بِنُفُوسِكُمْ»

"Ibn Mashhadi"- al-Mazar al-Kabir- p 265

One of those who discusses nonsense talks had said that second caliph is commander of the faithful and would maneuver on it.

Rather than saying such things, you show us a faked and invalid narrative that shows that Prophet [PBUH] would call "Abu-Bakr", "Umar" and "Uthman" "commander of the faithful"!!

And instead we're ready to show tens of narratives from your books and our own books that show that the word "commander of the faithful" is one of the exclusive titles of "Ali ibn abi Talib" [AS], we even say it's incorrect to use this word for Imam "Husayn" [AS].

We don't use the word "commander of the faithful" for Imam "Sadiq" [AS], even some gave fatwa that it's Haram to do so.

You should say about these guys if they believed in or not or if they migrated or that they were in cave, discuss such issues about them.

How come you read that narrative of Prophet [PBUH] in which he says: "If anything says what I didn't say it's bid'ah!!" {innovation in religion} but you don't practice it.

Show us a narrative in which Prophet [PBUH] has said to these three caliphs or caliphs after commander of the faithful Ali [AS] even Imam "Hasan" that you know him as fifth caliph, "commander of the faithful". God willing I'll respond this guy's nonsenses.

«أَشْهَدُ أَنَّكَ أَمِيرُ الْمُؤْمِنِينَ الْحَقُّ، الَّذِي نَطَقَ بِوَلَايَتِكَ التَّنْزِيلُ»

I bear witness that you're commander of the faithful because you deserve it, you're the one whom Quran has announced his guardianship.

If you refer to Sunni books, you'll see that this holy verse:

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

Your guide is only Allah, His Messenger, and the believers; those who establish the prayer, pay their obligatory charity, and bow down (in worship)

Sura Al-Maeda- verse 55

Has been sent down just about commander of the faithful Ali [AS], Tens of narratives have been said in your books in this regard, books such as: "Tarikh Tabari", vol. 6, p 390. And "Ibn abi Hatim" has said this narrative in his "Tafsir" book, vol. 4, p 1162. As well as "Mr. 'Alusi" has quoted this narrative in his "Tafsir" book, vol. 6, p 186.

All Sunni scholars have quoted that this verse has been sent down about commander of the faithful Ali [AS]. So, Imam "Hadi" [AS] says:

«الَّذِي نَطَقَ بِوَلَايَتِكَ التَّنْزِيلُ»

Look that for what target religion was perfected! Was it perfected just because people don't eat the meat of cat and dog or pork?! Keep the religion which is completed by lack of eating pork and meat of dog and cat for yourself, we don't accept such religion!!

We deny such religion that you introduce. This religion that you're talking about is not the religion that Prophet brought, "Gabriel" has not sent it down and god almighty has not introduced it.

Swear by god, god almighty hates the god that you {Wahhabis} introduce!! Your god is the god who rides donkey and camel, a god who can create thousand gods like himself, a god who can give gun to Prophet [PBUH] killing him.

Damn you and your built gods! The dignity of Pagans' gods is thousand times more than the god that you're introducing to people. With such acts you call your channel a channel which invites people to theism! I don't know what god he is that creates stone but can't lift it up. This god is good for you not Muslims.

God almighty who appointed Prophet Muhammad [PBUH] to prophecy hates such god!!

According to what Quran has said, you and your gods are taken to the Hell on the day of resurrection.

This supplication is so long and is almost longer than "Al-Nudba" supplication.

Presenter:

Thank you master. Before asking the last question, we want to show our viewers a clip about the belief of some Wahhabis about event of "Ghadir". They say prophet [PBUH] gathered people in there telling them to follow Quran. Dear viewers you judge. These guys have denied "Ghadir" and claim that nothing was said about commander of the faithful Ali [AS] at all. You dear viewers judge what they say about event of "Ghadir" with about one hundred and ten narrators.

"Ayatollah Qazwini":

These are "Yazidi" { followers of Yazid} and this is what they are expected. As supreme leader says, we can't have more expectation of the generation of "Banu Umayyah" the tree cursed in Quran.

