

The Manifestation of Imamate
On *Al-Ghadeer*'s Day

***The Manifestation of Imamate
On Al-Ghadeer's Day***

(First English Edition)

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Dedication

To whom it may concern...

In the name of Allah, the most Compassionate, the most Merciful

Call unto the way of your Lord with wisdom and good exhortation, and reason with them in the best way. Lo! Your Lord knows those who go astray from His path, and He knows best those who are rightly guided.

(Qur'an: 16/25)

"Through us (*Ahlul-Bait*) you got guidance in the darkness and secured high position; and through us you got out of the gloomy night. The ears that do not listen to the cries may become deaf. How can one who remained deaf to the loud cries (of the Qur'an and the Prophet) listen to (my) feeble voice?

... The opinion of the person who abandons me gets astray. I have never doubted in the truth since it has been shown to me... Today we stand on the crossroads of truth and untruth. The one who is sure of getting water feels no thirst."

"O people! Support me despite your hearts' desires. By Allah! I will take revenge for the oppressed from the oppressor and will put a string in the nose of the oppressor and drag him to the spring of truthfulness even though he may grudge it."

"O (people of) differing minds and divided hearts, whose bodies are present but wits are absent! I am leading you (amicably) towards truthfulness, but you run away from it...

O my Allah! Thou knowest that what we did was neither to seek power nor to acquire anything from the vanities of the world. Rather we wanted to restore the signs of thy religion and to usher prosperity into Thy cities so that the oppressed among Thy creatures might be safe and Thy forsaken commands might be established. O my Allah! I am the first who leaned towards Thee and who heard and responded (to Thy call to Islam)..."

"You have certainly known that I am the most rightful of all others for the Caliphate. By Allah! So long as the affairs of Muslims remain intact and there is no oppression in it save on myself I shall keep quiet seeking reward for it from Allah and keeping aloof from its attractions and allurements for which you aspire."

"Beware! Satan has certainly started instigating his forces and has collected his army in order that oppression may reach its extreme ends and wrong may come back to its position. By Allah! They have not put a correct blame on me, nor have they done justice between me and themselves."

"O you semblances of men, not men... I wish I had not seen you nor known you. By Allah! This acquaintance has brought about shame and resulted in repentance... You have filled my heart with pus and loaded my bosom with rage. You made me drink mouthful of grief one after the other. You shattered my counsel by disobeying and leaving me..."

"My pleadings are not understood by you and you remain stunned. It is as though your hearts are affected with madness so that you do not understand. You have lost my confidence for good. Neither are you a support for me to lean upon, nor a means to honor and victory... By Allah! I believed about you that if battle rages and death hovers around you, you will cut away from son of Abi Talib like the severing of head from the trunk..."

"If you follow me I shall certainly carry you, if Allah so wills, on the Path of Paradise, even though it may be full of severe hardship and of bitter taste..."

Imam Ali bin Abi Talib (a.s.)

.....

Translator's Preface

Going through the amazing twists of Islamic history, we would surely notice some names of great men... We would meditate on some bright spots in a history some have long regarded as a gloomy one... Moments pass and we discover that that history is not a mere History. Rather a great portion of it is found to be a chronicle of the names of some glorious, 'sinless' persons who lived to make people alive, and died to awaken the alive from their graves of ignorance... The matter spreads beyond the limits of time, and the experience of such trip ends up with us discovering that there was a Divine tinge bestowed on the lives of those sinless celebrates...

We cross the pauses at the Holy Christ and the Last Prophet Mohammad to rest at peace too but somewhere else – in a place to which all race for a sought wisdom, justice, and patience... No wonder, it is in the spacious paradise of Imam Ali where we rest, where we get a prosperous start, and where we know no dismay... It is true that no great man is 'infallible', but the case is not so whenever this great man is the Prophet's cousin Imam Ali Al-Murtada (a.s.)^(*)^(**) ...

Almost all issues connected to Imam Ali and the rest of *Ahlul-Bait* (a.s.), including the Prophet (s.a.w.a.) and his daughter Lady

(*) This is proved by many proofs some of which the author mentions in this book.
(The Translator)

(**) N.B.

(a.s.) [Alaihes-salam]: Peace be upon him/her/them

(s.a.w.a.) [salla-lah Alaihe wa Aalehi]: Peace be upon him (Prophet Mohammad) and his Descendants (Ahlul-Bait)

Fatima Al-Zahra'a (a.s.), have been constituting the starting-point for any controversy or disagreement between Shi'a and Sunnis. Such *controversy*, however, and contrary to the claim of many *sciolists* who try to extinguish its flame, is urgently demanded and heartily begged to be continued. It is a dispute that Allah, be He exalted, calls for whenever you ((Invite all to the Way of your Lord with wisdom and good exhortation)), and whenever you ((argue with them in ways that are best and most gracious, for your Lord knows best who have strayed from His Path, and who receive guidance.))^(*).

Here some may ask: "Why to talk about a topic whose subject - Imam Ali – died hundreds of years ago?"

The answer to this question is not of that difficulty, for it is simply made clear whenever we lay down these counter questions: Why do we imitate the morals of whom we regard as great and exemplary persons? And why do we follow a religion whose origin was borne some thousand years ago? Then who can ever claim that Imam Ali's Caliphate is an out-of-date issue? For isn't the *disagreement* between Shi'a and Sunnis on Imam Ali's right to Caliphate post that caused, and does still, the unhealed discord in the Islamic world?

So Imam Ali's Caliphate is not a personal issue of his but the basic issue of Islamic *Umma* (nation) and the point of beginning for any sort of controversy between all Islamic sects.

One ought to search between the mazes of Islamic history in pursuit of whatever enforces his morals and shatters his evil urges. Then one ought to know whether he loves whom he loves on the basis of that beloved's sublime moral aspects, or just because he used – inherently, for instance – to love and adore that particular person. Furthermore, one ought to discard all bias and prejudice during such 'pursuit', for none can claim an absolute

^(*) Qur'an: 16/125.

objectivity or even a minimum degree of objectivity if he keeps himself attached, no matter how little, to a certain ‘fanatic’ and ‘stiff’ background.

Let those whom the matter concerns liberate themselves from the shackles of a long inherited fanaticism and stick to whatever ‘*manifestation*’ the Truth chooses to appear in. Let them not say, “We need no religion” or “Our religion is the right one”. Rather let them say, “We are in need of a Guiding Religion” and “Our Religion is the Right one ‘because of’ so-and-so”... Then let them know that the fierce disagreement between Shi’a and Sunnis can never be healed by what some call a “renunciation” of some of the Shi’ite beliefs. Surely I am not here in the course of defending Shi’a’s beliefs, for that responsibility is entrusted to those who are ‘well qualified’ for carrying out such task with all its burdens; to those ‘few’ scholars who are not and will never be affected by the raging storms of political-religious bias that has been overpowering the whole Islamic world in general. I would like to leave the task of fulfilling such *Defense* for grand Shi’ite scholars much like *Allama Ayatollah* Sheikh Mohammad Hammoud *Al-Ameli* whose glorious books have been asserting their influential presence amid the Lebanese, Syrian, African, German, Iranian, Iraqi and American communities, and which brought about much benefits to the Islamic argumentative art.

As for the subject of the book, *The Manifestation of Imamate on Al-Ghadeer’s Day*, it is a so touchy one that few of the recent Shi’ite and Sunnite scholars choose to go through. It’s true, however, that so many books were compiled on such subject, but such books are either too broad or they fall short of dealing with this subject in a successful way. And these two shortcomings were quite enough reasons for *Allama Faqeeh* Sheikh Mohammad Hammoud *Al-Ameli* to clutch his pen and write...

It is worth mentioning, however, that the author has dealt with this topic in several of his books in a more broad and deep manner. Then this book is not a recent one: It was published nearly eight years ago, and so, the author must have, and he did,

more speech on the book's subject as it is revealed in his recent books and lectures.

One last note to be added here is that the Arabic version of this book had not many of the aspects found in this translated version – aspects which are felt now urgently needed, especially because this translated version is dedicated mainly to the Western readers who need much care and more interpretations in order to be guided to a 'clear' and 'right' vision of the Shi`ite attitude towards *Imamate* and *Imam Ali's Caliphate*.

Finally, I would like to express my overwhelming gladness that my first attempt to translation refused save to handle as its target a book of a renowned Shi`ite scholar whose generous pen will never dry up...

The Translator
Ya'koub

2004

Preface

‘What is *Al-Ghadeer*’s Day?’

Such is the question that recurs every year on the eighteenth of *Zi Al-Hijja* ^(*)... Perhaps many Muslims, and mainly the Shi’a, have no knowledge of the grandness of this Day! It is the Day on which the Prophet (s.a.w.a.) assembled with the pilgrimage delegations at *Ghadeer Khum* (a place between Mecca and Medina, in *Al-Juhfa*) and delivered a speech - due to a divine command – in which he proclaimed that Imam Ali (a.s.) is the Caliph of Muslims, and that his (Ali’s) nomination and installment is much more important than the whole Message. On this occasion, the Prophet (s.a.w.a.) said, “Whoever whose Master I am, Ali is his Master. O Allah! Love him he who loves Ali, and be the enemy of who opposes Ali; hate him who hates Ali; help him who helps Ali, and forsake him who forsakes Ali ⁽¹⁾; and

^(*) *Zi Al-Hijja* is the sixth month of the Hegira year.

⁽¹⁾ This is not the first time in which the Prophet (s.a.w.a.) declares the necessity of ‘loving’ Imam Ali (a.s.) and clarifies the damnation that is to be inflicted on he who ‘hates’ or ‘hurts’ this Successor. One of those traditions that are quoted from the Holy Prophet in this course is a *Hadith* narrated through fourteen Companion that he (s.a.w.a.) said, “Whoever loves Ali, he surely loves me; and whoever loves me, he surely loves Allah; and whoever loves Allah, He will cause him to enter Paradise. Whoever hates Ali, he surely hates me; and whoever hates me, he surely hates Allah; and whoever hates Allah, He will cause him to enter the fire. And whoever hurts Ali, he surely hurts me; and whoever hurts me, he surely hurts Allah, ((Verily, those who hurt Allah and His Messenger are cursed by Allah in this world and in the Hereafter, and (He) has prepared for them a humiliating chastisement)) (Qur’an: 33/57)” [Here are references of this *Hadith* and its subject in some Sunnite books: *Al-Mustadrak*, vol.3, pp.127-128, 130; *Hilyat Al-Awliya*’, vol.1, pp.66-67; ‘*Usod Al-Ghaba*, vol.4, p.383; *Majma’ Al-Zawa’id*, vol.9, pp.108-109, 129, 131, 132, 133; *Al-Riyad Al-Nadira*, vol.2, pp.166, 167, 209, 214; *Al-Isaba*, vol.3, pp.496-497; *Kanz*

make rightness turning with Ali wherever he turns.” And so all Muslims pledged allegiance to Imam Ali (a.s.) and greeted him as the "Commander of the Faithful" -- to the extent that `Umar bin Al-Khattab himself said to him, “Congratulations, O Ali, within a day you became my *Mawla* (Master) and the *Mawla* of every believing man and woman.” Thereupon, Gabriel (a.s.) descended from heaven with Allah’s saying: ((This Day I have perfected your religion for you, and I have completed My bounty upon you, and I have approved Islam as your religion.)) (Qur’an: 5/3)

In fact, such verse of the Holy Qur’an turns on three ‘lamps’:

- 1- The perfection of religion,
- 2- the completion of bounty, and
- 3- the approval of Islam as a religion.

Seeking enlightenment by each of these three lamps necessitates saying that the religion, before installing Imam Ali (a.s.) as a Caliph and *Imam*⁽¹⁾ of Muslims, wasn’t perfect, and that neither the bounty was complete, nor was Islam approved by Allah.

However, what’s important is that the Prophet (s.a.w.a.) didn’t come with a heresy when he declared Ali (a.s.) an Imam in public, for Ali (a.s.) had been an Imam in reality since his birth. Also, the appointment of Imam Ali (a.s.) by the Prophet is to be regarded as a familiar matter since it wasn’t accustomed that a prophet died without leaving behind him someone who would take his place⁽²⁾ and serve as his substitute in completing the Message for

Al-Ummal, vol.12, pp.202, 209, 218-219; vol.15, pp.95-96; vol.17, p.70; *Al-Manaqib* (by Ibn Al-Maghazilee), pp.103, 196, 382.]

(1) *Al-Imam* means ‘The Leader’. And more specifically, *Al-Imam* means ‘The Man who, in succession to the Prophet, has the full right to the absolute command of Muslims in all religious and secular affairs.’

(2) Imam Ali (a.s.) says, “Allah never allowed His creation to remain without a Prophet deputed by Him, or a book sent down from Him or a binding argument or a standing plea. These Messengers were such that they did not feel little because of smallness of their number or of largeness of the number of their falsifiers. Among

which he was sent; let alone the fact that the Prophet (s.a.w.a.) had not much chance to clarify all the Islamic rules and laws. Thus it was necessary that someone had to round off the Prophet's Mission by disclosing and interpreting what the prophet didn't reveal because of the absence of reasonable grounds for talking about such matters during his holy life. In addition to this, the Islamic religion invalidates the religions that preceded it, and so it has to be comprehensive through giving a solution for every renewed issue, and that matter can never be restricted within a short span. Such being the case, it is proved that some responsible and perfect persons – of the same level as that of the Prophet - are urgently needed to be the Prophet's successors to demonstrate what has been hidden from people about their religious duties, and to explain to them the complicated issues which they fall short of understanding. We believe that this successor is the *Ma'soom* (infallible), and that's why Shi'a say, "The task of the 'Imam-The Successor' is the Prophet's one with no difference save in Prophethood."⁽¹⁾

From such point we can say that *Al-Ghadeer's* Holiday has been a Day on which truth was manifested... A Day on which the

them was either a predecessor who would name the one to follow or the follower who had been introduced by the predecessor..." *Nahj Al-Balagha*, Sermon 1.

⁽¹⁾ It is admitted on all hands that the Prophet (s.a.w.a.) said to Imam Ali (a.s.), "You hold the same position in relation to me as Haroun held in relation to Mousa (Moses) except that there shall be no prophet after me." [Some Sunnite references of this *Hadith*: *Fayd Al-Qadeer*, vol.3, p.46; *Al-Riyad Al-Nadira*, vol.2, p.195; *Al-Sawa'iq Al-Muhriqa*, p.107; *Fath Al-Baree*, vol.17, p.105.]

The Truthful Imam Ali himself says, "When the revelation descended on the Prophet of Allah, I heard the moan of Satan. I said, "O Messenger of Allah, what is this moan?" and he replied, "This is Satan who has lost all hope of being worshipped. O Ali, you see all that I see and you hear all that I hear, except that you are not a Prophet, but you are a vicegerent and you are surely on (the path of) virtue." *Nahj Al-Balagha*, Sermon 192 (known as 'Sermon of Disparagement' '*Al-Qasi'a*').

sun of the Imamate shone conspicuously in Al-Hijaz sky to emanate piercing rays that shall creep into every corner of the human souls! And why not?! For is it reasonable to say that the Prophet (s.a.w.a.) - that perfect man - left the world knowing that much Islamic terms and principles were not clarified by him – because the time wasn't their time, nor was the place theirs – without nominating who would succeed him in clarifying such matters? Don't you see that if a man of much intellect and sagacity, and who was matchless in his dignity and noble-mindedness, took for his responsibility nurturing and maintaining some kids and grown-ups, and then he was about to move from this temporal world to the eternal abode while the kids didn't attain maturity nor did they, together with the grown-ups, reach a point at which they could do well without the assistance of that man who would upbringing them, solve their problems, and put an end to their quarrels; so if he had died without appointing who would nurture them well, solve their trouble, and eliminate the dilemma and dissension among them; that is, without naming a testamentary guardian, wouldn't that have stood for a defect in his magnanimity, an infringement in his message, and a remissness in his fidelity?!

Despite the fact that Islamic law (*Shari'a*) didn't leave anything without granting it its right, or any deed without designating its rule, or any topic without demarcating it as mentioned by Allah in the Holy Qur'an: ((Nothing have we omitted from the Book)) (Qur'an: 6/38), in this very Book (the Holy Qur'an) there ((are verses basically or fundamentally Clear (in meaning); they are the foundation of the Book: *others are not entirely clear* ⁽¹⁾. But those in whose hearts is perversity follow the

⁽¹⁾ Imam Ali bin Abi Talib (a.s.) says, "Certainly the outside of the Qur'an is wonderful and its inside is deep (in meaning). Its wonders will never disappear, its amazements will never pass away, and its intricacies cannot be cleared except through it." *Nahj Al-Balagha*, Sermon 18.

part thereof that is not entirely clear seeking discord, and searching for its interpretation; but no one knows its true meaning except Allah and those who are firmly grounded in knowledge ⁽¹⁾...))
(Qur'an:3/7)

It is admitted on all hands that ((those who are firmly grounded in knowledge)) are those who get from the divine sources. They are those who are able to solve whatever Muslims disagree on in their religious and secular concerns so that they ^(*) would be able to eat ((from above them and from below their feet. ^())).**

Had the Prophet (s.a.w.a.) not introduced his nation (*Umma*) to whom Allah singled out with the knowledge of: the revelation, its interpretation, the clear and unclear verses, the general and the particular, the superseding and the superseded; and had he not appointed an Imam - a Caliph who would take his place after his death, the Message of the Prophet (s.a.w.a.) would have been then incomplete, and none would have regarded his *Shari'a* as a perfect one!

Also, if the Prophet hadn't nominated this Caliph, he would have been disloyal to the 'Trust'; and if he had left the nomination task for people, the ordeal would have increased, and the trouble would then have become grand due to people's continuous discord for if they are left to their own they would have gone astray indeed!

⁽¹⁾ He also says (peace be upon him), " Where are those who falsely and unjustly claimed that they are deeply versed in knowledge, as against us (*Ahlul-Bait*), although Allah raised us in a position and kept them down, bestowed upon us knowledge but deprived them, and entered us (in the fortress of knowledge) but kept them out. With us guidance is to be sought and blindness (of misguidance) is to be changed into brightness. Surely Imams (Divine leaders) will be from the Quraysh. They have been planted in this line through Hashim. It would not suit others nor would others be suitable as heads of affairs." *Nahj Al-Balagha*, Sermon 144.

^(*) Muslims.

^(**) That is, satisfaction and happiness from every side. (Qur'an: 5/66)

Again, the *Shari'a* didn't leave anything without presenting its limits, and this includes even the simplest acts such as entering the toilet, clipping the mustache, and trimming the toenails. So how can a mind accept the claim that the *Shari'a* ignored the Caliphate issue, or that it authorized the delicate, incapable people (*Qasireen*) to choose their Caliph?! Therefore, it is clear that the Imam must be *ma'soom*, and that's why Allah revealed to His Prophet: ((O Messenger! Deliver what has been sent down to you from your Lord; and if you do it not, then you have not delivered His message; and Allah will protect you from the people...)) (Qur'an: 5/67) In other words: "O Messenger Mohammad! O Noble! If you do not nominate and designate the one who shall succeed you, you are to be considered as having not delivered what you are sent for. That is, if you don't do what Allah has commanded you of installing Imam Ali (a.s.) as a Caliph, all what you have conveyed of rules and Islamic laws is null!"

