

descendants).
his mother, his brother and the Imams from his progeny and
Husain (peace and salutations be on him, his grandfather, his father,
the Chief of the Youth of the Paradise, our master, Abu Abdillah
I have completed this book during my visit to the holy grave of

acceptance of their mastership.
perfected our religion for us and is satisfied our religion with the
his pure and chosen progeny (p.d.u.t.), those whose mastership has
sim. Blessings of Allah be on the best of His creatures Muhammad and
and He gave me the grace to complete what I desired and to perfect my
not have been possible for us to be guided had Allah not guided us,
All Praise is for Allah, Who guided us to this path, and it would

have given them a grand kingdom.”¹
given to Ibrahim’s children the Book and the wisdom, and We
for what Allah has given them of His grace? But indeed We have
matters of mastership only. Allah says, “Or do they envy the people
prayers and other divine laws is baseless because jealousy arises in
Thus, to speculate the judgement of mastership with that of

deliberate on their situation and the proof is completed upon them.
His Book so that the people will gain deep insight in their affairs,
Ummah with that of the Bani Israel, Allah has repeated their stories in
Perhaps, because of the similarity of the condition of this

3) Whatever the Bani Israeel did of taking the calf as a lord was greater and more severe in degrees than what the Muslims did of accepting someone as Caliph who was not appointed by the holy Prophet. For by taking the calf as the lord, the Bani Israeel went out of the religion altogether; but the companions of the holy Prophet did not go out of the religion of Islam by what they did and this was something very light and insignificant in their eyes because they thought that the affair of Caliphate and Imamate is from the branches of religion.

4) The apostasy of the Bani Israeel was during the lifetime of their Prophet while the violation of the companions of the holy Prophet concerning the Caliphate was after his departure from this world. It is obvious that the former is more unlikely than the latter. After the occurrence of the first test and mischief, there is no scope to regard the second as unlikely and improbable, to reject clear texts in this regard or to justify their acts. Even Allah had prophesied about the turning away of the majority of them after the demise of the holy Prophet when He said, **“...if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will pay no means do harm to Allah in the least and Allah will reward the grateful.”**¹

Moreover, it has been narrated on the authority of the Holy Prophet, “Surely, the likeness of my Ummah is like that of the Bani Israeel; they will follow them step by step.”²

1 - Qur'an (3:144)
 2 - Behaar al-Anwaar, vol. 28, p. 30

Chapter 40 370

of Allah mentioned for his companions the matter of mastership like he has informed them about the laws of prayers, fasting, pilgrimage, holy war, etc. they would not have opposed him or sought to weaken our master Amr al-Mominin; just as they did not oppose the laws of prayers and all other laws. Their opposition and turning away would be highly improbable had they truly listened from him.

Answer: Whoever is aware of the story of the Bani Israel that most of them turned apostates in the absence of Moses and sought to weaken Aaron, his successor, took the calf as a god for themselves and were tested through it and did not turn away from their deviated ways till Moses returned to them, it does not behove him that he should consider as unlikely the opposition of the majority of the companions of our Prophet from his affair. For the apostasy of the Bani Israel was even more improbable for the following reasons:

2) The Israelis were monotheists from their ancestors and did not accept the Firson's claim of divinity. They were waiting for the advent of their Prophet Moses. On the other hand, the companions of the holy Prophet were born and brought up before Islam and the lives of most of them was spent in idol-worship, and the majority of them did not accept Islam except due to fear or greed. Allah – the High – informs, **“The dwellers of the desert say: We believe. Say: You do not believe but say, we submit; and faith has not yet entered into your hearts...”**¹ From them were the hypocrites for whom the Chapter of Hypocrites (Chapter 63) was revealed. Thus, it is clear that the apostasy of the Bani Israel was more unlikely.

Misbah al-Hedaya30

entire Book is that of the ocean and the position of the one who has the knowledge of a part of the Book is that of the drop.

Know that just as the stories of the successors of the Prophets in the holy Quran is an indication to the recognition of the successor of our Prophet, similarly, the stories of the Prophets in it are a guide to the recognition of our Prophet. Thus, the explanations of the miracles of Prophets Moses, Jesus, Abraham, Noah, Saaleh and all other Prophets (peace be on them all) in the course of their stories, is an explicit reminder that our Prophet was also having the power to perform miracles and the consecutive traditions mentioned in this regard are without an iota of doubt. It does not behove a wise and sagacious person to doubt about it because if he was not true in his Prophethood and was not capable of performing extraordinary feats and miracles, the miracles of all other Prophets too would become null and would not have been mentioned them in His Book.

Then, know that the verses revealed in the glory of the Ahle Bait, which establish the distinction of mastership for them, are not limited to forty. Ibn Maghazali has narrated from Ibn Abbas from the holy Prophet who said, "The Quran comprises of four parts: One-fourth is concerning us, Ahle Bait, exclusively; one-fourth is about the permissible, one-fourth is about the prohibited; and one-fourth is about the rules and the laws. And Allah has revealed concerning us the nobilities of Quran."¹

In Ghazayat al-Maram, there are mentioned one hundred and twenty eight (128) verses according to the traditions of both sects.

Note: Some of the Sunnis have argued that had the Messenger

1 - Behaar al-Anwar, vol. 24, p. 302; vol. 32, p. 320; vol. 30, p. 110; vol. 30, p. 200

Asaf Ibn Barkhiya, the minister of Prophet Sulaiman Ibn Dawood, about whom Allah says, **“One who had some knowledge of the Book said: I will bring it to you in the twinkling of an eye”**¹ will realize that the demand of Sulaiman was not because he was helpless in bringing the throne of Bilqees like his minister Asaf had done, lest the minister becomes superior to the Prophet, which is impossible. The purpose was to make his successor known and that the people knew his superiority and merit, and accept that he is indeed eligible for the position of succession. When the successor of Sulaiman enjoys such a position, considering the fact that he was not even amongst the great Prophets and was only a follower of Moses and acted upon his Sharikat then inevitably, the successor of Moses was more superior to the successor of Sulaiman. Now, since the Messenger of Allah is the greatest Prophet, his successor should be superior and higher than the successors of all the Prophets. In fact, he (Ali) has the knowledge of the Book in its entirety, as said by Allah in his glory, **“...and whoever has knowledge of the Book”**²

Imam Ja'far al-Sadiq was asked as to whom of the two is superior: one who has some knowledge of the Book, or the one who has the knowledge of the whole Book.

He replied, “The knowledge of the one who knows part of the Book when compared to the one who knows the whole Book is like the drop of water, the wings of a horse-fly can carry from the ocean.”³ In other words, the position of the one who has the knowledge of the

1 - Qur'an (27:40)
 2 - Qur'an (13:43)
 3 - Tafseer al-Qummi, p. 343; Behaar al-Awwal, vol. 20, p. 160

the wisdom of this divine commentator, who is the knower of the entire Book from His side and is protected from errors. This divine commentator is none else than the Seal of the Prophets and his infallible successors.

It is also known that the three Caliphs were not aware of the brief and ambiguous aspects of the holy Quran as is apparent from their constant referrals in most of the cases that were unclear for them to our master Amerrul Momineen, as has been recorded in the books of both the sects. It is not permissible to sideline the bearer of divine secrets – I mean the brief and ambiguous aspects of Quran – from the position of Caliphate and to install somebody who is totally ignorant of these facts as the divine caliph. This act concerning the Majestic Book – as is proved by the statement that with the Quran is a divine bearer till religion subsists and the Quran will not separate from him – establishes that there will be somebody in the Ummah who will claim their position and usurp their place. Otherwise, there was no need to place brief and ambiguous verses in it. The presence of codes and ambiguous verses is essential to conceal the affair for a false claimant. It has been narrated from our master Amerrul Momineen that Allah has classified His Book into clear, brief, and ambiguous; so that one can distinguish His (true) Caliph from the one who has usurped the affair.¹

1) The stories of the successors of the Prophets in the holy Book, the narrations of their conditions, their attributes, and their sciences guide to the recognition of the successor of the Seal of the Prophets. Whoever contemplates in the incident of

1 - Tafsir al-Saifi under the Surah Aale Imran (3): Verse 7 narrating from Al-Ehtesaji of Shaikh Tabarsi (r.a.). The author has merely brought the concept of the tradition and not quoted it verbatim.

Imamate and Mastership of our master Amerrul Mominen and the infallible Imams from his progeny and the progeny of the Seal of the Prophets are of three types:

- 1) Those verses that were revealed in their glory, as you have known some of them.
- 2) Classification of the Holy Book into three kinds: Brief and concise, Clear and Ambiguous.

Explanation: Undoubtedly, the purpose and objective of the Holy Quran is the guidance of the people towards the upright religion and that they receive guidance through the true knowledge concerning the intentions, allowances, lawful, prohibitions, punishments, laws, etc. by which their religion will become perfect. Obviously, its aim is not mere recitation and reading without deliberation and comprehension. Evidently, it is a Book that suffices for all that the Ummah needs lest it becomes a Book that lacks something and will not complete their religion for them, which will be a rejection of the divine claim and is tantamount to disbelief in Him. It is apparent that the clear verses of the Holy Quran are not enough for all that the Ummah needs. Hence, it is necessary that this perfection should be in the Book in its entirety, brief as well as ambiguous and therefore, it is obligatory that the Ummah knows these two aspects too as a necessity.

It is known that the way to know these two aspects is certainly not through conjecture and whimsical interpretation as these two vary with the change of opinions, leading to increased confusion and commotion. It does not behove a wise person to render his aim redundant. Therefore, it is the unmistakable and explicit decision of the intellect that the Prudent Allah Who has classified the holy Book into these three classifications has certainly accompanied it with a divine commentator to unfold its realities. There is no doubt whatsoever in

Misbah al-Hidayah.....382

Ibn Abi Talib because surely, his mastership is my mastership and his obedience is my obedience.

O People! Whoever loves to recognize the proof after me, should recognize Ali Ibn Abi Talib.

O People! Whoever desires to follow me should accept the mastership of Ali Ibn Abi Talib and the Imams from my progeny because they are the treasurers of my knowledge.”

Jaber Ibn Abdullah al-Ansari stood up and endured, ‘Messenger of Allah! What is the number of the Imams?’ He informed, ‘O Jaber! May Allah have mercy on you, you have asked me about Islam – the whole of it. Their number is the number of months and these are twelve in number near Allah in the Book of Allah, the day He created the heavens and the earth. Their number is the number of fountains that gushed up for Moosa Ibn Imran when he struck it with his staff. So, twelve fountains spring from it. Their number is the number of the chiefs of Bani Israel. Allah says, “**And certainly Allah made a covenant with the Children of Israel, and We rose up among them twelve chiefs**”¹. O Jaber! The Imams are twelve Imams. The first of them is Ali Ibn Abi Talib and the last of them is the Qaim.”²

Briefly, the traditions from Sunni sources that the number of Imams is twelve is abundant and copious, if not consecutive, hence enough to be considered as reliable.

Conclusion

Evidences of the holy Book concerning the distinction of

1 - Qur’an (2:12)
2 - Ghayat al-Maram, p. 42

3. Narrated from al-Hamweeni vide his chain of narrators till Sa'eed Ibn Jubair from Ibn Abbas that the Messenger of Allah said, "Surely, my Caliphs, my successors and the proofs of Allah on the creatures after me are twelve: The first of them is my brother and the last of them is my descendant." He was asked, 'O Messenger of Allah! Who is your brother?' He replied, 'Ali Ibn Abi Talib'. Again, he was questioned, 'Then, who is your descendant?' He responded, 'The Mahdi, who will fill the earth with justice and equity as it would be fraught with injustice and oppression. I swear by the One who rose with the truth as a giver of glad-tidings, if nothing remains of the world but one day, Allah will prolong this day till the Mahdi from my progeny emerges. The spirit of Allah, Eesa – the son of Maryam, will descend and pray behind him. He (Mahdi) will illuminate the earth with the light of his God. His government will cover the East as well as the West.'"¹

In the twelfth chapter, he has mentioned numerous traditions from Sunni sources, which prove that the number of Imams is twelve.²

From Ibn Abbas, who narrates, "I heard the Messenger of Allah say, "O People! Know that Allah has door; whoever enters it will be saved from the hell-fire and from the Great Fear." Abu Sa'eed al-Khudri stood up and asked, 'O Messenger of Allah! Guide us to this door that we may know it.' He replied, 'He is Ali Ibn Abi Talib, chief of the successors, leader of the believers, and brother of the Messenger of the Lord of the worlds and Caliph of Allah upon all the people.'

O People! Whoever desires to fasten into the strong rope, in which there are no cracks, he should fasten into the mastership of Ali

1 - Ghayat al-Ma'ram, p. 28 narrating from Farasid al-Simtain
 2 - Ghayat al-Ma'ram, p. 32

Misbah al-Hedayah.....303

not remembered in any place but that you are mentioned along with Me. I am Mahmood while you are Muhammad.

Again, I scanned the earth for a second time and chose Ali from it. I derived for him a name from My Names. So, I am al-A'laa while he is Ali.

O Muhammad! Surely, I created you and created Ali, Fatimah, al-Hasan, al-Husain and the Imams from his progeny from My Light. I presented your mastership to the people of the heavens and the earth. Whoever accepted it is from the believers near Me and whoever denies it is from unbelievers near Me.

O Muhammad! If any of My servants worships Me till he breaks or becomes like a dried water-skin, then comes to Me denying your mastership, I will not forgive him till he acknowledges your mastership.

O Muhammad! Do you like to see them? I replied, 'Yes, Lord!' He ordered, 'Turn to the right of the Throne.' I turned and lo! There was Ali, Fatimah, al-Hasan, al-Husain, Ali Ibn al-Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, al-Hasan Ibn Ali and al-Mahdi (peace be on them all), in a lamp of light, standing and praying. He i.e. Mahdi was in their middle as he was a bright star.'

He said, 'O Muhammad! These are the proofs and he is the avenger of your progeny. By My Might and My Majesty! He is the Obligatory Proof for My friends and the avenger against My enemies.'

He writes in the twelfth chapter¹ concerning the fact that the numbers of Imams after the Messenger of Allah are twelve. Thereafter, he has mentioned that there are nine traditions from the Sunni references, he has continued the traditions.

1. Abu Mu'ayyad Muwaffaq Ibn Ahmad – a known Sunni scholar – in the book 'Fadhaal Ameril Mominen (a.s.)', has mentioned his chain of narrators till it ends at Abbas Ibn Abi Ayyash from Sulaym Ibn Qays al-Helali from Salmaan, who narrates, "I went to the holy Prophet, while Husain was sitting on his thigh and the Prophet was kissing his eyes and his mouth, and said, 'You are chief, son of a chief, brother of a chief, and father of chiefs; you are an Imam, son of an Imam, brother of an Imam, and father of Imams; you are a proof, son of a proof, brother of a proof, father of nine proofs from your progeny; the ninth of them is their Qaim."²

2. What he has narrated from Muwaffaq Ibn Ahmad again vide his chain of narrators till Abu Sulaiman, the shepherd of the Messenger of Allah, who says, "I heard the Messenger of Allah say, 'The night I was taken to the heaven, Allah said to me, "**The Prophet believes in what has been revealed to him from his God....**"³ I said, "and (so **do the believers**". He said, 'You have spoken the truth'. He asked, 'Who have you left behind as a successor in your Ummah?', I replied, 'The best of them'. He questioned, 'All Ibn Abi Taa'ib?', I said, 'Yes, O God!'

He said, 'O Muhammad! I scanned the earth thoroughly. Then chose you from it. I derived for you a name from My Names. So, I am

1 - Ghayat al-Ma'arif, p. 27
2 - Ghayat al-Ma'arif, p. 27 narrating from Mansaf of al-Khatimi
3 - Our'um (2:282)

reproduce a few of them over here:

In Ghāyat al-Maʿrām, there are numerous traditions from Ṣūnī sources that the number of Imams (a.s.) are twelve. We shall

with them. They will never surrender it.”¹

don't lag behind them because they are with the truth and the truth is successors. Don't teach them and don't try to go ahead of them and that it is with him. Then, ask him and learn from him and from his all that Allah has taught me and ordered me that I should inform you your so, follow him and obey him in all your affairs. For, with him is Ibn Abi Talib and the one who has reached my stage from amongst your master, your Imam and your guide after me. He is my brother Ali O People! Indeed, I have informed you about the guided one,

They will not separate from the Book till they meet me at the Pond.

Hasan, then my son Husain, followed by nine descendants of Husain progeny and his progeny in particular. The first of them is my son witness, O people that it is only for Ali and his successors from my He ordered you in His Book about His mastership and I hold you as poor-rate, fasting and Hajj; I explained and elaborated them for you. Book and He explained it for you and I performed it for you. Similarly, O People! Surely, Allah ordered the prayers for you in His

or else, He will chastise me.

hypocrites and their refutations. He threatened me to either convey it my God about my apprehensions concerning the taints of the in His Book. He has ordered you in it for his mastership. I referred to Bait after me and the one whose obedience Allah has made obligatory you your Imam, my successor amongst you, my caliph from my Ahle

Misbah al-Hedaya3d1

“My favor on you, and have consented for you Islam as a religion; This day I have perfected your religion for you and completed have more authority on him than his own self,” So, Allah revealed, ...”

Salmaan asked, “O Messenger of Allah! These verses are only for Ali in particular?”

He replied, “Yes, concerning him and his successors till the Day of Judgment.”

Salmaan requested, “Name them for me, O Messenger of Allah!”

He informed, “Ali, my brother, my minister, my caliph in my Ummah, and the master of every believer after me. The eleven Imams are as follows: my son Hasan, my son Husain, followed by the nine descendants of Husain, one after the other. The Quran is with them, and they are with the Quran. They will not separate from each other till they meet me at the Pond (in the Paradise).”

Twelve people from the people of Badr stood up and testified, “We have indeed heard this from the Messenger of Allah exactly as you have quoted, no less and no more.” The remaining seventy said, “Indeed, we have heard – as you have said – but we don’t remember all of it. These twelve are the chosen ones amongst us and the best of us.” He said, “You have spoken the truth. Everybody does not remember. Some of them have a better memory than others.” Then four of the twelve stood up: Abu Hashim Ibn Teban, Abu Ayub Anasari, Ammar and Khuzayman Ibn Thabit (famous as Dhu al-Shahaadatayn) and said, “We bear witness that we have memorized the saying of the Messenger of Allah on that day, while Ali was standing on his side.” O People! Surely, Allah has ordered me that I appoint for

Know that the noble verse proves the appointment of all the Caliphs of the Messenger of Allah and the Imams after him, not merely the appointment of only one caliph of them. Otherwise it would be tantamount to neglect vis-à-vis the one whose appointment has not been talked about, which is contradictory to the perfection of religion and completion of duties. So, just as he has clearly talked about the mastership of Ameerul Momineen and his appointment at Ghadeer-e-Khumm, he has also elaborated that the successors after him are from his progeny. In the tradition of Al-Ehtesaj, he said, "Then after me, Ali is your master and your Imam with the command of Allah, your Lord. Therefore, Imams will be in my progeny from his descendants till the Day of Judgment."

It has been recorded in the book of Sulaym Ibn Qais that our master Ameerul Momineen Ali mounted the pulpit in his cantonment in the presence of the Muhajireen and the Ansaar. He praised Allah and glorified Him and mentioned a part of his virtues and merits. Approximately, seventy men from the people of Badr, all of them from the earlier Muslims, stood up and testified that we have heard this from the Messenger of Allah after we have performed the noon prayers behind him at Ghadeer-e-Khumm. He said, "O People! Surely Allah is my Master and I am the master of the believers. I have more authority upon them than their own selves. Of whoever I am his master, Ali is his master too. O Allah! You take him as a slave who takes Ali as his master and take him as an enemy who takes Ali as an enemy."

At this juncture, Salman al-Farsi stood up and enquired, 'O Messenger of Allah! ... what kind of mastership?

He replied, 'Mastership like my mastership. Of whoever I

nation shall not gather on a deviation.

Had they claimed that Imamate was only after the coming together of the Ummah as per the saying of the Messenger of Allah, Abu Bakr would not have appointed Umar and would not have regretted on his death-bed, 'I wish I had asked the Messenger of Allah to whom does this affair belong after him! I wish I had asked the Prophet if the Ansar (Muslims of Medina) had any right in it'. Thus, the first caliph indicated that the holy Prophet was silent about the matter of Caliphate and had neglected it and he regretted for not having asked him about the same.

Secondly, Imamate is far majestic in value, greater in position, higher in status, loftier in side that the people become referees in its appointment to select whomsoever they like or they choose, as has been pointed out by Imam Reza (a.s.) that essentially, the referee has to be informed of all the aspects and limits of the referred one. It does not behove Allah – the Wise – to delegate the affair of Imamate, which is in the footsteps of Messengership, in the hands of the people, those who are uninformed of the secrets of the people and their inner selves, ignorant about its limits, high position and the loftiness of its status. So, is this not but neglect? Indeed, Allah says, **“Allah knows the best where to place His message.”**¹ Thus, He has informed His servants that the path is confined to His appointment only.

From what we have explained, it has become clear that what the Sunnis believe and have formed the principles of their religion on, it, is not in sync with the perfection of religion as explained in the noble verse.

Misbah al-Hedaya327

Then whosoever I am his master, he (Ali) is his master too

Then be for true friends, accepting his mastership

There he called out, 'O Allah! Take his friend as a friend

And be an enemy for the one who takes Ali as an enemy

When you have become aware of what we have explained, then know that the noble verse establishes a definite proof upon the appointment of the affair of Imamate and Caliphate from His side because Imamate is from the religion; from its pillars. Had Allah simply left it, His religion would have remained incomplete and it would be contradictory to His saying, **"This day I have perfected your religion for you and completed My favor on you, and have consented for you Islam as a religion; ..."**. Allah has rejected all such insinuations as our master Imam Reza (a.s.) has drawn our attention towards it.

Objection:

The noble verse proves the perfection of religion and the non-neglect of anything from the affairs of religion. From the issue of non-neglect, it would suffice to delegate the affair of Imamate to the choice of the Ummah – as the Sunnis claim – so it does not establish the appointment of a person in particular, as the Shites believe.

Answer:

First, the Sunnis do not claim the delegation of Imamate to the choice of the people on account of a divine document from His side or from His Messenger. They simply claim that the Messenger of Allah neglected or disregarded it and he has not provided any evidence in it. As a result, the people have congregated on the allegiance of Abu Bakr and their coming together was correct on the basis of his saying, 'My

take him as a slave who takes Ali as his master and take him as an enemy who takes Ali as his enemy. You help him who helps Ali and forsake him who forsakes Ali.”

Hassan Ibn Thabit said, “O Messenger of Allah! Allow me to recite a few couplets concerning Ali that you may hear it.”

He said, “Say, with the blessings of Allah.”

He cried out aloud, “O chiefs of Quraysh! Listen to my words as testimony from the Messenger of Allah concerning the established Mastership. Then, he recited a poem that has already passed in the discussions of the previous tradition.

This poem and tradition are very famous in the books of Sunnis as well as Shites. After citing this tradition and these couplets, al-Hamwani says, “This tradition has many chains of narrators that terminate at Abu Sa'eed al-Khudri al-Ansari.”¹

I say: Abu Noaim has mentioned the tradition with the chain ending at Abu Sa'eed al-Khudri with the addition of two more verses in the last of the earlier poems. These are as follows:

لياليمه قلده لحناً ايقافه هيام انوفه هلامه تنح نمفه
ليولعه ليله رده ليدنلا نحه هيام راع مهلالا لده كانه

the day of resurrection...¹ This is concerning the progeny of Ali, in particular, till the Day of Judgment, since there is no Prophet after Muhammad. So whom do these ignorances choose?²

The noble tradition informing about his Imamate is quite detailed but I have taken extracts from it only till this extent.

Traditions in this regard from our sources are numerous. In fact, even from the Sunni references, these are plenty. In Ghayat al-Maratam, he has mentioned six traditions from their sources,³ all of them ending at Abu Saeed al-Khudri. Let us mention only one of them.

In Ghayat al-Maratam: Ibrahim Ibn Muhammad al-Hamwani – a celebrated Sunni scholar – from the chief of the memorizers Mansoor Ibn Shahr Ashob Sheerwāh Ibn Shahrbaar Daylami, ... from Abu Saeed al-Khudri that the Messenger of Allah called out the people to Ali at Ghadeer-e-Khom. He (s.a.w.a.) ordered the shade of a tree to be swept of the thorns and this was the day of Thursday. He (s.a.w.a.) called out to Ali (s.a.), held both his shoulders and raised him (s.a.w.a.) till the people could see the whiteness of the armpits of the Messenger of Allah (s.a.w.a.). Before they could disperse, the verse **“This day I have perfected your religion for you and completed My favor on you, and have consented for you Islam as a religion; ...”** was revealed. The Messenger of Allah proclaimed, **“Allah is the Greatest on the perfection of religion, completion of bounties and the satisfaction of the Lord with my Messengership and the mastership of Ali after me.”** Thereafter, he declared, **“O whoever I am his master; this Ali is his master too. O Allah! You**

1 - Qur'an (30P:2d)
2 - al-Kaafi, vol. 1, p. 199
3 - Ghayat al-Maratam, p. 87

friend – with Imamate, after Prophethood and friendship (إمامة), as the third position and an honour conferred on him. He has indicated towards this fact by saying, **“Surely, I am appointing you as an Imam for the people.”** Ibrahim asked out of delight, **“And from my progeny?”** Allah – Blessed and High be He – replied, **“The unjust shall not reach my covenant.”**¹ Thus, this verse nullified and invalidated the Imamate of every unjust person till the Day of Judgment. And it was selection.

Then, Allah honoured him by placing it (Imamate) in his progeny: the chosen and pure ones. He declared, **“And We gave him Ishad and Yaqub, a son, and We made (them) all good. And We made them Imams who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of the alms, and Us (alone) did they serve.”**²

So, it was always in his progeny, who inherited it from each other, centuries after centuries, till Allah - Mighty and Majestic be He – made the holy Prophet its heir. He said, **“Most surely the nearest of people to Ibrahim are those who followed him and his Prophet and those who believe and Allah is the guardian of the believers.”**³ So, it was exclusive for him. Then, the Messenger of Allah entrusted it to Ali on the command of Allah - Mighty and Majestic be He – in the form of what Allah has made obligatory. So, the successors became in his progeny, those whom Allah has given the knowledge and the belief, **“And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till**

1 - Qur'an (2:124)
2 - Qur'an (21:72-73)
3 - Qur'an (3:68)

Islam as a religion; ...”
you and completed My favor on you and have consented for you
the last part of his life. “**This day I have perfected your religion for**
anything in the Book.” And He revealed in the last Hajj which was
required by the people, completely. He said, “**We have not left**
the explanation of all things”. He explained in it the lawful and the
prohibited, the punishments and the laws, and everything that is
perfected for him the religion and revealed to him the Quran “**in it is**
the explanation of all things”. Surely Allah did not capture the soul of His Prophet till He
Abd al-Aziz! The people are ignorant and are deceived due to their
the deliberations of the people on the subject. He smiled and said, “O”
I went to my master and informed him about

Book of Allah, he is an unbeliever.
religion has indeed refuted the Book of Allah and whoever refutes the
explained it. So, whoever thinks that Allah has not perfected His
Imam. He has not left anything that the Ummah needs but that he has
bath of the purpose of truth, appointed for them Ali as a sign and an
signs of their religion, explained for them their paths, left them on the
Messenger of Allah did not depart till he explained for his Ummah the
The affair of Imamate is from the completion of religion. The

Allah – Mighty and Majestic be He – has distinguished Ibrahim – the
attain it with their views or appoint an Imam with their choice. Surely,
distant in deliberation that the people reach it with their intellects or
majestic in value, greater in position, higher in status, loftier in side,
Ummah lest their choice be allowed in it? Verily, Imamate is far
Do you know the superiority of Imamate and its position in the

2- Qur'an (38)
1- Deduced from the verse, “**And We have revealed upon you the Book, an explanation**
for all things.” Surah al-Nahl (16): Verse 89

O People! I am the City of Wisdom and Ali Ibn Abi Talib is its door. Wisdom is never approached but through its gate. He has lied who thinks that he loves me but hates Ali.