Presenter:

Some Wahhabis who couldn't deny event of "Ghadir" said:

"This event happened because commander of the faithful was complained in "Yemen". Prophet [PBUH] hid this matter until Hadrat "Ali" [AS] went to "Mecca" performing "Hajj", several days later when they were returning prophet remembered it. The prophet [PBUH] said things about commander of the faithful, however he forgot to mention to this matter!!"

Ayatollah Qazwini:

There are many things to say about this matter. These guys bring a faked or invalid narrative from available books that in "Ghadir Khumm" Prophet [PBUH] wanted to solve the dissension between commander of the faithful [AS] and "Yemen" army.

What interesting is that this guy says that there isn't any narrative about "Ghadir Khumm" in "Sahih Bukhari"!!

Mr. Yazidi! How many narratives does "Sahih Bukhari" have?! There are 2700 narratives in that book. "Bukhari" says: "I knew one hundred thousand authentic narratives by my heart and memorized one hundred thousand invalid narratives."

We don't know why he memorized invalid narrative, but he knew one hundred thousand authentic narratives that 2700 of them are written in "Sahih Bukhari" book.

Presenter:

These guys should answer this question; not us.

Ayatollah Qazwini:

That's right. We've always said that one of beliefs that these guys always talk about in their program is "Ashrah Mubashirah" {a well-known and common narrative amongst **Sunnis** in which Prophet [PBUH] gives glad tiding to ten of his companions that they will go to paradise}, we believe that this matter has no origin and these guys consider it amongst their beliefs.

M. Yazidi! Is this narrative that you maneuver on written in "Sahih Bukhari" book or not?! Show it to us. He doesn't not even mention to this narrative in his book that you make all this fuss out it. I apologize to Sunni dears, sometimes we discuss issues that they may think that we want to insult them. Swear by god we don't have such intention, this discussion is a scientific conversation.

If the matter of "Gadir" is not written in "Sahih Bukhari", it's written in "Sahih Muslim", "Sahih Tirmidhi", "Sunan abi Dawud" and "Sunan Nisa'I" books. {Sihah al-Sittah}

You don't have one single "Sahih" book, but you have "Sihah al-Sittah" {The Kutub al-Sittah are six (originally five) books containing collections of hadith compiled by six Sunni Muslim scholars in the ninth century CE. They are sometimes referred to as Al-Sihah al-Sittah}. About 63 of Sunni elders admitted that Hadith of "Ghadir" is authentic and successive. Despite such thing, these guys are not ashamed at all and say: "Prophet [PBUH] didn't say anything about "Ali" in "Ghadir".

These guys claim that "Ali ibn abi Talib" [AS] was not in "Ghadir Khumm" area at all. It's written in "Sharh Mushkil al-Athar" vol. 5, p 16:

«وَذَكَرَ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ لَمْ يَكُنْ مَعَ النَّبِيِّ فِي خُرُوجِهِ إِلَى الْحَجِّ مِنَ الْمَدِينَةِ الَّذِي مَرَّ فِي طَرِيقِهِ بِغَدِيرِ خُمٍّ لِأَنَّ غَدِيرَ خُمٍّ إِنَّمَا هُوَ بِالْجُحْفَةِ»

He claims in this narrative that commander of the faithful [AS] was not along with Prophet in that trip. And "Mr. Iji" says in "Al-Mawaqif" book, vol. 3, p 602:

«وَلَأَنَّ عَلِيًّا لَمْ يَكُنْ يَوْمَ الْغَدِيرِ مَعَ النَّبِيِّ فَإِنَّهُ كَانَ بِالْيَمَنِ»

"Ali ibn abi Talib" wasn't with Prophet in "Mecca", he was in "Yemen".

I don't know what to say to these guys. It's written in "Sahih Bukhari" that when commander of the faithful [AS] arrived to "Mecca" he saw that Hadrat "Fatimah" [AS] is out of "Ihram" {Ihram is, in Islam, a sacred state which a Muslim must enter in order to perform the major pilgrimage (Hajj) or the minor pilgrimage "Umrah"}, commander of the faithful Ali [AS] said to Hadrat "Fatimah" [AS]: why are you out of Ihram? She answered: Prophet has ordered me to do so.

«أَنَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَدِمَ عَلِيٌّ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْيَمَنِ فَقَالَ لِمَ أَهَلَّتْ قَالَ بِمَا أَهَلَّ بِهِ النَّبِيُّ فَقَالَ لَوْلَا أَنَّ مَعِيَ الْهَدْيَ لَأَخَلَّتُ»

"Anas ibn Malik" quotes that "Ali" came to "Mecca" from "Yemen" and went to Prophet [PBUH], Prophet told him: on what intention did you wear "Ihram" clothing? Hadrat "Ali" said: on the same intention that Prophet put on "Ihram" clothing.

"Sahih Bukhari" – Bukhari – vol. 2, p 564

«وَقَدِمَ عَلَيَّ مِنَ الْيَمَنِ بِئُذُنِ النَّبِيِّ فَوَجَدَ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا مِمَّنْ حَلَّ وَلَبِسَتْ ثِيَابًا صَبِيغًا وَاکْتَحَلَتْ»

“Ali ibn abi Talib” brought a sheep for Prophet [PBUH] from “Yemen” to sacrifice and saw that Hadrat “Fatimah” is out of “Ihram” {is not wearing Ihram clothing} and is putting on colorful clothing.

In the ignorance time anyone who would go to “Mecca” and go out “Ihram”, they would say “It’s the most dissolute”. As soon as he entered “Mecca”, prophet [PBUH] removed this “Bida’h” and sign of ignorance time and ordered all to come out “Ihram”.

«فَأَنْكَرَ ذَلِكَ عَلَيْهَا» «فَقَالَتْ إِنَّ أَبِي أَمَرَنِي»

“Ali ibn abi Talib” said: O “Fatimah”! Is not coming out of “Ihram” Haram? Hadrat “Fatimah” said: my father {Prophet} has ordered me to do so.

“Muslim ibn Hajjaj” – Sahih Muslim – vol. 2, v 888

This narrative is in “Sahih Muslim” that says that commander of the faithful [AS] was not in “Yemen”.

Presenter:

They deny that Hadrat “Ali” [AS] was born in “Ka’aba” and was martyred in the mosque and deny that he was in “Ghadir” and was caliph, if it goes this way they may deny his existence.

Ayatollah “Qazwini”:

I’m afraid that one day they say that “Abu Talib” didn’t have child named “Ali”!!

Presenter:

Like the existence of Imam “Mahdi” [AS] that they deny that Imam “Askari” [AS] had such child.

Ayatollah “Qazwini”:

I believe if “Velayat” global channel didn’t exist to decry and make these guys miserable and stay-at-home they would definitely say: “Abu Talib” did not have child named “Ali” and spouse named “Fatimah bint Asad” at all.

These guys say that "Abu Talib" was unbeliever and is in the Hell. That's why they can't deny his existence.

Presenter:

There are apparently quotations from "Bukhari" that he doesn't know him caliph and he wasn't in "Ghadir" and "Yaman".

Ayatollah "Qazwini":

So there wasn't Ali at all, if he existed he would be in "Ghadir". There are things that we don't know what to with them. I just want to mention to what they say about "Ghadir" and will talk about it in next sessions comprehensively. The first guy who discusses this doubt is "Ibn Kathir" in "Al-bidayah wa'i-Nihayah" book.

And also "Dihlawi" says on "Sunny News" website that belongs to some of seditious guys:

"After entering "Yemen", Hadart "Ali" divided spoils and got a beautiful woman as spoil and slept with her. This act of him and some other things caused troops dispatched to "Yemen" to get mad and their protest and complaint would get more every day.

That's why after saying prayer and resting in "Ghadir Khum" place Prophet [PBUH] said to pilgrims that returned soldiers from "Yemen" were amongst them as well, to like "Ali", of course full and acceptable text of his speech doesn't exist"

That's very interesting, there were one hundred and ten thousand Sahaba over there but not of them quoted acceptable text!!

Then he says:

"Prophet [PBUH] scared opposing troops of enmity. So, on the contrary of what Shias claim, in "Ghadir" Prophet [PBUH] addressed only returned troops from "Yemen".

In which narratives these issues are written?! Which Hadith or Quran verse implies such sating? We can just say these sayings are nothing other than evil revelations and inspirations that your master devil has inspired them to you.

These guys have progressed a lot that even outpaced the leader of liars "Ibn Taymiyyah"; because I didn't see that even "Ibn Taymiyyah" says such thing.