In fact, Shi'a and Sunnis (*Amma*) agree on that the Prophet (s.a.w.a.) announced a command at *Ghadeer-Khum*, but what is this command?

The Shi'a and most of the Sunnis say that the Prophet (s.a.w.a.) informed about Imam Ali (a.s.) as a 'Waliyy of the Believers', but the Sunnis claim that what is intended by the word 'Waliyy' is not 'the worthier Master who is charged with authority' (the worthier to behave), rather they interpret this word as 'the Supporter and the Friend.'

Commenting on the latter interpretation of the term 'Waliyy', we would like to say that if the Prophet (s.a.w.a.) had really ordered thousands of pilgrims to halt during a very hot summer day (People had to stretch their cloaks under their feet and over their heads because of that hotness!.) just to say that Imam Ali (a.s.) is a Supporter and a Friend, such deed is to be considered distasteful and against reason if the doer is judicious; so how

would the case be whenever the doer is the master of sages Mohammad (s.a.w.a.) ?!

The Prophet (s.a.w.a.) didn't slacken even for a moment from declaring and clarifying that Imam Ali (a.s.) is his Caliph (Successor) after his death. He started that from the beginning of his Message, and mainly since The Day of *Al-Dar* (*) when Allah revealed to him: ((And warn thy nearest kinfolds)) (Qur'an: 26/214). Upon such revelation the Prophet (s.a.w.a.) gathered thirty of his kinfolds; and then, after feeding and irrigating them, he addressed them: "O Sons of Abdul- Muttalib! I have brought for you the good of this world and the next, and I have been appointed by the Lord to call you unto Him ⁽¹⁾. Therefore, who amongst you will administer this cause for me and be my brother, my Successor (Caliph), and be with me in Paradise?" Nobody responded to the Prophet's call save Imam Ali (a.s.). And it is narrated in the commentary (*Tafseer*) of Al-Tha`alebee (***) on the Holy Qur'an, as well as in many other Sunnite resources, that the

(*) The Day on which the 'Feast of The Clan' took place.

(1) Imam Al-Mortada Ali bin Abi Talib (a.s.) says in one of his holy Sermons, "Allah deputed the Prophet with a sparkling light, a clear argument, an open path and a guiding book. His tribe (*Banu Hashim*) is the best tribe and his lineal tree (*Ahlul-Bait*) the best tree whose branches are in good proportion and fruits hanging (in plenty). His birthplace was Mecca, and the place of his immigration Tayba (Medina), from where his name rose high and his voice spread far and wide. Allah sent him with a sufficient plea, a convincing discourse and a rectifying announcement. Through him Allah disclosed the ways that had been forsaken, and destroyed the innovations that had been introduced. Through him He explained the detailed commands. Now, whoever adopts a religion other than Islam, his misery is definite, his stick (of support) will be cracked, his fate will be serious, his end will be long grief and distressing punishment." *Nahj Al-Balagha*, Sermon 161.

(**) A Sunnite scholar.

Prophet (s.a.w.a) repeated his question three times, and none responded to him on every time save Imam Ali (a.s.)⁽¹⁾.

We move from this down to *Al-Ghadeer's* Day when the Prophet declared openly, and in front of thousands, that Ali (a.s.) is a leader, his Caliph, and an Imam of all Muslims. Why not? And all the Companions of the Prophet referred to him seeking his wise solutions for their problems⁽²⁾ till `Umar himself said his well known statement, "May Allah save me from a mystery for which *Abu Al-Hasan*⁽³⁾ is not present to solve."

(1) All celebrate Sunnite scholars and historians narrate this event in their books. See for instance: *Al-Kamil Fi Al-Tareekh*, Ibn Al-Atheer, vol.2, pp.24; *Al-Tafseer*, Al-Baghawi, vol.4, p.127; *Dala'il Al-Nubuwwa*, Al-Bayhaqi, vol.1, pp.428-430; *Al-Durr Al-Manthour*, Al-Sayyouti, vol.5, p.97; *Kanz Al-Ummal*, Al-Muttaqi Al-Hindi, vol.15, pp.100, 113, 115; *Al-Mukhtasar*, Abu Al-Fida'a, vol.1, pp.116; *Al-Tareekh*, Al-Tabari, vol.2, pp.216; *Jam' Al-Jawam'e*, Al-Hafidh Al-Sayyouti, vol.6, p.392.

(2) The celebrate Sunnite scholars Ibn Abd Al-Barr in *Jami` Bayan Al-Ilm Wa Fadlihi*, vol.1, p.58 and in *Al-Istee`ab*, vol.3, p.1103; Ibn Al-Atheer in *Usod Al-Ghaba*, vol.4, p.22; Ibn Abi Al-Hadeed in *Sharh Nahj Al-Balagha*, vol.7, p.46; Al-Sayyouti in *Tarikh Al-Khulafa'*, p.171, and Ibn Hajar Al-Haithami in *Al-Sawa'iq Al-Muhriqa*, p.76 have written that "None among the Companions of the Holy Prophet ever said ' Ask me whatever you want to ' except Ali bin Abi Talib."

(3) *Abu Al-Hasan* is Imam Ali's epithet. His son, Imam Al-Hasan (a.s.), is Abu Mohammad Al-Mujtaba. Imam Al-Hasan (a.s.) was born on the fifteenth of Ramadan, 3 A.H. at Medina, and died of poison in 50 A.H. His brother, Imam Al-Husein bin Ali, is the third Imam of the Prophet's *Ahlul-Bait* (a.s.). He was born one year after the second Imam's (Imam Al-Hasan's) birth, and was martyred with his sons, relatives, and companions on Muharram, in 61 A.H. He and his elder brother, Imam Al-Hasan, are the sons of the Doyenne of the women of the world Fatima Al-Zahra'a, daughter of the Prophet (s.a.w.a.). The last nine Imams of *Ahlul-Bait* are all the descendants of Imam Al-Husein (a.s.):

- 4 - Imam Abu Mohammad Ali bin Al-Husein (a.s.)
- 5 - Imam Abu Ja'afar Mohammad bin Ali Al-Baqir (a.s.)
- 6 - Imam Abu Abdellah Ja'afar Al-Sadiq (a.s.)
- 7 - Imam Abu Al-Hasan Al-Awwal Mousa Al-Kazim (a.s.)
- 8 - Imam Abu Al-Hasan Al-Thani Ali Al-Rida (a.s.)

9 - Imam Abu Ja'afar Al-Thani Mohammad Al-Taqi Al-Jawad (a.s.)

10- Imam Abu Al-Hasan Al-Thalith Ali Al-Naqi Al-Hadi (a.s.)

11- Imam Abu Mohammad Al-Hasan Al-Askari (a.s.)

12- Imam Abu Al-Qasim Mohammad Al-Hadi Al-Mahdi: He is our present Imam. He was born on fifteenth of Sha'aban, 255 A.H. at Samurra in Iraq. He went into Lesser Occultation in 260 A.H., which continued until 329 A.H., and then the Greater Occultation began, which still continues.

In reply to those who attack Shi'a's belief in the long life of the twelfth Imam, *Al-Hujja* Al-Mahdi (a.s.), we can simply say that just as Allah Has been preserving the life of the misleading Satan since thousands of years, so could he preserve the life of a Holy righteous Imam who is to reappear when Allah allows him to establish the Kingdom of Allah on earth, and to fill the world with justice and equity, as it would be full of injustice and tyranny. This twelfth Imam, *Sahib Al-Amr* (The one who is vested with the Divine authority), is the Savior whom today's Shi'a and all the oppressed nations wait for so eagerly...He is the one who shall regain for humanity the lost peace, nay, he is the Peace himself. **“He will direct desires towards (the path of) guidance while people will have turned guidance towards desires, and he will turn their views to the direction of the Qur'an while the people will have turned the Qur'an to their views... The earth will pour forth its great treasures and fling before him easily her keys. He will show you the just way of behavior and revive the Qur'an and Sunna (Prophet's Shari'a) which have become lifeless (among people)...[A saying of Imam Ali a.s., (*Nahj Al-Balagha*, Sermon 138.)]”** May Allah bestow on us the Grace of serving him whenever he appears!

And even if we take for granted that Allah's commands about installing Imam Ali (a.s.) in charge of believers weren't revealed, reason itself dictates that giving precedence to the 'imperfect' over the 'perfect' is disgraceful, and since Imam Ali (a.s.) is the most knowing and the most devout and pious ⁽¹⁾ among the Prophet's companions, how can someone 'else' be given priority and preference over him (a.s.)? ⁽²⁾ Such being the case, we can say

⁽¹⁾ The Sunnite scholars Al-Bukhari in *Al-Saheeh*, vol.6, p.23; Ahmad bin Hanbal in *Al-Musnad*, vol.5, p.113; Al-Hakim in *Al-Mustadrak*, vol.3, p.305; Ibn Sa'ad in *Al-Tabaqat*, vol.2, part2, p.102; and Ibn Abd Al-Barr in *Al-Istee'ab*, vol.3, p.1102 narrate through their ways that `Umar bin Al-Khattab said, "The most knowledgeable person among us in jurisprudence and judgement is Ali."

It is also narrated in *Al-Musnad*, Ahmad bin Hanbal, vol.5, p.26; *Al-Musannaf*, Al-San`ani, vol.5, p.490; *Al-Istee'ab*, vol.3, p.1099; *Usod Al-Ghaba*, vol.5, p.520; *Kanz Al-Ummal*, Al-Muttaqi Al-Hindi, vol.12, p.205; vol.15, p.99; *Majma' Al-Zawa'id*, Al-Haithami, vol.9, pp.101, 114; *Al-Seera Al-Halabiyya*, Al-Halabi, vol.1, p.285 that Imam Ali bin Abi Talib (a.s.), Abu Ayyoub Al-Ansari, Ma'qil bin Yasir and Burayda ibn Husayb said that the Holy Prophet (s.a.w.a.) said to his daughter, the Doyenne of the women of the world, Lady Fatima Al-Zahra'a (a.s.): "...I have married you to the foremost of my *Umma* who believes in Islam, and the most knowledgeable among them and superior among them in clemency."

Another Hadith that testifies to the Knowledge and Superiority of Imam Ali bin Abi Talib is the one narrated from the Prophet (s.a.w.a.): "I am the abode (city) of knowledge and Ali is its gate; he who wants to acquire knowledge must come through the gate." [*Al-Mustadrak*, vol.3, p.126-127; *Al-Istee'ab*, vol.3, p.1102; *Usod Al-Ghaba*, vol.4, p.22; *Tahzeeb Al-Tahzeeb*, vol.6, pp.320-321; vol.7, p.337; *Majma' Al-Zawa'id*, vol.9, p.114; *Kanz Al-Ummal*, vol.12, pp.201,212; vol.15, pp.129-130.]

⁽²⁾ After delivering her holy Sermon in which she set out the proof for her right to Fadak, and in which she complained sadly of the great injustice that had been inflicted on her and the rest of her *Ahlul-Bait* (Imam Ali, Hasan and Husein *a.s.*), Lady Fatima Al-Zahra'a (a.s.) said among her words to the women of Ansar who gathered in her house,

"Where have they moved it (the Caliphate) away from the firm origins of the Message and the foundation of Prophethood and the place of descent of the Holy Spirit and the knowledgeable in the issues of life and religion? This is surely the great loss! ...What have they grudged from Abu Hasan? I swear by Allah that they

that the one who gives precedence for a companion of the Prophet over Imam Ali really reverses the afore-said rational rule upside down and rejects Allah's saying: ((Are those equal, those who know and those who do not know?)) (Qur'an: 39/9) . . . Didn't `Umar say, "May Allah save me from a mystery for which Abu Al-Hasan is not present to solve?"⁽¹⁾ So how did the rationals allow Abu Bakr to precede Imam Ali (a.s.) while Abu Bakr was the cat's-paw of `Umar? It was `Umar who said, "Even the brides

have grudged his terribly effective sword and little concern about his death... I wonder what proof they have relied on? And what support they depended on? And to what handle they held on? And what offspring they committed their bad deed to and usurped? ...May the noses be damned of people who believe that they have done a good thing; surely they are the corrupt but without knowing! Woe unto them ((Is then he who gives guidance to Truth more worthy to be followed or he who finds not guidance himself unless he is guided? What then is the matter with you? How judge ye?)) (Qur'an: 10/35)."

Ahmad bin Hanbal, a Sunnite scholar, was once asked by his son as for whom is the most superior among the Prophet's Companions. He said in reply, "Abu Bakr and `Umar and `Uthman." His son asked him then, "And what about Ali bin Abi Talib?" He answered, "He is from *Ahlul-Bait*. Others cannot be compared with him." [Al-Qundoozi Al-Hanafi in his glorious book *Yanabee' Al-Mawadda*, p.253.]

Ibn Abd Al-Barr says in his book *Al-Istee`ab*, vol.3, p.1115, concerning the traditions (*Ahadith*) which have been narrated about the superiority of Imam Ali bin Abi Talib (a.s.), that " Ahmad bin Hanbal, Al-Qadi Isma`eel bin Ishaq, Ahmad bin Ali bin Shu`aib Al-Nisa`ee, and Al-Hafidh Abu Ali Al-Naisabouri have said, "There have not come as many *Ahadith* with good chains of narrators (*Asaneed*) about virtues of any of the Companions as have been narrated on the virtues of Ali bin Abi Talib (a.s.)."

⁽¹⁾ *Al-Istee`ab*, vol.3, pp.1102-1103; *Al-Tabaqat*, vol.2, part 2, p.102; *Sifat Al-Safwa*, Ibn Al-Jawzi, vol.1, p.121; *Usod Al-Ghaba*, vol.4, pp.22-23; *Al-Isaba*, vol.2, p.509; *Tarikh Ibn Katheer*, vol.7, p.360.

It is also narrated that `Umar used to say, "Women lack ability to give birth to such (men) as Ali bin Abi Talib. Had it not been for Ali, `Umar would have been finished." [*Ta'weel Mukhtalif Al-Hadith*, Ibn Qutaiba, p.202; *Al-Istee`ab*, vol.3, p.1103; *Al-Riyad Al-Nadira*, vol.2, p.194; *Al-Manaqib*, Al-Khawarizmi, p.39; *Yanabee' Al-Mawadda*, pp.75, 373; *Fayd Al-Qadeer*, vol.4, p.356.]

in their adorned marital houses are more knowledgeable than you, `Umar!” Thus, if such brides in their conjugal homes were much more knowledgeable than `Umar, by what right did `Umar precede the Commander of the Faithful Ali (a.s.)? Isn’t this an open violation for the dignity of knowledge? ⁽¹⁾

How dared he usurping a stand (Caliphate) which was not his while Imam Ali (a.s.) in the nation (*Umma*) is much like Jesus, the Son of Mary ⁽²⁾, in his nation; he is adored by folks: some loved him too excessively exceeding the proper bounds (in their love) and so they went astray, others hated him and they also deviated

⁽¹⁾ The Commander of the Faithful Imam Ali bin Abi Talib (a.s.) says, “Among all the people the most detested before Allah are two persons. One is he who is devoted to his self...

The other man is he who has picked up ignorance... Those resembling like men have named him scholar, but he is not so... He sits among people as a judge responsible for solving whatever is confusing to the others. If an ambiguous problem is presented before him he manages shabby argument about it of his own accord and passes judgment on its basis... He scatters the traditions as the wind scatters the dry leaves. By Allah he is not capable of solving the problems that come to him nor is fit for the position assigned to him... Lost lives are crying against his unjust verdicts, and properties (that have been wrongly disposed of) are grumbling against him.

I complain to Allah about persons who live ignorant and die misguided. For them nothing is more worthless than Qur’an if it is recited as it should be recited, nor anything more valuable than the Qur’an if its verses are removed from their places, nor anything more vicious than virtue or more virtuous than vice.” *Nahj Al-Balagha*, Sermon 17.

⁽²⁾ Imam Ali (a.s.) made clear his view of the holy Prophet Jesus (a.s.) more than one time. Thus in Sermon 160 of *Nahj Al-Balagha* we can read the following paragraph as uttered by our Holy Imam (a.s.):

“If you desire I will tell you about `Isa son of Mary. He used a stone for his pillow, put on coarse clothes and ate rough food. His condiment was hunger. His lamp at night was the moon. His shade during the winter was just the expanse of earth eastward and westward. His fruits and flowers were only what grow from the earth for the cattle... His two feet were his conveyance and his two hands his servant.” Really blessed are those whom Holy Christ is their model!

whereas others loved him properly and so they escaped...⁽¹⁾ It was Imam Ali (a.s.) whom the Prophet (s.a.w.a.) addressed by the saying, “Verily, in you the model of Jesus (a.s.) is seen; had it not been a dread of making sects of my nation say about you what Christians claim about Jesus ⁽²⁾, I would have said about you a saying that makes you not passing before a crowd of people without prompting them to take the dust from under your feet, seeking blessing by it.” It is narrated that upon the Prophet’s utterance by this *Hadith*, those who were around the Prophet (s.a.w.a.) became angry; they discussed the matter with each other and said, “The Prophet wasn’t satisfied save by making his cousin (Ali ‘a.s.’) akin to Jesus (the prophet sent to the Children of Israel)!”⁽³⁾

⁽¹⁾ Imam Ali bin Abi Talib (a.s.) says, “With regard to me, two categories of people will be ruined, namely he who loves me too excessively and the love takes him away from rightfulness, and he who hates me too much and the hatred takes him away from rightfulness. The best man with regard to me is he who is on the middle course...” *Nahj Al-Balagha*, Sermon 127.

⁽²⁾ Ibn Hanbal in his *Al-Musnad*, vol.1, p.160 and Al-Hakim in *Al-Mustadrak*, vol.3, p.123 narrate that Imam Ali bin Abi Talib (a.s.) said, “The Messenger of Allah called upon me and said: “O Ali, there is resemblance between you and `Isa son of *Mariam*, whom the Jews hated so much that they laid false accusation against his mother, and whom the Christians loved so much that they assigned to him the position which is not for him...” [See also: *Mishkat Al-Masabeeh*, vol.3, pp.245-246; *Majma’ Al-Zawa’id*, vol.9, p.133; *Kanz Al-`Ummal*, vol.12, p.219; vol.15, p.110.]

⁽³⁾ This occasion, as agreed on by most Sunnite and almost all Shiite Scholars and Commentators, was the cause for the revelation of verse 57 of *Al-Zukhruf Surat* (Qur’an: Chapter 43): ((When the son of Mary is held up as an example, behold thy people raise a clamour thereat (in ridicule!)). See *Tafseer Furat Al-Koufi*, p.151; *Kashf Al-Ghumma*, p.95; *Kashf Al-Yaqeen*, p.126; *Manaqib Aal Abi Talib*, Ibn Shahr Ashub, vol.1, p.478; *Uyoon Akhbar Al-Imam Al-Rida (a.s.)*, p.223; *Tafseer Al-Qummi*, p.611; *Bihar Al-Anwaar*, Sheikh Mohammad Taqi Al-Majlisi, vol.35, p.315.