O People! I swear by the One Who raised me with Prophethood and chose me over all the creatures; I have not appointed Ali as a standard for my Ummah in the earth till Allah extolled his name in His heavens and made his mastership obligatory upon all the angels.”¹

From the Shaikh in his *Amsali* from our master Imam al-Saedi (a.s.) that *Ameerul Momineen* said, “I have been granted six things which none before me has been granted except the holy Prophet. Indeed, the paths have been laid open for me; I know the destinies, the calamities, the genealogies and the decisive statements. Indeed, I looked at the celestial world with the permission of my God. So, neither that was prior to me is hidden from me nor what will come after me. Surely, with my mastership, Allah has perfected for this Ummah their religion, completed upon them the bounties and became satisfied with Islam as their religion. When on the day of mastership, He said to Muhammad, “O Muhammad! Inform them that today I have perfected for them their religion, completed upon them the bounties and am satisfied for them their Islam. All these are the bestowals of Allah on me. So Praise be to Him.”²

In *Kasfi* from *Abd al-Aziz Ibn Muslim*, who narrates, “We were with (Imam) *al-Raza* at *Marv*. We congregated in the main mosque on the day of Friday at the outset of our arrival. The discussion revolved around *Imamate* and the copiousness of differences amongst

1 - *Al-Amsali of Shaikh Saadi* (r.a.), p. 109, Session 26
2 - *Al-Amsali of Shaikh Tusi* (r.a.), vol. 1, p. 208, Chapter 8

in hell-fire.”

From al-A'ynah in his exegesis vide his chain of narrators from Zurarah from Imam Abu Ja'far (a.s.) who said, "The last duty that Allah has revealed is mastership: **"This day I have perfected your religion for you, and completed My favor on you; ..."** He has not revealed anything after it from the duties till the Messenger of Allah departed."²

From Ibn Babwayh from our master, Imam al-Saded Ja'far Ibn Muhammad, from his father from his ancestors (a.s.) that the Messenger of Allah said on the day of Ghadeer-e-Khumm, "The greatest feast of my Ummah is the day when Allah—High—His remembrance—ordered me to appoint my brother Ali Ibn Abi Tالي as a standard (Imam-Lader) for my Ummah. They will receive guidance through him after me. It is the day when Allah has perfected the religion in it. I am from Ali. He has been created from my soil and he is the Imam of the people after me. He will explain for them in what they dispute of my Ummah. He is the Chief of the faithful (Amerril Mommeen), the leader of the nobles, the head of the believers, the best of the successors, the husband of the best of the women of the universe and the father of the guided Imams.

O People! Whoever loves Ali, I love him and whoever hates Ali, I hate him. Whoever joins Ali, I will join him and whoever cuts off with Ali, I will cut off with him. Whoever offends Ali, I will offend him. Whoever takes Ali as a master, I will accept to be his master and whoever bears enmity against Ali, I will be his enemy.

2- Tafseer al-A'ynah, vol. 1, p. 292
1- Al-A'mali of Shaikh Tusi (r.a.), vol. 2, p. 667, Chapter 34.

other towards His mercy and try to outpace each other in your positions in His Paradise. So, He has made compulsory upon you the Hajj, the Umrah, the establishment of prayers, the paying of the poor-rate, fasting and mastership. He has ordained for you a door that you may open through it the doors of obligations and duties and a key to His path. But for Muhammad and the successors from his descendants, you would be confused and perplexed like animals. You would not be able to know a duty from the duties. Do you enter a village but through its door? When He obliged you by appointing the successors after you, Prophet, He declared, **“This day I have perfected your religion for you and completed My favor on you; ...”**. Hence, He has ordained some rights upon you for His successors and ordered you to fulfil them so that your descendants from your wives become lawful for you and so do your wealth, your foods and your drinks. Through this, you will know the blessings, growth and wealth; that it be known who from you obeys Him in secret. Thereafter, He says, **“Say: I don't ask you for it (Prophethood) any reward but love for my nearest kinsfolk.”**¹

Then know that whoever is miserly, he will be miserly only against his own self. Surely Allah, He is the Needless while you are needy towards Him. Thereafter, do what you please, **“Soon, Allah will see your action and His Messenger and the believers; then you will be returned to the Knower of the unseen and the seen; then He will inform you of what you were doing.”** The Hereafter is only for the pious and there will not be any enmity but against the oppressors. I heard my grandfather (r.a.w.a.) say, ‘I have been created from the light of Allah and my Ahle Bait have been created from my light. Their lovers have been created from their light and all the other people are

04)

وَمَا تُسَبِّحْهُ رِيحٌ غَدِيبٌ مُّغَيَّبَةٌ مُّشْرِقَةٌ مُّشْرِقَةٌ مُّشْرِقَةٌ
لِيَوْمِ الْقِيَامَةِ

“...This day I have perfected your religion for you,
and completed My favor on you and have consented
chosen for you Islam as a religion; ...”¹

From the Shaikh Tusi in his al-Amaal from Imam Saaded
(a.s.), from his father, from his forefathers, “Narrated unto us Hasan
Ibn Ali (al-Mujtaba), ‘Surely Allah on account of His kindness and
mercy, when He has made obligatory upon you the duties, has not
done so because He needs them. Nay, it is due to His compassion.
There is no god but Him. (He has done so) that He may distinguish the
wretched from the pure and that He may test what is in your chests and
to examine what is in your hearts; that you may compete with each

explained repeatedly that the divine evidence on the Imamate and Caliphate of Amerrul Momineen is sufficient to establish his distinction for it because there is no scope for allegiance, appointment by another, Consultative Council and other things in the presence of a divine evidence from the side of Allah and His Messenger. Moreover, the general nature of his mastership in the noble tradition under discussion for those who were under the mastership of the Messenger of Allah and the non-exception of the Caliphs from it despite their presence in the addressed congregation, establishes the immediacy of the succession. For, there is no mastership for the one who will come later over the one who will come first. Had they been prior to our master Ali in mastership, it would have been obligatory to exclude and except them from this announcement.

The strangest thing over here is the narration of some of the ignoramuses. That is, the word 'Maula', in this noble tradition refers to the one who has authority in inheritance and hence, there is no evidence for the Shiite belief in it. For, the manifestation of the word in usage, explanation, application and beginning as the one who has greater authority – as you know – is an obstacle from the application of any other meaning.

Also, the authority of inheritance is limited to three: Authority to emancipate, the authority to stand guarantee in a crime and the authority of Imamate; and whatever we have mentioned is not in harmony with any of these.

no contradiction in them at all. sake of brevity or on account of forgetfulness or for any other reason whatsoever. For its mention in most of them is sufficient for validity and for it becoming the context for the determination of the mode of mastery to become objectionable due to the beginning of the tradition or its absence, lest its absence be understood as downgrading of reliability and validity on grounds of contradiction because there is

From what we have understood it has become apparent that there is no brevity in the tradition. Even if we accept the general usage of the word 'Maula' for the aforementioned three reasons: (a) the application of the word itself in the meaning of the one having authority, (b) its determination apparently and clearly vis-à-vis its instance and (c) the beginning of the tradition as discussed above.

As for the argument of Raza'i, it is nothing but sheer skepticism in the evident because if he intends the non-application of 'Maula' in the meaning of the one having authority, literally and customarily, he has not intended from it the meaning of the one having authority in their usages, even if it is due to absoluteness, it is clearly invalid. For application of the word 'Maula' for a chief and owner of a slave, the one who has more authority than the slave in his affair, is from the known applications that cannot be refuted. In fact, this is the meaning that is immediately understood from it.

To conclude, the application of the word 'Maula' for the one having greater authority is like its application on one who frees, friend, neighbour, ally, helper, cousin or any other word that can be used to denote the place of authority. Thus, it is meaningless to accept all the instances and reject this instance in particular, despite it being the most manifest and most popular of all applications.

As for the third argument, it will suffice to dispel what we have

As for the special extolled characteristics with varying instances, the matter is even clearer with the usage of the word 'Mauls', for 'the owner of authority', 'the executor of authority', by its own self, regardless of the circumstance, as the word returns to it in application, regardless of the circumstance about the peculiarity of the instance. Indeed, al-Mubarrad has elaborated it – as per what the author of *Majma', al-Bayyan*¹ has narrated as you know – and the completeness of its usage and manifestation. Rather, its explanation in it with regards to its instance. For, the Messenger of Allah is the one who has more authority upon the believers than they themselves. When he declared before the Ummah, 'Of whosoever I am the master, Ali is his master too; nothing will be understood from it except mastership and divine authority. Like a king who says to his subjects, 'Of whosoever I am his master, my son or my brother or my cousin is his master too'. From this declaration, nothing will be comprehended except mastership of authority and determination of a caliph for himself and its explanation. In fact, it is a complete explanation with regards to the beginning of the tradition, where the holy Prophet first took the affirmation, 'Don't I have more authority upon you than you yourselves?'. The question over here is not but for confirmation. So, he first took the confirmation of his mastership upon them from the side of Allah by their saying, 'By Allah, yes'. After their acknowledgment of mastership, he declared, 'Of whosoever I am the master, Ali is his master too'. Now, which context will be clearer and more evident than this that the application in this instance will be nothing but mastership and divine authority!!

What we have explained will not contradict some traditions where the beginning of the tradition has not been mentioned for the

1 - *Majma', al-Bayyan*, vol. 3, p. 209

and Caliphate, there is no proof for it being an evidence of Ali being the immediate successor of the holy Prophet for it to contradict the Sunni creed. For his Imamate in its totality is acceptable to both the sects. Hence, the tradition establishes nothing more than his Imamate.

Isay: The conjecture that the word 'Maula' is a common word, which is apparent.

The truth is that it implies nearness sans distance, literally or conceptually, as has been witnessed by the frequency of instances of its usage. From the instances that are in conformity with its literal closeness is the friendship between the two verbs because it implies the bringing of either of them behind the other without any distance or gap. Like you say, 'news followed each other', or 'what is as follows', i.e. what is near to each other, or 'they followed each other', i.e. they came after each other'. Now, from the occasions that denote conceptual proximity is the closeness between two persons denoting love, help and authority. So on and so forth. For, these are the causes of conceptual proximity between two sides and each one of them is the opposite of the other for the proximity of kingdom and authority. Nay, they the opposites then; at the most, both vary from each other in their sides. Thus, one of them has the rope of authority in his hand while the other has it in his neck.

When this has become clear for you, it will become even more obvious that there is no scope for what they think of brevity due to the non-multiplicity of original meanings in which the word is used that brevity will be allowed in the usage in the absence of determined context.

This was with regards to the original meaning.

Hearing, all-Knowing.^{1,2}

(C) This noble tradition (of Ghadeer-e-Khumm) is explicit concerning the Imamate of Amirul Momineen Ali and his immediate succession to the holy Prophet and no doubt whatsoever can be entertained about it. Therefore, the earlier ones began hiding the tradition or denying it on any pretext which they found and did not narrate it as an argument in its proof. As for the later ones, when they saw that despite the intense efforts of their predecessors in concealing the tradition, it has acquired the status of consecutiveness and it was not possible for them to deny it. Even if some opponents have retorted it – as has been narrated – they fabricated some arguments as evidences. Thus, their debates were based on the following reasons:

1) The word 'Maula', has numerous meanings like leader, slave, neighbour, ally, emancipator, helper, lover, friend, etc. There is no clear context over here that denotes the intention of having the authority of execution as mentioned by the Shias. Therefore, the word will be used in its general meaning and it will not be correct to specify any single meaning for it.

2) Fakhr Raza has argued that the word 'Maula', has not come either literally or customarily in the meaning of the one having authority. Hence, there is no question of using it in that sense.³

3) Even if we accept the tradition being an evidence for Imamate

1 - Qur'an (3:34)
 2 - Ghayat al-Maslam, p. 90; al-Amsali of Shaikh Saad (r.a.), p. 98, Session 23
 3 - Tafseer al-Fakhr al-Razi, vol. 12, pp. 26-30

Satisfied with you as an Imam and guide after me.

Briefly, there is no doubt whatsoever in the origin of the tradition and none denies it except an obstinate and arrogant person. There is no need to mention the traditions from our sources but we will seek divine blessings by stating only one of them as a token.

It has been recorded in Ghayat al-Maram from Ibn Barawayh, "Narrated unto me my father (r.a.) from Ahmad Ibn Idrees from Yaqoob Ibn Yazeed from Muhammad Ibn Abi Umair from Muhammad al-Qidiri who narrates, 'Imam Ja'far Ibn Muhammad al-Sadeq (a.s.) said, 'The people became negligent of the saying of the Messenger of Allah concerning Ali Ibn Abi Talib at the fountain of Umm-e-Ibrahim just as they were negligent of his saying on the day of Ghader-e-Khumm that the Messenger of Allah was at the fountain of Umm-e-Ibrahim and with him were his companions when Ali (a.s.) entered. They did not give way for him. When he saw that they are not giving way for him, he reprimanded them saying, 'O people! This is my Ahle Bait. You are taking them lightly while I am alive amongst you! By Allah! Even if I go away from you, surely Allah will not go away from you. Verily, the two fragrances of Paradise are for the one who follows Ali, accepts his mastership, and submits to him and to the successors from his progeny. It is obligatory upon me that I cause them to enter in my intercession because they are my followers. And whoever follows me, he is from me; a tradition emanating from my father (Prophet) Abraham because I am from Abraham and Abraham is from me. My superiority is superiority for him and his superiority is superiority for me while I am superior to him (a.s.), a fact verified by the saying of my Lord, '...a progeny of each other and Allah is all-

1 - Ghayat al-Maram, p. 87; Behar al-Awwal, vol. 37, p. 112 and 120; vol. 38, p. 267

In the narrations of al-Hamweini and Mustafa Ibn Ahmad, it is recorded, "Hassan Ibn Thabit said, 'O Messenger of Allah! Allow me to say a few couplets concerning Ali (s.a.) that you may listen to them'. The Messenger of Allah (s.a.w.s.a.) replied, 'Deal with the blessings of Allah'. Hassan Ibn Thabit stood up and said, 'O Chiefs of Qurish! Listen to my saying as a testimony from the Messenger of Allah (s.a.w.s.a.) concerning the established mastership.

ليعلمه له ايدى لمه املقة	مهيبي يدغالا ويه مهيدلينا
ليهلعتا ثالنه ايدى لمه املقة	محيتمه و محلامه نمف ساقه
ليهلعتا ثالنه ايدى لمه املقة	لنياه تناه لامه ثلها
ليهلعتا ثالنه ايدى لمه املقة	ريفا ريلد ليه لقه ها ساقه

On the day of Ghader, their Prophet called out to them
 At Khom and how hearing was the people to the Messenger as an
 announcer
 And he asked, 'Who are your master and your leader?'
 They replied while they did not manifest any delusion then.
 Your God is our master while you are our leader.
 And you will not find amongst the creatures anyone disobedient to the
 command
 So he (s.a.w.s.a.) said, 'Stand, O Ali! For surely I am

narrations.

Proponents as well as opponents have recorded these in their Prophet – compiled on this day (of Ghadeer) are quite popular. The poems of Hassan Ibn Thabit – a companion of the

for it”¹

special book on it and mentioned hundred and five chains of narrators

Ibn Sa'eed Ibn Uqda has mentioned about Ghadeer-e-Khumm, written a

Wilyayah, despite being a Sunni. Abu Abbas Ahmad Ibn Muhammad

He has even written an exclusive book on the subject title ‘al-

Ghadeer-e-Khumm and brought seventy-five chains of narrators for it.

Jurair al-Tabari – the author of Tarreekh – has recorded the tradition of

Hashim Bahrani writes in Ghazayat al-Matam, “Muhammad Ibn

After narrating eighty-nine traditions from their sources, Sa'eed

the Sunnis.

much so that it has attained the status of consecutiveness even amongst

of Ghadeer was manifest despite the great efforts to conceal it; so

rulers and kings? Nevertheless, all praise is for Allah that the tradition

of the pious in all times and the inclination of the people towards the

Then, what will you say about the masses, notwithstanding the paucity

became a leper and others became blind and related the tradition later.

implorations; to the extent that he cursed them. Consequently, Anas

during the reign of Amru'ul Mominien and in his presence despite his

concealed their testimony in particular to the tradition of Ghadeer

their companionship of the holy Prophet, were from those who

Maslik, Sa'id Ibn Ardam and Bura' Ibn A'azab, who were known for

It has also become evident for you that the likes of Anas Ibn

distinction of his mastership and caliphate.

Misbah al-Hedaya 341

ordered to deny the tradition of Ghadeer-e-Khoni despite knowing about it is Abu Hanifah, one of the Imams of the Sunnis.

Shaykh Mufeed has recorded in his Amali vide his chain of narrators reaching till Muhammad Ibn Yusuf Ibn Abi al-Sarifi, who said, "Abu Hanifah al-No'mani Ibn Thabit came to us. We mentioned Amerul Momineen and our discussion revolved around Ghadeer-e-Khoni. Abu Hanifah remarked, 'I have told my followers, 'Don't acknowledge Ghadeer-e-Khoni in front of them (Shias) lest they defeat you'. On hearing this, the face of al-Harith Ibn Hadeed al-Sarifi changed and he asked, 'Why you don't acknowledge it? Is it not available with you, O No'mani?' He replied, 'It is available with me and indeed I have narrated it too'. He enquired, 'Then why don't you acknowledge it while Thabit has narrated unto us from Abu al-Tufail from Zaid Ibn Arqam that Ali implied for the sake of Allah at al-Rohbah whoever heard him, Abu Hanifah responded, 'Don't you see there has been so much deliberation on this topic to the extent that it has created tension amongst the people?' al-Harith shot back, 'So should we deny Ali or refute his saying?' Abu Hanifah answered, 'We neither deny Ali (a.s.) nor do we reject his statement but you know that some people have indulged in exaggeration concerning him, al-Harith retorted, 'The Messenger of Allah speaks about Ali and sermonizes concerning him, while we fear from them and are scared about the exaggeration of an exaggerator or about the opinion of a speaker.'¹

It is apparent from the traditions that after the three caliphs came to power, most of the people concealed the virtues and merits of Amerul Momineen, inclining towards them, specially the tradition of Ghadeer due to its explicit nature and its elaborate evidence on the

1 - Amali of Shaykh Mufeed (r.a.), p. 26, Session 3

turned apostate after accepting Islam. He came to the mountains and died in the house of his mother.¹

10. Ibn Abi al-Hadeed records in his *Sharh*, "A" group of our teachers from Baghdad have mentioned that a number of companions (those who saw the companions but not the Prophet) and traditionalists were deviated from Ali thinking evil about him. From them is the one who concealed his virtues and merits and helped his enemies, inclining towards the world and sacrificing the Hereafter. From these was Anas Ibn Maslik. Ali implored at Rohbah al-Qasr – or at Rohbah of the Grand Mosque at Kutfa, 'Who from you has heard the Messenger of Allah say, 'Of whosoever I am the master, Ali is his master too, Twelve people stood up and testified to it. Anas Ibn Maslik was from those who did not stand. Ali asked him, 'O Anas! What prevents you from standing up and testifying? You were indeed present over there.' He replied, 'O Amerrul Momineen! I have become old and have forgotten.' Ali cursed, 'O Allah! If he is a liar, then inflict white spots on his forehead which cannot be hidden by the turban.' Talha Ibn Umar reports, 'By Allah! I could clearly see the white spot between his eyes (forehead).'

Uthman Ibn Matar narrates that a person asked Anas Ibn Maslik in the last part of his life about Ali Ibn Abi Talib. He replied, 'I have taken an oath that I will not hide a tradition which you have asked me concerning Ali after the day of al-Rohbah. He is the chief of the pious on the Day of Judgment. By Allah! I heard this from your Prophet.'²

I say: From those who have hidden the news, and have

1 - Ghayat al-Maram, p. 84

2 - Ghayat al-Maram, p. 82

amongst those who concealed (the truth) and as a result, lost my sight.¹

8. Ibn al-Maghsazeli records from Ahmad, "Informed us Ahmad Ibn Muhammad Ibn Tawwan from al-Husain Ibn Muhammad al-Alawi al-Adl al-Wassati teaching to Atiyah al-A'uri who says, 'I saw the son of Abu A'uri in the foyer after he became blind. I asked him about the tradition, 'He replied, 'O people of Kufa! You are in what you are in (i.e. you are not trustworthy)', I said, 'May Allah disgrace from me, He asked, 'Which tradition?', I responded, 'The tradition of Ali on the day of Ghader-e-Khom, He informed, 'The Messenger of Allah came to us in his pilgrimage on the day of Ghader-e-Khom holding the arm of Ali and asked, 'O people! Don't you know that I have more authority upon the believers than they themselves?', They all replied, 'Yes, O Messenger of Allah!', He proclaimed, 'Of whosoever I am the master, Ali is his master too.'²

9. From the book 'Anasab' of Ahmad Ibn Yahya Ibn Jabber Baladhari, in Part I concerning the virtues of Ameerul Momineen. He writes, 'Ali said on the pulpit, 'I ask you for the sake of Allah of a man who has heard the Messenger of Allah say on the day of Ghader-e-Khom, 'O Allah! You take him as a slave who takes Ali as his master and take him as an enemy who takes Ali as his enemy', but that he should stand up and testify', sitting beneath the pulpit were Anas Ibn Maslik, Bura Ibn Azeed and Jurair Ibn Abdullah al-Bajali. He repeated his imploration but none replied. He cursed, 'O Allah! Whoever conceals this testimony while he is aware of it, do not take him out of this world till he sees a sign by which he is recognized. Consequently, Anas became a leper, Bura became blind and Jurair

1 - Ghayat al-Maram, p. 83; Mansab of Ibn al-Maghsazeli, p. 23

2 - Ghayat al-Maram, p. 83

heard.¹

5. From al-Jam' Bain al-Shahih al-Sittah from Part III from the collection of Abu al-Hasan Rizeen al-Abdani – Imam al-Haramain – in Mansab of Amir al-Momineen Ali Ibn Abi Talib, which is to the extent of one-third of the book of Saheeh Abu Dawood al-Sajistan – a book of Sunan – and from Saheeh al-Tirmidhi from Abi Sa'eed and Sa'id Ibn Ardam that the Messenger of Allah proclaimed, 'Whoever I am the master, Ali is his master too.'²

6. Abu Hasan Shaheeh records, "Informed us Abu Bakr Ahmad Ibn Muhammad Ibn Tawwan from ... Abu Hurairah who said, 'Whoever fasts on the eighteenth of Dhilhajj, the reward of sixty months of fasting will be written for him. It is the day of Ghadeer-e-Khumm when the holy Prophet took the hand of Ali Ibn Abi Talib and asked, 'Don't I have more authority upon the believers?' They all replied, 'Yes, O Messenger of Allah!' He proclaimed, 'Whoever I am the master, Ali is his master too.' Umar Ibn al-Khattab said, 'Congratulations to you, O son of Abu Talib! You have become my master and the master of every believing man and woman.' Thereafter Allah revealed, 'Today I have perfected for you your religion.'³

7. Ibn al-Maghszeeli records from Ahmad and the chain of narrators terminates at Sa'id Ibn Ardam, who said, "Ali implied the people in the mosque saying, 'I ask you for the sake of Allah, any man who has heard the Prophet say, 'Of whoever I am the master, Ali is his master too. O Allah! You take him as a slave who takes Ali as his master and take him as an enemy who takes Ali as his enemy.' I was

1 - Ghayat al-Masam, p. 79
2 - Ghayat al-Masam, p. 81; Mansab of Ibn Maghszeeli, p. 24
3 - Ghayat al-Masam, p. 82

Muhammad and Abu Noaim both said that narrated unto us Qatar from Abu al-Tufail, 'Ali gathered the people at al-Rohbah and said, 'O people! I ask you for the sake of Allah, any Muslim man who has heard the Messenger of Allah say on the day of Ghadeer-e-Khom what he has heard should stand up.' Thirty people stood up. Abu Noaim says, 'Many people stood up and bore testimony that the Messenger of Allah took his hand and said to the people, 'Do you know that I have more authority upon the believers than they themselves?' They all replied, 'Yes, O Messenger of Allah!' He declared, 'Whoever I am his master, Ali is his master too. O Allah! You take him as a slave who takes Ali as his master and take him as an enemy who takes Ali as his enemy.'

Then he has continued the traditions till its end.

4. Ahmad Ibn Hanbal records, "Narrated unto us Ibn Numair from Abd al-Malik Ibn A'ayyah al-A'ufi who says, 'I came to Umar Ibn al-Aqam and said, 'My maternal uncle reported to me on your authority a tradition in favour of Ali on the day of Ghadeer-e-Khom. I would love to listen it from you.' He replied, 'O people of Kufa! You are in what you are in (i.e. you are not trustworthy)'. He said, 'You will not teach any harm from me.' He answered, 'Yes. We were at al-Johfah when the Messenger of Allah emerged at noon holding the hand of Ali and enquired, 'O people! Do you not know that I have more authority upon the believers than they themselves?' They all replied, 'Yes.' He declared, 'Whoever I am the master, Ali is his master too.' I asked, 'Did the Messenger of Allah also say, 'O Allah! You take him as a slave who takes Ali as his master and take him as an enemy who takes Ali as his enemy.' He retorted, 'I am only informing you what I have

Khom and were invited for congregational prayers. A place beneath a tree was cleaned for the Messenger of Allah. He performed the noon prayers after which he took the hand of Ali and asked, 'Don't you know that I have more authority upon the believers than they themselves?' They all replied, 'Yes', He (s.a.w.a.) enquired again, 'Don't you know that I have more authority over every believer than his ownself?' They all responded in the affirmative. Thereafter, he raised the hand of Ali and said to them, 'whosoever I am his master, Ali is his master too. O Allah! You take him as a slave who takes Ali as his master and take him as an enemy who takes Ali as his enemy.' Then Umar met him and said, 'Congratulations to you, O son of Abu Talib! You have become the master of every believing man and woman.'¹

2. Ahmad Ibn Hanbal records, "Narrated unto us A'fisan from Abu Awannah from al-Mughairah from Abu Ubaidah from Ibn Maimoon Ibn Abdullah who says, 'Zaid Ibn Arqam said while I was listening, 'We dismounted along with the Messenger of Allah at a valley called as the valley of Khom. He ordered for prayers and performed it. Thereafter, he addressed us - while a shade was provided for the Messenger of Allah with the help of a cloth under a tree. He asked, 'Don't you know or don't you witness that I have more authority upon a believer than his own self?' They all replied, 'Yes'. He declared, 'whosoever I am his master, Ali is his master too. O Allah! You take him as a slave who takes Ali as his master and take him as an enemy who takes Ali as his enemy.'²

3. Abdullah Ibn Ahmad Ibn Hanbal records, "Narrated unto us Abdullah Ibn Noaim from his father who said that Hussain Ibn

1 - Ghayat al-Maram, p. 79 narrating from Ahmad Ibn Hanbal
2 - Ghayat al-Maram, p. 79

Just as such importance and emphasis is not appropriate but for a thing like mastership and not other Islamic laws, nothing enjoys as much reward as this mastership i.e. if this is left, then everything is forsaken. Such importance is relevant only for mastership and Caliphate because the religion is protected from being spurned by the appointment of a Caliph and his determination from the side of Allah. And if this significant thing is forsaken, religion will be exposed to destruction through increase or decrease.

There is no harm in mentioning the interpretations that are contrary to the traditions and their explanations.

In Majma' al-Bayan, it is written: Many interpreters have different views in this regard.

It is said: Surely, Allah sent the Prophet with a message, which he felt was difficult to accomplish and feared the Qur'anic. Hence, Allah dispelled this fear with this verse – al-Hasan.

B) Traditions from both sects are consecutive that he provided divine evidence on the mastership of Amrullah Mominen Ali during his return from the last pilgrimage at Ghadeer-e-Khumm and declared, 'Of whosoever I am his master, Ali is his master too.' In Ghayat al-Maram,¹ eighty-nine traditions have been recorded from Sunni sources, some of which are as follows:

1. From the Musnad of Ahmad Ibn Hanbal who records: "Narrated unto us Aftan from Hammad Ibn Salmah from Zaid Ibn Ali Ibn Thabit from al-Burayh Ibn Aazab, 'We were with the Messenger of Allah in his journey. We dismounted at Ghadeer-e-

1 - Ghayat al-Maram, p. 79

cause of fear for the Prophet from the people.

For, the conveyance of any other thing like the Islamic laws was not equal to the entire religion is nothing but mastership and Caliphate. extreme emphasis on its conveyance to the extent of regarding it as conveyance, Allah promised him protection from them and the be conveyed from the God, the Messenger feared from the people in its So, it has become clear that the thing which was commanded to

avert it....¹

chastisement which must befall; the unbelievers — there is none to this juncture, Allah revealed, “One demanding, demanded the

his forehead and came out from his backside, killing him instantly. At his mount when Allah – the High – struck him with a stone that fell on sky or bring forth upon us a painful chastisement’. He had not reached Allah! If what Muhammad says is true, then rain upon a stone from the was from Allah’, Harith turned towards his mount, grumbling. O’ He replied, ‘By the One there is no god except Him! Surely this

Allah?

is his master, too’. Now, was this command from your side or from him superiority over us by saying, ‘Of whosever I am his master, Ali you were not satisfied with this till you raised your cousin and granted we accepted. You ordered us to perform the Hajj, we accepted. But poor-taste, we accepted it. You commanded us to fast the whole month, five times a day, we accepted it from you. You ordered us to pay the Messenger of Allah, we accepted. You commanded us that we pray behalf that we testify ‘there is no god but Allah’, and that ‘you are the companions. He said, ‘O Muhammad! You ordered us on Allah’s came to the Messenger of Allah while he was sitting with some of his reached the desert. He descended from his she-camel, tied her and

It is known that there was nothing difficult for the Messenger of Allah in conveying what was revealed on him from his own side. Rather, the difficulty and problem lied from the side of the people. Therefore, Allah assured him of protection by saying, “...and Allah will protect you from the people...”. Each of the aforementioned points establishes that the matter was pertaining to mastership and caliphate.