As "Zeini Ahlan" says conflict between Hadrat "Ali" [AS] and "Yemen" army returns to 8 AH while event of "Ghadir" happened in 10 AH.

The event of "Yemen" is written in "Mu'jam al-Awsat" book from "Tabari":

«فأخبر النبي بما صنع فقدمت المدينة ودخلت المسجد ورسول الله في منزله وناس من أصحابه على باب» «فقالوا ما الخبر يا بريدة فقلت خير فتح الله على المسلمين» «فقالوا ما أقدمك قال جارية أخذها على من الخمس فجئت لأخبر النبي قالوا فأخبره فإنه يسقطه من عين رسول الله» «ورسول الله يسمع الكلام فخرج مغضبا»

This news was told to Prophet in "Medina", I entered prophet's mosque and Prophet Muhammad was sitting at home and some of Sahaba were sitting in front of the mosque. They said: what's up "Beridah"? I said: the news of Muslims victory. The said: why did you come here? I said: "Ali ibn abi Talib" has married a woman from "Khums" . They told me: go and say this news to Prophet to disgrace "Ali". Prophet Muhammad heard this news and left the house angrily.

"Mr. Sunni news" {he means Sunni news website} what's the "Hukm" of making Prophet [PBUH] upset?!

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ

Those who (try to) hurt Allah and His Messenger shall be cursed by Allah in this present life and in the Everlasting Life, and He has prepared for them a humbling punishment.

Sura Al-Ahzab – verse 57

«ورسول الله يسمع الكلام فخرج مغضبا وقال ما بال أقوام ينتقصون عليا من ينتقص عليا فقد انتقصني» «ومن فارق عليا فقد فارقتني» «إن عليا مني وأنا منه» «وأنه وليكم من بعدى»

Prophet came out of home angrily and said: what's your illness that you find fault with "Ali", anyone who finds fault with "Ali", has found fault with me. Anyone who separates from "Ali", has separated from me, "Ali" is from me and I'm from "Ali", after me, "Ali" is your guardian.

"Tabarani" – al-Mu'jam al-Awsat- vol. 6, p 162

Bad luck often brings good luck!! We have many narratives in this regard. "Mr. Yazidi", it's written in "Musnad Ahmad ibn Hanbal" book, vol. 5, p 256, Hadith No. 23062 that "Khalid ibn Walid" complained of "Ali" to Prophet [PBUH] in the mosque, Prophet [PBUH] said:

«لَا تَقَعُ فِي عَلِيٍّ فَإِنَّهُ مِنِّي وَأَنَا مِنْهُ وَهُوَ وَلِيكُمْ بَعْدِي وَأَنَا مِنْهُ وَهُوَ وَلِيكُمْ بَعْدِي»

Don't say useless things about "Ali". He is from me and I'm from "Ali" and after me Ali is your guardian. "Ali" is from me and I'm from "Ali" and after me Ali is your guardian.

Researcher says that document of this narrative is authentic!! This narrative is enough to prove the guardianship of commander of the faithful Ali [AS].

You who say: "Prophet didn't talk about Ali!" aren't you ashamed saying such thing?! What will respond god on the day of resurrection?!

Assuming that you don't believe in god and resurrection, what will be your answer to your family who asks you question after returning home? You who say: "Prophet didn't talk about "Ali" in "Ghadir!", so, what is this narrative written in your own books?!

If you didn't really read these books and are illiterate and insane, don't say such things on a satellite channel!

If you really read these narratives and do not tell them on your channels, so, you're "Nasibi" undoubtedly.

Viewers' contracts:

Viewer: {Abu Uma- Sunni}:

Hello to Ayatollah "Qazwini" and respectable presenter. I want to talk and send a message to all Sunni brothers living in Iran about clips broadcasted on "Vesal and Kalamah" channels.

I want send this message to Sunni brothers that Shias are not the target of programs broadcasted on Wahhabi channels, but these guys are targeting Sunnis.

Today, these guys have very deep and fundamental differences with Sunnis in terms of belief. We Sunnis of Iran know that we're the aim of Wahhabi channels.

Wahhabism have fundamental problem with Sunnis. I thank to you that you separate them from us and this is really right.

Regardless our differences with Shia, our fundamental and belief differences with Wahhabis are so deep. I believe that these guys draw us into misery.