Certainly! O Messenger of Allah! God's slaves are really honored if they wipe and wallow themselves by the dust from under the feet of Imam Ali (a.s.), nay, by the shoes of Ali! ⁽¹⁾ It is Imam Ali, and how far we are to catch up with Ali! ⁽²⁾ He is the one who represented by his deed the sound of justice, the one who said, "By Allah! If I am given the seven districts (skies) and what is beneath their planets just to disobey Allah in an ant stripping it of barley's husk, I will never do!" ⁽³⁾ This is Imam Ali whose blessed

⁽¹⁾ Imam Ali (a.s.) says in one of his letters to Mu'awiyah bin Abi Sufian, "...We (*Ahlul-Bait*) are the direct recipients of our Lord's favours while others receive favours from us after that..." (*Nahj Al-Balagha*, Letter 28.) Commenting on this very statement, Ibn Abi Al-Hadeed writes in his book *Sharh Nahj Al-Balagha*, vol.15, p.194:

"*Ameer Al-Mu'mineen* (Ali a.s.) intends to convey that ' we (*Ahlul-Bait*) are not under obligation of any person since Allah has bestowed all blessings on us directly, there being no intermediary between us and Allah, while all other people are under our obligation and protection, being the intermediary between them and Allah, the Glorified. ' This is a high position indeed. Its apparent meaning is what the words show, but its real sense is that *Ahlul-Bait* are the obedient servants of Allah and the people must be their obedient followers."

⁽²⁾ Imam Ali, may my soul be his ransom, says, "I am among you like a lamp in the darkness. Whoever enters by it will be lit from it. So listen O men, preserve it and remain attentive with the ears of your hearts so that you may understand." "Certainly, our (*Ahlul-Bait*'s) case is difficult and complicated. No one can bear it except a believer whose heart Allah has tried with belief. Our traditions will not be preserved except by trustworthy hearts and (men of) solid understanding. O people! Ask me before you miss me..." *Nahj Al-Balagha*, Sermons 187 and 189 respectively.

⁽³⁾ Imam Ali (a.s.) says in a letter to one of his Governors, "...Remember that every follower has a leader whom he follows and from the effulgence of whose knowledge he takes light. Realize that your Imam has contented himself with two shabby pieces of cloth out of the (comforts of the) world and two loaves for his meal. Certainly, you cannot do so but at least support me in piety, exertion, chastity and uprightness, because, by Allah, I have not treasured any gold out of your world nor amassed plentiful wealth nor collected any clothes other than the two shabby sheets..."

**attributes are uncountable⁽¹⁾, and about whom the Prophet said,
“Ali’s (finishing) stroke for Amro equals the worship of the Two**

If I wished I could have taken the way leading towards (worldly pleasures like) pure honey, fine wheat and silk clothes, but it cannot be that my passions lead me and greed takes me to choosing good meals while in the Hijaz or in Yamama there may be people who have no hope of getting bread or who do not have a full meal. Shall I lie with a satiated belly while around me there may be hungry bellies and thirsty livers? ...Shall I be content with being called ‘Ameer *Al-Mu’mineen* (The Commander of the Believers)’, although I do not share with the people the hardships of the world? ...Get away from me, O world! ...Blessed is he who discharges his obligations towards Allah, endures his hardships, and allows himself no sleep in the night but when sleep overpowers him lies down on the ground using his hand as a pillow, along with those who keep their eyes wakeful in fear of the Day of Judgment, whose bodies are ever away from beds, whose lips are humming in remembrance of Allah, and whose sins have been erased through their prolonged beseeching for forgiveness. ((They are the party of Allah; Truly it is the party of Allah that will achieve success.)) (Qur’an: 58/22).” *Nahj Al-Balagha*, Letter 45.

He also says, “By Allah, this world of yours is more lowly in my view than the (left over) bone of a pig in the hand of a leper.”

⁽¹⁾ Ibn Abbas says that Imam Ali (a.s.) had four qualities which no one else possessed. Firstly, he was the first among Arabs and non-Arabs to have said prayers with the Messenger of Allah. Secondly, he always had the banner of Islam in his hand in every battle. Thirdly, when people ran away from the Prophet, Ali remained with him. Fourthly, it was he who gave the Prophet his funeral ablution and laid him in his grave. [*Al-Istee`ab*, vol.3, p.1090; *Mustadrak Al-Sahihayn*, vol.3, p.111.] Certainly, these are only four of our Imam’s holy attributes. And it’s worth-mentioning that the saying that Imam Ali’s ‘blessed attributes are uncountable’ is no exaggeration, for its quite sufficient to have a look on the hundreds of books that were, and are still, compiled by Shi`ite and Sunnite Scholars on the virtues and attributes of Imam Ali (a.s.). This is added to what *Ahlul-Bait* (a.s.) said about their head, Imam Ali (a.s.), and what he himself (a.s.) clarified about his position with respect to the Prophet (s.a.w.a.) and Islam as a whole. In Sermon 192 of *Nahj Al-Balagha* you can read this saying of Imam Ali (a.s.): “Even in my boyhood I had lowered the chest of (the famous men) of Arabia... Certainly, you know my position of close kinship and special relationship with the Prophet of Allah (peace and blessing of Allah be upon him and his descendants). When I was only a child he took charge of me. He used to press me to his chest and lay me in his bed... He used to chew something and then feed me with it. He found no lie in my speaking, nor weakness in any act... I used to follow him like a young camel following in the

Weighty Things (*Al-Thaqalayn* ⁽¹⁾: *Ahlul-Bait* ‘the Descendants of the Prophet’ and the Book of Allah)” and “All of the faith (Ali ‘a.s.’) stepped into the arena against all of the polytheism.” ⁽²⁾

footprints of its mother... Every year he used to go in seclusion to the hill of Hira’ where I saw him but no one else saw him. In those days Islam did not exist in any house except that of the Prophet of Allah and Khadeeja (Prophet’s wife), while I was the third. I used to see and watch the effulgence of Divine revelation and message, and breathed the scent of Prophethood... I belong to the group of people who care not for the reproach of anybody in matters concerning Allah. Their countenance is the countenance of the Truthful, and their speech is the speech of the virtuous. They are wakeful during the nights (in devotion to Allah), and over beacons (of guidance) in the day. They hold fast to the rope of the Qur’an, revive the traditions of Allah and His Prophet. They do not boast nor indulge in self-conceit, nor misappropriate, nor create mischief. Their hearts are in Paradise while their bodies are busy in (good) acts.”

⁽¹⁾ The celebrate Sunnite scholar Ibn Hajar Al-Haithami writes in his book *Al-Sawa’iq Al-Muhriqa*, p.90: “The Prophet has called the Qur’an and his Descendants as ‘*Thaqalayn*’ because ‘*thaqal*’ means a pure, chaste and preserved thing, and either of these two were really so, each of them is the treasure of Divine knowledge and a source of scholarly secrets and religious commandments. For that reason the Prophet desired the people to follow them and to stick to them and to secure knowledge from them. Among them the most deserving of attachment is the Imam and Scholar of the family of the Prophet, namely Ali bin Abi Talib (May Allah honour his face) because of his great insight and copiousness of knowledge which we have already described.”

⁽²⁾ Imam Ali (a.s.) never practiced his matchless courage in a despotic manner. Rather he subjected his courage to his sublime morality, and so did the rest of *Ahlul-Bait* (a.s.) who had had the ability to wipe out all humanity and all sorts of life just by one glance or gesture of theirs due to what Allah has bestowed on them of unlimited mastership over the whole worldly affairs (a part of their *Wilaya Takweeniyya*), but they never did so for many considerations among which their wisdom, patience, and their sticking to the normal course of everything are only three causes.

Thus “We have never heard that *Ameer Al-Mu’mineen* ever challenged anyone for confrontation. And when either he was particularly challenged or the enemy flung a general challenge, then alone he would go out to meet the enemy and would kill him.” This is what he means by his saying to his son Imam Hasan (a.s.), “Do not call

How can we equate Imam Ali (a.s.) with those who preceded him in the Caliphate post (i.e; Abu Bakr, `Umar, `Uthman) while they didn't respect the sanctity of the Prophet in his daughter Fatima Al-Zahra'a (a.s.) when Abu Bakr accused her of lying (upon her protest that *Fadak* is her right) ⁽¹⁾ though the holy Qur'an states

out for fighting, but if you are called to it do respond, because the caller to fighting is a rebel and the rebel deserves destruction.”

⁽¹⁾ It is really surprising and saddening to see how Abu Bakr dared to usurp Fadak, a village which the Prophet (s.a.w.a.) gained as part of the peace treaty between him and the Jews and which he gave to Lady Fatima, his daughter, in his holy life as a gift. Also, `Umar and `Uthman, who regarded themselves as Caliphs that were to preserve Muslims' rights and keep the Prophet's *Shari'a* safe and sound, ran in the same unjust course of Abu Bakr by entertaining a right which was not theirs but that of Lady Fatima Al-Zahra'a (a.s.). However, the Doyenne of the women of the world did not keep quiet, for she knew that Fadak was not merely an usurped land by them, but it shall be - and it really turned so – a starting point for more bold thefts by them and their successors of the Umayyads and the Abbasids. Thus in her holy Sermon which she delivered before all Muslims, she addressed Abu Bakr: "... And you claim now that we have no inheritance! Don't you know? O yes, it has uncovered for you like midmorning sun that I am his daughter... O Son of Abu Quhafa (Abu Bakr)! Is that by the Book of Allah you inherit your father and I do not inherit mine? You have committed a grave thing! Is it with intention that you have abandoned the Book of Allah and left it behind your backs when it says: ((And Solomon inherited David)) (Qur'an: 27/16), and says in what it tells of the story of John the son of Zakariyya when he has said: ((...So grant me from Thyself an heir; one that will inherit me, and inherit the posterity of Jacob...)) (Qur'an: 19/5-6)...and says: ((... kindred of blood have prior rights against each other...)) (Qur'an: 8/75)... Has Allah made a verse exclusive for you and taken my father out of it? ... Or you are more knowledgeable in the particulars and general rulings of the Qur'an than my father and my cousin (Imam Ali *a.s.*)? ... Here is [the inheritance] for you [Abu Bakr], complete, to meet you on your Day of Judgment; for the best judge is Allah, and the leader [in argument] is Mohammad and the date is the Judgment [Day]... O people of support, and supporters of religion, and embracers of Islam! What is this denial to my right, and silence about my grievance? Didn't the Messenger of Allah used to say: "The person is to be taken care of in his children?" ... O sons of Qeela! Am I being usurped from my father's inheritance and you are looking and hearing?! ... And you have the numbers and [battle] preparations... And you have the weapons and the shields! ... How come you deviate after

clearly her infallibility: ((Allah only wants to keep away abomination from you, O People of the House (*Ahlul-Bait*)! And to purify you a (thorough) purification.)) ⁽¹⁾ (Qur'an: 33/33)?!!

clarification? ... Do you fear them? Allah is more worthy of fear if you are truly believers! ...”

[The holy Sermon of Lady Fatima Al-Zahra'a (a.s.) is narrated in so many important Sunnite references such as *Al-Saqeefa Wa Fadak*, Ahmad bin Abd Al-Aziz Al-Jawhari; *Balaghat Al-Nisa'a*, Ahmad bin Abi Tahir; Ibn Abi Al-Hadeed in vol.4 of *Sharh Nahj Al-Balagha*; Abu Al-Mudhaffar Shams Al-Deen Sibt Ibn Al-Jawzi in chapter eleven of his book *Tazkirat Khawas Al-Umma*; `Umar Rida Kakhala in the third volume of his book *A`alam Al-Nisa'a*...]

⁽¹⁾ It is narrated in the Sunnite and Shi`ite considerable books that the Prophet (s.a.w.a.) came to Lady Fatima's house one day and assembled there with her, her sons Hasan and Husein, and her husband and cousin Imam Ali (a.s.). Then the Prophet covered the group, including himself, with his own mantle and addressing Allah he said, "O Allah, These are the people of my Household (*Ahlul-Bait*) and very specially my own and my protectors. They are of my own flesh and of my own blood. Whoever gives them trouble, gives me trouble too; whoever makes them unhappy, makes me unhappy too; I am at war with those who are at war with them, I am at peace with those who are at peace with them. I am the enemy of those who are at enmity with them; I am the friend of those who befriend them. Indeed they are from me, and I am from them. Send thy Blessings, Mercy, Forgiveness and Satisfaction upon me and upon them. And keep away impurity from them (as they are now so pure physically and spiritually)." Then Allah, the Majestic, the Glorified, spoke (to the Angels), "O My Angels and the Residents of my Heavens, verily, I have not created the erected Sky, the spread Earth, the illuminated Moon, the bright Sun, the rotating Universe, the flowing Seas, and the sailing Ships, but for the love of the Five (persons) lying underneath the vestment." Gabriel, the trusted Angel, asked Allah, "O Lord, who are under the vestment?" Allah, the Majestic, the Glorified, answered, "They are the Household of the Prophet and the mine of Prophethood: They are Fatima, her father, her husband and her two sons." Gabriel said then, "O Lord, may I go to the Earth to be sixth of them." Allah replied, "Yes, I have given you permission to do so." Gabriel, the trusted, came to the Earth and said, "Peace be on you, O Prophet of Allah. The All Highest conveys his peace on you and His salutation and has sworn by His Honour and Glory that He has not created the erected Sky, the spread Earth, the illuminated Moon, the bright Sun, the rotating Universe, the flowing Seas and the sailing Ships but for your (*Ahlul-Bait*'s) sake and your love. He has given me permission to enter (the vestment) with you. Do you also give me permission, O Prophet of Allah?" The Prophet replied, "And

How can we equate Imam Ali with those who rushed into the House of his wife Fatima, the Doyenne of the women of the world, broke her Holy ribs, and slapped her cheek?!! ⁽¹⁾

Where is the Islam which they bragged with and which they pretended untruthfully? ⁽²⁾ **We don't see any Islamic features and impressions on those gloomy faces that exploited the death illness of the Prophet while he (May my soul be his ransom!) was lying in his deathbed?** ⁽³⁾ **But even during such grievous last moments the**

upon you be peace, O thou who art trusted with the Revelations of Allah; yes, I grant you permission to enter.” So Gabriel entered the vestment with the Prophet and his *Ahlul-Bait* (a.s.) and said to the Holy Prophet (s.a.w.a.) that Allah has sent this Revelation to them: ((Allah only wants to keep away abomination from you, O People of the House (*Ahlul-Bait*)! And to purify you a (thorough) purification.))...

⁽¹⁾ When he was serving his wife (Lady Fatima Al-Zahra'a (a.s.)) her burial, the bereaved Imam Ali Al-Murtada (a.s.) addressed the Holy Prophet with a broken heart,

“O Prophet of Allah, peace be upon you from me and from your daughter who has come to you and who has hastened to meet you. O Prophet of Allah, my patience about your chosen (daughter) has been exhausted, and my power of endurance has weakened, except that I have ground for consolation in having endured the great hardship and heart-rending event of your separation. I laid you down in your grave... Now, the Trust has been returned and what had been given has been taken back. As to my grief, it knows no bounds, and as to my nights, they will remain sleepless till Allah chooses for me the house in which you are residing.

Certainly, your daughter would apprise you of the joining together of your *Umma* for oppressing her... This has happened when no long time had elapsed and your remembrance had not disappeared...” *Nahj Al-Balagha*, Sermon 202.

⁽²⁾ No doubt, Imam Ali (a.s.) was really rightful when he viewed those Muslim-coloured savages as hypocrites! “By Him (Allah) who broke open the seed (for growing) and created living beings,” he says, “they had not accepted Islam, but they had secured safety (by verbally professing it) and had hidden their misbelief...”

⁽³⁾ Imam Ali and Lady Fatima Al-Zahra'a (a.s.) used to go to the houses of Muslims to talk to them about the right of Imam Ali to the Caliphate, and to ask them to object to all such oppression that has been inflicted on the Household of the Prophet. But the so-called Muslims used to address Lady Fatima (a.s.) by the claim “Had

Prophet (s.a.w.a.) warned those folks at his side ⁽¹⁾ saying, “Now give me an inkstand and a scapula to write something for you by the way of a will so that you are not misled after me.” Yet, they prevented the Prophet from writing that will, and `Umar said, “The Prophet is talking in delirium (hallucinating!!) The Book of Allah is sufficient for us!” `Umar’s statement caused furore among those who were present there. Some were saying that the Prophet’s command should be obeyed so that he might write whatever he desired for their betterment. Others sided with `Umar. And when the tension and uproar increased, the Prophet said, “Go away from me! There should be no quarrel in my presence!” ⁽²⁾

your husband come to us before Abu Bakr, we would have never chosen anyone else!” and Imam Ali (a.s.) would reply to their feign excuse, “Do you want me to leave the Messenger of Allah in his house, unburied, and go out to quarrel with people about Caliphate?!”

He says, “When the Prophet (s.a.w.a.) died his head was on my chest. (Some of) his (vomited) blood flew into my palms, and I passed them (my palms) over my face. I performed his (funeral) ablution, may Allah bless him and his descendants, and the angels helped me [[Where were the Muslims?!]]... Who can have greater rights with him than I during his life or after his death? ...I swear by Him who is such that there is no God but He, that I am on the path of truth and that they are on the misleading path of wrong...” *Nahj Al-Balagha*, Sermon 197.

⁽¹⁾ Al-Qundouzi Al-Hanafi narrates in the first volume of his glorious book *Yanabee’ Al-Mawadda* that Lady Fatima Al-Zahra’a (a.s.) said, “I heard my father the Messenger of Allah (s.a.w.a.) in his death illness saying, and the room was full with his companions,

“O people! I am about to die and I am submitting this speech to you to fulfill my duty towards you; I am leaving for you the Book of my Lord the Great the Almighty and my Progeny.”

Then he took the hand of Ali and said,

“This is Ali with the Qur’an and the Qur’an with Ali shall never separate until they arrive to me at the Basin; I shall ask you how you have succeeded me in dealing with them?” ”

⁽²⁾ Unfortunately, the Prophet’s Will and Order fell on deaf ears, for neither the Prophet’s Progeny was preserved and respected, nor did many of the notable

Therefore, those folks trespassed all the limits which Allah identified in the Holy Qur'an (*Al-Hujurat Surat*, verses 1-2): ((O ye who believe! Put not yourselves forward before Allah and His Messenger; but fear Allah: for Allah is He Who hears and knows all things. O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not.)) We cannot be convinced that their disagreement, quarrel, and clamour was whispering in ears, for we understand from all that (and according to many traditions) that they raised their voices so that even the women who were behind the curtain and the veil participated in the discord and said, "Hand the Prophet what he demanded to write for you that will." But `Umar said to them, "You are the associates of Joseph, whenever he falls ill you squeeze your (teary) eyes, and whenever he recovers you mount his neck!" The Prophet replied to that saying, "Leave them! They (the women) are better than you!"⁽¹⁾

Companions respect the sanctity of the Holy Qur'an. Rather they turned to interpret the Qur'anic verses as their benefits dictate. As for where were they of Islam and Islamic service, this is a question whose bitter answer is offered by the knowledgeable Imam Ali bin Abi Talib (a.s.):

"When Allah took the Prophet (to himself) a group of men went back on their tracks. The ways (of misguidance) ruined them and they placed trust in deceitful intriguers, showed consideration to other than (Prophet's) Kin, abandoned the Kin whom they had been ordered to love, and shifted the building from its strong foundation and built it in other than its (proper) place. They are the source of every shortcoming and the door of gropers in the dark. They were moving to and fro in amazement and lay intoxicated in the way of the people of Pharaoh. They were either bent on this world and taking support on it or away from the faith and removed from it." *Nahj Al-Balagha*, Sermon 150.