Explanation: Chapter Masadash was the last chapter to be revealed on the holy Prophet and hence, it abrogated all the earlier verses and nothing abrogated it.¹ Therefore, his fear was not from the polytheists because those who did not submit to both of them were already subjected at the time of the descent of the verse. Rather, this fear was from those who had accepted Islam from their tongues but their hearts had not acknowledged faith. From the traditions and the history of their (hypocrites) conditions it becomes clear that the thing which these so-called Muslims denied was the mastership of our master Amru'l Mominin. There was nothing that was heavier on them than the acceptance of his mastership. They did not object to prayers, fasting, Hajj, holy war, Khums, poor-rate and other Islamic laws. Yes, they did refuse to pay the Khums because of mastership as well. The incident of Harith Ibn No'man al-Fehri – narrated by both sects – would suffice in this regard.²

To put it briefly, the Messenger of Allah called out to the people at Ghadeer-e-Khumm, they gathered. He took the hand of Ali and proclaimed, 'O' whosoever I am his master, Ali is his master too'. The news spread like wild fire in cities, till it reached Harith Ibn No'man al-Fehri, who came to the Messenger of Allah on his she-camel and

1 - Tafseer al-A'yyashi, vol. 1, p. 288
2 - Ghayat al-Maram, pp. 327-328.

that are extremely tough on the addressee.

message.... It is irrational to use such terms except for matters in case of non-conveyance of the message by His saying, accept it and would trouble him for it. Allah threatened Prophet holy Prophet because he feared that the people would refuse to conveyance of this message was difficult for the

his entire Prophethood would be rendered null and void. the holy Prophet would not convey this message specifically, all other revelations on the holy Prophet, to the extent that if instance was far more than the preparations He had made for The preparations of Allah in what He sent down in this

obvious:

Explanation: From the noble verse, two things become quite

but mastership.

order was from Allah, and that the order to convey was naught fact that the noble verse establishes from two aspects that the sources ending at the Ahle Bait are consecutive, along with the Ali in Ghader-e-Khom.¹ In fact, the traditions from the Shia Hurairah, that the verse was revealed only concerning Imam the Ahle Bait, Ibn Abbas, Jabbar, Abu Sa'id Khudri, and Abu Traditions from both sects are numerous terminating at

is clear in Imamate and Caliphate.

What the Messenger of Allah has conveyed in his glory (C) What the Messenger of Allah has conveyed over here in (B) the glory of Ameerul Momineen Ali.

Misbah al-Hedaya331

Messenger of Allah took the hand of Ali and said, 'Of whosoever I am his master, Ali is his master too.'¹

2. Again, he records, "Informed me Abu Muhammad Abdullah Ibn Muhammad al-Qazi, from Abu Husain Muhammad Ibn Uthman Nasibi from Abu Bakr Muhammad Ibn al-Husain from Hassan, from al-Kalbi, from Abu Sa'leh from Ibn Abbas concerning the saying of Allah "O Apostle! Deliver what has been revealed to you from your God; ..." he said, "It was revealed concerning Ali Ibn Abi Talib. The holy Prophet was ordered to convey regarding him. So the Messenger of Allah took the hand of Ali and said, 'Of whosoever I am his master, Ali is his master too. O Allah! You take him as a slave who takes Ali as his master, be enemy of the one who takes him as an enemy.'²

3. In Kashi al-Ghummah from Ziri Ibn Abdullah, who said, "We used to recite during the era of the Messenger of Allah, "O Apostle! Deliver what has been revealed to you from your God" that Ali is the master of the believers. "...and if you do it not, then you have not delivered His message, and Allah will protect you from the people..."³

Then, he has continued the traditions till its end.

I say: It is appropriate to discuss three points over here:

(A) The noble verse descended concerning the mastership of Ameerul Momineen Ali in Ghadeer-e-Khumm.

1- Ghazyat al-Maram, p. 334 narrating from Tafseer al-Thalabi
2- Ghazyat al-Maram, p. 334 narrating from Tafseer al-Thalabi
3- Ghazyat al-Maram, p. 334 narrating from Kashi al-Ghummah, vol. 1, p. 437 (Tehran Edition). In it is Ziri from Abdullah,

(34)

لَمَّا لَعَفْنَا مَا نِإِمْ كَلِمَةٍ نَبِيٍّ كَلِمَاتٍ إِنَّا لَنَرُّهُنَّ عَنَّا لَنُحِيطَ بِمَا نَسَبْنَا لِكُلِّ مَلَكٍ مَّا يَكْتُبُ
رَسُولَاتِنَا نَبِيٍّ كَلِمَاتٍ إِنَّا لَنَرُّهُنَّ عَنَّا لَنُحِيطَ بِمَا نَسَبْنَا لِكُلِّ مَلَكٍ مَّا يَكْتُبُ

“O Apostle! Deliver what has been revealed 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...”¹

In Ghazwat al-Marsam, nine traditions from Sunni sources have been mentioned under the exegesis of the aforementioned verse.

1. The Ishbi in his exegesis under these verse records, “Abu Ja’far Muhammad Ibn Ali said, ‘Its meaning is, ‘Convey what has been revealed to you concerning the excellence of Ali Ibn Abi Talib.’ And in another manuscript, he said, ‘O Messenger! Convey what has been sent to you concerning Ali.’ He said, ‘Thus it has been revealed.’ Ja’far Ibn Muhammad has narrated, ‘When this verse descended, the

of the following Imams to the mastership of Ameerul Momineen. Therefore, it will be correct to limit mastership to our Master Ameerul Momineen because the Imamate of all the Imams returns to his mastership. Similarly, it will be correct to limit the mastership to the Messenger of Allah in the sense that the mastership of all the Imams returns to his mastership. Correspondingly, it will correct to limit the mastership to Allah because He is the Origin in mastership and the mastership of the Messenger of Allah and that of Ameerul Momineen and the infallible Imams emanates from the mastership of Allah.

Yes, it is incorrect to limit mastership in the arrangement which does not return to His mastership. Thus, limitation will be incorrect as per the creed of the opponents, those who regard our Master Ameerul Momineen to come after their caliphs. But as for our religion, he is the first of the caliphs and the chief of the successors. Thus, limitation is complete and there is no shortcoming in it whatsoever.

All Praise is for Allah, it has become extremely clear from what we have explained that the noble verse is explicit in proving the distinction of Imamate for our Master Ameerul Momineen.

All Praise is for Allah Who explained the truth to the one who has the heart or lends an ear while he is a witness.

the believer who has been described with the desired qualities in the verse is close to His Messenger, his Caliph and His Proof upon His servants; otherwise, there is no scope for descent.

To make him as an associate to His Messenger in limiting the love for him and the presence of Caliphate in him (a.s.) through the noble verse necessitates his distinction through it due to the absence of divine texts for the caliphate of the three caliphs, along with the confessions of the opponents. Moreover, limiting mastership after Allah and His Messenger to the believer possessing the mentioned characteristics, even if it was through descent, is not in consonance and harmony with them (the three caliphs) being eligible in front of Allah for the eminent position of Caliphate. In fact, in this case it becomes necessary that they be associated with the Messenger of Allah like the believer with the mentioned traits has been associated.

Objection:

Such limitation will not be complete as per your teachings too, whether effectively or through descent; Because Imams are and Caliphate is not limited to one person, as per your belief. Rather, the number of Imams – according to you – is twelve, like the number of months and the number of the grandsons of the Bani Israeel.

Answer:

Limitation of mastership would not have been correct vis-à-vis our Master Amerval Mominen if the Imams of each of the twelve Imams would have been at par horizontally with each other, like the rights of the partners with regards to their shareholdings. But when the Imams of each one of them is in the vertically order, that is, there will be only one Imam in each era, or that every following Imam will be the successor of his predecessor, hence it will not be out of place to limit mastership in this arrangement due to the return of the mastership

cause of deriving the same meaning for the word in this verse as well. Also, in the preceding and the following verses too, it is appropriate to interpret the word in the meaning of 'possessors of authority' and the ones who possess more authority and more right'. It is guidance for the believer bearing the described duties in the verse. You are under the mastership of their affairs. You don't have any choice in taking the love between you and between those who disbelieve in them. It is obligatory upon you to obey your masters, to follow their commands and to refrain from what they prohibit. Therefore, the verse emphasizes and highlights the preceding and following prohibitions.

Then, to disregard the limitation is not possible except in case of descent and revelation¹ because, essentially disregarding the alphabets is only on account of following what is added to it. Thus, anything which is not intended to be limited, the elements of limiting words will not be used for it.

Limiting the "Master" to Allah, His Messenger and the believer with the described qualifications, if it was revealed with taking the "Master" in the meaning of love or helper, would be correct only if their love and affection descended in the position of all those whose love is obligatory from the believers. And this will not be complete till

1 - **Explanation:** Verily, the limitation of mastership in the meaning of love for Allah – the High – and His Messenger (s.a.w.a.s.) will be correct only if it implies that the love of all the believers with each other vis-à-vis belief and faith returns to the love of Allah and His Messenger because the origin is only Allah – the High – and His Messenger (s.a.w.a.s.). And the believer, who has been associated with His Messenger (s.a.w.a.s.), if he is an Imam whose obedience is obligatory, belief will not be complete except with the acceptance of his mastership and fastening into his rope. So, it is correct to limit love in him too because he is an origin in belief just as the Messenger of Allah is an origin in it. Otherwise, there is no scope for the limitation of love in it because of the non-return of the love of the believers to His love. – Author (r.a.).

gathered in the mosque of Madinah. They said to each other, 'What do you say about this verse?' Some of them replied, 'If we deny this verse, we deny all of them and if we believe in it, then it is a disgrace for us when Ali Ibn Abi Talib has authority over us,' They said, 'We know that Muhammad is truthful in whatever he says. But we will turn away and will not obey Ali in whatever he orders us,' Thus, this verse descended, **'They recognize the favour of Allah, yet they deny it,'** that is, the mastership of Ali while the majority of them denied this mastership."¹

Objection:

Apparently, considering the context of the preceding four verses i.e. "you who believe! Don't take the Jews and the Christians as friends..."² and the verse is joined by two more verses i.e. "you who believe! Don't take those who take your religion as a mockery and a joke..."³ till His saying, "...and those who disbelieve as friends..."⁴ over here, the word "Welayat" implies love because here, prohibition is for "Welayat" of Jews, Christians and unbelievers. Obviously, prohibition in such a case can be made only for love and not for mastership and authority because the believers did not take the aforementioned people as the 'possessors of authority', that they would be prohibited from it. Thus, it is determined that "Welayat", always implies love. Also, limitation over here is merely metaphorical, not real.

Answer:

Mere usage of the word "Master" in the preceding or following verses is unrelated with this verse in the meaning of lover is not the

1 - al-Kasfi, vol. 1, p. 427
2 - Qur'an (2:21)
3 - Qur'an (2:27)

In the book of al-Kasfi, narrating from our master Imam Saded concerning the verse of Allah **“Only Allah is your Master and His Apostle and those who believed”** He said, ‘He implied, ‘They have more authority upon you i.e. they have more right than you upon your lives and your wealth.’ **“Those who believed”** refers to Ali and the Imams from his descendants till the Day of Judgment. Therefore, Allah has described them by saying, **“those who keep up prayers and pay the poor-rate while they bow.”** Ameerul Momineen was bowing during the Noon prayers; he had prayed two units of prayers and was in a state of bowing. He was wearing a robe, the value of which was one thousand Dinars. The holy Prophet, who received it as a gift from Najashi (the Ethiopian Emperor), made him (a.s.) wear it. The beggar came and said, ‘Salutations be on you, O friend of Allah and who has more authority upon the believers than they themselves! Give charity to the destitute. He removed his robe and indicated to the beggar to take it. So Allah revealed this verse concerning him and the bounty of his children was made out of his bounty. So, whoever of his children has attained the position of Imamate, for him is such bounty, and they too donate while they bow.

The beggar who had begged for alms from Ameerul Momineen was from the angels and those who ask the Imams from his descendants are also from the angels.”¹

Again, in Kasfi, from our master Imam Saded from his father from his grandfather concerning the saying of Allah, **“They recognize the favour of Allah, yet they deny it”**,² he said, ‘When the verse, **“Only Allah is your Master and His Apostle and those who believe”** was revealed, a group from the companions of the Messenger of Allah

1 - al-Kasfi, vol. 1, p. 288
2 - Qur’an (16:3)

Misbah al-Hidayah 323

hearing this, the holy Prophet declared the greatness of Allah by saying
'Allah-o-Akbar', then recited the verse, 'And whoever takes Allah
and His apostle and those who believe for a guardian, then surely
the party of Allah are they that shall be triumphant.'¹

Hassan Ibn Thabit recited the following poem

'O Aبا Hassan! May my life and blood be sacrificed for you?

And so does everything that flies and walks

Will my praise and writings go waste?

Never does praise in the way of God go waste

So, you are the one who donated while you were bowing

May the lives of the nation be sacrificed for you, O best of those who
bow!

Then, Allah revealed about you the best of master-ship

And amongst it are the clear laws of the Shariah"²

Then, he has continued the traditions till its end.

There is no dispute amongst the Muslims that this verse was
revealed concerning our Master Ameerul Momineen as has been
explained by Ibn Shahr Ashob³. Hence, there is no need to cite more
narrations from their (Sunni) sources. To invoke divine blessings, we
shall state a few traditions from our sources:

1 - Qur'an (2:255)

2 - Ghayat al-Maram, p. 102; Misbah of al-Kharazmi, p. 252

3 - Misbah-o-Aale Taalib (a.s.), vol. 3, p. 3

witness from Him recites it and before him”¹

And Allah said, “Of the believers are men who are true to the covenant which they made with Allah”²

And indeed Allah said to His Messenger, “Say: I do not ask of you any reward for it but love for my near relatives.”^{3,4}

Abbas narrates, “Abdullah Ibn Salam entered and with him were a few people from his tribe who believed in the holy Prophet. They said, ‘O Messenger of Allah! Our houses are far, and we don’t have any place to sit and talk except this place. When our people saw that we have believed in Allah and His Messenger, they drove us away and decided not to sit with us, not to give their children in marriage to us, and not to talk to us. Indeed, to bear all these things is difficult for us.’ The holy Prophet said to them, ‘Only Allah is your Master and His Prophet and those who believe, those who keep up prayers and pay the poor-rate while they bow.’

Thereafter, the holy Prophet went towards the mosque while the people were in states of standing and bowing (in prayers). He spotted a beggar and asked him, ‘Did anybody give you anything?’ He said, ‘Yes, a ring of gold.’ The holy Prophet enquired, ‘Who gave it to you?’ The beggar pointed to Ali Ibn Abi Talib and said, ‘That person who is standing in prayers.’ Again, he asked, ‘In which state did he give you?’ The beggar replied, ‘He gave me while he was bowing.’ On

1- Qur’an (11:17)
2- Qur’an (33:23)
3- Qur’an (43:23)

4- Ghayat al-Masam, p. 104; Mansab of al-Kharazmi, p. 200
2- In the tradition of Imam Sa’ed (a.s.), it is said as ‘ring of silver.’

said, 'O Muhammad Read!

He enquired, 'And what should I read?'

He said, 'Read: **"Only Allah is your Master and His Prophet and those who believe, those who keep up prayers and pay the poor-rate while they bow."**¹

2. From the book 'al-Jam' o bain al-Shehah al-Sittah' of Razeen, Part 3, in the exegesis of chapter Ma'edah, under the saying of Allah **"Only Allah is your Master and His Prophet and those who believe, those who keep up prayers and pay the poor-rate while they bow"** from Saheeh al-Nessai from Ibn Salaam who narrates, "I came to the Messenger of Allah and said, 'Verily our people are furious with us because we have testified in Allah and His Messenger. They have taken an oath that they will not speak with us. So, Allah revealed, **"Only Allah is your Master ..."**." Thereafter, Be'ala called out for the noon prayers. The people commenced the prayers and were between prostration and bowing when a beggar asked for alms and Ali gave his ring while he was in a state of bowing. The beggar informed the Messenger of Allah, who recited for us the verse **"Only Allah is your Master ..."**

3. Muwaffaq Ibn Ahmad concerning the reply of Moaviyah's letter to Amir Ibn al-As. Amir Ibn al-As wrote, "Indeed, you know Moaviyah, what has been revealed in his book concerning Ali of the verses that comprise of his virtues and in which none can equal him. Like his word, **"They fulfil vows,"** **"Only Allah is your Master ..."**³

"Is he then who has with him clear proof from his Lord, and a

1 - Ghazayat al-Masnam, p. 104

2 - Qur'an (76:7)

3 - Qur'an (2:22)

Abu Ali Ahmad Ibn Ali Ibn Razeen, from Mudhafar Ibn
 Hasan al-Ansari, from Seri Ibn Ali Warras, from Yahya Ibn Abd al-
 Hameed, al-Hamrani from Qais Ibn Rabe', from al-A'mash, from
 Ebayah Ibn Rabe', from Abdullah Ibn Abbas who, while sitting at
 the edge of (the fountain) of Zamzam, related from Jandab Ibn
 Junadah al-Badri, Abuzar al-Ghaffari." I heard the Messenger of
 Allah with these two ears (and if I lie these ears should become deaf
 and I saw the Messenger of Allah with these two eyes (and if I lie)
 these eyes should become blind. He said, "Ali is the leader of the good
 people, the killer of the transgressors, helped is the one who helps him,
 and forsaken is the one who forsakes him." One day, I was praying the
 noon prayer with the Messenger of Allah when a beggar entered the
 mosque and asked for alms. Nobody gave him anything. As a result,
 the beggar raised his hands towards the skies and invoked, "O Allah!
 Be a Witness that I begged in the mosque of the Messenger of Allah,
 but none gave me anything." At this juncture, Ali was praying and was
 in the state of bowing. He indicated to the beggar with the little finger
 of his right hand and this was in front of the holy Prophet. When the
 Prophet completed his prayers, raised his head towards the skies and
 prayed, 'O Allah! Moses asked you, "O my God! ...!"¹ So, You send
 down upon him as the Quran has spoken, 'He said: We will
**strengthen your arm with your brother, and We will give you both
 authority, so that they shall not reach you,** O Allah! I am
 Muhammad, Your Prophet and Your Chosen One. O Allah! Expand for
 me my heart, make my affair easy to me, give me an aid from my
 family, Ali; strengthen my back with him.'

Abuzar said, 'The Messenger of Allah had barely completed
 his invocation, when Jibreel descended from the side of Allah and

1 - Qur'an (20:22-23)
 2 - Qur'an (28:32)

(38)

وَمَلَّحْنَا نَمُيِّقِي نَبِينًا أَمْتَهُ آ نَبِينًا أَمْتَهُ اللَّهُ مُخْتِإِ لَمَّا
نَمُتَلِإِ أَمْتَهُ أَلَا نَا نَمُتَلِإِ

“Only Allah is your Master and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.”¹

In Ghazwat al-Maram, twenty-four traditions have been recorded from the Sunni references about this verse.

1. The Tabari narrates from al-Sudi, from Atsah Ibn Abi Hakeem and Ghaleb Ibn Abdullah, “The word of Allah ‘Only Allah is your Master and...’ refers to Ali Ibn Abi Talib. When a beggar came to him while he was bowing in prayers, he gave him his ring.”

Then The Tabari says, “Informed us Abu al-Hasan Muhammad Ibn Qasem al-Fadeh, from Abdullah Ibn Ahmad al-Sharvani, from

is not hidden for the one who follows their traditions.

Conclusion: How could those who were bearing these conditions, even think of disputing with the 'Door of the City of Prophet's Knowledge', who has been named in the holy Quran as an ocean, and whom Allah has made as a sign, whom He had endowed upon the Jinn and the humans?!

All Praise is for Allah Who guided us to the recognition of His Proof, and if he had not led us to the sign and guidance, we were misled.

As for the things I would have loved to ask the Messenger of Allah about them, first would have been about this affair (caliphate) after him, so that none would have disputed about it. (Secondly), I should have asked the Prophet whether the Ansar have any right in it (caliphate)? And (thirdly), I wish I had asked him about the inheritance of the daughter of the brother and father's sister. For I had all these things in mind."

How can one prefer such a person to Ali who followed the footsteps of Prophet hood? More shocking was that despite having such a condition, how could he hasten on the first day along with all his brothers and congregants in the Saqifah of Bani Sa'adah to appoint a Caliph? They left the dead body of the Messenger of Allah to determine Caliphate for one amongst themselves without consulting our Master Ali and others from the Bani Hashim, lest they would dispute their word.

Moreover, how could he hand over Caliphate to the second caliph on the last day of his life, and did not maintain status quo as the Messenger of Allah had done? This was the condition of the first caliph.

As for the second caliph, it would suffice to state whatever is famous amongst the books of both the sects and that is, on a number of occasions, he had declared his ignorance saying, 'If there was not Ali, Umar would have been destroyed'.¹ Some of them have numbered it as seventy times!!

As for the third caliph, his condition is even more apparent and

1 - "Sharf-e-Nabih al-Balaghah" by Ibn Abi al-Hadeed, vol. 12, p. 202; al-Ghadeer, vol. 6, p. 327

their anecdotes and stories will not bear any doubt whatsoever about what we have explained.

Ibn Qutaybah writes in his famous work of history¹: Abu Bakr said during his illness, in which he expired, in reply to Abd al-Rahman Ibn Auf, "Yes, by Allah, I am not distressed by anything except three things that I did; I wish I had left them. And three things that I left, I wish I had done them. And three things I wish I had asked the Messenger of Allah about them. As for the three things that I did – and I wish I had not done them – was I wish I had left the house of Ali even if he declared a war against me. I wish on the day of Saffar, Bani Saadah I would have struck the hand of one of the two men i.e. Abu Ubaidah or Umar; for he was the Chief and I was the minister. I wish when I took al-Salmas (or al-Sullami) as a prisoner in the attack, I either killed him with my sword, or freed him but not burnt him alive.

As for the things that I left² – I wish I had done them – when I took Ash'ath Ibn Qais as a prisoner, I should have killed him and not left him alone. I heard from him and saw him which no rebel or evil person would have seen him do it but assist him in it. And I wish when I sent Khalid Ibn Walid to Syria, I should have sent Umar Ibn al-Khattab to Iraq, so that I could have opened both my hands freely in the way of Allah.

1 - Al-Imamah wa al-Siyasah, p. 18
2- These are the words from the manuscript from which I have copied. But it is known that only two things have been mentioned in this and perhaps, the third has been dropped due to the mistake of the manuscript writer. And Allah knows. I could manage to locate the mention of the third in the book 'al-Fird al-Fareed' by Ibn Abd Rabbah, the words of which are as follows: 'And I wish the day I dispatched Khalid Ibn Walid to the Ahl al-Raddah, I should have stood at Dhoe al-Qissah. Had the Muslims become victorious, they would have become victorious. But if they would be defeated, I would be on the point of meeting or helping.' - The Author (r.a.)

1) The elevated status of the two chiefs of the youths of paradise, Hasan and Husain, in front of Allah as He has called them as '**pearls – big and small**', and likened them to it. Thus He has declared their position amongst the Jinn and humans to be like that of pearls – both big and small – in the material world. So, just as pearls are an adornment for them in the material world, which they love and each one of them tries to acquire them to the best of his ability, they (may our lives be sacrificed for them) too are an embellishment and decoration for the believers, whom they love, hasten to acquire their affection, love and mastership (peace be on them both, their grandfather, their father, their mother and the Imams from their descendants).

2) The distinction of Imamate and Caliphate for our Master Ali and his two sons, Hasan and Husain (p.d.u.t.). For it is essential that the one who enjoys such a high position in front of Allah from the Jinn and the humans, through whom He asked them, '**Then which bounties of your God will you two (Jinn and humans) deny?**', then it is not permissible for anyone from the Jinn and the humans to overtake in the high position of Caliphate of Allah and His Messenger. Moreover, it is not permissible for those whom Allah – the High – has bestowed as bounties upon the Jinn and the humans to be a follower and adherent of the one upon whom the bounties have been bestowed.

If you desire further elaboration, then know that Allah's terming Ali as an ocean shows the vastness of his knowledge and goodness. None of the three caliphs could match Ali in knowledge or any magnificent traits by which they could claim eligibility for this noble position of Caliphate and mastership. Whoever is informed of

whoever sees these four, Ali, Fatima, Hassan and Husain (p.d.u.h.) will not love them but a believer and none shall hate them but an unbeliever. So, be believers with the love of the Ahl-e Bait and don't be unbelievers on account of their hatred lest you be thrown in to hell-fire.¹

When you have become aware of what we have elaborated, then know that five points can be derived from the noble verses:

1) The elevated status of our master Ameerul Momineen Ali, our lady Fatemah al-Zahra, and their lofty position near Allah as He has named them as oceans. For, an ocean is used to denote greatness and expanse. It is written in Mishbah al-Muneer, 'An ocean is called so due to its vastness'.² The position is that of the manifestation of His bounties and endowments upon His servants and these two are from the majestic bounties which He has bestowed upon the Jinn and the humans. Thus, He questions, 'Then which bounties of your God will you two (Jinn and humans) deny?'³

2) Both are equal to each other and are similar to the extent that neither of them can pass the other. Traditions about the merits and excellences of our lady Siddiqah al-Taherah have proved this fact, that is, 'except Ali, there would be none equal to Fatima from the earlier ones to the recent ones.'⁴

3) Their marriage was ordained by Allah – Blessed and High be He.

1- Ghazayat al-Maram, p. 414
2- Mishbah al-Muneer, p. 48
3- Qur'an (22:21)
4- Behaar al-Anwar, vol. 43, p. 107

2. In the book 'al-Mansab al-Fakherah Fil-Etrah al-Tasrah', from al-Mubarak Ibn Masroor who reports ... I asked Ibn Abbas concerning the word of Allah "He has made the two seas ...". He said 'Ali and Fatima', **Between them is a barrier which they cannot pass**, The Messenger of Allah 'There come forth from them **pearls, both large and small**, Hasan and Husain."¹

3. The above has narrated the above tradition and his chain of narrators terminates at Sufyan Thauri.²

As for traditions from our sources, they are truly copious. In Ghayat al-Maram, five traditions have been recorded from our sources; we shall mention only two of them seeking divine blessings.

1. From Ibn Babwayh who records, "My father narrated unto me from Sa'ad Ibn Abdullah, from Qasem Ibn Muhammad Isbahani from Sulaiman Ibn Dawood Minsari from Yahya Ibn Sa'eed al-Attar, who narrates, "I heard Abu Abdullah say, **He has made the two seas ... Between them is a barrier which they cannot pass**, Ali and Fatima are two deep oceans of knowledge. Neither of them traverses the other. **There come forth from them pearls**, Hasan and Husain."³

2. From Muhammad Ibn Abbas, from Ali Ibn Mukhallad al-Dehan, from Ahmad Ibn Sulayman from Is'haq Ibn Ibrahim al-A'mash from Kather Ibn Hesham from Khamsh Ibn Hassan from Abu Saleel from Abuzar concerning the saying of Allah "He has made the two seas ...", he said, 'Ali and Fatima'. **There come forth from them pearls, both large and small**, Hasan and Husain. So

1 - Ghayat al-Maram, p. 414
2 - Ghayat al-Maram, p. 414
3 - Ghayat al-Maram, p. 414 narrating from Shaikh al-Saduq (a.r.)