Presenter:

God willing it won't happen, with the insight that you and Sunnis scholars have and sometimes we see that Sunni scholars have good and decisive positioning against Wahhabis, such event won't happen.

Ayatollah "Qazwini":

I thank to you for your knowingly vision. We have differences with dear Sunnis and don't deny it, but we neither know them infidel nor vice versa. Same goes for giving death fatwa, but we're living with Sunnis in Iran.

I've said several times that there are many families in Iran that husband is Sunni and wife is Shia and vice versa, some of their children are Shia and some of them are Sunni but they're living with each other. There are sometimes minor differences between them that are so common. These differences are between two Shias and between two Sunnis as well. These minor differences have got nothing to do with religious differences. If a Shia insults someone because he/she is Sunni, we condemn that Shia and we know him fool and traitor!! Same goes for a Sunni who insults someone because he/she is Shia. Such events are rare; but we're friends with all Sunnis inside the country.

Those who are working on Wahhabi channels got too much money to make difference between Shia and Sunni in Iran but they couldn't. They received money to disturb the security in Iran and weaken Islamic republic of Iran and incite people against the government but they failed. These guys are mad at scholars.

Several months ago a gathering was held in "Pakistan" in which "Mr. Hafiz Muhammad sa'id" who is amongst "Bin laden" greenhorns said in part of his speech: "why do Sunnis not put up uprising in Iran?!"

Why don't Sunnis send force for "ISIS"?! He was dying of anger that why Sunnis don't fight Shias and government in Iran!!"

Viewer: {Amin- Sunni}

Hello to Mr. Qazwini and presenter. I pray and you say Amen. May god damn the enemies of hadrat "Ali", may god damn those who don't accept hadrat "Ali" [AS] and may god damn "ISIS" and its supporters.

Ayatollah "Qazwini":

Those who don't accept commander of the faithful Ali [AS] are divided to two groups:

1: those who have been proved that Hadrat "Ali" [AS] was appointed as caliph by Prophet [PBUH] but they don't believe in him; we say: "may god damn them".

2: those who have not been proved yet. These guys don't know Hadrat "Ali" caliph emulating their scholars or following their parents or their ignorance, we don't damn them.

Presenter:

We say: "may god guide them".

Viewer:

In my opinion liking Hadrat "Ali" means that we say prayer and fast like him.

Ayatollah "Qazwini":

if someone denies liking hadrat "Ali", that guy is in fact denying Quran, as Quran says:

(قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى)

Say: 'For this I ask of you no wage except the love of the (Prophet's) relatives.

Sura Ash-shura- verse 23

If someone denies liking Hadrat "Ali" [AS] that guy is out of Islam.

Viewer:

There are some clips in which those who eulogize for "Ahl al-Bayt" [AS] and some of your colleagues damn. It causes dissension, I want you to notify them.

Presenter:

Master has already notified a lot that no one must be damned in ceremonies.

Ayatollah "Qazwini":

We don't accept these guys. We condemn them and their act is Haram and illegitimate. Their act is worse than massacre, because Quran says:

(الْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ)

Dissension is greater than killing.

Sura Al-Baqara – verse 191

But we have evidences that show that the money of some of ceremonies in which some of Sahaba {companions of Prophet} are insulted comes from "Saudi Arabia". I'll show it if it's necessary.

These guys pay money so that some guys insult Sahabe in here {Iran} to incite Sunnis and create dissension between Shia and Sunni in "Iran".

Viewer:

Some of those who damn and insult in different ceremonies are well-known guys.

Ayatollah "Qazwini":

These guys are ignorant and are wrong. These guys have been notified not to do so and they'll observe. We condemn those guys as well, if they do so deliberately we know them traitor.

Presenter:

We have only one minute by the end of the program.

Viewer:

Thank you. Goodbye.

Presenter:

Dear master, two guys called us tonight that there wasn't special question in their sayings. "Abu Umar" talked about fundamental differences between Sunnis and Wahhabis and "Amin" damned Hadrat "Ali" [AS]'s enemies.

Ayatollah "Qazwini":

We didn't say "Amen" to part of his praying so that all people know our belief. Wahhabism channels will definitely not broadcast such positioning. They just separate part of our sayings and then begin making fuss out of it.

Presenter:

Thank you dear master and viewers. Goodbye