⁽¹⁾ This occasion is narrated in the most considerable Sunnite books though some of these books' authors tend to omit the name of `Umar as the real speaker of the above-mentioned 'obscene' and impolite statement. And more miserable than this is the attempt made by some Sunnite scholars to 'modify' `Umar's statement so that it would look less harsh and disrespectful... I don't know what would the case be

We have some comments on `Umar's speech:

First, even the most inferior among the Prophet's subjects disdains from saying `Umar's evil statement ("The Prophet is hallucinating"!)). So where was the companionship which `Umar had ever chanted and boasted of? Or rather, where was the politeness which `Umar had better reveal, especially because of living for many years with a grand Prophet whom Allah praised for his matchless best attributes ((And surely thou has sublime morals))(Qur'an: 68/4) ⁽¹⁾

Second, `Umar's saying "The Book of Allah is sufficient for us" stands in sharp opposition to Allah's saying: ((...take what the Messenger gives you, and refrain from what he prohibits you...)) (Qur'an: 59/7). Also, that saying violates Allah's saying: ((He who obeys the Messenger, obeys Allah...)) (Qur'an: 4/80). Thus `Umar's disobedience to the Prophet's demand (bringing him an inkstand and a scapula) is a reassertion of his mutiny against Allah and the Prophet!!

Third, how dared `Umar address the Prophet's wives by words that indicate his disrespect for the Prophet (when he said to them, "... you mount his neck!"))? It was worthier for `Umar to imitate

some more twenty years later when we might hear someone regarding the whole occasion as a fabricated one!!

[Here are the names of some Sunnite scholars who narrate this occasion in their books:

Muslim in his *Al-Saheeh*, Kitab Al-Wasiyya; Al-Bukhari in his *Al-Saheeh*, Kitab Al-`Ilm, Kitab Al-Tubb, and Kitab Al-`I'tisam bil-Kitab Wa Al-Sunna; Ibn Sa'ad in the second volume of his *Al-Tabaqat*; Ahmad in the first volume of his *Al-Musnad*...]

⁽¹⁾ Imam Ali (a.s.) orders and advises all Muslims to follow the Prophet, "the pure, the chaste, may Allah bless him and his descendants. In him is the example for the follower, and the consolation for the seeker of consolation. The most beloved person before Allah is he who follows His Prophet and who treads in his footsteps..." So did `Umar - the Muslim - do that? If yes, how could you justify `Umar's numerous acts in which he openly deviated from the orders of the Prophet's Shari'a? Or is there a Special `Umarian Shri'a with which he gave credit to his acts?!

the morals of the Prophet whom Allah described with the best of descriptions. Also, it was more appropriate for him not to raise his voice above the Prophet's voice, for Allah says: ((... Raise not your voices above the voice of the Prophet, nor speak aloud to him, as ye may speak aloud to one another...)) (Qur'an: 49/2)

Therefore, the disagreement on the Imamate began since the moment when the Prophet (s.a.w.a.) was lying in his deathbed. Surely, the fire of that disagreement was obliged to be kept extinguished during the Prophet's life, and so those folks were waiting for the Prophet's death to usurp the Caliphate post, for they were regarding such position as a secular leadership whereas it is, in fact, the Caliphate of Allah on earth ⁽¹⁾! Allah said: ((“... I will create a vicegerent (*khaleefah*) on earth...))(Qur'an: 2/30); ((O David! We did indeed make you a vicegerent (*khaleefah*) on earth...))(Qur'an: 38/26); ((...“I will make you (Abraham) an Imam to the people...))(Qur'an: 2/124). Hence, the conception of Imamate or Caliphate differs completely from the secular leadership or the government, for the Caliphate in the Qur'anic sense is much like Prophethood in the authority and the management of worldly affairs by 'a person appointed by Allah'. So what Shi'a understand of the term 'Caliphate' differs totally from the Sunnite interpretation.

It will be no exaggeration saying that every clash on the stage of the religious life has some connection, whether directly or indirectly, to the issue of *Ahlul- Bait's* right to Caliphate. This was what forced Al-Shahristanee to say, “The greatest disagreement

⁽¹⁾ Here *Al-Allama Al-faqeeh* Sheikh Mohammad Jameel Hammoud disagrees with the celebrate Shi'ite scholar *Al-Allama Al-Hilli* who defines Imamate in his glorious book *Al-Bab Al-Hadi Ashar* (Chapter Eleven) as the “Universal authority in all religious and secular affairs, in succession to the Prophet” and not as a ‘Divine authority vested to whom Allah chooses as a successor of the Prophet to carry out and possess full Mastership of all religious and secular affairs.’

in the nation (*Umma*) is the one made on Imamate, for no sword was unsheathed in Islam on a religious rule more than it was unsheathed on the Imamate at all times!” They were such folks, who misused and exploited the title of Islam, that made Napoleon Bonaparte say when he occupied Egypt, and upon the question of some priests as for why he had a statue of Mo`awiyah bin Abi Sufian over his head, “If it hadn’t been for Mo`awiyah, we weren’t able to enter Egypt!”

All of us know that the opponents of the Commander of the Faithful Ali (a.s.) attempted to take him away from his right to the Caliphate post because they knew how dangerous it would be on them if Imam Ali ascended such post: that entailed putting them aside, and this meant a miscarriage of the plots for which they were working and trying to execute day and night!

From this point, it was, and is still, incumbent upon me to scrutinize, though briefly, the Imamate issue and mainly the Caliphate of Imam Ali (a.s.). Thus this research will focus on these two issues:

- The first on the Imamate, and**
- the second on Imam Ali’s Caliphate.**

*** * * * ***

The First issue

Imamate

-1-

The Definition of Imamate

Al-Imam literally means ‘The Leader’. He is the guideline whom people are supposed to imitate. It also means ‘A Book’ or something else which has to be followed whether it is right or wrong. The plural of *Al-Imam* is *Al-A`imma*.

The aforesaid definition has a witness in the Holy Qur’an such as Allah’s saying: ((And We made them Leaders (*A`imma*), guiding by Our Command...)) (Qur’an: 21/73); ((And We made them (but) Leaders (*A`imma*) inviting to the fire...)) (Qur’an: 28/41).

According to some definitions *Al-Imam* is the fiber used by the mason while building to keep everything straight ⁽¹⁾. This last interpretation of *Al-Imam* is much more specified than the first, and this has not to be regarded as strange because the morale of *Al-Imam* is a spiritual fiber that stretches into the souls of those who are responsible for fulfilling the religious duties (*Mukallafeen*), so that this spiritual fiber shall straighten what is distorted of their deeds; that is, *Al-Imam* shall show those sinners where their fault lies and attempt to reform their misdeeds. Such interpretation is the nearest to the terminological meaning of ‘Imamate’.

If the term ‘Imam’ is specified, then, it means the one who leads in prayers, or a leader of armies and the like. But when the term is not confined to a specific direction, it is generalized to mean an ‘Imam in all respects’, and this is what Allah, be He exalted, alludes to while revealing Abraham’s status: ((... I will

⁽¹⁾ *Al-Munjid*, p.141.

make thee an *Imam* to the people...)) (Qur'an: 2/124). Thus here Allah generalizes the term '*Imam*' and does not restrict it, and so it is deduced that Abraham (a.s.) was an Imam 'in all respects' and 'in all standings'.

As for the terminological interpretation of the term 'Imamate' (*Al-Imama*), it is defined by so many definitions; and here are some of them:

The First Definition

"It (i.e.; Imamate) is a universal authority in all religious and secular affairs."⁽¹⁾

But this definition is refuted by the following:

1- Defining Imamate as 'a universal authority' entails saying that he who governs is the Imam since the term 'authority' is not used save to mean 'a real execution of the president's order'; and this is surely what *Amma* (Sunnis) agree on because they want to make Imamate something established by the election of *Umma* (the nation), otherwise a person could find no way to have his orders being executed. Such Sunnite interpretation of Imamate stands in sharp opposition to the Shi'ite interpretation for whom the Imam is an Imam whether he presides and overpowers Muslims or not; his orders have to be followed in either case (since he is appointed by Allah).

2- This definition does not include all the 'formative' affairs of the Imams. It only includes some legislative affairs of the Imam such as the political and social matters with no regard to the other abstract Sublime ranks that prove their stability in *Ahlul-Bait*.

Also, the knowledge of the religious affairs, as mentioned in the definition, is not confined to the Imam only, for it includes whoever understands his religion to the degree of sustaining Juristic Reasoning (*Ijtihad*).

⁽¹⁾ *Al-Mawaqif*, p.345; *Al-Bab Al-Hadi Ashar*, p.62; *Falsafat Islamiyya*, p.392...

3- The above definition takes not into consideration the necessity of the existence of ‘infallibility’ in the Imam.

The Second Definition

“Imamate is a caliphate in succession to the Prophet for the cause of establishing the religion and preserving the creed so that the Imam should be followed by all *Umma*.” This definition is ascribed to Al-Fadl bin Rozbahan Al-Ash`ari (a Sunnite scholar)⁽¹⁾.

In fact, what we have commented on in the first definition is also applicable here. Besides, it is evident that Ibn Rozbahan deals with the Imamate issue as if dealing with the case of a state’s president who ought to preserve what is apparent of religion with no regard to its essence. In other words, the Caliph according to him is only responsible for keeping the surface of religion and creed intact. That is, such Caliph has not to care at all for whether he is preserving the essence of Islam, all what he cares for is the external title! Unfortunately, it is evident in history that the Caliphs who usurped the Caliphate from the Commander of the Faithful Ali (a.s.) didn’t preserve even the surface of *Shari’a*, so what would their situation be if we condemn them for neglecting the essence?! What are we expected to say about Caliphs who usurped the Caliphate to originate heresies and commit grievous mistakes some of which the Commander of the Faithful corrected till `Umar said, “May Allah save me from a mystery for which Abu Al-Hasan is not present to solve”?!

The Third Definition

“Imamate is a Divine Sultanate bestowed by Allah on special persons to lead and guide the people on earth.”

Such interpretation is what many traditions indicate as in the *Hadith* of Abdul-Azeez bin Muslim that is narrated at the end of *Amali Al-Sadouq*, at the end of *Ikmal Al-Deen*, and in *Usoul Al-Kafi* (the section of Imam’s favor and attributes). Abdul-Azeez bin

⁽¹⁾ *Dala`il Al-Sidq*, vol.2, p.4.

Muslim quotes from Imam Ali Bin Mousa Al-Rida his saying: “Imamate is the position of the prophets, and the heritage of the testamentary guardians. It is the Caliphate of Allah and the Caliphate of the Prophet. It is the rein of religion, the order for Muslims, the goodness for the worldly existence, and the glory of ‘true’ believers. Imamate is the basis of the rising Islam and its sublime ramification. Through the Imam, the prayer (*salat*), almsgiving (*zakat*), fasting (*siyam*), pilgrimage (*haji*), and holy war (*jihad*) reach perfection. Through him too, the collection of booties and alms, the execution of punishments (*hu’doud*), the pronouncement of sentences, and the guarding of the fortified borderline cities are carried out perfectly. . .”⁽¹⁾ Put differently⁽²⁾,

⁽¹⁾ Imam Ali (a.s.) clarifies that “Allah has laid down ‘belief’ for purification from polytheism; ‘prayer’ for purification from vanity; ‘levy’ (*zakat*) as a means of livelihood; ‘fasting’ as a trial of the people; ‘pilgrimage’ as a support for religion; ‘holy war’ (*jihad*: fighting in the way of Allah) for the honour of Islam... ‘the award of penalties’ for the realization of the importance of the prohibitions... ‘**Imamate**’ for the orderliness of the community, and ‘**obedience (to Imams)**’ as a mark of respect to the Imamate.” *Nahj Al-Balagha*.

He also says, “Certainly, there is no obligation on the Imam except what has been devolved on him from Allah, namely to convey warnings, to exert in good advice, to revive the *Sunna*, to enforce penalties on those liable to them, and to issue shares to the deserving. So hasten towards knowledge before its vegetation dries up and before you turn yourselves away from seeking knowledge from those who have it...” *Ibid.*, Sermon 105.

⁽²⁾ In one of his Sermons, Imam Ali bin Abi Talib (a.s.) says to his ‘worthless’ subjects:

“O people! I have a right over you, and you have a right over me. As for your right over me, that is to counsel you, to pay you your dues fully, to teach you that you may not remain ignorant and instruct you in behaviorism that you may act upon. As for my right over you, it is fulfillment of (the obligation of) allegiance, well-wishing in presence or in absence, response when I call you and obedience when I order you.”

But unfortunately, people’s full obedience to *Ahlul-Bait* (a.s.) was what none of those oppressed Infallibles was ever granted!! “I am faced with men who do not obey when I order,” Imam Ali (a.s.) says with wonder and grief, “who do not respond when I call them. May you have no father! (Woe to you!) What are you

Imamate is a divine authority over Allah's slaves; that's why Shi'a consider the obedience and submission to Ahlul-Bait (the rightful Caliphs of the Prophet) (as an obedience and submission to Allah, and that disobeying them means disobeying Allah, the Great and Almighty... ((O ye who believe! Obey Allah and obey the Apostle and Those vested with authority from among you...)) (Qur'an: 4/59)).

waiting for to rise for the cause of Allah? Does not faith join you together, or sense of shame rouse you? I stand among you shouting and I am calling you for help, but you do not listen to my word, and do not obey my orders...”

Ahlul-Bait (a.s.) were surrounded by people who were saddled by timidity and who never cared for the mischief that was committed against them... They were people who begged the Imams (a.s.) to revolt, but when the moment of revolt drew near, none of those ‘beggars’ was ready to lend a hand of help... They were people whose detaining timidity ‘dared’ them to witness the savage martyrdom of Imam Husein (a.s.) in Karbala and the humiliating captivation to which the widows and kin of Karbala’s Holy Martyrs were succumbed to, without crying out “Stop all this bloodshed! Stop all this Un-Islamic deed!”... They were people whose narcotizing cowardice gave a carte blanche for the drunkard Umayyad and Abbasid Caliphs to run wild in their bloody massacres that were committed against *Ahlul-Bait* and the faithful Shi’a! ...

-2-

Imamate Is a Religious Fundamental(ʿAsl) And Not a Branch(Furʿu)

The Prophet's *Shari'a* is a perfect one, which invalidated the religions that preceded it. So his *Shari'a* is general for all humanity with no exception, for he (s.a.w.a.) is a Mercy for all creatures; Allah, be He exalted, says: ((We sent you not but as a Mercy for all creatures.)) (Qur'an: 21/107).

The Holy Messenger (s.a.w.a.) revealed all the *Shari'a*'s laws with its both levels (the Fundamentals (*ʿUsoul*) and Branches (*Furoʿu*)) to all Muslims during twenty-four years, and then he migrated to his Lord whereas the Message hadn't fulfilled all its aims. Thus it was necessary due to Allah's Wisdom to order his Prophet to nominate those who deserve to be entrusted with the task of applying and executing the *Shari'a*. Such Successors have to be perfect and infallible so that they would make clear the laws and limits of Allah's religion at all times and at all levels ⁽¹⁾. In fact, reason itself necessitates the existence of an infallible Imam who would clarify what had been hidden from people and the complexities which they meet in their religious life, mainly because Islam is the last Divine religion, and so it needs a guardian who shall reserve its limits and manifest its laws; and that can never ever be established without the presence of purified Imams at all times ((On the Day We shall call together all

⁽¹⁾ Those infallibles have to be necessarily the Descendants of the Prophet (his Household: *Ahlul-Bait*), for they are the only sinless people after the Prophet.

human beings with their Imams...))(Qur'an: 17/71). The existence of an Imam at every time is the most necessary of duties; for without his 'existence', the Message remains amputated and doesn't attain the goal for which it was delivered, and this implies that the Prophet's mission would turn futile - a trifle above which Allah, the Wisest, is too far!

Hence, Shi'a view Imamate as the most necessary and obligatory of duties, for Imam's function completes the Prophet's one. Al-Sayyouri, a grand Shi'ite theologian (died in 826 A.H.), says, "Know that whatever proves the necessity of Prophethood proves the necessity of Imamate too, for Imamate is a succession to Prophethood - taking its place save in receiving the Divine Revelation without a device. And as Prophethood is inevitable due to Allah's Wisdom, so is the Imamate."⁽¹⁾

As for Asha'ira (Sunnites), their words unite on that Imamate is a Branch (*Fur'u*) and not a Fundamental (*'Asl*). Al-Gazzali Al-Ash'ari says, "Know that the consideration of Imamate is neither important nor reasonable; it is but a juristic matter. Then, Imamate is an incentive for fanaticism, and the one who avoids going into it is sounder than he who considers it, even if he (the latter) hits the mark; so how would the case be if he errs?"⁽²⁾

Al-Amodi (also a Sunnite scholar) says, "Know that the talk on Imamate is not of the religions' Fundamentals, nor of the necessary issues which one cannot avoid or ignore (voluntarily). By my life! The one who keeps away from such issue is wiser than he who goes deeply into it, for Imamate is rarely separated from fanaticism and bias, from the agitation of disturbance and enmity, and from the contemptible augury about the right of Imams and ancestors."⁽³⁾

Shi'a reason out that Imamate is a Fundamental of religion due to the afore-said mental proof, and also due to the quoted proofs

(1) Al-Sayyouri's Commentary (*Sharh*) on Al-Hilli's *Al-Bab Al-Hadi 'Ashar*, p.95.

(2) *Al-Iqtisad*, p.234.

(3) *Ghayat Al-Muram*, p.363.

with their both ends: the verses of Qur'an (as will be mentioned soon) and the frequent (*mutawatir*)^(*) traditions, one of which is the tradition quoted by Al-Fodayl bin Yasar from Imam Abu Abdellah Al-Sadiq who said that the Prophet (s.a.w.a.) had said, "He who dies without being guided (led) by an *Imam*, then his death is like a one that occurred during the pre-Islamic epoch." Al-Fodayl bin Yasar asked the Imam astonishingly, "The Apostle said that?!" And to that wonder Imam Ja'far Al-Sadiq (a.s.) replied, "Yes, by Allah! He said so." Al-Fodayl asked then, "So whoever dies without being guided by an Imam, his death is like a one that occurred during the pre-Islamic epoch?" The Imam (a.s.) answered, "Yes."⁽¹⁾

Also, it is mentioned in '*Saheeh Muslim*'⁽²⁾ that the Prophet (s.a.w.[a.]s.) said, "He who recants from obeying Allah shall meet Allah on the Day of Resurrection with no excuse (to escape); and he who dies without having pledged allegiance (to his Imam), his death is like a one that occurred during the pre-Islamic epoch."