Ibn Sulţim Abi al-Jarood Ziyad Ibn Mundhir from al-Zuhayr from Ibn Abbas who said, concerning the verse of Allah **“He has made the two seas ...”** (refers to) Ali and Fatima; **“Between them is a barrier which they cannot pass,”** is the holy Prophet, and **“There come forth from them pearls, both large and small,”** are Hasan and Husain.”¹

3. Abu Ali Tabarsi has narrated from Sunni references, from Salmaan Farsi, Sa'id Ibn Jubair, and Sufyan Thauri that **“the two seas,”** implies Ali and Fatima; **“between them is a barrier,”** refers to Muhammad, the Messenger of Allah and **“there come forth from them pearls, both large and small,”** implies Hasan and Husain.²

4. Ibn Shahr Ashub from Sunni sources from al-Hirkasi in the book ‘al-Lawame’, and Sharaf al-Mustafî, ‘Abu Bakr al-Shirazi in his book; Abu Sa’id, ‘Abu Isḥaq al-Thalabi, ‘Ali Ibn Ahmad al-Taqi, Ibn Alawayyah al-Qattani – all in their exegesis of the holy Quran – from Sa’eed Ibn Jubair, Sufyan Thauri, and Abu Nu’aim al-Istisḥari in ‘Fi Mas’ala Nazal Fil-Quran Fi Amwal Mominin’, from Hammad Ibn Sulaym, from Thabit from Anas from Abu Ḥaslek from Ibn Abbas; and al-Qazzi al-Nazari from Sufyan Ibn Uyaynah from Ja’far al-Sadiq – and the words belong to him – concerning the word of Allah **“He has made the two seas flow freely they meet together,”** he said, ‘Ali and Fatima are the two deep oceans, neither of them will pass the other. And in the tradition, **“Between them is a barrier,”** is the Messenger of Allah. **“There come forth from them pearls, both large and small,”** refers to Hasan and Husain.”³

1 - Ghazavat al-Mutamir, p. 413
2 - Matjiz, al-Bayzan, vol. 9, p. 201; Ghazavat al-Mutamir, p. 413
3 - Manaqid-o-Aale Abi Talib (a.s.), vol. 3, p. 318; Ghazavat al-Mutamir, p. 413

(37)

لَا يَغِيَا مَا تُرِيَا لِمُؤْنِيَا . نَلِيَقْتَلِيَا نِيَا حُبَا جَرِيَا

“He has made the two seas flow freely to come meet together. Between them is a barrier which they cannot pass.”¹

In Ghazal al-Marsam, seven traditions have been recorded from Sunni sources about the above verse.

1. Masleki in Furool al-Muhimmah from Ana Ibn Maslek concerning His saying, “**He has made the two...**”, he said, (It refers to) Ali and Fatima, “**There come forth from them pearls, both large and small**”² (implies) Hasan and Husain.³

2. Muhammad Ibn al-Abbas from Sunni references says, “Narrated to us Ali Ibn Abdullah from Ibrahim from Muhammad

1 - Qur'an (22:19-20)

2 - Qur'an (22:25)

3 - Ghazal al-Marsam, p. 413; al-Furool al-Muhimmah, p. 12

is the love which He has mentioned.”¹

When you have become aware of what we have mentioned from the abundant traditions recorded by the both sects that prove this noble verse was revealed in the glory of our Master Ameerul Momineen Ali Ibn Abi Talib, and then know that it establishes the distinction of Imamate and Caliphate for him.

1 - Ghayat al-Masam, p. 374 narrating from Tafseer al-Qummi, p. 417

From Ibrahim Ibn Muhammad al-Hamwani who reports that Washedi said, "Informed us Ismael Ibn Ibrahim Ibn Hamwayh from Yahya Ibn Muhammad Alawi from Abu Ali al-Sawaf at Baghdad from Hasan Ibn Ali Ibn al-Waleed Ibn al-Noman al-Farsi from Ishaq Ibn Basheer from Khaled Ibn Yazeed Ibn Hujrah Zayyat from Abu Ishaq, from Bursa that the Messenger of Allah said to Ali, 'O Ali, say, "Allah! Make for me a covenant with you and instil my love in the hearts of the believers." So, Allah revealed, "Surely those who believe and do good deeds for them will Allah bring about love". He said, "It was revealed concerning Ali Ibn Abi Talib."¹

And from Shiite sources, he has mentioned eleven traditions. Some of them are as follows:

From Muhammad Ibn Yaqub, from Muhammad Ibn Yahya, from Salma Ibn al-Khattab, from al-Hasan Ibn Abd al-Rahman, from Ali Ibn Abi Hamzah, from Abu Baseer, who reports, "I asked Imam Abu Abdullah concerning the saying of Allah "Surely those who believe and do good deeds for them will Allah bring about love". Replied, "The mastership of Ameerul Momineen Ali, it is the love which Allah has talked about."

From Ali Ibn Ibrahim in his exegesis, "Narrated unto us Ja'far Ibn Ahmad, from Ubaydullah Ibn Moos from Hasan Ibn Ali Ibn Ali Ibn Abi Hamzah, from his father, from Abu Baseer, who says, "I asked Imam Abu Abdullah about concerning the saying of Allah "Surely those who believe and do good deeds for them will Allah bring about love". He replied, "The mastership of Ameerul Momineen Ali, it

1 - Ghayat al-Maram, p. 373 narrating from Faras al-Simtain
2 - Al-Kafi, vol. 1, p. 431; Ghayat al-Maram, p. 374

me a minister from my family, Ali; strengthen my back with him and, make him a partner in my affair.” Ibn Abbas said, “Then I heard an announcer call out, ‘O Ahmad! You have been granted what you asked.’”

The Prophet said, ‘O Ali! Raise your hand towards the sky and ask your God, He will grant you.’ So, Ali raised his hands towards the sky while he was supplicating, ‘O Allah! Make a covenant for me and bring about love for me near yourself.’ Allah revealed on His Prophet, **“Surely those who believe and do good deeds, for them will Allah bring about love.”** The holy Prophet recited this verse for his companions. They were truly amazed by it. The holy Prophet asked, ‘Are you amazed that the Quran is divided into four parts. One-fourth is concerning us Ahle Bait exclusively, one-fourth is about the permissible; one-fourth is about the prohibited items, and one-fourth is about ethics and laws. Allah has sent concerning us the precious verses of the Quran.’¹

From Thab'isbi in his exegesis under the exegesis of the aforementioned verse, he records, “Informed us Abd al-Khaleel Ibn Ali Ibn Abd al-Khaleel from Abu Ali Muhammad Ibn Ahmad Ibn al-Hasan al-Sawwaf at Baghdad from Abu Ja'far al-Hasan Ibn Ali al-Farsi, from Ishaq Ibn Basheer al-Kufi, from Khaleel Ibn Yazeed from Hamzah, from Abu Ishaq al-Sabe'i, from al-Buraa Ibn Azeed that the Messenger of Allah said to Ali Ibn Abi Talib, “O Ali, say, Allah! Make for me a covenant with you and instill my love in the hearts of the believers.” So, Allah revealed, **“Surely those who believe and do good deeds for them will Allah bring about love.”**²

1 - Ghayat al-Ma'ram, p. 373; al-Mansab of Ibn Maghazeli, p. 328
2 - Ghayat al-Ma'ram, p. 373

(36)

أَلَمْ نُنْعِمْ بِهَا مُهَيَّأَةً لِّعَجَائِبِ تَحَالِفِهَا أَلَمْ نَدْعُهُمْ آمِنَةً أَنْ يَبِينُوا إِنَّا

“Surely those who believe and do good deeds for them will Allah bring about love.”¹

Indeed, in Ghazat al-Maram, thirteen traditions have been mentioned from Sunni sources that this verse was revealed concerning Ali, Ameerul Momineen.

Some of these are as follows:

From Ibn Maghazeli in his 'al-Mansab', reporting directly from Ibn Abbas, who chronicles, "The Messenger of Allah took my hand and took the hand of Ali and prayed four units of prayers. Thereafter, he raised his hands towards the skies and supplicated, 'O Allah! (Prophet) Moosa Ibn Imran asked You; and I, Muhammad, ask You that You expand my heart, make my affair easy for me, unite the knots of my tongue that they may understand my saying; and make for

who loves Allah and His Messenger and whom Allah and His Messenger love. He will not return till Allah gives victory at his hand." Now, his declaration, along with proving the perfect position of our master Amr bin al-Mu'adhib since he gave him the standard and Allah gave victory at his hands, it also establishes the weak position of the earlier ones in their love for Allah and His Messenger since they returned with the standard and Allah did not grant victory at their hands. And whoever is weak in his love for Allah and His Messenger, how can Allah chose him over the one who loves Allah – the High and His Messenger, was perfect in his love to the extent that he did not give preference to anything over His satisfaction.

clearer than this.

The usage of the present tense, and not the past tense, for the word 'selling' by Allah – Mighty and Majestic – although according to a view it would have been appropriate to use the past tense because it is informing about an incident that transpired in the past, is to notify that the quality of selling himself to gain the satisfaction of Allah is his noble virtue and honourable trait, which is continuously found in him. It was not a thing which he did occasionally. For, the present tense shows that it was a characteristic that was found in him permanently as the frequent use in the instances of usage establishes. Hence, it is brought to show a quality that belongs to his essential being. Therefore, not using the past tense over here and instead using the present tense is to bring attention that he habitually possessed this noble quality and honourable trait. Due to which, Allah took pride in him in front of the proximate angels. Whoever is aware of his characteristics in wars and other occasions, will know for sure that this was indeed his characteristic.

When you have become acquainted of what we have explained, it will become clearer than daylight for you that the distinction of Caliphate and Imamate is for him. For, the one who attained the most perfect levels of servitude from maturity to this great majestic position and for the one who enjoys such a status, it is irrational that he should be under the mastership of the one who is lower than him in status and esteem; leave alone the one who is far lower in degrees lower than him. Hence, the fight of the three caliphs along with those who fled in the Battles of Uhud and Khaybar and their lack of courage to fight against Amr Ibn Abdawud show the domination of their love for their own lives over the love of Allah and His Messenger. Thus, according to the consensus of both the sects, the Messenger of Allah declared in the Battle of Khaybar, "Tomorrow, I shall give the standard to a man

revealed. "And from men..."

In Majma', al-Bayan, it is narrated from al-Sudi from Ibn Abbas that this verse was revealed concerning Ali Ibn Abi Talib when the holy Prophet took flight from the polytheists to the cave and Ali slept on his bed. As a result, this verse descended when the Prophet was between Mecca and Medina. It is narrated that when Ali slept in his bed, Jibreel stood near his head while Mikaeel was near his feet. Jibreel was calling out to him, 'Congratulations! Congratulations to a person like you, O son of Abu Talib! Allah is taking pride in you, in front of the angels.'²

1 say: The traditions from both sects are numerous; they are almost consecutive. In Ghayat al-Maram, eleven traditions have been narrated from Sunni sources and the same number from our sources.³

From what Thab'abi and Hujjatul Islam Ghazzali have mentioned, it is apparent that the descent of the verse in his glory, the coming down of the two proximate angels for his protection, the saying of Jibreel, 'Congratulations! Congratulations to person like you, O son of Abu Talib! Allah is taking pride in you in front of the angels,' for his sleeping upon the bed of the holy Prophet in that night, are all accepted and acknowledged facts for which there is no need to mention the chain of narrators since mentioning the tradition without the chain of narrators and both (al-Thab'abi and al-Ghazzali) have mentioned it without these chains considering it as accepted. If a person is bent upon rejecting something, he cannot see even something

1- Ghayat al-Maram, pp. 342-346; al-Furool al-Munimah, p. 48; al-Mahjash al-Baidah, vol. 6, p. 80; Tafseer al-Burhan, vol. 1, p. 206
2- Majma', al-Bayan, vol. 2, p. 301
3- Ghayat al-Maram, pp. 344-347

to Gabriel and Mikaeel, "Verily, I made brotherhood between you two and made the age of one more than the other. Which one of you is willing to sacrifice his life for the other?" Both of them chose life. So Allah revealed unto both of them, "Can't you two be like Ali Ibn Abi Talib? I created between him and Muhammad while he was willing to sleep in the bed of Muhammad and sacrifice his life. Descend to the earth and protect him from his enemies." So Jibreel descended near his head while Mikaeel came near his feet. Jibreel said, 'Congratulations to a person like you, O son of Abu Talib. Allah is taking pride in you in front of the angels.' At this juncture, Allah revealed on His Messenger who was on his way to Madinah in praise of Ali Ibn Abi Talib. **"And from men another is he who ..."**¹

Al-Masaleki records in his book 'al-Furool al-Mohimma', that Imam Hujjatul Islam Abu Hamid al-Ghazzali in his book 'Ehya al-Uloom al-Deen', writes, "The night when Ali Ibn Abi Talib slept in the bed of the Messenger of Allah, Allah revealed to Jibreel and Mikaeel, "Verily, I made brotherhood between you two, and made the age of one more than the other. Which one of you is willing to sacrifice his life for the other?" Both of them chose life and loved it. So Allah revealed unto both of them, "Can't you two be like Ali Ibn Abi Talib? I created between him and Muhammad while he was willing to sleep in the bed of Muhammad, protecting him with his life and preferring his life to his own. Descend to the earth and protect him from his enemies." So Jibreel descended near his head while Mikaeel came near his feet. Jibreel said, 'Congratulations! Congratulations to a person like you, O son of Abu Talib. Allah is taking pride in you in front of the angels.' At this juncture, Allah

(33)

ثَوَّقُوا لِلَّهِ مَالَكُمْ لِنَفْسِكُمْ وَلِغِيَابِكُمْ فَسَفَىٰ بِرَيْبِكُمْ مِمَّا رَسَلْنَا فِيهِم
عَلِيًّا

“And from men another is he who sells his own soul
to seek the pleasure of Allah; and Allah is
Affectionate to the servants.”¹

In Ghazal al-Maram, it has been recorded from Tafseer
Thalabi, Part I, in the exegesis of chapter Badarah, verse 207, the
saying of Allah “**And from men**...” that when the Messenger of
Allah intended to migrate (to Medina), he left behind Ali Ibn Abi
Taalib in Mecca to repay the Prophet’s debts, return the trusts that
were lying with the Prophet, and ordered him in the night when he left
for the cave – while his house surrounded by the polytheists – that he
should sleep in the Prophet’s bed. He said to Ali, “O Ali! Cover
yourself with my sheet and sleep on my bed. God willing, no difficulty
shall reach into you from them.” Ali duly obliged. So, Allah revealed

1 - Qur’an (2:207)

best in the presence of the best. When it has become clear for you that he is distinct in righteousness and help for the Messenger of Allah from amongst all the believers because his righteousness was perfect and his help perfect, the distinction of Caliphate and Imamate for him becomes apparent. Since, evidently it is impossible for the one who is most special in front of Allah and the Messenger of Allah should follow and be under the mastership of the one who does not enjoy such a position in front of Him.

Do you think that it is permissible that the one who is not the most distinct to be followed one and master of the one whom Allah has made distinct with righteousness and assistance for His Messenger from amongst all the believers and associated his assistance for His Messenger as His Own assistance and the assistance of the trustworthy [Israel]?

All Praise is for Allah Who guided us to this and it would not have been possible for us to be guided had Allah not guided us.

distinction is not proper in any field except for the one who is not
not be proper for anyone among the believers except him. Moreover,
Hence, the distinction of being a good-doer, righteous and helpful will
helpful towards Allah and the Messenger of Allah in all instances.
leader and the best of them after the holy Prophet. He was the most
Master Amerval Mominen is the most superior of the believers, their
traditions from both the sects. In fact, it necessarily establishes our
refer to him support what has been established by the consecutive
our Master Amerval Mominen Ali and that the honorable believers
in the glory of

Taqib.”
and my successor, the honorable believers, Ali Ibn Abi
Messenger of Allah?, He said, ‘After me, there is Allah for you,
saying, ‘Who is there for me and my children after you, O
conscientiousness, while I was crying, kissing his hands and
Allah expired, he became unconscious, and then regained
Raaf, from Fatima, who said, “The day when the Messenger of
Rahman al-Awsad from Muhammad Ibn Abdullah Ibn Abi
Eesa Ibn Mehran from Mukhaawel Ibn Ibrahim from Abd al-
Nartated unto us Ja’far Ibn Muhammad al-Hussaini from

2) Sunni sources.
fifty-two (22) traditions under this verse from both Shia and
a reliable person – in his exegesis while discussing the verses
1) In Ghazvat al-Marsam from Muhammad Ibn Malyar –

copious. Some of which are as follows:

As for the traditions from our sources, then they are truly

Misbah al-Hedaya..... 299

Allah it is Who is his Guardian, and Gabriel and the honorable believers, was revealed, the Messenger of Allah took the hand of Ali and said, 'O people! He is **the honorable believers**.'” Asmaa Bint Umayy said, 'I heard the holy Prophet say, and **the honorable believers,** is Ali Ibn Abi Talib.”¹

In Ghassayt al-Maram, six traditions from the Sunni sources have been mentioned.² Some of these are as follows:

Ibn Shahr Ashob has recorded in his book “al-Manaaqib” from the Sunni references vide Tafseer Abu Yusuf Ibn Sulayman Niswi, al-Kalbi, Mujahid, Abu Saleh and al-Maghribi from Ibn Abbas, “Hafsa saw the holy Prophet with (his wife) Masariyah Qibtiyah, in the house of Aysa. He said to Hafsa, 'Will you conceal my secret?' She replied in the affirmative. He confided, 'I have made her (Masariyah) unlawful for myself, due to the purity of her heart. Hafsa informed Aysa and revealed unto her about the prohibition of Masariyah. Aysa spoke to the holy Prophet about the matter, and the verse revealed **“And when the Prophet secretly communicated a piece of information to one of his wives.... then surely Allah it is who is his Guardian, and Jibreel and the honorable believers”**. He said, 'By Allah! The honorable believer is Ali. He says Allah is sufficient for him and the angels after that are the sides.’

Bukhari and Mosuli record that Ibn Abbas said, "I asked Umar Ibn al-Khattab about the two women who were backing each other against the Prophet, and he replied, 'Hafsa and Aysa.'"³

1- Misfir, al-Bayaan, vol. 10, p. 316

2- Ghassayt al-Maram, pp. 362-366

3- Manaaqib-o-Aale Abi Talib, vol. 3, p. 77; Saheeh al-Bukhari, vol. 4, p. 1868; Ghassayt al-

(34)

نَبِيَّهُ قَمًّا خَالِدًا لِيُجِبَّ عَهْدَ مَلَأَهُ مَعَهُ اللَّهُ نَبِيَّهُ هَيْلَةً أَيْمَهُ لَقَدْ نَادَى
يُيَهِّئُهُ كَلَالَةً نَدْعَى فَكُنَّ مَلَأَمَانِ

“If you back up each other against him, then surely Allah is his Guardian, as well as Gabriel, and the honorable believers; and the angels after that are the aides.”¹

Shaikh Tabarsi in *Majma' al-Bayan* writes, “Both Shiite and Sunni traditions have been recorded that the term ‘the honorable believers’ implies Ali. In the book ‘*Shawash al-Tanzel*’, vides the chain of narrates ending at *Sudair Saif*, from Imam Abu Ja'far (a.s.), who said, “Indeed, the Messenger of Allah introduced Ali to his companions twice: First, when he declared, ‘Of whosoever I am his master, Ali is his master too.’ Second, when the verse ‘then surely

One who enjoys such a position cannot be compared to the side of the people, which is the first Caliph who was chosen, according to them, by the elite for Caliphate. Do you think that if the matter would come to a pass between the side of Allah and the side of people in Caliphate of Allah and His Messenger, will the side of people be preferred to the side of Allah? No, never. So, it has become obvious that the noble verse proves the presence of the attribute and quality in our Master Ameerul Momineen. Leadership and Imamate can never be separated from him, and it is not allowed to give preference to other than him in Leadership.

All this is without taking into consideration the other qualities and attributes mentioned in the aforementioned traditions. If they are considered, then the matter becomes even clearer, and more apparent.

For, the proofs of the first tradition are extremely clear and manifest.

The second tradition establishes that Imam Ali is the closest person to the Messenger of Allah, and that he is the best of creatures after him. Hence, it is known that there is no scope to prefer anybody else to him regarding the Caliphate from Allah and His Messenger.

As for the third tradition, every statement mentioned in it is a proof and evidence for his Imamate, and the Caliphate of the infallible Imams from Ali's progeny. One cannot refuse to accept the tradition just because it is narrated from Imam Sadeq and not any other chain terminating at the holy Prophet because his word is accepted by the Sunni people.

are exclusively devoted essentially requires infallibility and absolute

proximity with which the holy Prophet and Ali are distinguished and

is apparent from the second tradition, attributed to the first Caliph from

usage of this term for him from the side of Allah – the High. In fact, it

disobedience cannot be the side of Allah and will not qualify for the

His obedience, and then becomes distant from Him due to His

This is essential because one who gains nearness to God once through

person except the one who is exclusively devoted to God's closeness.

The term "side of Allah" is not applicable absolutely on any

distinction of Imamate and Caliphate for him.

verse is Amerul Momineen, it will become apparent for you the

The traditions of both sects that "the side of Allah" in the noble

pertaining to Caliphate and Imamate.

scope for the probability that succession is other than the issues

in the side of Allah, is even clearer and apparent. Thus, there is no

about the verse **'lest a soul should say: pity me for what I fell short**

that he is the one for whom you are ordered to fasten unto and that

not about his successor in the spending of wealth and its like. His reply

him about his successor and his substitute in the affairs of Muslims and

the greatest leadership. For, the delegation of Yemen had questioned

about Caliphate of the Messenger of Allah which is his mastership and

Succession in this tradition and in all other traditions is clearly

fifty traditions in this context, from the Sunni sources.¹

Amerul Momineen Ali. In Ghazayat al-Matam, there are more than

first tradition that the successor of the holy Prophet is our Master

Misbah al-Hedaya..... 292

every weak and the security of every frightened person, I am the leader of the believers towards paradise, I am the strong rope of Allah, I am the reliable cord of Allah and the word of piety, I am the eye of Allah and His truthful tongue and His hand, I am the side of Allah about whom He says, **'Let a soul should say: pity me for what I fell short in the side of Allah'**, I am the open hand of Allah with mercy and forgiveness on His servants, I am the door of Hittah, whoever recognizes me and recognizes my right then indeed he has recognized his Lord because I am the successor of His Prophet in His earth and His proof upon His creation. None shall deny this except the one who the refuter of Allah and His Messenger.¹

From Shaikh Tabarsi, in al-Ehtesaj, in a lengthy tradition from Amerul Momineen, "Indeed, (Allah) – Majestic is His remembrance – has exceeded in the explanation and establishing the argument in His saying about His chosen ones and His successors, **'let a soul should say: pity me for what I fell short in the side of Allah'**, introducing to the creatures their closeness. Don't you see that you say 'so and so is on the side of so and so', when you intend to show the proximity of one to another? Allah – Blessed and High be He – has raised these codes in His Book and none is aware of them except Him, His Prophets and His Proofs in His earth for His knowledge about what the distorters will do in His Book; they will drop the names of His Proofs to confuse the Ummah in this regard so that it may help them in their falsehood. Hence, He kept codes in them and blinded their hearts and their eyes (intellect) that they may leave these and other things of the addresses which prove about what they will do in this regard."²

Consecutive traditions from both sects prove the contents of the

1 - Ghayat al-Matam, p. 342 narrating from al-Sadud (r.a.).
2 - Al-Ehtesaj, vol. 1, p. 72; Ghayat al-Matam, p. 343

side of Allah, we are His selected ones, we are His chosen ones, we are the recipients of the inheritances of the Prophets, we are the trustees of Allah, we are the proofs of Allah, we are the pillars of belief, we are the supporters of Islam, we are Allah's mercy upon His creatures, through us He opens and through us He seals, we are the Imams of guidance, we are the lamps of darkness, we are the lighthouse, we are the foremost, we are the last, we are the knowledge elevated for the truth, whoever fastens into us will join us and whoever lags behind will be destroyed, we are the handsome ones, we are the chosen ones of Allah, we are the clear way and the straight path to Allah, we are bounty of Allah (Mighty and Majestic) upon His creatures, we are the paths, we are the mines of Prophethood, we are the place of Message, we are the places where angels frequent, we are the lamps for the one who seeks light through us, we are the paths for the one who follows us, we are the guides to Paradise, we are the victors and the bridges over which whoever passes will not be overtaken and whoever lags behind will be destroyed, we are the greatest summit, through us Allah (Mighty and Majestic) causes mercy to descend, through us rains descend, we are the ones through whom divine chastisement is kept away from you. So whoever recognizes us, gains insight about us, recognizes our rights and takes our affair, he is from us and towards us."¹

Tractions from our sources are truly numerous. Some of these are as follows:

Ibn Bawsih through his chains of narrators narrates from Abu Baser from Imam Abdillah, who said, "Ameerul Momineen said, 'I am the guide, I am the guided, I am the father of the orphans and the destitute, I am the spouse of the widows, I am the refuge of

interpretation except Allah and those who are firmly rooted in knowledge,¹ You are for him at a position due to which goodness has come to you foremost and you are distant from the fire.' This group remained eminent till they were martyred with Ameerul Momineen in the battles of Jamal and Siffin. They were martyred at Siffin (may Allah be satisfied with them). The holy Prophet had given them glad tidings about Paradise and informed them that they will be martyred along with Ali Ibn Abi Talib."²

2. The author of 'al-Mansab al-Fakhr al-Firast al-Tashreeh' records from Abu Bakr that the Messenger of Allah informed, "I and you, O Ali, were created from the side of Allah – the High." Abu Bakr asked, "O Messenger of Allah! What is the side of Allah?"

He replied, 'A hidden secret and a treasured knowledge. Allah has not created anyone from it but us. So, whoever loves us has fulfilled the covenant of Allah and whoever hates us will say while breathing his last, **O pity me! For what I fell short in the side of Allah.**'³

3. Ibrahim al-Hamweeni – a celebrated Sunni scholar – through his chain of narrators ending at Abu Ja'far Ibn Babwayh narrates from his father from Sa'ib Ibn Abdullah from Ahmad Ibn Muhammad Ibn Ess from al-Abbas Ibn Ma'roof from Abdullah Ibn Abd al-Rahman al-Bari from Abi al-Moizz Hameed Ibn al-Muthanna al-Ajli from Abu Baseer from Khaitamah al-Jo'fi who narrates that I heard Imam Abu Abdillah (al-Sadeq) say, "We are the

1 - Qur'an (3:3)
2 - Ghayat al-Marsam, p. 341 narrating from al-Ghaidh of No'mani, pp. 39-41
3 - Ghayat al-Marsam, p. 341

1 - Qur'an (20:37)

2 - Qur'an (14:37)

The holy Prophet remarked, **but none knows its**

sons,

shed tears and our hearts rejoiced as if he was our father and we are his

ourselves gained contentment, our hearts started exploring, our eyes

them. But the moment we saw him, our hearts started trembling, then

Messenger of Allah! We looked at the people but we did not look for

he is the one? They raised their voices, weeping and said, O

Allah before you were introduced to him. How did you recognize that

are the chosen ones of Allah when you recognized the Messenger of

'Our hearts yearn for him, O Messenger of Allah! He retorted, 'You

caught the hand of a stout man with scarce hair on his head and said,

up. They broke the rows and examined the faces carefully. They

Ghurbah al-Dausi from the Dausiyeen and Iashed Ibn Eladash stood

al-Khulani from the Khulaniyeen, Ziyasan, Uthman Ibn Qays,

So, Abu Asmer al-Ash'ari from the Ashariyeen, Abu Ghurash

and towards his progeny,'

Book therefore make the hearts of people yearn towards them,²

whom your hearts yearn, then he is the one. For, Allah says in His

Disturb your rows and study the faces carefully; the one towards

that he is my successor just as you recognize that I am your Prophet.

him who has a heart or he gives ear and is a witness,¹ you will know

for those who examine. For certainly, if you look at him like the **for**

He replied, 'He is the one whom Allah has appointed as a sign

him."

with the truth! Show him unto us, for surely we are eager to meet

They said, "O Messenger of Allah! By the One Who raised you

Misbah al-Hedaya 201

From them is the helped one, who will emerge amongst seventy thousand to help my heir and the heir of my successor, carrying swords in their hands. They asked, 'O Messenger of Allah! Who is your successor?'

He replied, 'He is the one whom Allah has said you to fasten unto him. So He ordered, "And hold fast by the covenant of Allah all together and be not disunited..."¹'

They requested, 'O Messenger of Allah! Explain unto us what is this covenant?'

He replied, 'It is the saying of Allah, **except under a covenant with Allah and a covenant with men**². So the covenant with Allah is His Book and the covenant with men is my successor.'

They asked, 'O Messenger of Allah! Who is your successor?'

He replied, 'He is the man about whom the verse **lest a soul should say: O woe to me! For what I fell short in the side of Allah,** descended.'

They enquired, 'O Messenger of Allah! What is this "side of Allah"?'

He responded, 'He is the one about whom Allah has said, **'And the day when the unjust one shall bite his hands saying: Would that I had taken a way with the Messenger',**³. He's my successor and the path for those after me.'