So Imamate is a significant Islamic Fundamental much like Prophethood. We cannot tend toward confusing Imamate with 'governmental' concepts as Asha'ira do. And as expressed by Sheikh Al-Motahhari: "It is our duty not to confuse the Imamate issue with the governmental one. Thus, we say that the governmental concept of Imamate is a Sunnite one, whereas ours is a one which states that Imamate is a completely different concept (with a completely different interpretation), for it is a concept much like Prophethood with all its high degrees. Such being the case, we –the company of Shi'a- believe in Imamate whereas Sunnis do not at all!"⁽³⁾

(*) That is, traditions narrated by so many people that no doubt can be entertained about their authenticity.

(1) *Usoul Al-Kafi*, vol.1, p.376.

(2) Vol.12, p.201, chapter 13 of *Kitab Al-Imara*.

(3) *Imamate Wa Rahbari* (Persian), p.163.

-3-

The Specifics And The Status of The Imam(a.s.)

It became clear-cut that the status of the Imam (a.s.) is that of the Prophet (s.a.w.a.), and since reason dictates that the Prophet has to encapsulate within him the sublime features of human perfection, such as abstinence, knowledge, forbearance, courage and the like, so should the Imam hold such noble attributes and mainly the characteristic of infallibility, which means a disdain from being defiled by wrongdoings whether small or big, inattentively or intentionally, before installation (as a Caliph publicly) and after it as it is the case in Prophethood for if the Imam hadn't been infallible, how would he manifest the Prophet's *Shari'a* or be a model for people and a guide for them to rightness? Wouldn't he be non-authentic and not fit for following?! How could that happen while Allah, be He exalted, cries down those who call for integrity and do the opposite^(*): ((Do ye enjoin right conduct on the people, and yet ye study the Scripture? Will ye not understand!)) (Qur'an: 2/44)

The Imamate status is as great as its possessor - as pointed out in the tradition which Al-Kulayni ⁽¹⁾ narrates in his book (*Usoul*

(*) Those are the *Monafeqeen*, the 'hypocrites'.

(1) A grand, celebrated Shi'ite scholar: He is Mohammad bin Ya'koub bin Ishaq (Isaac) AL-Kulayni. Sheikh Radiyy Al-Deen bin Tawous says in his glorious book *Kashf Al-Mahajja*: "Sheikh Mohammad bin Ya'koub lived and witnessed the succession of Imam Mahdi's (a.s.) four messengers (during Imam Mahdi's Lesser Occultation which lasted from 260 A.H. to 329 A.H.): (1) Uthman bin Sa'eed Al-Umari, (2) Abu Ja'afar Mohammad bin Uthman bin Sa'eed Al-Umari, (3) Abu

Al-Kafi ⁽¹⁾). In this long *Hadith* Imam Ali Bin Mousa Al-Rida (a.s.) says, “Imamate is the position of the prophets and the heritage of the testamentary guardians. It is the Caliphate of Allah and the Caliphate of the Prophet...The Imam legalizes what Allah legalizes, and forbids what Allah forbids. He punishes who deserves so and defends Allah’s religion...The Imam is like the rising sun whose rays spread over the universe while it centers in the horizon so that neither hands nor sights could attain (or understand) it...The Imam is a full luminous moon, a shining light, a glaring gleam, and a guiding star amid the gloominess of darkness and during crossing countries, deserts, and depths of the seas...The Imam is the bosom friend and the pitiful father...The Imam is the matchless, the knowledgeable with no equal (among Allah’s creatures), with no substitute, analogous, or counterpart. He is singled out with grace with no demand from his side nor acquisition, but by favor from (Allah) the Graceful, the Giver. Whomsoever can attain the Imam’s knowledge or ‘choose’ him? How far! How impossible! Minds went astray, prudence lost its way, men of understanding bewildered, the mighty people cringed (because of incapability), the sages baffled, the meeks fell short, the orators became tongue-tied, the sages didn’t know how, the poets grew exhausted, the authors failed, and the fluent men stammered and became unable to describe a matter connected to the Imam or a virtue of his virtues! All of them confessed their

Al-Qasim Husein bin Rouh, and (4) Ali bin Mohammad Al-Samreyy. Mohammad bin Ya’koub died before Ali bin Mohammad Al-Samriyy, for Ali bin Mohammad Al-Samriyy died on Sha’ban, 329 A.H. whereas Mohammad bin Ya’koub Al-Kulayni died in 328 A.H.” Some argue, however, that Al-Kulayni’s death was on Sha’ban, 329 A.H., and this does not contradict with Sheikh Ibn Tawous’s saying that Sheikh Al-Kulayni died before Imam Mahdi’s fourth messenger, for it is probable that both died in the same month (Sha’ban) with Al-Kulayni’s death followed by Al-Samriyy’s death, peace be upon them both.

⁽¹⁾ Vol.1, p.198.

shortness and inability, for how could he (the Imam *a.s.*) be described all in all, qualified in essence, or understood in some of his issues? Or where lies he who can take his place or be his substitute? Nay, how and where?! For he is as far as a star which none can attain, and none can describe (perfectly); so how elevate is the Imam above 'election'! What mind can distinguish him and where does someone alike exist?!

You suppose that this exists in a household other than the Prophet's one?! By Allah! They are liars who claim so: they were (and are still) misled and allured by falsehood so that they climbed hard slippery uphill from which their feet shall slip! They wanted to deal with the Imam as their perplexed, uncultivated, incomplete minds and their misleading opinions dictated. Thus they achieved nothing save more departure from the Imam (*a.s.*) (...Allah's curse be on them: how they are deluded away from the Truth!) (Qur'an: 9/30). They turned away from what Allah, the Prophet and *Ahlul-Bait* chose for them, just for the sake of their (false) choice while the Qur'an was crying aloud: ((Thy Lord does create and choose as He wants: no choice have they in the matter...)) (Qur'an: 28/68); ((It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any opinion about their decision: If anyone disobeys Allah and His Messenger, he is indeed on a clearly wrong path.)) (Qur'an: 33/36); ((What is the matter with ye? How judge ye? Or have ye a Book through which ye learn, -that ye shall have, through it whatever ye choose?)) (Qur'an:68/36-38); ((Do they not then earnestly seek to understand the Qur'an, or is that there are locks upon their hearts?)) (Qur'an: 47/24). So how can they choose the Imam? The Imam is a knower from whom nothing is hidden, and a guardian who never tortures. He is the center of holiness, purity, asceticism, knowledge..."

-4-

The Way of Nominating The Imam(a.s.)

As you have been informed the true nature of ‘Imamate’ differs in essence from the Sunnite interpretation of the term. Thus, if Imamate is the basis of Islam, and if anyone who dies without knowing ‘the Imam of his time’ is to be regarded like those who died in the pre-Islamic epoch; then, with greater reason, the nomination of the Imam (--the Caliph) has to be done by Allah and not by people or their selection by a committee (*Shoura*). Again, since the Imam has to be infallible -reason dictates so- his appointment should be established by Allah because ‘infallibility’ is a hidden (abstract) matter which none knows or sees save Allah, be He exalted. But Sunnis leave the ‘nomination’ for the process of selection by a committee which is directed by ‘those in power’--they believe in this in order to pave the way for the legitimacy of Abu Bakr, `Umar, and `Uthman’s Imamate (Caliphate). That matter was really carried out by paying homage to Abu Bakr in a compulsive and despotic way when the folks assembled in Bani Sa`ida’s *Saqeefa* (covered porch) while the Prophet (s.a.w.a.) was lying in his deathbed. They pledged allegiance to Abu Bakr, but no one installed him willingly save those who were gathering in *Al-Saqeefa*, and among whom Imam Ali (a.s.) and many others weren’t present!! There was ‘another way’ which those misleaders exploited in order to usurp the Caliphate and which Abu Bakr himself applied: it was his nominating `Umar as his own successor!!

How odd! We really wonder at seeing Abu Bakr nominating `Umar while Sunnis claim that the Prophet (s.a.w.a.) didn't nominate any!⁽¹⁾

Therefore, the nomination of the Imam (a.s.) is much like the nomination of the Prophet (s.a.w.a.): both are in Allah's possession, for Allah's Mercy and Supreme Perfection necessitate this. So if Allah isn't Merciful in this^(*), the situation would then stand in opposition to the target, because Allah's aim of creation is always a meaningful one: it is the existence of the perfect man to edify people and approximate them to the Truth --an aim which can never be brought to execution without the Holy presence of the Imam (a.s.). Hence, it is necessary (*wajib*) due to Allah's Kindness to install such Imam because leaving the necessary (*wajib*) is an ugly deed above which Allah is too exalted! In this manner, "The Imam (a.s.) is the bond between people and their God, offering them hidden emanations, as the Prophet (s.a.w.a.) is a bond between people and their God, offering them outward emanations...The Imam is a leading guide for spirits to their (most elevated) ranks as the Prophet is a leader who guides people to the truthful beliefs and righteous deeds..."⁽²⁾

⁽¹⁾ It is as if Abu Bakr was more adhering and more faithful to the cause of Islam than the Messenger and master of Islam Mohammad (s.a.w.a.)!!

^(*) In nominating the Caliph who will succeed the Messenger (s.a.w.a.).

⁽²⁾ *Tafseer Al-Meezan*, Allama Sheikh Mohammad Husein Al-Tabataba'ee, vol.11, p.333.

The Second Issue

***Imam Ali's
Caliphate***

After it has been proved by reason and tradition (*Hadith*) that the existence of the infallible ‘for the aim of preserving the *Shari’a* after the Prophet’s death’ is necessary, proofs also necessitate that the Commander of the Faithful Ali bin Abi Talib (a.s.) is the one who deserves to be the Prophet’s Successor. Such proofs are of two ways: 1-the verses, and 2-the traditions (*Ahadith*).

As for verses, they are many, one of which is Allah’s saying: ((O ye who believe! Obey Allah and obey the Apostle and those vested with authority from among you (*Ulel-Amr*); then if you disputed about a thing, so return it to Allah and the Apostle, if you were believing in Allah and the Last Day; that is better and very good in the end.)) (Qur’an: 4/59).

This verse lays down an obligation of two submissions: one of them to Allah and the other to the Prophet and *Ulul-Amr* (Those vested with authority). But that should not mean that the Prophet and *Ulul-Amr*’s order is a command other than Allah’s one. Rather their order is the same as that of Allah. Mainly, what is meant by the two submissions is the existence of two standings for the Prophet:

- 1- Obeying the Prophet in what he declares of Allah’s revelation, and
- 2- Obeying him in what he himself orders.

In fact, the repetition of the word “obey” in this verse proves the above-mentioned division, for obedience to the Apostle is obedience to Allah in what He ordered His Prophet to reveal and legislate. As far as *Ulul-Amr* are concerned, although they have no share in the revelation (*Al-Wahy*), their task is to do and advise what they consider the best; and so they have the right to people’s obedience much like the Prophet’s right to this through his sayings and opinions that have to be succumbed to. That’s why Allah, be He exalted, orders the believers to “return” what they

disagree on to Him and to his Prophet, without mentioning *Ulul-Amr* because they are the same as the Prophet ⁽¹⁾.

There has to be no least doubt that the obedience ordered in the verse ((O ye who believe! Obey Allah and obey the Apostle and those vested with authority from among you...)) is a general one, neither confined nor specified, and this means that the

⁽¹⁾ Shi'a believe that Imam Ali and the rest of *Ahlul-Bait* (a.s.) are 'the self' of the Holy Prophet (s.a.w.a.). This is assisted by so many traditions and verses, one of which is the verse of *Mubahala* (imprecation, mutual cursing): ((If anyone disputes in this matter with thee, after the full knowledge that had come to thee, say: "Come! Let us gather together, - our sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!")) (Qur'an: 3/61):

It is narrated that in the ninth year of the Hegira, a delegation of fourteen Christian came from Najran to meet the Holy Prophet (s.a.w.a.). During such meeting they asked the Prophet as for what is his opinion about Jesus (a.s.). In reply to this, the Prophet asked them to rest for the time being and promised them an answer afterwards.

The next day, three verses of the third Surat of the Qur'an were revealed: ((The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be": And he was. The Truth comes from thy Lord alone; so be not of those who doubt.~ If any one disputes in this matter with thee, after the full knowledge that had come to thee, say: "Come! Let us gather together, - our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!")). When the Christians didn't accept the words of Allah and insisted on their own beliefs, the Prophet recited the last verse ((If any one disputes...)). Upon hearing such verse, the Christians accepted performing the Mutual cursing (*Mubahala*). So they came out on the next day taking a side whereas the Holy Prophet came out carrying Husein (a.s.) in his arms with Hasan (a.s.) walking by his side and holding his hands. Behind him was his daughter Fatima (the mother of Hasan and Husein and the wife of the Prophet's cousin Ali a.s.), and behind her, Imam Ali.

The Christians became terrified upon seeing those five Holy people of *Ahlul-Bait*. Thus, they asked the Prophet (s.a.w.a.) to forget all about the purposed imprecation, and they submitted to a treaty with the Prophet.

According to Jabir bin Abdallah Al-Ansari, a grand Companion of the Prophet, the word "sons" refers to Imam Hasan and Imam Husein (a.s.), the word women refers to Fatima (a.s.), and the word "ourselves" refers to the Holy Prophet and Imam Ali (a.s.).

Prophet (s.a.w.a.) never orders or forbids something in opposition to Allah's Will, otherwise Allah's order to ((obey the Apostle)) will be self-contradictory. So the Prophet has to be infallible, and the same is applicable to *Ulul-Amr*.

Therefore, the submission to *Ulul-Amr* is obligatory without limits because of the cohesion between the obedience to them and the obedience to the Prophet (the loyalty to whom is akin to the loyalty to Allah). On account of that, this verse indicates the infallibility of *Ulul-Amr* because the submission to them is coupled with the submission to Allah. Such interpretation is assisted by two other proofs:

The First Proof

Since Allah, be He exalted, has ordered to obey *Ulul-Amr* and not to tread in Satan's steps, we can say that if *Waliyy Al-Amr* (the one vested with authority) is infallible, his partisans are to be considered Satan's followers whenever they follow him in his misdeeds! But because Allah never ever enjoins doing what He forbids, and because such contradiction stands in opposition to the generalization in the verse ((...obey Allah and obey the Apostle and those vested with authority from among you...)), it is proved thus that *Ulul-Amr* have to be infallible.

The second Proof

Allah, be He exalted, has imposed as a duty to obey *Ulul-Amr* (a.s.) 'in all cases' inasmuch as He and His Apostle are obeyed. Such generalization (concerning obedience) never harmonizes with anything save the infallibility of *Ulul-Amr* because the erring might dictate doing disobedience -- a matter which makes obeying him prohibited. And if we say that the obedience to such erring man is obligatory (*wajib*), this would mean then the concurrence of two opposites^(*), which is a false assumption^(**).

(*) The obligation and the prohibition.

(**) Due to Allah's Wisdom.

The Sunnite scholar Al-Razi confessed ⁽¹⁾ at the end of his commentary on this verse ((O ye who believe! Obey Allah and...)) that the Prophet and *Ulul-Amr* ⁽²⁾ are infallible; he says, “Know that Allah’s saying: ((and those vested with authority from among you)) indicates according to us that the ‘consensus’ (*Ijma’a*) of *Umma* (nation) is obligatory evidence. This is proved by that Allah, be He exalted, ordered to obey *Ulul-Amr* in this verse, and whoever Allah orders (us) to follow in an assertive way has to be necessarily ‘infallible’ because if he is notso, Allah would seem to be imposing the order of following an erring man, which implies an order to do the (erring) man’s sin whereas sin is prohibited (by Allah Himself). Therefore, this means that one has to obey him and also disobey him in one very action.” ⁽³⁾

What Al-Razi said, concerning the issue of the ‘consensus’, is refuted whenever we ask: What is meant by the ‘consensus’?

If such term means the ‘consensus’ of the nation with all its members, such claim is belied by conscience ⁽⁴⁾. And if ‘those in power’ are the ones intended by the term “*Ulel-Amr*”, this too is not true because it contradicts the general law that the perception of ‘all’ is the sum of ‘everyone’s’ perception; and whenever it is warranted that ‘everyone’ of them might err, then ‘all’ of them might err. Moreover, how many Islamic assemblies were held (and are still) after the Prophet’s death and at which ‘those in power’ of Muslims met to agree on something, and then (unfortunately!!) to take a way that their (erring) opinions chose perhaps they could attain what they have agreed on! But nay!

⁽¹⁾ *Tafseer Al-Razi*, vol.10, p.144.

⁽²⁾ Sunnis interpret this term in a way completely different from Shi’a’s.

⁽³⁾ To dissuade his readers from *Ahlul-Bait* (the real interpretation of the term ‘*Ulul-Amr*’), Al-Razi claims that the Muslim *Umma* as a whole is *Ma’soom* (infallible) while the member as a member is not! Really, how odd is such delusion!!

⁽⁴⁾ We ask here: Was the *Umma* with all its members who nominated Abu Bakr? If no, and I am sure the answer is No; by what right had he ascended the Caliphate post?

They didn't attain anything save more deviation from the right path and brought nothing but more misery to the community of Muslims! Then it hadn't been so long that the religious assembly after the Prophet's death invented nothing but an unjust, heresiarch empire! Let the one whom such matter concerns search between the seditions since the death of Allah's Messenger! Let him be informed of that and of what accompanied such disturbance of bloodsheds, of honors defiled, fortunes plundered, of Divine Laws broken and punishments (*hudoud*) neutralized! Then let him search about the origin of such riot, and about its content, ways and originators! Wouldn't he find that the cause of all of this was nothing save what 'those in power' of *Umma* proposed and imposed on people?!

Hence, it is unavoidable but to say that 'those in power', much like common people, might be right or wrong; and since they are so, how can we claim that they are 'infallible'? Accordingly, a question imposes itself: Whom are *Ulul-Amr*?

There is no doubt that they (*Ulul-Amr*) are a group of the Islamic *Umma* (nation) possessing an important post: this is their custody over the matters and concerns of the Islamic nation, and their supervision over the process of orienting the regime's course -- having the complete right to command in accordance with what they consider necessary for the betterment of the nation.

No doubt too, the verse ((O ye who believe! Obey Allah and obey the Apostle and those vested with authority from among you...)) indicates the presence of *Ulul-Amr* among the *Umma*, or else the order to obey them would be nonsense!

Another verse is Allah's saying: ((Verily your master (*Waliyyikum*) is only Allah and His Messenger and Those who believed, Those who establish prayers, and pay the *zakat* while bowed (in worship).)) (Qur'an: 5/55).

Literally "*Al-Waliyy*" means "The one who has more authority (worthier) to act." And this verse is of a clear indication to the fact that Allah, be He exalted, is the *Waliyy* (Master) of his slaves since He is their Creator and the Arranger of their matters. So

Allah is the Supreme Master, and the Prophet and Those who believed are masters in conformity with Allah's order and revelation.

Besides, ((Those who believed)), and as described in the verse with the description of paying the *zakat* (alms) while bowed in worship, are 'particular' persons of a great prestige from Allah. This is because giving alms (*zakat*) while bowed in worship is an act that manifested itself in Imam Ali bin Abi Talib (a.s.) and not in anyone else among the community of believers. In fact, many traditions (*Ahadith*) were revealed on such occasion; accordingly, `Umar attempted to imitate such excellence of Imam Ali (a.s.) so that it could be said that the verse involved him also. But his attempt failed miserably!

A third verse is Allah's saying -in the form of a command- to the Prophet (s.a.w.a.): ((O Messenger! Proclaim what has been sent down to you from your Lord; and if you do it not, then you have not fulfilled and proclaimed His Message. And Allah will defend you from the people, for Allah guides not those who reject Faith.)) (Qur'an: 5/67).

Shi'a and Sunnite's commentators agree on that this blessed verse was revealed on the eighteenth of *Zi Al-Hijja* of the tenth year of the Prophet's Hegira. That was the last pilgrimage performed by him (s.a.w.a.), and so it was named "The Farewell Pilgrimage", for he had known fully that such pilgrimage was his last one, and that he shall be overtaken by death afterwards. It is also named "The Proclamation Pilgrimage" and "The Completion Pilgrimage".

It is narrated that the Prophet (s.a.w.a.) left Medina – having performed the ritual ablution, anointing himself, dismounting, and wearing two desert coverings: a loincloth and a garment. It was the last Saturday among the last five or six nights that remained of *Zi Al-Hijja*. The Prophet took out with him all his wives in a howdah. He was accompanied by his household (*Ahlul-Bait*), *Ansar* (Helpers), *Muhajereen* (Emigrants from Mecca), and whomever God willed of Arab tribes and the dispersed people.

When the Prophet (s.a.w.a.) went out of Medina, its people were infected with smallpox or measles so that many of them were hindered from attending this last pilgrimage of the Prophet (s.a.w.a.). Despite that, much gatherings – whose real number none knows but Allah! – crowded and were led by the Prophet. Some say that the number of those people who were present there was ninety thousand; others say: one hundred and fourteen thousand; others say: one hundred and twenty thousand; others say: one hundred and twenty four thousand, and others say that the number exceeds this. This is only the number of those who went out with the Prophet. As for those who performed the *hajj* (pilgrimage) with the Prophet like the dwellers of Mecca and those who emerged from Yemen with Imam Ali (the Commander of the Faithful) and Abi Mousa Al-Ash`ari, it is narrated that their number is greater than that of those who accompanied the Prophet in his way to Mecca!

The Prophet (s.a.w.a.) entered upon the morning of Sunday at a place called *Yalamlam*. Then he went away and dined at *Sharaf Al-Sayyala*, and prayed there the Sunset and Evening Prayers. Afterwards, the Prophet prayed the Morning Prayer at *Irq Al-Zabya*; then he arrived at *Al-Rawha'a* and moved from there to *Al-Monsarif* where he prayed the Afternoon Prayer. Next, the Prophet prayed the Sunset and Evening Prayers at *Al-Mota'ashi* and dined there. He prayed the Morning Prayer at *Al-Ithaba* and entered upon the morning of Tuesday at *Al-Arj*. Thereafter, the Prophet (s.a.w.a.) cupped himself at *Liha Jamal* (a mountain road leading to *Al-Juhfa*). Then he arrived at *Al-Sukya'a* on Wednesday, and entered upon the morning at *Al-Abwa'a* where he prayed. He left *Al-Abwa'a* and arrived then at *Al-Juhfa* on Friday, and from there he moved to *Kadeed* and spent Saturday there. On Sunday, the Prophet (s.a.w.a.) was in *Usfan*. His movement progressed, and when he arrived at *Al-Gameem*, the pedestrians raised an objection: they aligned in rows and complained to him the wearisome walking. Upon this the Prophet

said, “Turn to ‘mending your pace’ for help.” (*) The walkers did that, and they found it comfortable. On Monday the Prophet (s.a.w.a.) was in *Marr Al-Zohran* and didn’t leave it save when he entered into evening. The sun sank for him when he was in *Sarf*, but he didn’t pray the Sunset Prayer save when he entered Mecca. He (s.a.w.a.) arrived at *Al-Thanyatain* and he passed the night over there, and so his entering to Mecca was on Tuesday.

When the Prophet (s.a.w.a.) has accomplished the pilgrimage rites and was returning to Medina, together with those who accompanied him, he arrived at *Ghadeer Khum* in *Al-Juhfa*, a place from which roads for Medina’s dwellers, Egyptians, and Iraqis ramify. It was Thursday, the eighteenth of *Zi Al-Hijja*...

The Trustworthy Gabriel descended from Heaven carrying Allah’s command: ((O Messenger! Deliver what has been sent down to you from your Lord; and if you do it not, then you have not proclaimed His message; and Allah will defend you from the people...)) (Qur’an: 5/67). .

Allah, be He exalted, ordered his Prophet to proclaim Ali (a.s.) a Master over people and to inform all the crowds of what had been revealed about Imam Ali’s *Wilaya* and the obligation of obeying him.

The Prophet commanded those who were at the head of the procession, away from *Ghadeer Khum*, to turn backwards, and those who were in the rear to halt. He prohibited sitting in the shadow of five great spiny, lofty, convergent trees. When the folks settled in their positions, and after sweeping the land beneath the trees, the call for attending the midday prayer was issued. The Prophet betook himself to the trees and led people in prayer. The day was so hot that a man had to stretch some part of his cloak over his head and another part under his feet. A shade was secured for the Prophet by a dress thrown over one of the five great trees. When the Prophet ended his prayer, he ascended a

(*) That is, “Speed up your walk, but not to the level of running.”

pulpit of piled up camel saddles, and from there he stood up orating in the midst of the people...

The Prophet (s.a.w.a.) made all of them hear – raising his voice while saying:

“Praise be to Allah, we appeal for His help and believe in Him. We have confidence in Him and seek refuge with Him from the evils of ourselves and the vices of our deeds. He is no guide for he who ran astray and no misleader for he who followed the right way. I confess that there is no God but Allah and that (I) Mohammad is His slave and messenger. As to what follows, O ye people! The Most Kind, All-Knowing Allah has informed me that no Prophet lived but half of the age of the preceding Prophet. I am close to death and I respond readily; I am responsible and you are responsible too; so what you say?” They answered, “We confess that you have declared, advised, and strived. May Allah repay you such kindness!”

“Don’t you confess that there is no God but Allah and that Mohammad is His slave and messenger,” asked the Prophet, “and that His Heaven is truth, His hell is truth, that death is truth, and that ((verily the Hour of Resurrection will come: There can be no doubt about it, or about (the fact) that Allah will raise up All who are in the graves)) (*)?”

“Yes, we confess (believe in) this,” answered the Muslims.

The Prophet said then, “O God! Be Witness!” “O you people!” he continued, “Do you hear me?” “Yes,” they answered. Upon this the Prophet said, “Verily, I am the master at the Basin (*Alhawd*), and you shall come to me there (asking me to give you pass to Heaven). Its width is as the width between Sana’a (Yemen’s capital) and Bisra (a city in Damascus). In it there are as much silver goblets as stars, so be aware of the way you treat the *Thaqalayn* (the Two Weighty Things) which I shall leave among you!” A caller cried out, “And what are the *Thaqalayn*, O Messenger of Allah?” The Prophet replied, “They are (1) the

(*) Qur’an: 22/7.

Book of Allah, held by Allah from one end and by your hands from the other: cling to it so that you would not go astray; and (2) my Descendants. The Most Kind, All-Knowing Allah informed me that they shall never separate from each other until they (both of them) come to me at the Basin... Don't try to trespass these Two Most Precious Things, else you will go wrong. And don't fall behind them, else you will stray."

Then the Prophet (s.a.w.a.) took the hand of his cousin Imam Ali (a.s.) and raised it to a degree that the whiteness of their armpits was seen. All the folks knew well the one whose hand was raised by the Prophet. Meanwhile the Prophet said, "O you people! Who has more authority upon the believers than they themselves do have?" The people answered, "Allah and His Messenger know who that person is." "Verily Allah is my Master," replied the Prophet, "and I am the master of believers—the one who has more authority upon them than they themselves do have. So whoever whose Master I am, Ali is his Master." The Prophet, as narrated in so many traditions, repeated the last statement thrice; and according to the narrations related by Ahmad, the chief of *Hanabila*^(*), the Prophet repeated his statement four times.

(*) A Sunnite sect.

The Prophet said then, “O Allah! Love him who loves Ali, and be the enemy of who opposes Ali; hate him who hates Ali; assist him who assists Ali; forsake him who forsakes Ali, and let rightness turn with Ali wherever he turns. You, who are present, are to inform the absentees of this.”

When the Prophet’s speech was over, and while people were about to scatter, the Truthful Gabriel descended with Allah’s revelation: ((This day I have perfected your religion for you, and I have completed My bounty upon you, and I have approved Islam as your religion.)) (Qur’an: 5/3) Upon receiving such revelation the Prophet said – addressing the folks again – “Thanks to Allah, the Great, for the perfection of religion, the completion of bounty, and His satisfaction with my Message. The Mastership (*Wilaya*) is for Ali after me.” The Muslims began congratulating the Commander of the Faithful Ali (May Allah’s blessings and peace be upon him). Among those felicitators were Abu Bakr and `Umar: each of them said to Imam Ali (a.s.), “Congratulations, O Son of Abi Talib, within a day you became my *Mawla* (that is, my Master) and the *Mawla* of every believer.”⁽¹⁾

On that occasion Ibn Abbas said, “By Allah! Pledging allegiance (to Ali) is made obligatory (due to Allah’s order).” And Hassan ibn Thabit^(**) asked for the Prophet’s permission to compose a poem on Imam Ali (a.s.) and to recite it before him. The Prophet (s.a.w.a.) granted him the permission, asking Allah’s bliss for him. Hassan stood up and said,

**Their Prophet calls them on *Ghadeer*’s Day, in *Khum*,
So listen when the Prophet is the caller!
“Who is your Master and your Prophet?” he asked**

⁽¹⁾ *Mishkat Al-Masabeeh*, Al-Khateeb Al-Tabreezi, p.557; *Al-Tafseer Al-Kabeer*, Al-Razi, vol.12, p.49; *Al-Musnad*, Ahmad bin Hanbal, vol.4, p.281; *Al-Musannaf*, Ibn Abi Shayba; *Al-Musnad*, Abu Ya’la; *Al-Wilaya*, Ibn `Uqda...

^(**) A famous Islamic poet in the Prophet’s era.

And the answer came from them with no feign blindness,
 "Your God is our Master, and you our Prophet,
 You haven't met from our side any disobedience."
 "Stand up O Ali!" said the Prophet then, "As I am
 Pleased to make you a Guiding Imam after me.
 Whoever whose Master I am, this (Ali) is his Master,
 Be to him faithful followers and supporters."
 There he prayed: "O God support him who supports Ali,
 And be to him who opposes Ali an opponent.

When the Prophet (s.a.w.a.) heard Hassan's poem, he said, "You shall be assisted by the Holy Spirit, O Hassan, *as long as you support us with your tongue.*"

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That was *Al-Ghadeer's Hadith* which is admitted on all hands. And in fact we do not find any tradition that attains the same degree of *Tawatur* (*) that this *Hadith* obtains; this goes with the noticeable care that is given to it in verse and prose. (1)

So what we have mentioned is something agreed on not only by Shi'a but also by so many celebrate Sunnite scholars who ever stress that the Verse of *Al-Balagh* (Declaration Verse) was revealed in *Ghadeer Khum* as a manifestation of Imam Ali's sublime status. Among the Sunnite scholars who narrate this *Hadith* in their books are the following ones:

- 1- Al-Hafidh Abu Ja'afar Mohammad bin Jareer Al-Tabari (d. 310 A.H.). He narrates this tradition through his *Sanad* (**), quoting from Zaid bin Arqam his saying, "When the Prophet reached *Ghadeer Khum*, and after he had accomplished the last pilgrimage's rites, he ordered -during

(*) That is, narrated unbrokenly by so many people that no doubt can be entertained about its authenticity.

(1) *Al-Ghadeer*, Allama Al-Ameeni, vol.1, p.9; vol.2, pp.39-42

(**) Chain of narration.

a very hot midday- to have the land beneath some great trees being swept. Then he called us for prayer. We assembled there, and the Prophet delivered an eloquent speech in which he said, “Allah, be He exalted, revealed to me: (...Deliver what has been sent down to you from your Lord...)), and Gabriel ordered me, due to Allah’s command, to halt here and inform every white and black that Ali bin Abi Talib is my brother: he is the guardian, the Caliph, and the Imam after me. I asked Gabriel to request resignation for me from Allah, for I know how few are the God-fearing people, and how much are those who hurt and blame me because of my ever adherence to Ali. It is my much closeness to Ali that made them call me an ‘all ear (to any one’s saying; that is, a naïve)’ whereas Allah says: ((Among them are men who molest the Prophet and say, “He is (all) ear.” Say, “He listens to what is best for you: he believes in Allah, has faith in believers, and is a Mercy to those who believe.” But those who molest the Prophet will have a grievous chastisement.)) (Qur’an: 9/61) If I had wanted to name those molesters, I would have done so,” the Prophet continued, “but I have been hiding their names generously! (Gabriel requested a resignation for me from Allah to be relieved of such weighty task) but Allah declared His dissatisfaction save with my declaration about Ali. So know that, O you people! Verily, He is Allah Who Has nominated him (Ali) as your Master and Imam, and Who Has imposed the obedience to Ali on everyone. Judicious is the ruling of Ali; powerful is his word; damned is he who disobeys him; blessed indeed is he who believes in him; listen to him and obey, for Allah is your Lord and Ali is your Imam. The Imamate continues through my Descendants – the progeny of Ali – till the Day of Resurrection....”

- 2- Al-Hafidh Ibn Abi Hatim, Abu Mohammad Al-Handhali Al-Razi (d. 327 A.H.)

- 3- Al-Hafidh Abu Abdellah Al-Mahamli (d. 330 A.H.)
- 4- Al-Hafidh Abu Bakr Al-Farisi Al-Shirazi (d. 407 or 411 A.H.)
- 5- Al-Hafidh Ibn Mordaweih (d. 416 A.H.)
- 6- Abu Ishaq (Isaac) Al-Tha'alebee Al-Naisabouri (d. 427 or 437 A.H.)
- 7- Al-Hafidh Abu Naeem Al-Asbahani (d. 430 A.H.)
- 8- Al-Hafidh Abu Al-Qasim Ibn Asakir Al-Shafi`ee (d. 571 A.H.)
- 9- Abu Ishaq Al-Hamweeni (d. 722 A.H.)
- 10- Jalal Al-Deen Al-Sayyouti Al-Shafi`ee (d. 911 A.H.)
- 11- Al-Qadi Al-Shawkani (d. 1250A.H.)
- 12- Shahab Al-Deen Al-Alousi Al-Shafi`ee Al-Baghdadi (d. 1270 A.H.)
- 13- Sulayman (Solomon) Al-Qundouzi Al-Hanafee (d. 1293 A.H.)
- 14- Mohammad Abdu Al-Masri (d. 1323 A.H.)

These fourteen scholars, in addition to the names of ‘several’ other Sunnite scholars, can be picked out of thousands of Sunnite references that can do nothing save confessing the “truth” of *Al-Ghadeer*’s events. *Allama* Amini’s book *Al-Ghadeer* (about 13 or 14 volumes) is quite marvelous in its way of summing thousands of proofs from Sunnite books and sayings on the topic of *Al-Ghadeer*’s event...

However, there are some Sunnite scholars who ever tried, and others are still trying, to cast doubts on the fact that the verse which was revealed on *Al-Ghadeer*’s Day is concerned with Imam Ali’s right to the Caliphate post after the Prophet’s death. Among such doubt-makers is Fakhir Al-Deen Al-Razi who mentions ten interpretations as for what was the occasion of this Verse’s revelation. One of such interpretations, he says, is that the Verse is concerned with Imam Ali’s great prestige in Islam, but Al-Razi doesn’t choose such interpretation for reasons known enough!!

Rather he says, “Know that these traditions ^(*), no matter how much they are, are more proper to be interpreted as that Allah has defended his Messenger from the cunning of Jews and Christians and ordered him to manifest his declaration without caring for them. (We say this because) what precedes this verse and what follows it is concerned mainly with issues about Jews and Christians. Accordingly, it becomes impossible to interpret this verse in a way that opposes what precedes and follows it...” ⁽¹⁾

The following refutes Al-Razi’s claims:

First, what he claims of the ‘impropriety’ of interpreting the verse in a way that makes it ‘foreign’ to what precedes and follows it because of the necessity to stick to the unity of the context ^(**) – as he claims – is nothing but a pretense which is not based on a verse or tradition as Sheikh Al-Amini says in his book *Al-Ghadeer* ⁽²⁾.

Second, the arrangement of the verses in the Qur’an differs to a certain extent from their order as revealed by Allah. So it doesn’t concern us to care for the unity of context in opposition to the truthful narration (*Hadith*).

Third, it is more ‘proper’ for Allah’s promise to His Messenger ^(***) to be pledged at the beginnings of the Prophet’s

^(*) Concerning the different Razian interpretations of the Verse: ((O Messenger! Deliver what has been sent down to you from your Lord...))

⁽¹⁾ *Tafseer Al-Razi*, vol.12, p.50.

^(**) This is termed in Arabic as '*Wihdat Al-Siyaq*'; that is, the sequence of the content’s data.

⁽²⁾ Vol.1, p.226.

^(***) The promise that He will protect His Messenger from the cunning of Jews and Christians.

mission and not during his last days – the days during which the Prophet (s.a.w.a.) was threatening the world’s countries and was much venerated by all nations: He had conquered *Khaibar* and eradicated *Bani Quraidha* and *Al-Nadeer* from their roots...All faces had been humbled to him, and all necks succumbed to him...It was a time when the strength of Jews was annihilated in *Khaibar* by the sword of Imam Ali (a.s.)...

Besides, the Declaration Verse does not contain something of much danger to the security of Jews and Christians whereas there are verses - revealed before the Declaration Verse - which call clearly for the banishment of paganism and polytheism, and which dispraise the Arab polytheists, Jews, and Christians. And even in such declared verses Allah didn’t threaten His Prophet, nor did He promise him a protection against them.

Fourth, the one who browses through *Al-Ma’ida Surat* (*) will notice that most of it touches on the situation of Jews and Christians, and these are issues that the Prophet (s.a.w.a.) declared and revealed without Allah’s menace (**). Also, the power of Jews had been subjugated, and they were wrapped by damnation and resentment during and before the revelation of *Al-Ma’ida Surat*. Thus, there is no justification for the claim that the Prophet (s.a.w.a.) feared them, for they lived in peace after they had accepted, together with Christians, to pay a capitation.