1 - Qur'an (3:103)
2 - Qur'an (3:112)
3 - Qur'an (22:27)

(34)

نَايَعُ لِلَّهِ بِنَجْرِيَةٍ ثَلَاثَةَ لِهَ رَجُلٍ رَجَا سَهْلًا لِيَسْفَأَ نَائِقَةً نَأً
نَبِيحًا لَسَانًا نَمَا تُنْتَلَى

“Lest a soul should say: O pity me for what I fell
short in the side of Allah, and because I was a
scoffer.”¹

In Ghazal al-Matam, after mentioning that there are three
traditions from Sunni sources concerning this verse, he records them as
follows:

1. Muhammad Ibn Ibrahim – famous as Ibn Zaynab No'mani
– has narrated it from the Sunni sources that ... who narrates, “a
delegation from the people of Yemen came to the Messenger of Allah.
The holy Prophet said, ‘The people of Yemen have come to you
crawling.’ When they came to the Messenger of Allah, he said, “A
people whose hearts are soft while belief has penetrated into their

three.”¹

(3) From Ibn Maghazeli from his chain of narrators terminating at Abu Laila

(4) Who said, “The foremost of the nations are three, who never disbelieved in Allah: Ali Ibn Abi Talib, the person mentioned in Yassin chapter, and the believer of the progeny of Pharaoh. These are the truthful and Ali is the most superior of them.”²

(5) Ali Ibn Is'ad from Hassan from Ibn Abbas concerning the **verse نَبِيُّهَا مَثَلُ نَبِيِّهَا** **ثَلَاثَةٌ هَلَسُوا فِي اللَّهِ ابْنَةَ آدَمَ بْنِ آدَمَ** **”And (as for) those who believe in Allah and His apostles, they are the truthful.”**³ He said, “The truthful of this nation is Ali Ibn Abi Talib and he is the greatest truthful, the supreme separate. Then He said, **“the witnesses in the sight of their Lord,”** Ibn Abbas said, “These are Ali, Is'ad, and Hamzah. These are the truthful and these are the witnesses of their messengers upon their nations that they (the messengers) have indeed conveyed the message. Then he said, “Their reward is for their verification of Prophethood and their light upon the path.”⁴

1- Ghayat al-Maram, p. 647
2- Ghayat al-Maram, p. 648 narrating from Tarsheet al-Thalabi
3- Qur'an (27:19)
4- Ghayat al-Maram, p. 648 narrating from Mansab of Ibn Shahr Ashub, vol. 3, p. 89
(Printed at Qom).

Shias and those who love her till the Day of Judgment.

When Abbas heard this tradition from the Messenger of Allah, he stood up and kissed the forehead of Ali Ibn Abi Talib and said, 'By Allah! O Ali, you are the conclusive argument for the one who believes in Allah and the Last Day.'¹

The term '**the truthful**' refers to our Master Amerril Mominen, and has been narrated copiously by the two sects. In fact, it has been recorded consecutively by us on the authority of the Messenger of Allah who said, 'It refers to three people: Habeeb – the carpenter, the believer of the progeny of Yaasin; Hizbel (Ezkiel) – the believer of Pharaoh and Ali Ibn Abi Talib, who is the most superior of the three.' In Ghasyat al-Maram, he has narrated it from sixteen chains of Sunni sources.² Some of these are as follows:

1) Abdullah Ibn Ahmad Ibn Hanbal says, ... on the authority of the Messenger of Allah, "**The truthful**, are three: Habeeb Ibn Moosa – the carpenter and he is the believer of the progeny of Yaasin; Hizbel – the believer of the progeny of Pharaoh, and Ali Ibn Abi Talib is the third and the most superior of the three."³

2) The second part of the book 'al-Firdaus', ... the Messenger of Allah said, "**The truthful**, are three: Habeeb Ibn Moosa – the carpenter and he is the believer of the progeny of Yaasin; Hizbel – the believer of the progeny of Pharaoh and Ali Ibn Abi Talib is the third and the most superior of the

1 - Ghasyat al-Maram, p. 427
2 - Ghasyat al-Maram, p. 648
3 - Ghasyat al-Maram, p. 647

the reward of your glorifications and praises for this woman and her servants. I hold you as witnesses. O My angels, that I will surely make (also) the brother of my Prophet and the father of My Proofs upon My Fatimah, the daughter of My beloved, the wife of My friend (who is created from the light of My Majesty for My Ummah – is the light of illuminated), Allah revealed unto them, 'This light – which I have brightness belong due to which the skies and the earth have become Zahirah. The angels said, 'Our God! Our Master! To whom does this resplendent with its light. It is for this reason that she is called as due to which the skies and the earth became bright and were light of Fatimah some lamps and hung them in the middle of the Throne, shadows, remove this darkness from us.' Allah brought forth from the (lights), we have not seen anything evil. So, for the sake of these time You have created us and introduced us into these shadows glorification and praise. They cried, 'Our God! Our Master! From the skies covered the angels with darkness. The angels cried with Allah ordered the darkness to pass through the cloud of darkness. The son is superior to the Paradise and the heavenly fairies. Thereafter, son Husain and the light of my son is from the light of Allah. Thus, my fairies. So, Paradise and the heavenly fairies are from the light of my my son Husain and created from it the Paradise and the heavenly Husain is superior to the sun and the moon. Then, He split the light of son Hasan and the light of my son Husain is from the light of Allah. So, sun and the moon. Thus, the sun and the moon are from the light of my earth. Then, He split the light of my son Hasan and created from it the Allah and my daughter Fatimah is superior to the heavens and the heavens and the earth. My daughter Fatimah's light is from the light of split the light of my daughter Fatimah from which He created the from the light of Allah; hence, Ali is superior to the angels. Then, He angels. So, the angels are from the light of Ali and the light of Ali is the light of my brother Ali Ibn Abi Talib and created from it the light of Allah and my light is superior to the Throne. Then, He created

He replied, "As for **the Prophets**, then it (refers to) me; **the truthful**, (refers to) my brother Ali Ibn Abi Talib; **the martyrs**, (implies) my uncle Hamzah and **the good**, (implies) my daughter Fatima and her sons Hasan and Husain."

Abbas said, 'Abbas (the uncle of the holy Prophet) was present then. (On hearing this), he leapt and sat in front of the Messenger of Allah and asked, 'Am I not from the same spring (ancestor) as you, Ali, Fatima, Hasan and Husain (p.d.u.h.)?'

The holy Prophet asked, 'Why do you say this, O uncle?'

Abbas replied, "Because you consider Ali, Fatima, Hasan and Husain (peace be on them all) superior to us."

The holy Prophet smiled and explained, 'O uncle, are we not from the same spring? You are right. But O uncle, surely Allah created me, Ali, Fatima, Hasan and Husain (p.d.u.h.) before He created Adam, when there was neither the erected sky, nor the spread earth, nor darkness, nor light, nor Paradise, nor Hell, nor sun, nor moon'. Abbas asked, 'How did Allah commence your creation, O Messenger of Allah?'

He elaborated, 'O uncle! When Allah intended to create us, He spoke a word from which He created a light. Again, He spoke a word and created from it a soul. He mixed the light with the soul. Then, He created me, my brother Ali, Fatima, al-Hasan and al-Husain. We were glorifying Him when there was no glorification and were praising Him when there was no praise. When Allah intended to initiate the creatures, He split my light and created from it the Throne. Thus, the Throne is from my light and my light is from the

(32)

زَنَّهُ مَهِينًا اللَّهُ مَعًا زَيْنًا وَمَا كُنَّا تُؤْمِسُوا اللَّهُ وَلِيْنَا
لَقِيْنَا كُنَّا أَنْسَحَ نَحَالِحًا وَالنَّشَاءَ نَقِيْنَا نَبِيْنَا

“And whoever obeys Allah and the Prophet stands
by those whom Allah has favoured such as Prophets
and the truthful and the martyrs and the good, and
a goodly company are they!”¹

In Ghazvat al-Maram: Shaykh Toosi in Masabeeh al-Anwaa² from
Anas Ibn Masak who narates, “One day, the Messenger of Allah led
us in the morning prayers, after which he turned to us with his noble
face. I asked, ‘O Messenger of Allah!

Can you explain for us the saying of Allah **“And whoever
obeys Allah and ...!”**”

1 - Qur'an (4:69)

2 - This book is not from Shaikh al-Toosi (r.a.). In Ghazvat al-Maram, it is written Ibn
Baqbayh in the book Misbah al-Anwaa; this attribute is incorrect too. Refer al-
Dhiraati, vol. 21, p. 103

to old age. Thus, be inclined towards it. A believer is the one who keeps himself busy and the people are in comfort due to him. When night dawns on him, he falls on his face and prostrates before Allah – Mighty and Majestic – with the nobility of his body, whispering with the One who created him about the freedom of his neck. Beware! Then be like this.”

From the aforementioned traditions, which are abundant in Sunni sources and consecutive in our references, and that explain the noble verse under discussion, it is understood that our Master Amerrul Momineen is the chief of the believers, the best of them and the most superior of them after the holy Prophet. He was to the holy Prophet what Prophet Aaron was to Prophet Moses. None is nearer to the holy Prophet than him in status and position.

glorifications.¹

We shall cite only two traditions for the sake of succinctness. As for the traditions from our sources, they are truly copious.

1. Ibn Basbawayh through his chain of narrators records on the authority of Abu Baseer, from Imam Sadeq, "Tuba is for the one who fastens into our affair in the occultation of our Qaem and his heart is not deviated after guidance." I asked him, "May I be held your ransom, what is Tuba?" He informed, "It's a tree in Paradise; its root is in the house of Ali Ibn Abi Talib. There is not a believer but that in his house is a branch from its branches and this is the saying of Allah, '...Tuba will be theirs and a goodly return.'²

2. Muhammad Ibn Ya'qub through his chain of narrators records on the authority of Abu Baseer from Imam Abu Abdillah, who says, "Amerul Momineen said, 'Surely, for the people of religion there are signs by which they are recognized: speaking the truth, repaying the trust, fulfillment of covenant, maintaining relations with the kith and kin, having mercy on the weak, not looking at (prohibited) women, generous with goodness, good behaviour, extensive forbearance and following the knowledge in what makes them nearer to Allah, a proximity. Tuba is for them and a goodly return. And Tuba is a tree in Paradise; its root is in the house of the holy Prophet and there is not a believer but that in his house is a branch from it. His heart will not feel the desire of a thing but that he can procure the desired thing from this branch. If a fast rider travels in its shadow for a hundred years, he will not come out from it. If a crow flies from its lowest branch, it can never reach to its highest branch till it falls due

1 - Ghayat al-Ma'arif, p. 391-392 narrating from Taiseer al-Talibi
2 - Ghayat al-Ma'arif, p. 392 narrating from al-Sa'adi (r.a.)

'Surely, my house and Ali's house is one tomorrow in one place.'¹ He clarified, 'Ali and his branch is upon the people of Paradise.' He clarified, 'A tree in Paradise; its root is in the house of (earlier) and you said, 'A tree in Paradise; its root is in the house of questioned, 'O Messenger of Allah! We had enquired from you and its branches spread upon the people of Paradise.' He was **goodly return**, he replied, 'A tree in Paradise; its root is in my house

From Muhammad Ibn Zereen concerning the saying of Allah – the High – – **"Tuba will be theirs"**, he said, "It's a tree in Paradise. Its root is in the room of Ali and there is no room in Paradise but that in it is a branch from its branches."²

Describing the Tree of Tuba, Thab'labi has narrated two traditions:

(A) Mosa'ib Ibn Qursh narrates from his father that the Messenger of Allah said, "Tuba is a tree that Allah has planted with His own hands, blew in it from His spirit. Jewellery and clothes grow on it. Surely, its branches can be seen from beyond the veils of Paradise."

(B) Andar Ibn Umayr narrates, "It's a tree in the Garden of Eden. Its root is in the house of the Prophet and in every house and room, there is a branch from it. Allah has not created a colour except black or flower but that it can be found in it. Allah has not created any fruit but that it is found in it. Two fountains gush out from it: Camphor and Salsabeel. Mopateel says that through it, every leaf shadows an Ummah; on it is an angel who is glorifying Allah with various kinds of

1 - Ghayyat al-Ma'ram, p. 392 narrating from Tafseer al-Thab'labi
2 - Ghayyat al-Ma'ram, p. 392

(31)

بآه نُسْحَه مَهْرًا رَجُلَه

“...Tuba will be theirs and a finest end”¹

In Ghazal al-Marsam, it is recorded from Thabibi who states from Ibn Abbas who says, ‘**Tuba**, implies a tree whose roots are in the house of Ali in Paradise and it has a branch in the house of every believer; it is called as Tuba. And ‘**a finest end**, means a good revisit.²

Also Thabibi records from Abu Saaleh who says “informed us Abdullah Ibn Sawad from Jandal Ibn Wasale al-No’mani from Ismael Ibn Umayyah al-Qarshi from Dawood Ibn Abd al-Jabbar from Jasper from Imam Abu Jar’ar who informs, ‘The Messenger of Allah was asked about the word of Allah, ‘**...Tuba will be theirs and**

1 - (Qur’an (13:29))
2 - Ghazal al-Marsam, p. 392 narrating from Tafseer al-Thabibi

agreed upon fact by the both sects. So, although this objection does not deserve an answer, nevertheless, in addition we would like to say, 'Childhood is not an obstacle to attain perfection in intellect, which would be a cause in accepting Islam and faith. Don't you see that Prophets Jesus and Yahya (John) were given wisdom during childhood? Therefore, there is no ground to believe the non-validity of acceptance of Islam during childhood. In fact, it is obligatory on a Muslim after browsing through the traditions in the context to acknowledge yet superiority and excellence of Amereul Mominien and that is his perfection prior to his puberty and not to regard as unlikely and express scepticism in the acceptance of his belief and faith.

from my Lord – Mighty and Majestic be He – these things and He granted them to me. Thus, he is the chief of the successors, to fasten unto him is good fortune, death in his obedience is martyrdom, his name in the Old Testament (Torah) is accompanied with my name, his wife is the greatest testifier my daughter and his two sons – the chiefs of the youth of Paradise – are my sons. He, they two and the Imams after them are the proofs of Allah upon His creatures after the Prophets. They are the doors of knowledge in my Ummah. Whoever follows them will be saved from the Hell fire and whoever reads in their path will be guided to the right path. Allah has not bestowed their love to a servant but that Allah will cause him to enter the Paradise.¹

Question:

The acceptance of Islam by our Master Amerrul Momineen, his belief in Allah and His Messenger was during his childhood. The acceptance of Islam by a child is unrelatable and hence, it can not be an excellence or superiority which can be a cause of preferring his acceptance of Islam to that of the three caliphs.

Answer:

This is an attack directed at the Messenger of Allah who praised our Master Amerrul Momineen that he was the first of the believers in faith, and the first of the Muslims to accept Islam as has been narrated by the both sects. In fact, you know that the second caliph was among the narrators of this noble tradition when he said, 'If I had even one of them, I would have loved it and it would be dearer to me than the entire universe'. It is an objection against Allah since He has revealed in Ais' glory the verse "And the foremost are the Pioneers, Those are the nearest (to Allah)..."², an unanimously

1 - Ghaybat al-Masrah, p. 204; al-Amsali of Shaikh Saad (r.a.), p. 28, Session 6
2 - Qur'an (26:10-12)

From Ibn Abi al-Hadeed in *Sharh Nahj al-Balaghah* who records that Abd al-Salam Ibn Saleh narrated from Ishaq al-A'zad from Imam Ja'far Ibn Muhammad from his forefathers that when the Messenger of Allah got his daughter Fatima married, the womenfolk came to her and said, 'O daughter of the Messenger of Allah! So and so had proposed for you but he rejected them for you and got you married to a poor person who does not have any wealth.' When the Messenger of Allah came to Fatima, he saw the effects of their talk on her face. When he enquired from her, she disclosed to him their talks. He replied, 'Fatima! Verily, Allah ordered me to give you in marriage to the one who is the foremost of them in submission, the most learned of them and the greatest of them in forbearance. I did not get you married but by a command from the sky. Do you not know that he is my brother in this world and in the hereafter?'

From what has been narrated in our references is from Ibn Babwayh who records, "Narrated unto us Muhammad Ibn Ali from his uncle Muhammad Ibn Abi al-Qasim from Muhammad Ibn Ali al-Kufi from Muhammad Ibn Sinaan from Mutazzal from Jadir Ibn Yazeed from Abi al-Zubair al-Makki from Jadir Ibn Abdullah al-Ansari who narrates that the Messenger of Allah said, 'Surely Allah - Blessed and High be He - chose me, selected me, appointed me as a Messenger and revealed upon me the chief of the Books. I said, 'O my God and O my Master! Verily, You sent Moses to Fir'awn so he asked You to appoint his brother Aaron as his minister who would strengthen his arm and testify to his saying. So, you appoint for me Ali as a minister and a brother; inspire courage in his heart and instill awe and fear in his enemies. He is the first to believe in me and testify in me and the first to declare the oneness of Allah along with me.' I asked

Messenger of Allah said to Ali, "I argued on the basis of Prophethood and there is no Prophethood after me while you argue with the people on seven counts as none from the Quraysh can dispute with you in any of these seven. You are the first of them to believe in Allah, the most loyal of them to the covenant of Allah, the most steadfast of them in fighting, the most equal of them in distribution, the most just of them in consideration, the most judicious of them in judgement and the greatest of them in front of Allah on the Day of Judgement in superiority."

From Ibrahim Hamweeni – a celebrated Sunni scholar – through his chain of narrators ending at Ibn Sukhailah who narrates, "I and Salman performed Hajj. We went to Abuzar, spent considerable period of time with him. When our heads almost dropped down towardsly, I said, 'O Abuzar! I see some occurrences taking place and I fear differences amongst the people. If such a situation arises, what do you prescribe for me?' He said, 'Fasten unto the Book of Allah and to Ali Ibn Abi Talib. I witness that I heard the Messenger of Allah say, 'Ali is the first to believe in me, the first to shake hands with me on the Day of Judgement, he is the greatest truthful person and the separator who will separate the truth from falsehood.'"

Again narrating from Hamweeni vide his chain of narrators terminating at Abu Ayub who says, "The Messenger of Allah said, 'Indeed the angels send salutations upon me and upon Ali for seven years because only we were praying and there was none besides us to pray.'"

1 - Ghayat al-Maram, p. 202 narrating from Mansaf of al-Khatib p. 61
2 - Ghayat al-Maram, p. 202 narrating from Fatawa al-Zimani
3 - Ghayat al-Maram, p. 202 narrating from Fatawa al-Zimani

the one-third of my Able Bait. I am the chief of the one-third and the most honorable of them before Allah. He chose me, Ali and Jafar, the two sons of Abu Tahlif, Hamzah Ibn Abd al-Muttalib. We were sleeping in the valley all of us had put our dresses on our faces. Ali Ibn Abi Tahlif was on my right hand, Jafar on my left and Hamzah were near my feet. We were awakened by the rustling of the angels' wings and the coolness of the fore arms of Ali Ibn Abi Tahlif in my chest. I got up from my slumber while one of the three angels was saying to Jibrail, 'O Jibrail! To which of these you have been sent?', Jibrail jerked me with his foot and said, 'To this one.' He asked, 'And who are these people?', Jibrail replied, 'This is the Messenger of Allah, the chief of the Prophets, this is Ali Ibn Abi Tahlif, the chief of the successors, this is Jafar Ibn Abi Tahlif, he will have two wings by which he will fly in paradise and this is Hamzah Ibn Abd al-Muttalib, the chief of the martyrs (peace and blessings be on them).'¹

Undoubtedly, according to the both sects, the first amongst the men to believe in Allah and His Messenger and to pray with him was our Master Amereil Momeen Ali just as the first to believe amongst the women was Hazrat Khadijah Kubra – the mother of the believers. Traditions in this regard are consecutive from both the sects.

In Ghazayat al-Marsam, there are mentioned forty-seven traditions in this context from Sunni sources and eighteen from Shia references.²

From amongst the traditions that he has narrated from them is what has been narrated from Mowaffaq Ibn Ahmad through his chain of narrators terminating at Ma's'udh Ibn Jabal who states that the

1 - Ghazayat al-Marsam, p. 326 narrating from Tafseer al-Qummi, p. 661
2 - Ghazayat al-Marsam, p. 499

- 1- Qur'an (26:27)
- 2- Qur'an (26:8)
- 3- Qur'an (26:10)
- 4- Qur'an (49:13)
- 2- Qur'an (33:33)

you, a (thorough) purifying.”² Know that surely Allah selected me in

away the uncleanness from you, People of the House, and to purify

and this is the meaning of His saying, “Allah only desires to keep

Them, He made the tribes into horses and made for me the best horse

of Allah – Mighty and Majestic be His Praise – and there is no pride

of the progeny of Adam and the most honourable of them in front

is the one among you most careful (of his duty);⁴ So, I am the most

Majestic be He – saying, ‘and made you tribes and families that you

may know each other; surely the most honorable of you with Allah

the best of the tribes. And this is the meaning of His – Mighty and

ones. Again, He divided this one-third into tribes and made me from

So, I am from the foremost ones and the best of the foremost

And “And the foremost are the foremost.”³

right hand; how happy are the Companions of the right hand!”²

two and this is His saying, “Then (as to) the Companions of the

divided the one-third into two kinds and placed me in the better of the

best of the companions of the right hand. Thereafter, He further

So, I am the

kinds. This is His saying, ‘And the Companions of the right hand;

divided the creatures into two. He placed me in the better of the two

Allah! Then the Messenger of Allah said, ‘I inform you that Allah

They answered, ‘We give you this assurance, O Messenger of

He asked, ‘Will you convey it?’

They replied, ‘We hear and we obey.’

and it would be dearer to me than the entire universe. I, Abu Obaidah, Abu Bakr, and a group of companions were present when the Messenger of Allah patted Ali on his shoulder and said to him, 'O Ali! You are the first of the believers in belief, the first of the Muslims in submission, and you are into me as Aaron was to Moses.'¹

Muwaffaq Ibn Ahmad vide his chain of narrators till Mujahid from Ibn Abbas who narrates, 'The Messenger of Allah said, 'The foremost are three: The foremost (amongst the followers of) Prophet Moses was Yusha', bin Noon; the foremost (amongst the followers of) Jesus was the person mentioned in Yaseer; and the foremost (amongst the followers of) Prophet Muhammad was Ali and he is the most superior of all of them (i.e. the foremost ones).'²

As for the traditions from our sources, they are truly numerous in number reaching to the level of consecutiveness. We shall mention only one of these to seek blessings from it.

Ali Ibn Ibrahim in his exegesis records.... that the Messenger of Allah called Bilal and ordered him to give the Adhan before its time everyday in the month of Rajab after its thirteen day had passed. When Bilal called out the people for prayer, they were very scared and frightened and said, 'The Messenger of Allah is in our midst; neither has he gone away from us nor is he dying. They gathered and assembled. The Messenger of Allah came walking till he reached to one of the doors of the mosque. He caught its latches and in the mosque at a place called as 'al-Sudh', he greeted them and said, 'O you hear, O people of al-Sudh!'

1 - Ghayat al-Maram, p. 326; Mansab of al-Kharazmi, p. 19
2 - Ghayat al-Maram, p. 326; Mansab of al-Kharazmi, p. 20

may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty);¹ So I am the most pious of the progeny of Adam (a.s.) and the most honourable of them in front of Allah – Mighty and Majestic be His Praise – and there is no pride. Then He made the tribes into houses and made for me the best house and this is the meaning of His saying, “Allah only desires to keep away the uncleanness from you, O People of the House (of the prophet), and to purify you, a (thorough) purifying.”²

The jurist Ibn al-Maghsazeli al-Shafei in his al-Mansab records concerning His saying, “**And the foremost are the foremost...**” directly from Ibn Abbas, who says, ‘The foremost are three: The foremost (amongst the followers of) Prophet Moses was Yusha, bin Noon; the foremost (amongst the followers of) Jesus was the person mentioned in chapter Yaseen; and the foremost (amongst the followers of) Prophet Muhammad (s.a.w.s.) was Ali and he is the most superior of all of them (i.e. the foremost ones).’⁴

Abu Noaim Hafes from his narrators teaching to Ibn Abbas (who states), ‘The foremost of this Ummah is Ali Ibn Abi Talib.’²

Abu Moayyad Mowaffaq Ibn Ahmad through his chain of narrators... from Umar Ibn al-Khattab while there was a group with him. They mentioned about the foremost persons of Islam. Umar said, ‘As for Ali, I heard the Messenger of Allah say, ‘In him, there are three characteristics. If I had even one of them, I would have loved it

1- Qur’an (49:13)
2- Qur’an (33:33)
3- Ghayat al-Maram, p. 386 narrating from Tafseer al-Taj al-Jalil
4- Ghayat al-Maram, p. 386; al-Mansab of Ibn Maghsazeli, p. 320
2- Ghayat al-Maram, p. 386

of the Muhajirs and the Ansars, and those who followed them in goodness,¹ and 'And the foremost are the foremost. These are they who are drawn near (to Allah)...' were revealed, the Messenger of Allah was asked about them. He informed, 'Allah has revealed it concerning the Prophets and their successors. So, I am the most superior of the Prophets of Allah and His Messengers and Ali Ibn Abi Talib, my successor, is the most superior of successors'. They all replied, 'Yes'.² And the tradition is lengthy.

This in his exegesis records, 'Informed me Abu Abdillah that narrated unto us Abdullah Ibn Ahmad Ibn Yusuf Ibn Maslik from Muhammad Ibn Ibrahim Ibn Ziyad al-Razi from al-Harith Ibn Abdullah al-Harethi from Qais Ibn al-Rabee, from al-A'mash from Ebayh Ibn Rab'ee from Ibn Abbas that the Messenger of Allah informed, 'Allah divided the creatures into two. He placed me in the better of the two kinds. This is His word, "And the Companions of the right hand; how happy are the Companions of the right hand!"³ So, I am the best of the companions of the right hand. Thereafter, He further divided the one-third into two kinds and placed me in the better of the two and this is His saying, "Then (as to) the Companions of the right hand; how happy are the companions of the right hand!"⁴ And "And the foremost are the foremost."⁵

So, I am from the foremost ones and the best of the foremost ones. Again, He divided this one-third into tribes and made me from the best of the tribes. And this is the meaning of His – Mighty and Majestic be He – saying, 'and made you tribes and families that you

1- Qur'an (9:100)
2- Ghazvayal-Masam, p. 322 narrating from Farasid al-Simain
3- Qur'an (26:27)
4- Qur'an (26:8)
5- Qur'an (26:10)

narrating from Farasid al-Simain

(30)

مِيعَاتٍ لِنَجْرِي فِيهَا بِمَا كُنَّا نَحْمَدُ اللَّهَ نَافِلِينَ إِذْ نَقُولُ لِلَّذِينَ أَقْبَلْنَا مِنكُمْ وَأَخَذْنَا مِيثَاقَهُمْ لَنِيعْتَابَنَّكُمْ أَن تَبْلُغُوا أُمَّةً تَتْلُو ذِكْرَ اللَّهِ إِذْ يَسْمَعُونَ

“And the Pioneers are the foremost, those are the nearest (to Allah), in the gardens of bliss.”¹

In Ghazayat al-Maram it is recorded from Sunni sources that Ibrahim Ibn Muhammad al-Hamwani narrated through his chain of narrators connected to Sulaym Ibn Qais Helali – in a lengthy tradition – in which is mentioned the merits and excellences of Ameerul Momineen in the presence of a number of Pioneer Muslims, and he employed them to acknowledge his virtues which he has mentioned – till he said, “Then I implore you for the sake of Allah do you know that Allah has granted superiority to the foremost over those who followed in a number of verses? And that none has preceded me, from the Ummah, towards Allah and towards His Messenger.” They replied, ‘Yes by Allah!’ Ali continued, “So I implore you for the sake of Allah do you know that when the verses ‘And (as for) the Pioneers, the first

Ummah.

evidence for the infallibility of the three caliphs or others from the his progeny because none from the Ummah have claimed documentary except our master Amerrul Mominen and the infallible Imams from completeness of respndence, a description not applicable on anyone respndence. Moreover, Allah has described them with the distinct possibility in them and they would not have been pure in their filth of ignorance, forgetfulness and negligence could have been the been infallible and pure, presence of the darkness of disobedience, the them clearly establishes their infallibility and purity. For, had they not

lamp of prophethood. The word 'glass', is applicable for the Chief of the Successors, our master Amerrul Mominen in whom the knowledge of the Seal of the Prophets was manifest and radiant. His position vis-à-vis the holy Prophet was like the gate to the city; hence, none enters the city but through its gate. He is the bright star lit from the tree of Prophet Ibrahim – the friend of Allah, a tree which is auspicious and blessed. The oil extracted from the blessed olive tree is applicable for his infallible descendants, those who are light after light and the earth cannot be devoid of them till the Day of Judgment.

As for the application of each phrase of the noble verse for each of the Imams – as has come in the tradition of Jabber from our Master Amerrul Mominen – then perhaps it is from the esoteric interpretations of the verse.

As for the application of the phrase 'niche in which is the lamp', for the chief of the womenfolk of the worlds Fatima Zahra – as has come in the tradition of Ali Ibn Ja'far from Sunni sources¹ and in some of the traditions narrated from our sources² - seems doubtful. Perhaps it can be justified if their have not been any mistake committed by the narrator.