So it is nonsense to claim that Allah is revealing the Prophet’s fear or confusion in communicating His (Allah’s) command to the people, for there are much issues of greater stress and which the Prophet revealed in a courageous manner –taking a position much more dangerous and severe than this one! ⁽¹⁾

Because of this, it becomes incumbent to justify the Prophet’s fear as a dread of the hypocrites of his nation and not of Jews and

(*) The fifth Surat of the holy Qur’an.

(**) For these are tasks which the essence of his mission necessitates.

(1) *Tafseer Al-Mizan*, vol.6, p.43.

Christians as Al-Razi claims. We are quite sure of this but in the light of the fact that the Prophet (s.a.w.a.) does not fear declaring anything amid the hypocrites of his nation save the heavy task of installing Imam Ali (a.s.) a Master over them. It is narrated in our traditions that Gabriel (a.s.) descended to the Prophet in his last pilgrimage and commanded him, due to Allah's order, to install Imam Ali (a.s.) as a Caliph. The Prophet (s.a.w.a.) felt much dread because he feared the accusation of lying that the folks of falsehood might fabricate. And in fact the Prophet's dread was *apropos*; he said to Gabriel (a.s.), "My people didn't confess my Prophethood save after a restless strive of mine. So how would they confess Ali's Imamate ⁽¹⁾ in one word ^(*)?" Then, when Imam Ali (a.s.) was installed as a Caliph, and the Prophet (s.a.w.a.) marched, returning to Medina, those very hypocrites rolled giant stones, perhaps they could startle the Prophet's she-camel and kill him, but Allah, be He exalted, defended him against their malice...

There remains a question: Why does the Declaration Verse intervene verses connected to issues about Jews and Christians?

One answer to this wondering is what Al-Mudhaffar says: it is that such 'placement' of *Al-Balagh's* Verse in a 'context' speaking about certain Jewish and Christian affairs is intended to show how the hypocrites are in the same lowly rank of Jews and Christians, and how they share them in their delusion and atheism; or rather how those hypocrites are more atheist than Jews and Christians; and that's why they are regarded as apostates – as revealed in the traditions (*Ahadith*) about the Basin (*Al-Hawd*) ⁽²⁾.

⁽¹⁾ The reader is supposedly aware of the stable fact that whenever the term 'Imamate' is uttered, then it has to entail the prestige of 'Mastership' over people and the right to the Prophet's Succession (Caliphate).

^(*) By the "one word" the Prophet means his saying at *Ghadeer Khum*: "...Whoever whose Master I am, Ali is his Master ..."

⁽²⁾ *Dala'il Al-Sidq*, Allama Al-Mudhaffar, vol.2, p.52.

A Discussion of
Hadith
Al-Ghadeer's Sanad,
Its Tawatur, And Its
Meaning (dalala)

Two points are to be considered concerning *Al-Ghadeer's Hadith*:

- (1)- The *Sanad* of this *Hadith* and its *Tawatur*, and
- (2)- its meaning (*dalala*).

As for the first point, let it be known to you that *Al-Ghadeer's Hadith* has been considered as one of the most celebrate *Mutawatir* traditions since the Prophet's time till ours. It was narrated by Shi'a and Sunnis. Most Sunnis confessed its authenticity to the extent that Al-Hafidh Abu Sa'eed Mas'oud bin Nasir Abi Zaid Al-Sujustani (d. 477 A.H.) compiled a book entitled *Al-Derayah Fi Hadith Al-Wilaya* (The Knowledge of *Al-Wilaya Hadith*) in which he gathered the *Asnad* (*) of this tradition and quoted it from one hundred and twenty Companion of the Prophet (s.a.w.a.)⁽¹⁾.

The late renowned Shi'ite scholar Sheikh Al-Amini collected the names of more than forty Sunnite clergymen who confess that *Al-Ghadeer's* tradition is authentic. And this led Sayyid Mohammad Al-Burzanji Al-Shafi'ee (d. 1103 A.H.) to say in his book *Al-Nawaqid* (The Refutations): "Shi'a claim that this tradition is a clear text which indicates the Imamate of Ali (May Allah be satisfied with him); and it is Shi'a's strongest 'claim'."⁽²⁾

The ways (*Asaneed*) to *Al-Ghadeer's* tradition are so many that they reach one hundred and fifty way. On the account of that, the Sunnite scholar Al-Muqbili (died in Mecca, 1108 A.H.) said after citing some of this Tradition's *Asaneed*, "If this (that is, *Al-Ghadeer's Hadith*) is not known, nothing is known in the

(*) Plural of *Sanad*.

(1) *Al-Ghadeer*, vol.1, p.155.

(2) *Al-Ghadeer*, vol.1, p.306.

religion.”⁽¹⁾ And because of the care that the ancient Muslims attached to *Al-Ghadeer*'s tradition, many narrators, conversationalists, writers, and thinkers pinpointed it. It was narrated in every century by groups of specialists whose number we will count generally as listed by Al-Amini in '*Al-Ghadeer*':

- 1- The tradition was narrated by one hundred and ten Companion of the Prophet (s.a.w.a.).⁽²⁾
- 2- No less than eighty-four Tabi`ee ^(*) narrated this *Hadith* from the Companions.
- 3- As for the scholars, the number of those who quoted this *Hadith* among them is listed below in accordance with the chronological sequence:
 - a- Fifty-six scholar and speaker in the second century.
 - b- Ninety-two scholar and speaker in the third century.
 - c- Forty-three scholar and speaker in the fourth century.
 - d- Twenty-four scholar and speaker in the fifth century.
 - e- Twenty scholar and speaker in the sixth century.
 - f- Twenty scholar and speaker in the seventh century.
 - g- Nineteen scholar and speaker in the eighth century.
 - h- Sixteen scholar and speaker in the ninth century.
 - i- Fourteen scholar and speaker in the tenth century.
 - j- Twelve scholar and speaker in the eleventh century.
 - k- Thirteen scholar and speaker in the twelfth century.
 - l- Twelve scholar and speaker in the thirteenth century.
 - m- Nineteen scholar and speaker in the fourteenth century.

⁽¹⁾ *Ibid.*, p.307.

⁽²⁾ *Ibid.*, p.14-16.

^(*) Disciples of the Companions.

Thus, *Al-Ghadeer's Hadith* is an 'authentic' tradition at the level of *Sanad* according to Shi'a and *Amma* (Sunnis). None ignores this save some hostile Sunnite bands who attempt to cast doubts on this *Hadith's Sanad* and meaning (*dalala*).

In his book *Al-Sawa`iq Al-Muhriqa* (The Burning Thunderbolts), and mainly in the eleventh issue of the fifth chapter of the first section, Ibn Hajar Al-Haithami -a celebrate Sunnite scholar- says that "*Al-Ghadeer's Hadith* is an 'authentic' tradition without any doubt. Several scholars much like Al-Turmuzi, Al-Nisa`ee, and Ahmad narrate it. There are much ways (*Asaneed*) for it..." And he continues, "...most of its *Asaneed* are 'authentic' and 'good'. So no care ought to be given to whom slanders the authenticity of this *Hadith*, or who repels it by the claim that Ali was in Yemen because it is made sure (proved) that he returned from there and caught up with the Prophet's pilgrimage. Also, *the claim* of those who say that the statement "O Allah! Love him he who loves Ali" is fabricated *is* a refuted pretense, for such statement is quoted through ways (*Asaneed*) many of which Al-Zahabi checked up..."

So much for the first point, there remains a second point, and which is about the Meaning (*dalala*) of *Al-Ghadeer's Hadith*.

No doubt, this *Hadith* indicates a decisive proof on the fact that the Commander of the Faithful is an Imam who has to have the Mastership (authority, *Wilaya*) of the Prophet over people, for it (the *Hadith*) affirms the Imamate of Imam Ali Al- *Murtada* (a.s.) by the evidence of the Prophet's saying: "...Whoever whose Master (*Mawla*) I am, Ali is his Master (*Mawla*)..."

The word "*Mawla*" literally means "The Worthier Master who is charged with authority (the Worthier to behave)." But some Sunnite scholars cast doubts on the literal status of the word '*Mawla*' by claiming that this word in *Al-Ghadeer's* tradition means nothing but "The Supporter (*Nasir*)."

One of the replies to repel such falsification is simply that we cannot use -in Arabic Language- the statement "He is the Master (*Mawla*) of Allah's religion" as a substitute of the saying "He is

the Supporter (*Nasir*) of Allah's religion", neither could the verse ((...“Who will be my supporters (helpers) to (the work of) Allah?”...)) ⁽¹⁾ be replaced by “Who will be my Masters to (the work of) Allah?”. Also, and as another instance, we cannot replace the saying of Christ's disciples ((“We are Allah's supporters (*Ansar*)”)) ⁽²⁾ by the saying: “We are the Masters of Allah”! God Forbid!

Linguists mention so many interpretations of the term “*Mawla*”. These are twenty of those interpretations:

Owner, Slave, Emancipator, The Emancipated, Friend, Neighbor, Ally, Son, Uncle, Guest, Partner, Nephew, Master, God, Supporter, Giver, The Given, Adorer, Follower, Son-in-law, etc... But fairly and frankly speaking, the word “*Mawla*” in *Al-Ghadeer's Hadith* means only one thing: “The Worthier Master who is charged with authority (The Worthier to behave).” Such ‘primacy’ differs in accordance with the place in which it is situated.

At any rate, there are proofs which indicate that what is intended by ‘*Al-Mawla*’ is “The Worthier Master who is charged with authority,” and these are some:

The First Proof

As mentioned before, Allah ordered his Prophet by the saying:((O Messenger! Deliver what has been sent down to you from your Lord; and if you do it not, then you have not delivered His Message; and Allah will protect you from the people.)) (Qur'an: 5/67)

It is not suitable to interpret Allah's order to His Messenger (s.a.w.a.) as a Divine command for the Prophet to ‘deliver’ that Imam Ali (a.s.) is an Adorer or a Supporter for whom he (the Prophet s.a.w.a.) adores or supports, for such *threat* from Allah the Great indicates that there is a religious issue which is to be declared -- this is the Imamate issue which the nation (*Umma*)

⁽¹⁾ Qur'an: 3/52.

⁽²⁾ Qur'an: 3/52.

must accept and not something else like adoration or support from Imam Ali's side towards the nation that shares with the Prophet (s.a.w.a.) a mutual respect and support. Do you think or can you dare think that Allah and His Apostle want to charge Imam Ali (a.s.) with this matter and ask him not to do what contradicts adoration and support for the Prophet's folks? Or can you claim that Allah and the Prophet want to clarify the clarified?
(1)

The Second Proof

The Prophet's saying in the midst of his speech "Do I not have more authority upon you than you yourselves have?" and then his quick shift to the saying "Whoever whose Master I am, Ali is his Master" shows clearly that what is intended by '*Al-Mawla*' (Master) is "The Worthier to behave." Thus, there is no justification for any attempt to separate these two statements from each other.

The Third Proof

All scenes of the Prophet's last pilgrimage prove that what the Apostle (s.a.w.a.) purposed was the 'most important' matter since the beginning of his Mission. You can view among such solemn scenes the Prophet's order to prayer during that travel (Last Pilgrimage) nowhere but at a place called *Al-Manzil Al-Wa`ir* (The Bumpy Dwelling) and under the scorching rays of the midday sun, in addition to the construction of a pulpit, and the Prophet's ascent to the pulpit to orate, etc... . On account of this, it becomes clear that the Prophet's purpose was really the

(1) Don't ever think that Imam Ali (a.s.) had any grain of the hypocrisy of most of the Prophet's most notable Companions who always claimed faithfulness to the Prophet but later turned against him – not after Mohammad's death, no, but just when this holy Prophet was in his deathbed! Here, I have the full right to ask who ever sing the so-called glories of those who 'betrayed' the Prophet, usurped Imam Ali's Caliphate, and 'dragged' Imam Ali (a.s.) by force to pledge allegiance to Abu Bakr after their merciless 'smashing' of the ribs of the Prophet's daughter Lady Fatima Al-Zahra'a (a.s.): Are those 'mobs' the ones whom Imam Ali (a.s.) is supposed to 'adore' and 'support'?!

Declaration of *Al-Ameer's* (Ali's) Imamate and Mastership which is necessary (*Wajib*) to be clarified, to be given much care, and to be promulgated among all Muslims. He did not have the aim of declaring that Imam Ali (a.s.) is an adorer and supporter for whom the Prophet adores and supports, while he (Imam Ali *a.s.*) ought to have no right to order or to be obeyed!

The Fourth Proof

The Prophet (s.a.w.a.) commanded those who were present to tell the absent ones about what was declared. Again, this assertion is to be regarded as improper 'if' it was performed by the Prophet just to declare support or adoration. Rather this is an emphatic assertion on a great concern for whose declaration formerly and in a broad way there was no much opportunity—this is a matter which not 'all' the throngs of Muslims had known fully before: It is Imam Ali's Imamate and his rightful Caliphate after the Prophet (s.a.w.a.)...

The Fifth Proof

Another evidence is the Prophet's saying upon the revelation of *Al-Ikmal's* Verse ^(*): "Allah is the Greatest for the perfection of religion, the completion of bounty, and His satisfaction with my Message and the *Wilaya* (Mastership) of Ali bin Abi Talib." Or the prophet's saying –as in the narration of the celebrate Sunnite scholar Al-Hamwini – "Allah is the Greatest for the completion of my Prophethood and His religion by the *Wilaya* of Ali after me."

The Sixth Proof

The evidence here is the Prophet's saying after declaring Imam Ali's Mastership (*Wilaya*): "O Allah! You are a witness (on them) that I have declared and advised!" Thus, asking Allah to be a witness on the nation (*Umma*) necessarily entails that what the Prophet declared on that Day was something 'new': something that he (s.a.w.a.) hadn't proclaimed before in front of 'all' Muslim

(*) That is, the Completion verse: ((This day I have perfected your religion for you, and I have completed My bounty upon you, and I have approved Islam as your religion.)) (Qur'an: 5/3).

crowds gathered together. Besides, all the other meanings of *Al-Mawla* which Muslims know like ‘adoration,’ ‘support,’ etc., do not need a witnessing on the *Umma* and mainly when it is Imam Ali’s turn!⁽¹⁾

Therefore, the narrated traditions - from the references of *Khassa* (Shia) and *Amma* (Sunnites) – which indicate that Allah’s saying ((This Day I have perfected your religion for you, and I have completed my bounty upon you, and I have approved Islam as your religion.)) was revealed in *Ghadeer Khum* - after the folks’ pledge of allegiance to the Commander of the Faithful - all that alludes to the Supreme Imamate. This is because what brings forth the perfection of religion and the completion of bounty upon Muslims has to be one of the religion’s Fundamentals (*‘Usoul*), nay, it has to be the religion’s greatest Fundamental (*‘Asl*): It is the Imamate through which the secular and religious regulations turn complete, and the belief that makes the deeds of Muslims accepted by Allah.

So *Al-Ghadeer*’s Day is the Day of Imamate’s Manifestation. It is the real holiday on which Muslims must rejoice, for it is more significant than the Greater and Lesser Bairams. The Sunnite scholar Al-Sayyouti quoted in his book *Al-Durr Al-Manthour*, through many ways (*Asaneed*), that Jews said, “Had the Completion Verse been revealed to us (mainly), we would have regarded the Day of such revelation as our Holiday.”

{Abdul-Rahman bin Salim quoted from his father his saying: “I asked Abu Abdellah Al-Sadiq (the Sixth Imam of *Ahlul-Bait* a.s.): ‘Have the Muslims a holiday other than the holidays of Friday, Greater and Lesser Bairams?’ ”

(1) There are many other evidences that Sheikh Al-Amini mentions in the first volume of his *Al-Ghadeer*.

Imam Al-Sadiq answered, “Yes, there is a holiday of greater sanctity.”

"I asked, 'What is this holiday? May I be your ransom!' "

Imam Al-Sadiq answered, “It is the Day on which the Messenger of Allah appointed the Commander of the Faithful (a.s.) and said, “Whoever whose Master I am, Ali is his Master...”

"I asked then, 'Which day is such Holiday?' "

Imam Al-Sadiq answered, “And what do you benefit if you know which day (of the week) is such Day, for how much the year changes ^(*)! However, it is the Eighteenth of *Zi Al-Hijja*.”

"What shall we do on such Day?' I asked."

Imam Al-Sadiq replied, “Remember Allah – be He exalted – on such Day by fasting, praying, and glorifying Mohammad and the Descendants of Mohammad, for the Messenger of Allah recommended the Commander of the Faithful (a.s.) to regard this Day as a Holiday, and so did the prophets recommend their successors to do that...”⁽¹⁾

{Al-Hasan bin Rashid said, "I said to Abu Abdallah (a.s.), ‘May I be your ransom! Have the Muslims a holiday other than the Greater and Lesser Bairams?’ "

Imam Al-Sadiq (a.s.) answered, “Yes, Hasan. There is a one greater and more holy.”

" 'What day is such Day?' I asked."

Imam Al-Sadiq said in reply, “It is the Day on which the Commander of the Faithful (a.s.) was appointed as a Guide for all people.”

(*) This is to say, for instance, that if a certain event took place on Sunday, the sixth of July 2003, it is no guarantee that the sixth of July – the date of the reminiscence – of the year 2004 ought to be Sunday too. So the date (sixth of July) of the Reminiscence is stable, but the day’s name (Sunday) might not be so.

(1) *Bihar Al-Anwar*, Allama Sheikh Al-Majlisi, vol.37, p.172; *Furu’ Al-Kafi*, Allama Sheikh Al-Kulayni, vol.4, p.149.

"I said, 'May I be your ransom! What shall we do on such Day?'"

Imam Al-Sadiq (a.s.) answered, "Fast on this Day, O Hasan! And increase your asking for Allah's Blessings on Mohammad and the Descendants of Mohammad (That is, "say as much as you can '*Allahumma Salli Ala Mohammad Wa Aale Mohammad*'-meaning: 'O Allah! Send Thy Blessings on Mohammad and the Descendants of Mohammad.'). Also, seek Allah by renouncing (Tabarr`o) those who oppressed Ahlul-Bait (the Descendants of Mohammad), for the prophets commanded their successors to regard the Days on which such successors were appointed as Holidays."

"I asked then, 'What reward shall he get he who fasts on this Day?' "

Imam Al-Sadiq (a.s.) replied, "It is as if he had fasted for sixty months." }⁽¹⁾

{Al-Ahnaf said, "I said to Abu Abdellah (a.s.), 'May I be your ransom! Is there a holiday better than the Lesser and Greater Bairams, Friday, and Arafa Days?' "

Imam Abu Abdellah Al-Sadiq (a.s.) answered, "Yes, there is a Day more superior, more great, and more noble in Allah's consideration than these Days! It is the Day on which Allah perfected (completed) the religion and revealed to His Prophet Mohammad His saying: ((This Day I have perfected your religion for you...))."

"I asked, 'What day is that Day?' "

Imam Al-Sadiq (a.s.) answered, "Whenever any of the prophets of Israel's Sons wanted to appoint the successor and the Imam (Leader) after him, the Day on which such appointment was established was regarded as a Holiday. The Day (you are asking about) is a one on which the Messenger of Allah appointed Ali (a.s.) as a Guide for people – a day on which much was revealed,

⁽¹⁾ *Furou' Al-Kafi*, vol.4, p.148.

and on which the religion was perfected and the bounty upon the believers was completed.”

"I asked then, 'Which day of the year is it?' "

Imam Al-Sadiq (a.s.) replied, “Days move forward and backward; it may be Saturday, or Sunday, or Monday, or any other day of the week.”

" 'What should we do on that Day?' I asked."

Imam Abu Abdellah Ja’afar Al-Sadiq (a.s.) replied, “It is a Day of worship and prayer, a Day of gratefulness and praise to Allah, and a Day of gladness for what Allah has bestowed upon you of our *Wilaya* (Mastership). I like to see you fasting on this Day.”⁽¹⁾

⁽¹⁾ *Bihar Al-Anwar*, vol.37, p.170.

Last Few Words

By the author

July 22, 2003

After all such discussion of the *Imamate* and *Caliphate* issues, it turns clear that Caliphate is, as it was proved, a so Divine Secret that none can claim an ability or qualification to bear it save he whom Allah nominates for this Holy post...

It is clear too that the Caliph is the one who busies himself with guiding people aright and changing the corrupted societies to righteous ones; ones that are full of purity and good intents...

The Divine Caliphate constitutes a 'post' into which the Divine assistance pours down so that he who is 'graced' with such post is found and ought to be a Perfect man with sublime aspects that enable him to exceed angels and saints in degree...

As for *Al-Ghadeer's Day*, it is to be regarded as a Day that impels the faithful believers to do what is right and to aspire to perfect themselves as far as possible... We are to 'understand' what's the *Theme of Al-Ghadeer's Day*, and why did Allah nominated Imam Ali (a.s.) as a Master over all *Umma*? It is only when we grasp such theme that we may know how great Imam Ali (a.s.) is... It is only then that we recognize that Allah's threat to His Prophet was not for 'nothing' or for 'nonsense'. Rather He, be He exalted, threatened his Prophet (s.a.w.a.) to ((Declare)) 'something' on whose proclamation depends the whole operation of the Islamic movement, and whose proclamation shall be the decisive cord that demarcates wherein lie the limits of Rightness and those of wrongness...

The Prophet (s.a.w.a.) declared that Imam Ali (a.s.), no one else, is his Successor, for he is the only one qualified for such Divine post. Such being the case, it becomes proved that Abu Bakr, `Umar, and `Uthman's caliphate, as well as the Umayyad and Abbasid entertainment of such post, is an illegal one in the full meaning of the word. They are nothing but men and 'gangs' that usurped the secular manifestation of such post to enjoy its power, but they were never capable of gaining Divine aid and satisfaction. And in fact all their acts and sayings are to be regarded null and void

since they themselves are not lawful successors. As for *the claim that Abu Bakr, `Umar, and `Uthman are Companions of the Prophet (s.a.w.a.)*, it should be considered as no proof on their being 'good' or 'qualified' for executing the Will of Allah through the Caliphate post. It is true, however, that they are of the Prophet's Companions, but this companionship is no 'license' for them to do whatever they like, for they are erring people: they are neither infallible nor worthy of Allah's satisfaction...

All of us must work on giving the occasion of *Al-Ghadeer's Day* a special care by digging out admonitions from such Day and from the holy lives of Prophet Mohammad (s.a.w.a.) and Imam Ali (a.s.)... We 'must' dig out those moral lessons and put them into practice as well...

On the eighteenth of *Zi Al-Hijja*, we are hoped to think deeply and stand humbly before Imam Ali Al-Murtada (a.s.) – the Master of this occasion – as he (a.s.) stood so humbly before Allah, the Lord... Then let us embrace Truth and not reject it as some hardhearted hypocrite Companions of the Prophet (s.a.w.a.) did... Let us 'distinguish' between the Good Companions and the Evil ones. And let us not merge into the love of those who exploited the 'badge' of companionship for evil purposes like usurping the Caliphate post and oppressing *Ahlul-Bait* (a.s.)... And let it be known too that just as some of Holy Christ's Disciples turned against him, so did many of the Prophet's Companions. But, and I'm quite sure of this, none of the Disciples that turned against prophet Jesus, Son of Mary (a.s.), was as 'bloody' and 'savage' as some of those so-called Companions of Prophet Mohammad who not only disrespected the Prophet (s.a.w.a.) on his deathbed, usurped the Caliphate post which is Imam Ali's right, and slapped Prophet Mohammad's daughter Lady Fatima Al-Zahra'a (a.s.) and smashed her ribs, but also laid the basis for the Umayyad kingdom that gripped the lives of Imam Hasan, Imam Husein, Imam Ali bin Husein, and Imam Mohammad bin Ali (peace be upon them), and paved the way for

the Abbasid empire to gain the reins of power and kill the sixth, seventh, eighth, ninth, tenth, and eleventh Imams!!

Those so-called Companions and their seeds (Umayyads and Abbasids) were so tricky that they were capable of imposing their rulership upon people under the covering of being Islam's Caliphs. And who were those people? They were just like the people of today: they know where Truth lies and know that their leaders are unjust and not qualified yet for being leaders. But they prefer remaining silent and 'humbly obedient' though their Islam calls them to preserve their dignity.

However, this is no justification for today's extremist Sunnite Movements that kill the innocents day and night, but a call for all Muslims – Sunnis and Shi'a – to be aware that no leaders with whom Allah is satisfied guide them. Those who are directing them are 'leaders' obsessed in governing Muslims, not in guiding them...Yes, many are the issues on which Shi'a and Sunnis disagree, but in the 'job' of 'blinding' the eyes of Muslims, so that no Truth could be seen, you see the most notable Shi'ite and Sunnite leaders shaking hands and going in harmony in what they pretend to be a Project of *Wihda* (Unity)...

We, Shi'a and Sunnis, are to unite on the basis of following the 'exact' orders of Allah and the traditions of the Prophet and *Ahlul-Bait* (a.s.), and not to be biased for persons whom history proves their being unjust and.. Non-Muslims too!

We are to ponder on how and why *Ahlul-Bait* (a.s.) were persecuted and murdered. And surely this is not a call for us to fight and hate each other but to wonder and inquire as for why we are always about to fight – and we really did so for hundreds of times? Why the disagreement between Sunnis and Shi'a has not been healed yet? Who are those whom Shi'a accuse of usurping the Caliphate post from Imam Ali (a.s.)? Why do some love those usurpers and others hate and renounce them? Did the Prophet (s.a.w.a.) really left this world without nominating his Successor? Was the *Umma* of that 'qualification' to be granted a freedom to choose a successor of the Prophet? What's the theme of *Al-*

Ghadeer's Day and Declaration? And did the Muslims respect the Prophet's will and order to follow his *Ahlul-Bait* (a.s.)?

All Muslims are called to be real Shi'a of Prophet Mohammad and *Ahlul-Bait* (a.s.), for why do Sunnis follow those who are in the most lowly degrees of faith, if ever those followed had any faith, and reject *Ahlul-Bait* whom no one can accuse of a sin or a mistake?

My brethren Muslims! *Ahlul-Bait* (a.s.) dedicated their lives to Islam and are the Islam themselves... How much are we in need of translating their True Islam into deeds and of promulgating their Islamic ideas and principles... You are in an urgent need of that and not of imprisoning yourselves in gloomy corners to an extent that you would be dazzled and frightened by any ray of light that emanates from *Alul-Bait's* Sun...You are to expose yourselves to that glorious light, and not to hide yourselves from it, nor to attempt to hide it from others... It is only in this way that we can live with the message of Imam Ali's mission as a leading Caliph—a Righteous Caliph who lived a bitter experience among some so-called Muslims who oppressed him and persecuted his True Muslim followers...

On this Occasaion, the eighteenth of *Zi Al-Hijja*, we renew our swear to adhere and be in compliance with Imamate of Imam Ali and his sons of *Ahlul-Bait* (a.s.); and we supplicate to Allah by them, by the Prophet Mohammad and Lady Fatima to aid us in our strive to follow the path of those Infallibles so that we be with them in this world and in the Hereafter. Amen.

**A Call Issued by
Ayatollah Allama Sheikh Mohammad Hammoud Al-
`Ameli to all Muslims and Christians
(On 17th July, 2003)**

I invite all those who seek knowledge, all those who are fond of a ‘sought’ Truth and Justice to be too cautious and to ‘exanimate’ whatever they hear and what some try to inoculate them with... Let Truth be your supreme aim and ever-chanted song... Refuse all what opposes Truth, even if that falsehood was adopted and declared by people to whom you owe much respect and adoration...

I advise all of you to ‘scrutinize’ Islamic History as revealed in the true and checked sources. But before embarking on such study of Islamic History let all of you be well grounded in the knowledge of what Islamic Creed is based on of Beliefs that constitute the pith and marrow of the Shi`ite point of view, else you cannot understand the Shi`ite stand. There is indeed a ‘duality’ between True History and Right Belief. And the history that is based on no Right Belief is nothing but a feign history much like the histories of the old irreligious, primitive people...

No researcher ought to be deceived and ‘dazzled’ by the emblems of adoration that have been granted liberally by *some* parties and organizations to *some* clergymen so that they – those parties and organizations – could tie the public base tightly to those misleading clergymen who forever try, together with those who ‘control’ them, to ‘enslave’ people and make people’s future a matter which they decide...

Don’t ever be misled by those so-called clergymen who appear from time to another on different channels of the T.V. or in newspapers and pamphlets just to ‘proclaim’ their fake Religious

Authority (*Marja`iyya*) and pretended knowledge of Shari'a's Law (*Ijtihad*) – ‘posts’ which are claimed illegally to overpower the irrational people; posts which are Usurped to eject ‘poison’ in the True History and to hide their loyalty to the fanatic Sunnite extremist Movements whose presence in Egypt, Saudia Arabia, Algeria, Yemen, Philippines, Indonesia, Pakistan, India, etc., has been uprooting any hope of *Peace* and causing bloodsheds and defilement of Islam's picture in the Western societies.

Shi'a must be aware of the existence of *some* Shi'ite Religious Authorities who are in alliance with the extremist Sunnite Movements, and who are ready to sacrifice the Shi'ite Beliefs and History to consolidate a new Ottoman Empire – that Empire that ever strived to eradicate and annihilate the Righteous Shi'a whose Beliefs call for *Peace* with whomsoever respects ‘humanity’...

The Faithful Shi'a have been deprived of the chance to share in the operation of reconstruction and government construction... Just one example of such ‘oppression’ that the Faithful Shi'a suffered from is found in the Iraqi situation in the shade of Saddam's cruel government. And it is to be proclaimed boldly and frankly that the United States and its Allies did well when they overthrew Saddam so that Shi'a were, and are still, offered a chance to inhale a breath of freedom, and a freedom to express their being, as well as an ‘opportunity’ to feel that they are really Humans after a long Saddamian inhumanity that was practiced against them...

I am quite sure that had the Faithful Shi'a been given the reins of the Middle East affairs, such ‘hot spot’ of the world would not have reached the miserable situation that it is now lingering in... But unfortunately, those who hold the reins of power in this ‘stray’ Middle East are none but certain extremist Sunnite Movements like Wahhabiyya, Taliban, Jama`ah Islamiyya, Ikhwaan Mulimeen, Ansarollah, etc... They are Movements that bear much hatred for Shi'a, their deadly enemies since a long time... But nay! The Great Allah, who has preserved Islam's

Shi'a for more than fourteen hundred years, is still capable of preserving it for other thousands of years till the gloomy Night gives way to a luminous Day – a Day on which the avenger Imam *Sahib Al-Zaman* Al-Mahdi, Grandson of Prophet Mohammad and the last of *Ahlul-Bait* (a.s.), shall reappear to 'purge' the earth and stand in prayer, together with the Holy Christ (a.s.) behind him in Jerusalem, to invite all humanity to a revolt against all injustice and corruption... And you, the Westerns, shall be among the first who are welcome to support and pledge allegiance to him in a fight whose success is certain...

Shi'a's view of Christians is not an aggressive one. Rather they regard them as neighbors and brothers in humanity who deserve a peaceful look of respect. It's true that Shi'a and Christians differ in their religious creeds, but Shi'a have been considering any peaceful and just Christian as a one better than any aggressive, tyrannical, and unjust Muslim who claims being a Muslim just to run wild in his bloody whims... Those are not Muslims who bear any degree of love or sympathy for extremists much like Usama Bin Ladin and his gang of Taliban who know no mercy and humanity. Rather the true Muslims are the Shi'a that tread in the steps of their great Prophet (s.a.w.a.), who ordered some of those who believed in his Message at the beginning of Islam, when those who rejected Faith oppressed them in Mecca, to travel to the Christian Ethiopian King for shelter – to a King who really protected those downtrodden Muslims from the injustice of Abu Jahl, Abu Sufian, and their like...

Our attitude towards the Western societies is encapsulated in our 'belief' that we must be with them, and they themselves must be with us in a like manner... They and we shall unite to bear one message: to know the Truth and be stationed in its *Peace*, and to try hard to achieve social justice so that no 'member' can be given

any right to overpower a ‘community’ in a despotic manner, no matter what the identity, race, or religion of such member is...

Let it be known that the Shi`ite religious creeds never ever contain any order for ‘members’ to succumb to a despotic person, losing thus their right to share, to speak, and to correct. This is then a totally different attitude from the Sunnite one that ‘orders’ its followers to ‘shut up’ and just obey the ruler (*hakim*) as revealed in their books, such as *Saheeh Muslim* and *Saheeh Al-Bukhari*.

On the contrary, we - Shi’a – are ready to be governed and to succumb ‘only’ to a Leader who cares for all the society with all its members’ races according to measures of Faith and Morals, and not measures of political and religious fanaticism... We are quite sure that this Leader must be a one selected by Allah, for since what time we – humans – know who is most worthy of leading us?!

It is, in fact, the Sunnis ‘muteness’ in front of injustice that forces them to be obedient to whatever *savage* proposes to lead and govern them... It is such dumbness of theirs that enabled Ibn Ladin and Saddam to torture, murder, rape, and imprison thousands of weak Shi’a in Afghanistan and Iraq... It is such *dubious* silence of theirs that gave free license to these two monsters and many others to kill thousands of defenseless people round the world... And it is such Sunnite extremist encouragement that defiled and deformed the honorable picture of Islam in the West and in the East as well...

We, the Shi’a of Prophet Mohammad (s.a.w.a.) and *Al-Ameer* Ali (a.s.), respect and love only those who call for justice, those who practice justice, and those who dedicate themselves for promulgating justice... We respect whoever respects Humanity and shows ‘mercy’, whoever gives a glorious image of the Righteous Islam, and whoever is ready to be a True Muslim... Many are those who pretend being followers of Holy Christ and Prophet Mohammad, but great is our hope that some good people

still strive to remain Good... Great is our Faith that a Day shall come when the Infallible Imam Mahdi (a.s.) shall reappear and shall be aided in the 'task' of consolidating Peace and justice by holy people among whom the Infallible Christ, Jesus Son of Mary, shall be a Minister...

O Lord Mahdi, Son of Italian Lady Narjis, all of us supplicate and implore Allah, the Most-Merciful, to hasten your Reappearance, and we ask Him heartily to enable us to be among your soldiers who will be ready for a sacrifice in a last struggle between Justice and inequity, Mercy and savagery, Christianity and pretended christianity, Islam and pretended islam... A struggle after which all the world shall entertain its long sought *Peace...*

ZIYARAT AMEENULLAH

In the Name of Allah, the All-Compassionate, the All-Merciful.

Say, addressing the Holy Imam Ali (a.s.),

{Peace be on you, O trusted guardian, appointed by Allah, to administer His earth, and to convince the mankind to accept His plan.

Peace be on you, O Ameer-ul-Moo'mineen; I testify that you made utmost efforts, as it should be, in the cause of Allah, acted upon His Book, followed the way of life of His Prophet (blessings of Allah be on him and on his children [*Ahlul-Bait*]) to the last moment of your life, until Allah invited you to come unto Him, and used His discretion to take you away, and sealed your enemies' doom with the allegation that the arguments had been made known to one and all through you.

O Allah, let me be happy and satisfied with that which Thou considers good for me,

Let me agree with that which Thou decides for me,

Let me passionately remember Thee, and invoke Thee,

Let me be in love with Thy pure and sincere slaves,

Let me be well-liked and respected on Earth and in Heavens,

Let me be unruffled and well-composed in the midst of misfortunes,

Let me be gratefully thankful in prosperity,

Let me be mindful of much and more bounties,

Let me ardently desire for the heart warming meeting with Thee;

[Let me be] well-equipped with piety to gain my end on the Day of Requital,

Let me follow into the footsteps of Thy representatives,

Let me disassociate myself from the mannerism of Thy enemies,

Let me pass my time, in this world, by praising and glorifying Thee.

**O Allah, verily the hearts of those who surrender to Thee are full of passionate love [towards Thee],
The path of those who long for Thee is the straight (true) road,
The instructions given by those who lean on Thee are distinct and precise,
The minds of those who are aware of Thy reality are filled with awe and reverence,
The call of those who invite unto Thee is loud and clear,
And the doors of approval are kept open for them;
Whoso submits his supplication to Thee receives a favorable answer,
Whoso turns repentant unto Thee gets acceptance (amnesty),
Whoso bursts into tears in fear of Thy punishment obtains mercy,
Whoso seeks redress from Thee finds the required assistance at his disposal,
Whoso asks for Thy help procures the aid as a gift.
Thy promise made with Thy servants is fulfilled;
Whoso asks for pardon of his errors finds them reduced to nothing,
Whoso does everything for Thy sake discovers that each and every deed has been preserved.
The means of livelihood available to the created beings come from Thee like a rainfall,
And in addition many recurring favors and bounties reach them in regular successions.
The sins of those who ask for forgiveness are overlooked,
The wants and needs of all that which has been created by Thee are properly satisfied,
Those who put forward genuine demands get more than they ask for, one after the other, again and again;
For the hungry wholesome food is arranged,
For the thirsty clean water is available in abundance.**

**O Allah, give favorable answer to my prayer,
Acknowledge the praise I sing in worship,
Let there be peace and harmony between me and my friends, for
the sake of Mohammad, Ali, Fatima, Hasan, and Husein.
Verily Thou art my Benefactor, who provides me with bounties,
[Thou art] the aim of my desires,
[Thou art] the ultimate destination of my hopes in my future life
and during this short life.
Thou art my God, my Master and my Lord;
Welcome my friends,
Keep our enemies away from us,
Save us from their evil mischief by diverting their attention;
Let the “true word” come out in the open, supreme and
dominant,
Refute and condemn the “foul lie”. Render it contemptible.
Verily Thou art able to do all things.}**