In any case, it is manifest from the noble verse that Allah has not left alone His servants, has not forsaken His earth without a controller and has not delegated the affair of MasteerShip and Imamate in the hands of the people. Rather, He has appointed in His earth lights, one light followed by another light, pure, infallible, guided (by Allah) without a trace of darkness or uncleanness in them. Verily, the usage of the word 'His light', for them and the way He has described

1 - Ghayat al-Ma'ram, p. 312; Mansab of Ibn Mughalib, p. 317
2 - Ghayat al-Ma'ram, p. 316

interpretation of 'the likeness of His light', as the Quran in the heart, is also improper and incorrect, apart from its non-compatibility with the saying of Allah '...lit from a blessed olive tree...', because only our Prophet, our master, Amerrul Momineen and the infallible Imams from his progeny are those lit from the tree of Prophet Abraham – the friend of Allah, and not the Quran. It is also not in harmony with the saying of Allah 'Allah guides to His light to whomsoever He pleases...', because the usage of the alaphab 'ي' is compatible only when the receipt of guidance towards Him is intended, like the Caliph of Allah in His servants, where it implies His mastership and receipt of guidance to His recognition in belief. But as for the Quran, it does not have such a position and is merely a cause for the guidance. So, the appropriate term for him is 'Allah guides through His light anyone He pleases...'.¹

As for its interpretation as proofs that establish His Monotheism and His Justice which in their manifestation are like light – as has been done by those who indulge in whimsical interpretation² - then it is the most incorrect and inappropriate of all interpretations since besides its incompatibility with the numerous reasons mentioned by us, it is also not in harmony with the saying of Allah "In houses which Allah has permitted to be exalted and that His name is remembered in them...".³

Therefore, nothing remains except what has been interpreted in the traditions of the Ahle Bait that the implication of the phrase 'the likeness of His light', is the Caliph of Allah amongst His creatures, who is the light of Allah in His earth. The phrase 'niche in which is the lamp', is compatible with the Seal of the Prophets, in whom is the

1 - Mafjar, al-Bayaan, vol. 7, p. 142
 2 - Mafjar, al-Bayaan, vol. 7, p. 143

From what we have explained, it has become clear that the

both the above aspects.

Therefore, it is correct to attribute it to Him and to the believers from believers as a medium through whom they receive guidance. appointed from His side, a guide for the creatures and the light of the amongst His creatures is the light of Allah in the sense that he has been not contrary to what we have explained because Allah's Caliph **likeness of His light**, as the one who has believed in Him¹, then it is As for the narration of O'bayy Ibn Ka'b who used to recite **the**

it.

guidance and it does not become a cause to seek light from other than lamp because the heart of a believer is illuminated only after faith and a believer or the obedience of Allah in his heart to a niche in which is a through the lamp. Hence, there is no scope to liken faith in the heart of people seeks brightness, not from the aspect of its seeking brightness The conclusion is that the niche entails lights through which

lantern or the pole which has a cord in it, as is apparent.

fact that what is intended by niche, be it the niche of the lover or the through it because the niche is lit through the lamp regardless of the cause of providing light and brightness to the one who seeks light **Explanation:** The aim of the likened thing is the explanation of

merely the cause for the guidance and not its consequence.

medium for the removal of darkness; thus, the thing which is likened is also necessarily that the likened thing is the cause of guidance and the of the verse is not at all in harmony with such an interpretation. It is the fact that the similarity with a niche in which is the lamp till the end

Misbah al-Hedaya 202

and the creatures.

As for the saying of the Majestic: "...a likeness of His light..." that is the guide selected by Allah is the only guide for them. It is possible that the separation between the sky and the earth is by using the plural noun for the former and the singular noun for the second denotes this very meaning and it is the presence of the medium in guidance between Him and the people of the earth and its absence with regards to the people of the skies since the guidance of the inhabitants of the earth is through His caliphs while the guidance of the residents of the skies is wide inspiration or whatever is proper for them as per their position.

In any case, the term 'light', is attributed to Allah in the phrase 'the likeness of His light', is other than the light that was used as the predicate earlier since it is not permissible to attribute the predicate to its subject. Therefore, the reference over here is to the guide attributed to Him who is appointed as a medium between Him and His creatures and is the cause of their guidance. So, the likeness is cited for him and not for Allah.

Moreover, the likeness is only for the similarity of His caliph amongst His creatures i.e. an appropriate subject befitting him and the aim of the similarity is the explanation of the position of His caliph and the non-severance of the rope of Caliphate of what is commensurate with the world of senses so that the creatures can relate to the perception of his position through the application of the comprehended one upon the sensed one.

When you have understood this, then it has become clear for you that to interpret 'the likeness of His light', as faith in the hearts of the believers and their obedience for Allah is improper. For faith and obedience are the consequences of guidance and not its cause, besides

latter aspect (the spiritual aspect) can be applied and it is the removal of the darkness of ignorance through the light of knowledge and guidance.

Then, it becomes clear that attributing light to the heavens and the earth is not valid except its implication for its inhabitants. For knowledge and guidance is not related to the heavens and the earth themselves. So, the usage of the term 'Heavens', is only in the meaning of the non-limitation of the scope of guidance, limiting it to one individual to the exclusion of the other, as the usage of the plural is generally popular in common parlance. Like the saying of Allah **"And inquire in the town in which we were and the caravan with which we proceeded..."**¹ in which the plural is not used as permissible in the word due to the attachment of the subject, as they think. It is only permissible on account of the context in which it is used, as we have proved in its place.

From what we have explained, it has become clear that the interpretation of **"Allah is the light of the Heavens and the Earth..."** that He has adorned the sky with the angels and the earth with the Prophets and the scholars – as has been attributed to Obaay Ibn Ka'ab – is improper, except that it returns to what we had explained. For although adornment is from the effect of light, but it is not from the aspect of its manifestation.

So, the perfect interpretation is what is in the traditions that is the guide for the people of the heaven, and guide for the inhabitants of the earth. Since, guidance of Allah for the people of earth is not without a medium; hence it is necessary for the guide between Allah

1 - Qur'an (12:82)
2 - Misbah, al-Hidayah, vol. 7, p. 142

regardless of houses implying mosques as has been interpreted by some commentators¹ or the houses of the Prophets as has been established by the traditions of both the sects. It has been narrated by Hasan, Abi Aalyah and Zaynab that the meaning of 'Allah is the light of the Heavens and the Earth...' is that Allah is the One Who lights up the heavens and the earth and the implication of the sun, the moon and the stars is wrong.² There can be no justification for such an interpretation because the light of the sun, the moon and the stars is not manifest except in the earth and the immediate atmosphere surrounding it has reflective effect upon the earth.

Then it is obvious from what we have explained that there is no scope for interpreting "Allah is the light of the Heavens and the Earth..." in the noble verse except what is in harmony with the traditions that He is the Guide of the heavens and the earth.

Explanation: Light is like all the realities of the contingent world and therefore, it cannot be applied as the reality of Allah. Allah is Pure and Transcendent from what the unjust believe – a great transcendent. Therefore, to use it for Allah is only in the metaphorical sense of the presence of its effect through Allah and the non-permissibility of its opposite (i.e. darkness or deviation) being available in Him. Just as the presence of the attributes of perfection for Him is in this very meaning and the apparent effect of light is the manifestation of things through it. Hence, the manifestation of things through it can be either sensory or spiritual. But it has already become clear that the former application (i.e. sensory and physical) is not in consonance with the subsequent part of the verse. As a result, only the

1- Mafjar, al-Bayan, vol. 7, p. 144
2- Mafjar, al-Bayan, vol. 7, p. 144

Misbah al-Hedaya 261

eastern... is Moosa Ibn Ja'far; '...nor western...'; is Ali Ibn Moosa al-Raza; '...the oil thereof almost gives light...'; is Muhammad Ibn Ali; '...though fire touch it not...'; is Ali Ibn Muhammad; '...light upon light...'; is al-Hasan Ibn Ali; '...Allah guides to His light anyone He pleases...'; is al-Qasim al-Mahdi (a.t.s.). '...and Allah sets forth parables for men, and Allah is A ware of all things',¹

Since you are acquainted with the traditions of this chapter, and then know that the explanation of the matter over here and application of the noble verse, in accordance with the traditions as per the literal laws, depends on a few premises. That is, the implication of light over here is spiritual light, which is for knowledge and guidance and not physical light, i.e. the light of the sun, the moon, the stars, etc.

(a) The word of Allah – the High, '...He guides to His light whomsoever He wishes...', while the guidance towards the sensory lights like the brightness of the sun, the moon and the stars is common for all creatures, regardless of them being guided by Allah or not. The one who is distinguished with divine guidance (in this verse) refers to the guidance towards the light of Allah in His earth and in His sky. His proof upon His servants and His caliph amongst His creatures.

(b) His word, "In houses which Allah has permitted to be exalted and that His name is remembered in them;..." is related to His saying, 'The likeness of His light...', i.e. surely this light which '...as a niche in which is a lamp...', exists in the houses bearing the aforementioned descriptions. It is known that the brightness of the sun, the moon and the stars is not related to the houses bearing the above mentioned qualities,

Soon the knower from the progeny of Muhammad will speak with knowledge before he is asked; '... — **light upon light**...'. That is, an Imam supported with the light of knowledge and wisdom following an Imam from Prophet Adam till the Hour is established.¹

In yet another tradition, Jabbar, from our master Imam Bader concerning the word of Allah '**Allah is the light of the heavens and the earth. A likeness of His light**...' refers to Muhammad; '**...in it is the lamp**...' refers to knowledge; '**...the lamp is in a glass**...' glass implies Ameerul Momineen and the knowledge of the Prophet of Allah is with him.²

In another narration, our Master Imam Reza (a.s.) says, '**Allah is the light of the Heavens and the Earth**...' means He is the guide for the people of the Heaven and the people of the Earth.³

In another tradition, Jabbar recounts, "I entered the Mosque of Kufa while Ameerul Momineen was writing with his fingers and smiling. I asked him, 'O Ameerul Momineen! What is it that makes you smile?' He replied, 'I wonder at the one who recites this verse but does not recognize it as it ought to be recognized.' I asked, 'Which verse, O Ameerul Momineen?' He informed, 'The saying of Allah, "**Allah is the light of the Heavens and the Earth; a likeness of His light is as a niche**...' Niche is Muhammad (s.a.w.a.); '**...in which is a lamp**...' I am the lamp; '**...the lamp is in a glass**...' Glass is Hasan and Husain; '**...and the glass is as it were a brightly shining star**...' It is Ali Ibn al-Husain; '**...lit from a blessed tree**...' is Muhammad Ibn Ali; '**...olive**...' is Ja'far Ibn Muhammad; '**...neither**

1 - Ghayyat al-Ma'ram, pp. 312-316 narrating from al-Sa'diq (r.a.).
2 - Ghayyat al-Ma'ram, p. 316 narrating from al-Sa'diq (r.a.).
3 - Ghayyat al-Ma'ram, p. 312 narrating from al-Ka'abi, vol. 1, p. 112

house, surely He is Praised, Glorious,¹ and it is the saying of Allah – Mighty and Majestic be He – ‘Surely Allah chose Adam and Noah and the descendants of Ibrahim and the descendants of Ismael above the nations. Offspring one of the other; and Allah is Hearing, Knowing’,² ‘...neither eastern nor western...’ He says, ‘He was neither a Jew that you pray facing the West nor a Christian that you pray facing the East. You are on the ideology of Abraham while Allah – Mighty and Majestic be He – says, ‘Abraham was not a Jew or a Christian but he was (an) upright (man), a Muslim, and he was not one of the polytheists.’³ And His saying, ‘...the oil whereof almost gives light though fire touch it not – light upon light — Allah guides to His light whom He pleases...’, He says, ‘The likeness of your children those who are begotten by you is the likeness of the oil extracted from olive’, ‘...the oil whereof almost gives light though fire touch it not – light upon light — Allah guides to His light whom He pleases...’, He says, ‘Soon they will talk like Prophethood even if it has not descended upon them.’⁴

In another narration from Essa Ibn Raashid, again from our master Abu Ja’far, concerning the saying of Allah – Mighty and Majestic be He – ‘...as a niche in which is a lamp...’, Niche refers to the light of knowledge in the heart of Muhammad (s.a.w.a.); ‘...the lamp is in a glass...’, Glass implies the heart of Ali, the knowledge of the Prophet came to him; ‘... (And) the glass is as it were a brightly shining star, lit from a blessed olive-tree...’, The light of knowledge; ‘...neither Eastern nor Western...’, neither Jew nor Christian; ‘...the oil whereof almost gives light though fire touch it not...’

1- Qur’an (11:73)
 2- Qur’an (3:34)
 3- Qur’an (3:67)

book'al-Mansab, narates directly from Ali Ibn Ja'far who says, 'I asked Abul Hasan about the verse, '...as a niche in which is a lamp...'. He replied, 'Niche refers to Fatima and lamp implies Hasan and Husain.'...**(and) the glass is as it were a brightly shining star...** He explained, 'Fatima was a brightly shining star amongst the women of the world.'...**lit from a blessed olive-tree...**, refers to Abraham '...neither eastern nor western...', he was neither a Jew nor a Christian '...the oil whereof almost gives light...', knowledge was almost emanating from him '...though fire touch it not – light upon light...', from it was Imam after Imam '...Allah guides to His light anyone He pleases...'. Allah guides to our Mastership whosoever He pleases.¹

This was from the Sunni sources.

As for our sources, it is narated from Jabber, from our master Imam Abu Ja'far who said, 'Surely the Messenger of Allah placed the knowledge that was with him with the successor. And this is the saying of Allah, **Allah is the light of the Heavens and the earth. A likeness of His light...**' says, 'I am the Guide of the heavens and the earth like the knowledge which I have given to him. He is my light by which he receives guidance. Like the niche in which is the lamp. The niche is the heart of Muhammad (s.a.w.a.) and the lamp is the light in which is the knowledge. And His saying, **...the lamp is in a glass...**'. He says, 'Verily I intend to capture you (your soul), so place what is with you with your successor just as the lamp is placed in the glass.'...**as it was a brightly shining star...**' Then inform them of the superiority of the successor. '...lit from a blessed olive-tree...'. The root of the blessed tree is (Prophet) Abraham and it is the saying of Allah, **The mercy of Allah and His blessings are on you. O people of the**

1 - Ghayat al-Masam, p. 312; Mansab of Ibn al-Maghalil, p. 317.

(52)

تُرَابِهِمْ لَهَيْفَةَ الْعَشْمَةِ هِرْمَانُ رَأْسُهُ رِخْوٌ لَأَنَّهُ تَوَالِمَ اللَّيْلِ لَمْ يَأْكُفْهُ اللَّهُ
نَهْدُ نَفْقَةٍ يُرِيءُ بَعْثَ لَهَائِلِهَا تَجَلُّبُنًا تَجَلُّبُنٌ رِيءٌ تُرَابُهُمَا
عَمَامٌ مُرْتَجِبٌ لَهَيْفَتَيْنِ عُلَايَ قَبِيضَةٍ مَاءٌ قَبِيضٌ مَا قَبِيضَتَيْنِ فَتَرَابُهُ عَجَشٌ
تُبْنِيهِمْ دَلَشِيْنَهُ هِرْمَانُ اللَّهُ يَرْبُوهُ رِيءٌ رِءٌ لَمْ يُسَسِّمْهُمَا
هُيْلَةٌ عُرْشٌ رَأْسُ اللَّهِ رَأْسٌ لَنَا لَنَا اللَّهُ

“Allah is the light of the heavens and the Earth; a likeness of His light is as a niche in which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither Eastern nor Western, the oil whereof almost gives light though fire touch it not — light upon light — Allah guides to His light anyone He pleases; Allah sets forth parables for men, Allah is Aware of all things.”¹

In Ghaziyat al-Marsam: Ibn al-Maghazeli al-Shaferi in his

When it is clear that Imams are thus, it will be apparent for you that the distinction of Imamate and Caliphate is for them. Do you think it to be permissible for the one who is the chosen of the chosen ones of the worlds – according to the endorsement of the Knower of the secrets and hidden things – to be under the oath of allegiance of the one who does not know the inner selves of the people and their secrets?

All Praise is for Allah Who guided us to this path, and guidance would not have been possible for us if Allah had not guided us; and blessings of Allah be on Muhammad and his infallible progeny (p.d.u.h.).

Abu Ja'far said, "Do you know where you are? You are in front of houses which Allah has permitted to be exalted and that His name is remembered in them; there glorify Him therein in the mornings and the evenings. Men whom neither merchandise nor selling diverts from the remembrance of Allah, keeping up prayer, and the giving of poor-rate... we are these (houses)."

Qatadah said, "By Allah! You have said the truth, may Allah hold me as your ransom! By Allah! These are not the houses of stones and mud."¹

When it has become clear that the traditions of both sects are unanimous that the word 'houses', in the verse '**...houses which Allah has permitted to be exalted and that His name is remembered in them**...', refers to the houses of the Prophets, not the houses of mud and stones and that the house of Ali and Fatima is superior to their houses, it will become clear that they (Ahle Bait (a.s.)) are the chosen ones of the chosen ones of the creatures, and that the Imamate and Caliphate is distinct and exclusive for them other than the entire Ummah.

Explanation: Verily Allah has informed in His Majestic Book about the selection of the progeny of Abraham and the progeny of Imran over the worlds. He says, '**Surely Allah chose Adam and Noah and the descendants of Abraham and the descendants of Imran above the nations**'.² So they are the chosen ones of the world and the progeny of Muhammad is superior to them as per the traditions of both the sects. Therefore, they are the chosen of the chosen ones of the worlds.

1 - Ghazayat al-Masam, p. 318 narrating from al-Kasbi, vol. 6, p. 226
2 - Qur'an (3:33)

your religion and believe in Allah, your God.”¹ One who was ignorant was deviated and the one who saw and reflected received guidance. Surely, Allah – Mighty and Majestic be He – says, ‘...For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.’² How can he receive guidance that does not see? How can he see who does not ponder? Follow the Messenger of Allah and his Able Bait. Confess to what Allah has sent down. Follow the signs of guidance, for surely, they are the symbols of trustworthiness and piety. Know that if a person denies Jesus and accepts all other Messengers, he has not believed. Tread the path seeking the lightness and seek the signs from the goodness of the proofs, you will complete the affair of your religion and believe in Allah, your God.”³

Abu Hamzah Thumali narrates that Qatadah Ibn Daa'mah al-Basri came to our Master Imam Bader (a.s.) in the Mosque of the Prophet. Imam Abu Ja'far asked him, 'You are the jurist of the people of Basrah?', He replied in the affirmative. Imam Abu Ja'far reprimanded him thus, "Woe unto you, Qatadah! Surely Allah – Mighty and Majestic be He – created some people from amongst His creation and appointed them as proofs upon His creatures. So, they are the wedges on the earth, the establishers of His affairs, and the chosen ones of His knowledge. He has selected them before. He created them as shadows from the light of the Throne.”

Qatadah remained silent for quite a long time. Then he said, "May Allah grants you goodness! By Allah! Jurists sat before me and in front of Ibn Abbas. My heart was never uneasy in front of anyone of them like it was restless before you."

1 - Qur'an (32:20)
2 - Qur'an (22:46)
3 - Ghayat al-Maram, p. 317; al-Kafi, vol. 2, p. 47

them as testifiers in His warnings. He said, '...and there are not Allah has chosen His Messenger for His affair; then He has chosen **they fear a day when the hearts and eyes shall turn about.**' Verily, **remembrance of Allah, keeping up prayer and giving of poor-rates; neither Men whom merchandise nor selling divert from the** His name is mentioned. Indeed, He has informed you that they are, seek the horses which Allah has permitted to be raised and in which from Allah i.e. take your adornments at every place of prostration and His Messenger while it is the acknowledgment of what has descended obedience of the possessor of authority, has neither obeyed Allah nor Messenger is because of His obedience. Whoever forsakes the authority is because of his obedience to Allah and the obedience of His treaded the path of destruction. The obedience of the possessor of His has received guidance and the one who adopts any other way has they knew not. Surely, one who comes to the houses from their doors they had believed and they were associating partners with Allah while nation died before they followed the right direction. They thought that Allah as a believer in what Muhammad has brought. Alas! Alas! Allah guards against evil for Allah in whatever He has commanded will meet **only accepts from those who guard (against evil).**² Then whoever **then continues to follow the right direction.**¹ And He says, 'Allah am most forgiving to him who repents and believes and does good, informed them of the method of treading. He says, 'And most surely I the path of guidance, manifested for them the ways of light and Allah has promised him. Surely, Allah has informed the servants about will reach to what is with Him and will acquire completely whatever conditions and completes whatever He has described in His covenant, conditions and covenants. So, whoever has fulfilled for Allah His

1 - Qur'an (20:82)

2 - Qur'an (2:27)

stated through his chain of narrators that terminates at Anas Ibn Malik that when the Messenger of Allah recited this verse, a person stood up and asked, 'O Messenger of Allah! Is this house (i.e. the house of Ali and Fatima) from these houses?' He replied, 'Yes, it is superior to them.'⁴

4. The Tabi in his exegesis concerning the interpretation of the above mentioned verse records, "Narrated unto us Mundhir Ibn Muhammad al-Qasbi, from al-Husain Ibn Sa'ad, from his father, from Aban Ibn Tughlab, from Mas'ud, Ibn al-Harith, from Anas Ibn Malik and Bura'id, both of whom said, 'When the Messenger of Allah recited the verse, **In houses which Allah has permitted... they fear a day when the hearts and eyes shall turn about**, Abu Bakr stood up and asked, 'O Messenger of Allah! Is this house (i.e. the house of Ali and Fatima) from these houses?' He replied, 'Yes, it is superior to them.'⁵

As for traditions from our sources, they are truly copious. From these are what has been mentioned in Ghayat al-Maram from Muhammad Ibn Yusuf from a number of our companions from Ahmad Ibn Muhammad Khalaf from his father from one who mentioned to him from Muhammad Ibn Abd al-Rahman Ibn Abi Layla from his father from Abu Abdillah (Sadeq (a.s.)) who said, 'Verily, you will not be righteous till you know. You will not know till you testify. You will not testify till you submit to the four doors! The first of which will not suffice except with the last of it. The companions (believers) of the three are deviated and wander in it a distant wandering. Verily, Allah – Blessed and High – does not accept but good deeds and does not accept but with the fulfillment of

1 - Ghayat al-Maram, p. 317 narrating from Tafseer al-Tah Jabi.
2 - Ghayat al-Maram, p. 317 narrating from Tafseer al-Tah Jabi.

1. From Anas and Buraydah, who both narrate, "When the Messenger of Allah recited the verse **'In houses which Allah has permitted... they fear a day in which the hearts and eyes shall turn about'**, a person stood up and asked, "Which are these houses, Messenger of Allah?" He replied, "Houses of the Prophets."

Again he asked, "Is the house of Ali and Fatima from these houses?"

He answered, "Yes, their house is superior to these houses."¹

2. From the exegesis of Mujahid, Abu Yusuf and Ya'qub Ibn Sa'eed that Ibn Abbas said under the verse **'And when they see merchandise or sport they break up for it and leave you standing'**,² Dha'biyah Kalbi came on Friday from Syria with provisions and supplies. He stopped at a place called 'the stones of Olives' (a central market place). Drums were beaten to announce his arrival following which all the people rushed towards him except Ali, Hasan, Husain, Fatima, Salman, Abzar, Mirdas and Suhail (p.b.u.h.). The people left the holy Prophet standing while he was delivering a sermon on the pulpit. He declared, 'On Friday, Allah looked at my mosque. If it was not for these eight people, who are sitting in my mosque, Medina would have been annihilated by fire along with its inhabitants and crushed with stones like the people of Lut. And the verse, **'Men whom neither merchandise nor selling diverts from the remembrance of Allah keeping up prayer and the giving of poor-rate...'**, was revealed concerning them."³

3. Thab'abi in his exegesis while commenting on the

1 - Ghayat al-Maram, p. 317.

2 - Qur'an (62:11)

3 - Ghayat al-Maram, p. 317.

(82)

لَهِيْهٖ مَا حُسِبَتْ مُنْمَا لَهِيْهٖ زَعْنُوْهُ وَعَفْوُ نَا اَللّٰهُ نَا اَت مِيَّ رِيْهٖ
اَللّٰهُ زَعْنُوْهُ نَا مِيَّ مَلَاةٍ اَللّٰهُ مِيَّ مَلَاةٍ مَلَاةٍ مَلَاةٍ مَلَاةٍ مَلَاةٍ
تُبْلَقُ اَللّٰهُ تَبْلَقُ تَبْلَقُ تَبْلَقُ تَبْلَقُ تَبْلَقُ تَبْلَقُ تَبْلَقُ تَبْلَقُ
اَللّٰهُ تَبْلَقُ تَبْلَقُ تَبْلَقُ تَبْلَقُ تَبْلَقُ تَبْلَقُ تَبْلَقُ تَبْلَقُ

“In houses which Allah has permitted to be exalted and that His name is remembered in them; there glorify Him therein in the mornings and the evenings. Men whom neither merchandise nor selling diverts from the remembering Allah, keeping up prayer and giving of poor-rate; they fear a day when the hearts and eyes shall turn about”¹

In Ghazyat al-Marsam, there are four traditions from the Sunni sources in the exegesis of the aforementioned verses.

explains that conveyance on his behalf is from either his noble obligations, or that of somebody from him. Then, how is it permissible for Abu Bakr and his followers to embrace Caliphate and convey on his behalf the duties of Prophethood and Messengership?

Objection:

If this is the case, then it was not permissible for anyone from the companions to convey what they had heard from Prophet from the Divine Laws. While he had ordered that the present from amongst them should inform the absent people. He declared, 'May Allah have mercy on a person who hears my saying and retains it as he has heard it. So often, the bearer of knowledge is not knowledgeable and so often the bearer of knowledge carries the knowledge to the one who is more knowledgeable than him. Know that the one who is present should convey to the one who is absent and a father should convey to his son.'¹

Answer:

Conveying the Divine Laws as a narration is the duty of every companion who has heard from him while what was his duty and the duty of his Ahle Bait was the conveyance on his behalf in the meaning of appointment for conveying what was from his obligation and its implementation. Moreover, his Caliphate is not merely narrating from him (s.a.w.a.), otherwise all the companions would be equal partners in this task. Thus, it is nothing but the appointment for the affair of religion and implementation of what was his responsibility and is distinct and exclusive only for the Ahle Bait.

Misbah al-Hidayah 247

days of Tashreeh¹, Allah and His Messenger have disallowed themselves from every polytheist. Then travel in the earth four months. After this year, no polytheist will be allowed to perform the Hajj nor circumambulate around the Ka'bah naked and none shall enter Paradise except a Muslim." While Ali was making this proclamation, had he heard a command other than this, he would have announced it.²

Bahrani has also mentioned under the tradition, "Ali is from me and I am from Ali" thirty-five traditions from the Sunni sources. In most of those narrations, after the above words, the sentence "None shall reply on my behalf except me or Ali."³

When you have become aware of this, then know that the removal of Abu Bakr by the order of the Prophet and replacing him by our Master Amerrul Momineen for the conveyance of the Chapter of Bars'ah, citing the reason that 'none shall convey on my behalf except me or one who is from me', clearly establishes the ineligibility of Abu Bakr and whoever follows in his footsteps for the position of Caliphate and Imamate. None is eligible and worthy of this elevated position except the Prophet's Ahle Bait, those who were from him and he was from them. For, his successorship is an appointment to convey from what is his duty and position. His saying, "The trustworthy angel Jibreel descended upon me and said, 'None shall convey it on your behalf except you or a person from you', And Ali is from me and I am from him. So, none shall convey on my behalf except Ali."

Thus, he sidelined Abu Bakr because he was not from him who

1 - The old name of the three days following the 10th of Zilhajj during the Hajj -Translator.
2 - Ghayat al-Marsam, p. 462.
3 - Ghayat al-Marsam, pp. 426-429.

disbelievers, Jibreel was descended and said, 'None shall convey these verses except you or a person from you', The holy Prophet said to Amerril Mominen Ali, 'Mount my camel Ghazbas, reach unto Abu Bakr and take the Disavowal from him', When Abu Bakr returned to the holy Prophet, he was anguished and said, 'O Messenger of Allah! You considered me eligible for an affair desired by the people. But when I went to perform that task, you made me return from it."

The Messenger of Allah replied, 'Verily, the Trustworthy (Jibreel) descended to me from Allah, which this message should not be delivered by anyone except you or a person from you. And Ali is from me and none shall deliver on my behalf except Ali."¹

In Ghazyat al-Maram, there are twenty-three traditions from Sunni sources and sixteen from Shia sources.²

From what he has narrated from Sunni sources is vide the book "al-Jam, Bain al-Sheeah al-Sittah" of Rezaeen al-Abdari in Part II, in the exegesis of the Chapter of Bars, ah from "Sunan Abi Dawood" and "Sheeh" al-Tirmidhi narrating from Ibn Abbas, "The Messenger of Allah sent Abu Bakr and ordered him to announce during the Hajj about the avowal. Then, he sent Ali after him riding while Abu Bakr had covered some distance. When he heard the prying of the camel of the Messenger of Allah, Ghazbas, Abu Bakr stood in anxiety, fearing what had occurred. Ali (p.d.u.h.) handed over the message of Messenger of Allah to him that Ali should announce these words because 'it is not appropriate except that I convey it or a person from my Ahle Bait'. So, he returned while Ali was announcing during the

1 - Ghazyat al-Maram, p. 463 narrating from Mansabeh of Ibn Shahr Ashub, vol. 2, p. 126 (Om edition).

2 - Ghazyat al-Maram, pp. 461-462

(57)

وَرَجِبَ بِاللهِ أَنْ يَجْعَلَ لِمَا تَرْتَابُونَ فِيهِ سُلْطَانًا وَإِنَّا لَمُنشِرُونَ لَهُ السَّمَاءَ بِسَمَانٍ
وَأَن نَّجْعَلَ لِمَنْ يَرْتَابُ فِيهِ سُلْطَانًا وَإِنَّا لَمُنشِرُونَ لَهُ السَّمَاءَ بِسَمَانٍ

“And an announcement from Allah and His messenger for the people on the day of the greater pilgrimage, that Allah and His messenger are free from liability to the idolaters;...”¹

In Ghazayat al-Maram: Ibn Shahr Ashob has narrated from a group of Sunni scholars... Tabari, Balasbhar, Tirmidhi, Wasabi, Shabi, Sudi, Thababi, Washabi, Qushairi, Sam'ani, Ahmad, Ibn Hanbal, Ibn Battah, Muhammad Ibn Is'had, Abu Ya'la, Mosuseli, A'mash, Sammak Ibn Harb, from Urwah Ibn Zubair, Abu Hurairah, Anas, Abu Rafi', Zaid Ibn Nabee', Ibn Umar and Ibn Abbas. The wording of the narration goes as follows: "When the Chapter of Bars'ah (dissavawl) was revealed till the nine verses, the holy Prophet deputed Abu Bakr to convey the verses to the

What then is the matter with you; how do you judge?¹

followed, or he who himself does not go aright unless he is guided? Allah says, **“Is He then who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided?”** Therefore, Imamate and Caliphate was a capacity only for Ali and were conferred. A fact documented in the books of both the sects. In numerous instances they referred to our Master Amerrul Momineen where they preceding caliphs certainly did not enjoy this position. In numerous the upright religion, for which the holy Prophet was raised. The worthy for Imamate and Caliphate. It is from the affairs of guidance to With such a position and status, Ali is definitely eligible and

he goes never separate from the truth and it will revolve around him wherever for you that Ali is the guide towards the truth in all terms. He will When this concept is clear for you, it will also become apparent

binding while the latter is a rational necessity, the former shows a literal The difference between this reason and the earlier one is that

plunder purpose would be defeated. Allah is higher than to commit such a infallible from mistakes, errors, and forgetfulness, the very aim and for the protection of religion and the Book through him. If he was not in the glory of Ali as acceptance of the Prophet's supplication all were ear, Allah's acceptance of his supplication, and revelation of the verse The aim and purpose of the holy Prophet to make Ali as the

following the desire and perpetration of disobedience.

“I am the horse of wisdom and Ali is its key.”¹

“Ali is the most knowledgeable of you.”²

“Surely, Ali is the most judicious of you.”³

“Ali is with the Quran and the Quran is with him.”⁴

“Knowledge comprises of five parts. Ali Ibn Abi Talib has been given four parts of it while the rest of the people have been given one part and Ali is their partner in this too.”⁵

Then know that the noble verse (under discussion) proves the capacity of caliphate and Imamate for our Master Ameerul Momineen.

Elaboration: Surely, the word of Allah – Mighty and Glorified be He – ‘...and the attentive ears might retain it’, is informing that the religion and the Book are protected from being spandared due to their retention and recording, as is apparent. This is in conformity with his knowledge of all the rules of religion and the impossibility of forgetfulness in him, and as a result, necessitates his infallibility and trustworthiness. For, if he was not safe and protected from deliberate violation, the spandaring of the Book and religion would become an imminent possibility due to its retainer and carrier being prone to errors and mistakes. So, the information will not be complete except through the coming together of the two affairs: the retainer is protected from ignorance, forgetfulness, and infallibility is a hindrance from

1- Ghayat al-Maram, p. 221
2- Ghayat al-Maram, p. 223
3- Ghayat al-Maram, p. 210
4- Ghayat al-Maram, p. 228
5- Ghayat al-Maram, p. 241
6- Ghayat al-Maram, p. 211

hypocrites scoffed, 'By Allah! Ali Ibn Abi Talib does not know how to read the Quran. Had he known, he would have recited some other chapters for us'. This news reached to Ali. He retorted, 'Who wrote them. Surely, I know its abrogating (verse) as well as the abrogated, its clear as well as its allegorical, its distinguished from its distinguishing, its alphabets from its meanings. By Allah! There was not an alphabet that was revealed on Muhammad, but that I know as to concerning whom, when and where was it revealed. Who wrote them! Do they not recite, "**Most surely this is in the earlier scriptures; the scriptures of Abraham and Moses.**"¹ By Allah! These (scriptures) are with me. I have inherited them from the Messenger of Allah who inherited them from Abraham and Moses. Who wrote them!

By Allah! I am the one concerning who was revealed the verse '**...and the attentive ears might retain it.**' We used to be with the Messenger of Allah and he informed us of the revelations. I used to retain it while they used to lose it. When we used to come out, they used to ask, 'What did he say a little while ago?'²

The fact that Allah has informed in His Majestic Book about Ali as being the retaining ear is an eloquent testimony that he has retained the knowledge of the Prophet. Consecutive traditions narrated by the both sects on the authority of the Messenger of Allah that he said,

"I am the city of knowledge and Ali is its gate."³

"I am the city of wisdom and Ali is its gate."¹

1 - Ghaybat al-Ma'aruf, p. 250
2 - Ghaybat al-Ma'aruf, p. 367 narrating from Basa'at al-Darajat, p. 132
3 - Qur'an (87:19)

ears might retain it.”¹

5. Hafiz Abu Noaim Istahani, through his chain of narrators from Umar Ibn Al-i Tsalib, from his father Ali Ibn Tsalib (a.s.) who said, “The Messenger of Allah informed, ‘Surely Allah ordered make you hear, and teach you that you may retain, following which this verse was revealed on me, ‘...and the attentive ears might retain it’, so you are the retaining ear.”²

Then, Seyyed Hashem Bahrani has continued the traditions till the end of what he has narrated from Sunni sources.

As for traditions from our sources, they are truly numerous. In Ghayat al-Maram, he has narrated from Muhammad Ibn Abbas Ibn Maahiyar – a reliable person in his exegesis – that he has brought more than thirty traditions from both Shias, as well as Sunnis. Some of these are as follows:

What has been narrated from Muhammad Ibn Sahl Qattan, from Muhammad Ibn Umar Dehdan, from Muhammad Ibn Kathir, from Harth Ibn Hudhair, from Abi Dawood, from Abi Buraydah, who informs, “The Messenger of Allah said, ‘Surely, I asked Allah that He makes Ali the retaining ear. It was said to me, ‘He has already done it.’”³

From amongst the Shiite traditions is what has been narrated from Muhammad Ibn Hassan Saffar in Bassar al-Darajat, from Asbah Ibn Nobat, “When Ali came to Kufa, he led them in prayers for forty mornings and was reciting the Chapter A’al. The

1 - Ghayat al-Maram, p. 307 narrating from Tafseer al-Tah’lbi

2 - Ghayat al-Maram, p. 307

3 - Ibid

me and informed, My Lord ordered me that I make you hear and not make you far, and my ear listens and retains and it is the right upon Allah that you listen and retain. So, this verse was revealed, **...and the attentive ears might retain it.**¹

2. Again from Muwaffaq Ibn Ahmad through his earlier chain of narrators, from Ahmad Ibn Husain who chronicles, "Informed us Abu Abdullah Hafez from Abu Ali al-Husain Ibn Muhammad Sa'ani at Marv, from Abu Rajaa Muhammad Ibn Hamdun al-Shakhi, from al-A'laa Ibn Muslemah Abu Sa'lem al-Baghdadi, from Abu Qatadah al-Hasan Ibn Abdullah Ibn Raed, from Ja'far Ibn Yaraan, from Maimoon Ibn Merhan, from Ibn Abbas from the holy Prophet, "I asked my God that He makes it (the retaining ear) the ear of Ali." Then Ali said, "I did not hear from the Messenger of Allah anything but that I retained it, memorized it and did not forget it."²

3. Tha'labi in his exegesis in the explanation of the His word **...and the attentive ears might retain it** states, "When this verse **...and the attentive ears might retain it** was revealed the Messenger of Allah informed, 'I asked Allah that He makes this ear (the retaining ear) your ear, O Ali!'"

Ali said, "Thereafter, I did not forget anything, and it is not possible for me that I forget."³

4. Records Tha'labi, "The Messenger of Allah said to Ali, 'surely Allah ordered me that I make you hear and not make you distant. And that I teach you and that you retain. It is the right upon Allah that you retain. So the verse descended, **...and the attentive**

1- Ghayyat al-Ma'ram, p. 366; Mansab of al-Kharazmi, p. 283 (new edition)
2- Ghayyat al-Ma'ram, p. 367; Mansab of al-Kharazmi, p. 283-284
3- Ghayyat al-Ma'ram, p. 367 narrating from Tafseer al-Tha'labi

مَجْدَانِ نَدَا لِهَيْعَةٍ

“...and the attentive ears might retain it.”

In Ghazyat al-Marsam, after stating that this verse was revealed in the glory of our Master Amerul Momineen, he has mentioned nine traditions from the Sunnis and eight from this source.²

1. Abu Mo'ayyad Muwaffaq Ibn Ahmad – a highly acknowledged Sunni scholar – from the book 'Fazaal Amerul Momineen', records, "Informed us the pious Shaikh al-Hafiz Abu Hasan Ali Ibn Ahmad al-Aseemi, from the teacher of the judges Ismaeel Ibn Ahmad al-Wasee, from his father Ahmad Ibn Husain Baihaqi, from Abu Qasem Husain Ibn Muhammad Ibn Habeeb Masdari – quoting from his book – from Abu Abdillah Muhammad Ibn Abdullah al-Saffar from Abu Bakr Fahl Ibn Ja'far Sa'idasani Wasseti, from Yahya Ibn Zakariyya Ibn Hamwasyh from Senan Ibn Haroon from A'mash, from Ali Ibn Thabet, from Zur Ibn Hubaish

1 - Qur'an (9:12)
2 - Ghazyat al-Marsam, p. 366

نِيمَانَعَا

“Surely Allah chose Adam and Noah, and the descendants of Abraham and the descendants of Imran above the nations.”¹

Thus with such high status, he cannot be compared with anybody from the nation. Hence, it is unwise and irrational that Imamate and Caliphate is taken away from them and given to somebody else.

All praise is for Allah Who has guided us to this and guidance would not have been possible for us had Allah not guided us.

“Peace be on Abraham”¹, “Peace be on Moses and Aaron”² But He did not say ‘Peace be on the progeny of Noah’ or ‘Peace be on the progeny of Moses’ or ‘Peace be on the progeny of Abraham’. But He said, ‘Peace be on the progeny of Yassin’, that is, the progeny of Muhammad (p.b.u.h.).”³

None of the scholars present in the assembly of Mamoon refuted our master Imam al-Raza (a.s.) that it should be read as Ilyassin and not Asl Yassin, which proves the fact that its recitation of Asl Yassin was accepted and acknowledged.

Here, it is remarkable that Fakhr-e-Razi – despite his sceptical approach in most of the matters, to the extent that he was given the epithet of ‘the leader of the sceptics’, – is firm about the usage of the ‘waw’ in the recitation and has argued through the aforementioned verse in the equality of the Ahl Bait with the holy Prophet in sending salutations upon them.⁴ It manifests very explicitly that he used to recite it as ‘**Asl**’ in a way that there was no scope for any doubt whatsoever. Otherwise, he would have definitely doubted about it and been sceptical about it as was his practise in all the instances.

When this has become apparent for you, then know that Allah has partnered the progeny of Abraham and the progeny of Imran along with the Prophets in selection. He says,

رَحْمَةً نَّامِنُكُمْ نِسَاءً وَنِجْرًا إِذْ أَنْزَلْنَا إِلَيْنَا الْكُرْآنَ فَاعْلَمُوا أَنَّ اللَّهَ نَزَّلَهُ

1- Qur’an (37:109)
2- Qur’an (37:120)
3- Ghayat al-Maram, p. 382
4- Tafseer Ma’ateeh al-Ghrib by Fakhr al-Razi vol. 26, p. 162

Yassin, means the progeny of Muhammad.¹

From the argument of our master Imam Reza in the assembly of Maimoon, it is clear that the aforementioned recitation was customary amongst the Muslims. He has used the verses to prove the selection of the Ahle Bait over the Ummat.

“As for the previous verse, the saying of Allah – Blessed and High be He – **“Surely Allah and His angels bless the Prophet; O you who believe! Call for (Divine) blessings on him and salute him with (becoming) salutation”**.² Indeed, the opponents from them knew that when this verse was revealed, it was said, ‘O Messenger of Allah! As for salutation upon you, we know. But how to call for divine blessings upon you’, He (s.a.w.a.) replied, ‘you say: ‘O Allah! Send blessings Muhammad and the progeny of Muhammad like you have blessed Ibrahim and the progeny of Ibrahim. Surely, you are Praiseworthy, Majestic, Then, o people, does any one of you oppose this? They all replied, ‘No’, Maimoon chided in, ‘There can be no opposition to this at all, and the Ummat is unanimous over it. Do you have anything clearer than this in favour of the progeny (of Muhammad) in the Quran? Imam Abu Hassan replied, ‘Yes. Inform me about the saying of Allah, Yassin’, The scholars replied, ‘Yassin refers to Muhammad and none doubts about it’, Imam Abu Hassan said, ‘Surely, Allah granted Muhammad and the progeny of Muhammad from this an excellence, none can reach to the depth of its description except the one who thinks about it. For surely Allah did not send salutations except upon the Prophets (a.s.). So, He – Blessed and High be He – said, **“Peace and salutation to Noah among the nations”**³

1 - Ghazayat al-Masnam, p. 382

2 - Qur’an (33:26)

3 - Qur’an (37:79)

(25)

نيساي نأ إرلة قءمء

“Peace be on Al Yassin”¹

In Ghazat al-Marsam: Abu Nosim Istahsan through his chain of narrators from al-A'mash from Mujahid from Ibn Abbas concerning His saying, “Peace be on Al Yassin” who says, ‘Al Yassin refers to the progeny of Muhammad (p.d.h.).’²

Traditions from the Ahle Bait and from Ibn Abbas state that the aforementioned verse should be read as ‘Al Yassin,’ (with ‘madd,’ on the alphabet *ayy*) and not ‘Ilyassin,’ (with ‘kavar,’ on *ayy*) are numerous.³ In fact, in some of the traditions that terminate at Abd al-Rahman al-Sullami, it is recorded, “Surely Umar Ibn al-Khattab used to recite ‘Peace be on Al Yassin.’” Abd al-Rahman said, ‘Al

1 - Qur’an (37:130)

2 - Ghazat al-Marsam, p. 382; Tafseer al-Burhan, vol. 4, p. 33

3 - Tafseer al-Burhan, vol. 4, p. 33; Ghazat al-Marsam, p. 382

excellences, and merits in their entirety, fearing that a group from his
Ummat might turn away and talk about Ali like the Christians believed
about Jesus!!!

When one enjoys such a position, how can he be given
preference who indulged in the filth of polytheism for a considerable
period of his lifetime?

Mary is given, lo! Your people raise a clamour there at,¹ i.e. they make noise.

Then he continued the tradition till the end.

When it has become clear for you that this noble verse proves that in the Ummat of the Seal of the Prophets, there is someone similar to Jesus, who gives life to the dead with the permission of Allah, and cures the blind and the lepers, with the permission of Allah, and who is none other than our master **Amerrul Mominen Ali**, it will become apparent his capacity for Caliphate and Imamate.

Explanation: Indeed this position is an elevated one from the various positions of mastership. Even if it is not exactly the status of Imamate by itself, it is necessarily from its consequences. Such evidence from the texts is in reality a proof for Caliphate and Imamate. It is here that some people started making noise, as has come in the recitation of the **Ahle Bait, 'they clamour there at,** i.e. they laughed as has been explained in some of the traditions.² Essentially, there is no scope to turn to anybody else other than him in the presence of the textual evidence.

Verily these traditions that are narrated by both sects, are explicit that after mentioning the numerous virtues and excellences of our Master **Amerrul Mominen**, like the tradition of position of Allah position of brotherhood, that he is the most beloved of people to Allah and to His Messenger, that Ali is with the truth, and the truth revolves around him, wherever he goes and many other innumerable virtues, merits and excellences; yet he did not express and relate all the virtues

1 - Ibid.

2 - **Reteer Mjams, al-Bayyan, vol. 9, p. 23 and Tafsir al-Qummi, p. 111 (al-Hijri edition) and Ghayat al-Maram, p. 426.**

from al-Kalbi from Abu Sa'leh from Ibn Abbas who says, 'The holy Prophet was with some of his companions when he said, 'Now, the one similar to Jesus in my Ummah will call upon you', Abu Bakr entered. They asked, 'Is he the one?' He said, 'No!'" Umar entered. They enquired, 'Is he the one?' He replied, "No!'" Then, Ali entered. They asked, 'Is he the one?' He replied, 'Yes, some people said, 'Certainly, the worship of Last and Uzra was easier than this', Allah - Mighty and Majestic be He - revealed the verse, "**And when a description of the son of Mary...**"

3. Muhammad Ibn Abbas says, "Narrated unto us Muhammad Ibn Sa' al-Attar from Ahmad Ibn Umar al-Dhassan from Muhammad Ibn Kathir al-Kufi from Muhammad Ibn al-Sa'eb from Abu Sa'leh from Ibn Abbas that a group of people came to the holy Prophet and said, 'O Muhammad! Surely Jesus enlivened the dead; so you too give life to the dead for us.'

The holy Prophet asked, 'Whom do you intend (to bring to life)?'

They said, 'We intend so and so, who had died recently. He called Ali Ibn Abi Talib and said something to him, which we did not know. Then he said to him, 'Go with them to the dead person, and call him by his name and the name of his father.'

Imam went with them till they reached the grave of that person. He called out, 'O son of so and so!', The corpse stood up. They asked him and he went back to his grave and lied down. The people returned saying, 'Surely, Ali is from the wonders of Bani Abd al-Muttalib, or **And when a description of the son of**

and your blood just as it is mixed with my flesh and my blood. One who hates you will not come to me in the Paradise and the one who loves you will not be hidden from it.' (On hearing these excellences and merits), Ali prostrated before Allah and said, "All Praise is for Allah, Who obliged me with Islam, taught me the Quran, made me beloved into the best of people, the most respectable of the creatures, the most venerable of the inhabitants of the heavens and the earth before his God, the seal of the Prophets, the chief of the messengers, the chosen one of Allah, from all the worlds, an obligation from Allah and as a grace upon me.' The holy Prophet said to him, 'O Ali! Islam will not be recognized after me but through you. O Ali! Indeed Allah has made the progeny of every Prophet from his Ijra and my progeny from your Ijra, so, you are the dearest of people before me, and the most honorable of them before me. Your lovers are the most revered to me from my Ummah."

I say: There are various traditions in this regard. In Ghayat al-Maram, he has mentioned seven traditions from the Shia sources, and thirteen from the Sunni sources.²

1. Abu Noaim Hafiz Istahani in his book titled 'Nozool al-Quran Fi Ali (a.s.)', writes, "The saying of Allah – the High, "And when a description of the son of Mary is given, why your people resist him!" Rabe'ah Ibn Naji'd narrates that she heard from Ali "This verse was revealed concerning me."³

2. Narrated unto us Abd al-Aziz Ibn Yahya from Muhammad Ibn Zakariyyah, from Markhdaj Ibn Umar Hafsi, from Umar Ibn Qasab

1 - Ghayat al-Maram, p. 109-122.
2 - Ghayat al-Maram, p. 424-426.
3 - Ghayat al-Maram, p. 424.

Book of Fatima.” Then the Messenger of Allah informed the hypocrites around him, ‘Go to your companions, because indeed whatever he had asked for has come to him. Allah said:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُنُوْا لِحُكْمِ اللّٰهِ اَعْمٰرًا

**“And they asked for judgment and every insolent
opponent was disappointed.”^{1,2}**

Indeed it has been narrated in the “discussion of the high position of Imam Ali,” from the sources of the Sunnis as well as our sources through chains of narrators terminating at Jabbar Ibn Abdullah al-Ansari who recounts, “When Ali came from the victory of Khaybar, the holy Prophet told him, ‘O Ali! If some groups from my Ummah would not say about you what the Christians have said about Jesus, I would have said a thing about you, by which the chiefs of the people would not have passed by you except that they would have taken the dust of your shoes, seeking cure through it. But it suffices for you that you are into me like Aaron was to Moses, except that there is no prophet after me. You will fulfil my responsibility, hide my concealable parts, fight for my (traditions and practices) Sunnah, and tomorrow in the Hereafter, you will be the closest of the creatures to me, and you will be my deputy in the Paradise. And surely your followers and your lovers will surround me – their faces white – I will intercede for them so they will be in Paradise as my neighbors. O Ali! Your war is my war, your peace is my peace, your happiness is my happiness, and you will repay my debts and fulfil my promises! Verily, the Truth will flow on your tongue, and will flow on your heart, and will be with you and in front of you and be fixed before you. Faith is mixed with your flesh,

1 - Qur'an (14:12)
2 - Al-Kafi, vol. 8, p. 27; Ghayat al-Ma'arif, p. 422.

them while they ask for forgiveness.”¹

Then the Prophet said to, “O Abu Amir! Either you repent or you leave.”

He replied, “O Muhammad! You are giving to all the Quraysh whatever is in your hands; consequently, the Banu Hashim has become venerable before the Arabs and the non-Arabs!”

The holy Prophet explained, “This is neither in my hands nor yours. Rather, it belongs to Allah – the Blessed and the High.”

He argued, ‘O Muhammad! My heart is not willing to repent but I am departing from you’, He called for his camel and mounted it. He had barely reached the outskirts of Medina, a stone fell on his head splitting it into two. Instantly, a revelation descended on the holy Prophet.

رَدَّ اللَّهُ نَبِيَّهٖ مُحَمَّدًا نَبِيًّا زَيْدًا لَمَّا نَزَلَ عَلَيْهِ السَّلَامُ. وَقَالَ ابْنُ عَبَّاسٍ لَمَّا نَزَلَ عَلَيْهِ السَّلَامُ
وَجَاءَ الْعَمَاءُ

“One demanding demanded the chastisement which must befall. The unbelievers — there is none to avert it. From Allah, the Lord of the ways of Ascent.”

The narrator said, “May I be held your ransom! We do not read it like this.”

Imam replied, “This is how Allah has revealed it, through Jibreel, on Muhammad and this is how, by Allah, it is written in the

1 - Qur’an (8:33)

2 - Qur’an (70:3)

So, Allah revealed on His Prophet:

اهْلَاقِهِ . نَسِئْتِمْ لِحَيْثُ تَكَلَّمْتُمْ اِنَّ لِلّٰهِ رِيْمَةً نُّبَا بَسْمِهِ لَمَّا
 قَوْمُهُمْ اَبَا لَلْدَجِّ مَّا اِثْلَا هُوَ بِسْمِهِ لَهْ مَهْمُ مَا يَخِيحُ لِنْتِهَآآ
 رِيْبًا لِلّٰهِ هُنَالِكَ لِنَمَعُوْا تَلْبَدُ مَّا اِيْمُهُ نَا . نَسْمُصَحِّ
 نَا مَفْلُحِيْرِيْنَا رِيْفَا تَكْرِيْمًا لِهْ مَكْنَهْ لِنَلْعَجَا دَلِشْنَا مَا . نَلِيْنَا اِسْمَا

“And when a description of the son of Mary is given why your people resist him! And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; nay, they are a contentious people. He was naught but a servant on whom We bestowed favor, and We made him an example for the children of Israel. And if We please, We could make among you angels to be successors in the land.”¹

Harith Ibn Amir al-Fehri was furious and prayed, 'O Allah! If this is the truth from You, then You rain upon us a stone from the sky or bring forth a painful chastisement.' Allah revealed the saying of Harith on him, and as a result, the following verse descended,

مُهْمُ مَوْجِبَتُهُ لَلّٰهُ نَا لَهْ مَهْمُ مَا يَخِيحُ لِنْتِهَآآ
 نَسْمُصَحِّ

“But Allah was not going to chastise them while you were not among them, nor is Allah going to chastise

1 - Qur'an (43:00)

(24)

نَمْشِي مِنْهُ ثَلَاثَةَ أَيَّامٍ إِلَى اللَّهِ وَبَيْتِهِ نَبَأُ بِنْتِ لَمَامٍ

“And when a description of the son of Mary is given,
!o! Why your people resist him!”¹

In Ghayat al-Marsam: Muhammad Ibn Yazid from a number of our companions from Sahl Ibn Ziyad, from Muhammad Ibn Sulayman, from his father, from Abu Bassar who narrates, “Once the Messenger of Allah said to Amerul Momineen, “Verily, there is in you a similarity with Jesus Christ. If People from my Ummah would not say about you what the Christians have said about Jesus, I would have said a thing about you by which the chiefs of the people would not have passed by you except that they would have taken the dust of your shoes, seeking blessings from it.” (On hearing this), the two Arabs Mughairah Ibn Sh'bah and a group of Qurish were livid. They said, He is not satisfied to strike an example for his cousin except that of Jesus.”

his supposed allegiance and that of his followers at the hands of Abu Bakr was naught but on account of force and coercion. So there is no question of unanimity or consensus on the allegiance of Abu Bakr.

More than this one is shocked at the learned historian as to how he claims after mentioning all these details that Ali has paid allegiance at the hands of Abu Bakr on his own volition; as is apparent from the last part of his quote concerning the mode Ali's allegiance with Abu Bakr.

I wish I had known as to what was the basis of the denial and refutation of Umar that Ali was the brother of the Messenger of Allah despite the incident of his brotherhood with the Messenger of Allah being clearer than daylight and more apparent than yesterday. The traditions of both the sects are consecutive that the Messenger of Allah has taken Ali as his brother.¹

his successors from their position amongst the people and its right. By Allah, O Emigrants! We are definitely more deserving of the people for it (caliphate) since we are the Ahl-e Bait. We are more deserving for this affair than you because the reader of Allah's Book is amongst us, the one with profound knowledge in Allah's religion, the knower of the traditions of the Messenger of Allah, the informed one of the affairs of the subjects, the one who will dispel from them the harmful things, the one who will distribute amongst them justly. Surely, he is from us. So, don't follow your desires lest you deviate from the path of Allah and become even more distant from the truth.

On hearing this sermon, Bushair Ibn Sa'ad said, 'O Allah! Had the Pioneers heard these words from you before paying allegiance to Abu Bakr, they would never have disagreed upon you.'

He writes, "At night, Ali went to the assembly of the Pioneers, accompanied by Fatima, the daughter of the Messenger of Allah, on an animal, soliciting support from them. But they replied, 'O daughter of the Messenger of Allah! We have already paid allegiance to this man. Had your husband and your cousin approached us before Abu Bakr, we would not have turned him down.' Ali retorted, 'Should I leave the Messenger of Allah in the house without burying him and coming out of the house to dispute about his authority? Fatima approved.' 'Abul Hasan did not do anything except what was appropriate. Whatever they did, Allah will reckon with them and question them!'

When you are aware as to what transpired between them and our Master Ameerul Momineen Ali, it will become extremely clear for you that there is no scope for the theory of agreement with them and delegating the affair to them; as it will become clear for you that

of your close relation to the Messenger of Allah. Now, you are usurping this right from us Ahle Bait. Did you not claim before the Pioneers that you deserve this affair (of caliphate) more than them as Muhammad was from you? Consequently, they gave you leadership and handed over to you the chieftainship. Now, when it is argued against you like you had argued against the Ansar, we are closer and more proximate to the Messenger of Allah in life as well as death; Then be just if you are believers. Otherwise, bring in oppression while you know.

Umar said to him, "You will not be left till you pay allegiance."

Ali frowned at him, "Milk the cow for yourself as much as you can and support him (Abu Bakr) today, so that he returns it (caliphate) to you tomorrow! O Allah! O Umar, I will not accept your word and will not pay allegiance to him."

Abu Bakr said to him, "If you don't pay allegiance, I will not force you."

Abu Ubaidah Jarrah said to Ali, "O cousin! You are young in age and these are the elders of your nation! You don't have experience and knowledge of the affairs like they have. I think Abu Bakr will be stronger, more tolerate and proficient than you in this affair (caliphate). Hand over this affair to Abu Bakr. If you live and survive longer, then you are more qualified and rightful for this affair due to your excellences, your religion, your knowledge, your understanding, your precedence (in accepting Islam), your genealogy, and your being the son-in-law (of the Prophet)!"

Ali said, "(Fear) Allah, (fear) Allah, O Emigrants! Don't remove the authority of Muhammad amongst the Arabs from his household, and from his house to your houses. You are keeping away

account of the believers, it would not be obligatory since we are averse to it. Whatever you are offering me, if it is your right, we are not in need of it. And if it is the right of the believers, then you don't have the right to rule over them. And if it is our right, then we are not satisfied with you (taking) even a small portion of it. As for your saying that the Messenger of Allah is from us and from you, then indeed he was from a tree that we are its branches, while you are merely its neighbours!"

Abu Bakr went to the mosque. He met the people and insisted that Ali had apologized him! Then Ali stood up and glorified the right of Abu Bakr, mentioned his virtues and priority and went ahead to pay allegiance to him!! The people turned to Ali and said, 'O Abu Hassan! You have done the right thing. Excellent!'

When the allegiance for Abu Bakr was completed, for three days he stood before the people excusing him before them (from caliphate) and offering his resignation! He said, 'I have released you from my allegiance. Is there anyone who dislikes (my allegiance) or who hates? Ali was the first among the people to stand up and say, 'By Allah! We will never release you nor allow you to resign! Indeed, the Messenger of Allah had proposed you for the unity of our religion. Who can keep you away for the justification of our world!!!'

End of the statement of Ibn Qutaybah.

Before this, he writes:

"Then, Ali was brought before Abu Bakr while he was saying, 'I am the servant of Allah and the brother of the Messenger of Allah.' He was told, 'Pay allegiance to Abu Bakr! He shot back, 'I am more eligible for this position than you. I will not pay allegiance to you, while it is you who should pay allegiance to me. You have snatched this affair from the Pioneers and you argued against them on the basis

amongst the most dominant of us till Allah chose for him what was with him. Then He has left for the people their affair that they may choose as per their welfare, based on consensus and not on disagreements. So they chose me as a guardian upon them and a caretaker for their affairs. Praise is due to Allah that I fear neither weakness nor confusion nor cowardice. My grace is not but from Allah – the High, the Great – I rely on Him and I turn to Him. Defaming accusations are constantly reaching me who am talking against what the general consensus of the Muslims. They are taking you as a cover. So beware lest you become an obstacle in this path. Enter into what the general public has entered or defend them for what they have inclined for. And we have come so that we may give you a share in this affair, for you as well as your progeny after you since you are the uncle of the Messenger of Allah. The people hold you and your companions in high esteem. The affair may turn away from you and your messengers from the Bani Abd al-Muttalib. Surely, the Messenger of Allah was from us and from you.

Then Umar spoke, "Yes, by Allah, another thing is that we have not come to you because we need you. But what we dislike is the accusations come from you in a matter agreed upon by the masses lest the talks become serious about you and about them. So, look at yourselves and your people."

Abbas after praising Allah and glorifying Him, said, "Surely, Allah raised Muhammad – as you think – as a Prophet and as a guardian for the believers. Allah obliged with his position amongst the most dominant of us till He chose what was with Him. Thereafter, He has left the affair of the people unto them that they most choose for themselves, in line with the truth, not inclining away from it due to their deviated desires. If you demand (allegiance) on account of the Messenger of Allah, you have snatched our right. If you demand on

They said, "O' Caliph of the Messenger of Allah! This affair will not be firm. You are more knowledgeable than us about it, lest the religion does not survive at all," He said, "By Allah! But for this and what I fear the softening of this rope, I would not have slept in the night while for me there was allegiance of even a single Muslim after what I heard and saw from Fatima."

He (Ibn Qutaybah) writes, "Ali did not pay allegiance till the death of Fatima. She did not live for more than seventy-five nights after the demise of her father. When she expired, Ali called for Abu Bakr saying, 'Come to me.' When Abu Bakr came, the Bani Hashim was with Ali. After praising Allah and glorifying Him, Ali said, 'O' Abu Bakr! We neither refused to pay allegiance to you as a reputation of your excellence nor to contend against you. But we believe that we have a right in this affair which you have oppressed.' Thereafter, Ali mentioned his proximity to the Messenger of Allah and continued to do so till Abu Bakr cried. Then Abu Bakr said, 'Surely, the close relatives of the Messenger of Allah are dearer to me than my own close relatives. Verily, by Allah, I will not leave an affair I have seen the Messenger of Allah perform except that I will perform it too, Allah willing.' Ali said, 'Your promised meeting time will be tomorrow in the main mosque, Allah willing.'

When Abu Bakr came out, he met Mughirah Ibn Shu'bah who advised him, "O' Abu Bakr! Why don't you meet Abbas (the Prophet's uncle) and offer him a share of this caliphate and to his progeny? If Abbas is with you, this will be a great argument in your favour against Ali and the Bani Hashim!"

As a result, Abu Bakr, Umar, and Abu Qubaydah went to meet Abbas. Abu Bakr said, "Allah raised Muhammad as a Prophet and a guardian for the believers. Then Allah obliged with his position

live after him! Do you think that after knowing you, recognizing your excellence and your honour, I will deprive you of your right and your inheritance from the Messenger of Allah? But for the fact that I heard your father the Messenger of Allah say, "We (Prophets) don't leave behind inheritance. Whatever we leave is charity."

She said, 'In your view, if I relate a tradition to both of you from the Messenger of Allah, you will acknowledge it and act upon it?'

They both said, "Yes!"

She warned, 'I caution you both about Allah. Have you not heard the Messenger of Allah say, 'Fatima's satisfaction is my satisfaction, and Fatima's wrath is my wrath; so, whoever loves my daughter Fatima, then indeed he has loved me; and whoever seeks to make Fatima happy, then indeed he has made me happy. Whoever makes her angry has made me angry?'

They said, 'Yes, we have heard this from the Messenger of Allah! She said, "Verily, I hold Allah and His angels as witnesses that both of you have made me angry, and you did not make happy. If I meet the Prophet, I will surely complain to him about you two."

Abu Bakr said, "I seek refuge in Allah from his anger and your anger, O Fatima!" Thereafter, Abu Bakr cried to the extent that soon he would be annihilated, while Fatima insisted, 'By Allah! I curse you in every prayer that I pray.'

Abu Bakr came out crying. People gathered around him. Abu Bakr said to them, 'Each one of you sleeps embracing his wife and happy with his family. You have left me in this lurch. I am not in need of your allegiance. Leave alone my allegiance.'

for a long time.

Then Umar took a group of people with him till they reached the home of Fatima. They knocked at the door. When she heard their voices, she called out loudly, 'O father! O Messenger of Allah! How are we suffering at the hands of the son of Khattab (Umar) and the son of Abi Qhafa (Abu Bakr) after you! When the people heard her voice and her crying, they went away crying. Umar remained behind and a few other people were with him. They dragged out Ali, brought him to Abu Bakr and ordered, 'Pay allegiance to him! Ali retorted, 'I don't then what?'

Umar said, "Then by Allah Who there is no god except Him we will cut off your neck." Ali asked, 'You will kill a slave of Allah and the brother of His Messenger?'

Umar replied, 'As for being the slave of Allah, yes; but the brother of His Messenger, no! All this while Abu Bakr was silent, and did not speak. Umar turned to Abu Bakr and said, "Will you not command him about your affair?" He replied, "I will not force him for anything in which Fatima is on his side." Ali went to the grave of the Messenger of Allah, crying, weeping and calling out, 'O brother! Surely the people have rendered me weak and soon they will kill me.'

Umar said to Abu Bakr, 'Let's go to Fatima because we have earned her wrath'. They both sought the permission to meet her but she refused to meet her. Then they both came to Ali and talked to him. So he brought them to her. When the two sat in front of her, she turned away and faced the wall. They did salam to her, but she did not answer. Abu Bakr spoke, 'O beloved of the Messenger of Allah! By Allah! The relatives of the Messenger of Allah are dearer to me than my relatives. Verily, you are dearer to me than my daughter Aysah! The day your father died, I wished that I had died and did not desire to

swear by the One in whose hands are Umar's life! All of you come out; or else I will burn down this house along with its inmates!!! He was told, 'O Abu Bakr! Fatimah is in the house! He shot back, 'So be it.'

They emerged from the house and paid allegiance except Ali.

It is said that he (Ali) said, 'I have promised that I will not come out. I will not put my robe on my shoulder till I collect the Qur'an.' Fatimah stood at the door and said, 'I do not know a people that have come more evil than you. You have left the dead body of the Messenger of Allah in front of us and have cut your mutual affairs. Why do you seek to rule over us and don't return into us our rights?'

Umar came to Abu Bakr and informed, 'These dissenters will not pay allegiance to you.' Abu Bakr said to his slave Qatadah, 'Fetch Ali near me.'

He went to Ali, who asked, 'What do you want?'

Qatadah replied, 'The caliph of the Messenger of Allah is calling you! Ali retorted, 'How soon have you denied the Messenger of Allah! The slave returned and conveyed the message. Abu Bakr wept for a long time. Umar said for the second time, 'Don't leave alone these dissenters of allegiance.'

Abu Bakr again ordered Qatadah, 'to return to Ali and tell him, "The chief of the faithful is calling you for allegiance."

Qatadah came to him and said what he was told.

(On hearing this), Ali exclaimed in a raised voice, 'Glory be to Allah! Abu Bakr has claimed something for which he is not eligible.' Qatadah returned and conveyed the message. Again, Abu Bakr cried

of the affairs delegated unto them for some foreseeable exigency.

Answer:

Whoever is aware of the occasion of Sa'adath Bani Sa'adath, the mode of attempts at extracting allegiance from Ali and his followers, usurpation of the garden of Fadak, rejection of the testimony of our master Amrullah Mominen Ali, and those of Imam Hasan and Imam Husain, attempts to burn down the house of Hazrat Fatimah and its inmates, the appointment of the second caliph by the first, the formation of the Consultative Council comprising of six members by the second caliph, and all other similar events that transpired between them will know their disagreement and conflict with our Master Amrullah Mominen and vice-versa. These are incidents that are unanimously agreed upon by the Ummah; narratives and records of both sides have elaborated upon them, although narrations of some incidents are with some peculiarities.

Ibn Qutaybah (a celebrated Sunni historian) – in his work of history famous as 'al-Imamah wa al-Siyasah', – after his explanation of whatever he has mentioned declares that the traditions unanimously agree on these facts.¹

He writes: Concerning the Mode of Extracting his Allegiance by Abu Bakr.

“Abu Bakr realized that a group of people, who had refused to pay allegiance to him, were with Ali. So, he sent Umar to them, who called out to them while they were in the house of Ali but they refused to come out. He (Umar) called for some firewood and screamed, I

1 - Al-Imamah wa al-Siyasah pp. 12-13 printed at al-Maktabah al-Tajriyah al-Kubra (Egypt).

In Ghazayat al-Marsam, it is recorded from Amasali of Shaikh Toosi, who narrates from Yaghoob Ibn Maisam Tammar that, "I went to Imam Bagher and said to him, 'May I be held your ransom, O son of Allah's Messenger! Surely, I found in the books of my father that Ali said to Abu Mitham, 'Love the lover of the progeny of Muhammad, even if they are transgressors and adulterers; and hate the enemies of the progeny of Muhammad, even if they fast and perform prayers. For surely, I have heard the Messenger of Allah after reciting the verse, **'those who believe and do good, surely they are the best of creatures,'** turn and say, 'By Allah! They are your Shiahs, O Ali! Your promised meeting place with them is at the Pond of Kauthar (Paradise), tomorrow (after Resurrection) as handsome, unripe ones,' Imam Bagher said, 'It is exactly like this with us, in the Book of Ali.'¹

Abundant traditions from both sides prove that the most perfect and most complete application of the verse, **'those who believe and do good, surely they are the best of creatures,'** is our master Amerval Mominen Ali (p.b.u.h.). It will not be applicable for anybody but him save the one who is from his lovers and followers. So, the one who enjoys such a position is obviously the most proximate of creatures to Allah after His Messenger. Hence, it is not permissible to give preference to other than him in being the Caliph of Allah and the Messenger of Allah. In fact, giving such a preference would be contrary to the confinement of the righteous believers in him and his followers.

Objection:

Their being from Ali's followers will not contradict their preceding him in caliphate. For, this preference is permitted on account

1 - Ghazayat al-Marsam, p. 327 narrating from Amasali of Shaikh Toosi, vol. 2, p. 418, Session

tradition. He says, "Informed us Abu Ali Hassan Ibn Ali Ibn Hassan Sa'far from Abu Amir Ibn Mahdi from Abu al-Abbas Ibn Uqdash from Muhammad Ibn Ahmad Qatwani from Ibrahim Ibn Is'far Ibn Abdullah Ibn Muhammad Ibn Muslim from Ibn Zubair from Jabbar Ibn Abdullah, who narrates, "We were with the Prophet when Ali Ibn Abi Talib entered. The holy Prophet remarked, 'Indeed my brother has come to you'. Then, he turned towards the Ka'ba, struck it with his hand and said, "(I swear) by the One in it is hand is my life! Surely, Ali and his Shias, are the successful ones on the Day of Judgement." He continued, 'He is the first amongst you to believe in me, the most loyal of you for the covenant of Allah, the strongest of you in (following) Allah's command, the most just of you amongst the subjects, the most just of dividers amongst you, and the greatest of you in merits before Allah'. He said, 'It was at this juncture that the verse, **those who believe and do good, surely they are the best of creatures**, was revealed. Thereafter, whenever Ali entered, they would comment, 'Indeed, the best of creatures has come!'¹

7. Abu Noaim Istahani narrates directly from Tameem Ibn Jadhlan from Ibn Abbas, "When this verse was revealed, the Messenger of Allah stated, 'These are you and your Shias. You and your Shias will come on the Day of Judgement, you will be satisfied with your God and your God will be satisfied with you, while your enemies will come wrathful and dragged.'²

These were some of the traditions narrated from their sources.

As for the Shia traditions, they are truly numerous in number. We shall mention only one over here as a token of blessing.

1 - Ghayat al-Maram, p. 327

2 - Ibid

2. Abu Mo'ayyad Mu'awf al-Iraqi in his book 'al-Manaqib' records, "Informed me the chief of the memorizers Abu Mansoor al-Shaybani in al-Diyala that I heard Ali say, 'The Messenger of Allah informed me through... that I heard Ali say, 'O Ali! Have you not heard the word of Allah **those who believe and do good, surely they are the best of creatures?** (It is about) you and your Shia. Our promised place of meeting will be the Pond (Paradise). When the nations will be brought for judgement, you (and your Shia) will be called as unifiers."¹

3. Jeeri narrates on the authority of Ibn Abbas who said, "those who believe and do good, surely they are the best of creatures" is about Ali and his Shia."²

4. In his book 'Shawahid al-Tanzel', Hakim Abu Is'haq al-Hakami records, "Informed us Abu Abdullah Hafez through his chain reaching to Yazid Ibn Shahrabeel al-Ansari – the scribe of Ali – who heard "The Messenger of Allah was on his death-bed and was reclining on Ali's chest, when he (s.a.w.a.) said, 'O Ali! Have you not heard the saying of Allah **those who believe and do good, surely they are the best of creatures?** These are you and your Shia. Our promised place of meeting will be the Pond of Kawthar (Paradise). You (and your Shia) will be called as unifiers."³

5. Modat al-Iraqi from Dhahak bin al-Harith al-Ghassani, who said about the verse, "surely they are the best of creatures", it was revealed in favour of Ali and his family.

6. The author of the book 'al-Arba'in', has recorded this

1 - Ghayat al-Ma'arif, p. 327 narrating from Manaqib al-Khazimi, p. 262

2 - Ghayat al-Ma'arif, p. 327

3 - Ghayat al-Ma'arif, p. 327 narrating from Shawahid al-Tanzel

(53)

قِيَّيْنَا أَيُّهُمْ كَلْبًا أَتِ الْحَالِهَا أَمْلَمَدَعِ أَمْنَةً أَنْ يَبِينَا نَا

“Those who believe and do good, surely they are the best of creatures.”¹

In Ghazat al-Maram, the following traditions have been recorded from Sunni sources:

1. A'mash from Atiyah, from al-Khudri, and Khateeb Khazmi has narrated from Jabr that when this verse was revealed, the Messenger of Allah proclaimed, “Ali is the best of creatures.”

And in the narration of Jabr, “When the companions of the Messenger of Allah were together and Ali entered, they said, ‘Here comes the best of creatures.’”²

1 - Qur'an (98:7)
2 - Ghazat al-Maram, p. 327

Ummah and to give preference to that person over Ali. since there is no scope – in the presence of divine texts and testimony and Imamat is the cause of his distinction for this coveted position as all the heavenly books. So, the divine testimony for his caliphate from His Messenger and is well documented in the holy Quran, as well apparent – then indeed it proves that his caliphate is from Allah and meaning of having the authority of executing the affairs – as it is Mominen, on which Allah has raised the Prophets, if it is in the

Messengers. Messenger of Allah, superior even to all divine Prophets and turn proves that Ali is the most superior of the creatures after the Messengership and Prophethood of the Messenger of Allah. Which in after Divine Monotheism (Toheed) and acknowledgement of the proves that it is closest source through which Allah can be beseeched mastership and Messengership of the Chief of the Prophets. Again, it Prophets has been raised on it and it (Ali's mastership) follows the And if it is in the meaning of love and affection, then the

Whoever considers this as allowable has certainly acted in is higher than all the divine Prophets barring the Messenger of Allah? period of his life to the one whose position and status in front of Allah give preference to the one who indulged in polytheism for a definite who's spent a major part of his life worshipping idols. Is it allowable to absolutely impermissible to sideline him and replace him with a person Now, whoever enjoys such an elevated status and position, it is convention to the judgment of his essential nature.

Misbah al-Hidayah 211

“And ask those of Our Prophets whom we sent before you...”¹ (meaning) of His saying, master-ship of Ali Ibn Abi Talib. This is the

Indeed, the first two of the aforementioned traditions – on the authority of Ibn Masood and Ibn Abbas – are also mentioned from our sources. The traditions from our sources are truly plenty in number.

From among the traditions from our sources are:

The one narrated by Muhammad Ibn Yaqoob from Muhammad Ibn Yahya from Salmah Ibn al-Khattab from Ali Ibn Sibt from al-Abbas Ibn Amer from Ahmad Ibn Darr al-Ashsani from Muhammad Ibn Abd al-Rahman from Abu Abdullah, who said, “Our master-ship is the master-ship of Allah, Who did not send any Prophet except on it.”²

The one narrated by Muhammad Ibn Hassan al-Saffar – in Basaar al-Darjaat – from Yaqoob Ibn Ya'qub from al-Hassan Ibn Mehboob from Muhammad Ibn Fudhail from Abu al-Hassan, who said, “Ali's master-ship is written in all the Books of the Prophets. Allah did not send any Prophet except with (the acknowledgment of) the Prophet-hood of Muhammad and the master-ship of his successor Ali.”³

When the exegesis of the aforementioned verse has become clear through the traditions of both the sects, know that it proves the distinction of Imamate and Caliphate of our master, Ameerul Momineen, and his immaculate sons.

Elaboration: Surely, the master-ship of our master Ameerul

1 - Ibid.
2 - Al-Kaafi, vol. 1, p. 437; Ghayat al-Maram, p. 220
3 - Basaar al-Darjaat, p. 72; Ghayat al-Maram, p. 220

Prophets whom We sent before you on what they have been raised? He said, "On your mastership, and the mastership of Ali Ibn Abi Talib."¹

2. Abu Noaim Mohabbith Istisnaani records in Hilayat al-Awliya in the interpretation of his saying, "And ask those of our Prophets whom We sent before you...". "The night he was taken for Me'raj, Allah gathered him and the other Prophets. Then ordered, 'Ask them, O Muhammad, on what (principle) were they rose?'

They replied, 'We have been raised on the testimony that there is no deity but Allah and in the acknowledgement of Your Prophetood, and the Mastership of Ali.'²

3. Abu al-Hassan al-Fareh Ibn Shadban, via Sunni sources, chronicles from Ibn Abbas, "The Messenger of Allah said, 'When I was taken to the heavens, when my path with Jibril to the fourth heaven came to an end, I saw a horse made of rubies. Jibril said to me, "O Muhammad! This is the Bait al-Ma'mur, which Allah has created fifty thousand years prior to the creation of the heavens and the earth. Stand up, O Muhammad, and pray in it." The Messenger of Allah said, 'Allah gathered the Prophets. Jibril made them stand in a row behind me and I led them in prayer. When I concluded the prayers with the salutations, someone came to me from the side of my God and said, "O Muhammad! Your God conveys salutations to you and says, 'Ask the Messengers, 'On what (principle) were they rose before you?'

The Messengers replied, "On your mastership and the

1 - Ghayat al-Ma'ram, p. 249 narrating from Faraid al-Simtain

2 - Ghayat al-Ma'ram, p. 249

(55)

لَنَلْسُنُ بِهِ كَلِمَةً نَلْسُنُ أَنْزَلْنَاهُ

“And ask those of Our Prophets whom We sent before you...”¹

In the interpretation of the above verse, three traditions have been narrated from Sunni sources in Ghazayat al-Maram.

1. Ibrahim Ibn Muhammad al-Hamwani, a celebrated Sunni scholar, narrates: “Informed me Shaikh Hafiz Shahrbar Ibn Sheerwah Ibn Shahrbar al-Daylami from Ahmad Ibn Khalaf, from al-Hakem Abu Abdullah Muhammad Ibn Abdillah al-Bayhaqi, from Muhammad Ibn Mubhar, from Abdullah Ibn Muhammad Ibn Ghazwan, from Ali Ibn Jabbar, from Muhammad Ibn Khalaf al-Hafiz Ibn Abdillah from Muhammad Ibn Fadl, from Muhammad Ibn Soof, from Ibrahim, from al-Aswad, from Abdullah Ibn Masood, who chronicles: ‘The Messenger of Allah said, ‘An angel came to me and said, ‘O Muhammad! And ask those of Our

1 - Qur'an (43:42)

Chapter 21 208

been ordered to ask questions from the people of remembrance. So,
how can they become eligible for caliphate, leave alone their being
preferred to this divine post?

remembrance, while the Jewish and Christian scholars opposed the remembrance. How could Allah order to question and ask them?

Know that the noble verse proves the distinction of Caliphate and Imamate for them and the exclusion of others. For they are the people of remembrance, and Allah has ordered the entire Ummah to question and ask them. Thus, inevitably they are the caliphs of the Messenger of Allah and the Imams of the Ummah. The Caliphate of the Messenger of Allah in his Messengership entails the necessity of obedience, and the obligation of allegiance with him. This can be applicable when they are the guides of the Ummah, their leaders towards the Truth, their mentors towards property, and their escorts from the darkness of ignorance to the light of certainty. It is irrational for anyone else, who has not been granted such qualifications by Allah to be the caliph and successor of the Messenger, and an Imam for his nation. Even more obviously absurd and irrational is to give preference to such an unworthy person over the guide appointed by Allah for the Ummah.

Objection:

The noble verse only establishes their competence for Caliphate and Imamate, and not them being distinguished with it. For those who preceded Ali (p.b.u.h.), in caliphate could also be described as the people of remembrance and hence, were eligible for caliphate.

Answer:

The preceding caliphs were not “the people of remembrance.” In most problems, in which they expressed their ignorance, to our master Ali Ameerul Momineen, a fact is recorded in the books of both of the sects¹. Therefore, they should be enlisted among those who have

1 - Refer to Allah A. Amiri, al-Ghader, vol. 6, p. 327

dedicated and devoted to the remembrance of Allah. Similarly, the Ahle Bait are the family of both of them together. As for the first (i.e. the Messenger of Allah), it is obvious. As for the second (i.e. the holy Quran), it is because they are the ones whom the holy Prophet has associated with the Book of Allah, appointed them as his successors in his Ummah and ordered it to fasten unto both of them, emphasising, "Know that these two shall never separate from each other till they meet me at the Pond of Kawthar (Paradise)". Thus, they are the people of the holy Quran, and those who know it thoroughly. They shall never separate from the Quran and the Quran shall never separate from them. Hence, the interpretation of the word 'remembrance', in most of the traditions as the Messenger of Allah is not contrary to its interpretation in some others as the Quran, because both interpretations end up with the same meaning.

From what we explained it has become clear that to interpret 'the people of remembrance', for all scholars – as has been conjectured by some – is improper.

Its application for the scholars of the Jews and the Christians as they (Sunnis) have deemed, its falsity is clear and obvious. For if the word 'remembrance', had implied all the heavenly books, it would not have included the people of remembrance; since the addition of the word 'people', to 'remembrance', would be correct only if they (the people) had the knowledge of these books, agreed with its contents and followed them. If they only had its knowledge but opposed them, then it would not be true to the one who is aware of it. Exactly the same applies for the people of remembrance. The scholars of the Jews and the Christians opposed the remembrance; otherwise, they would have submitted. If they were included in the people of remembrance, they would not have been included in the command to question and ask. The order to question is related only to the followers of the

Umar replied, 'I don't know'. While they were engaged in this discussion, Ali entered, "Are you busy with something (an argument)?"

The Jews put the same question to him. He retorted, "Inform me about the day, when night dawns, where is it?" They replied to him, 'In the knowledge of Allah."

Ali shot back, 'The same is for the gardens. They are in Allah's knowledge'. Later, Ali came to the holy Prophet and informed him about that conversation and the verse so ask the people of remembrance if you do not know was revealed.¹

3. Whatever Hafiz Muhammad Momin Shirazi has narrated in Mustakhrāj Men Tafasseer al-Ithnāsa Ashar (Derivations from Shiite commentaries) concerning the word of Allah "So ask the people of remembrance if you do not know" refers to the Ahle Bait of Prophet, the treasure-chest of Message, the place of descent of the angels. By Allah! A believer is not called so but as a honour for Ali Ibn Abi Tsalib.²

I say: The word 'remembrance' refers to the Messenger of Allah³ and also to the holy Quran like His Word **"...and We have revealed to you the Reminder that you may make clear to men..."**⁴ So the meaning is one and the difference lies in the applications. Because both of them are purely and exclusively

1 - Ghayat al-Maram, p. 240

2 - Ghayat al-Maram, p. 240

3 - Qur'an (2:11)

تذکره ای از کلمات الهی که در قرآن مجید آمده است. این کلمات را می‌توان به دو دسته تقسیم کرد: کلماتی که به پیامبر الهی اشاره دارد و کلماتی که به قرآن اشاره دارد. در اینجا به کلماتی که به قرآن اشاره دارد می‌پردازیم. **"...therefore be careful of (your duty to) Allah, O men of understanding who believe! Allah has indeed revealed to you a remembrance, an Apostle who recites to you the clear communications of Allah..."**

4 - Qur'an (16:44)

تَلْتَبَهُ اللّٰهُ تَايَاتٍ مُّكْتَبَةً مَّلَئِكًا لَّامِسًا

“...therefore be careful of (your duty to) Allah, O men of understanding who believe! Allah has indeed revealed to you a remembrance, a Prophet who recites to you the clear communications of Allah...”¹

²⁰ the Messenger of Allah is the reminder and we are his family.”²

These are some of the traditions from our sources.

As for the Sunni sources, Seyyed Bahmani has mentioned three traditions in Ghazyat al-Matram. They are as follows:

1. Thalhabi recorded in his Tafseer concerning the word of Allah. “**So ask the people of remembrance if you do not know**” that “Jaber said, “When this verse was revealed, Ali said, ‘We are the people of remembrance.’”³

2. In the exegesis of Yusuf al-Qattani from Waske, from al-Thauri, from al-Suddi chronicles, “I was with Umar Ibn al-Khattab, when Ka’b Ibn Ashraf Maslek Ibn Saif and Hayy Ibn Akhtab came and asked, ‘Verily, it is in the Book of Allah. **...and a Garden, its width is the heavens and the earth**...’”⁴ When the extensiveness of one garden (paradise) is like seven heavens and seven earths, then where will all the gardens be on the Day of Judgment?

1 - Qur’an (62:11)
2 - Al-Amaali by Shaikh Safood (r.a.), p. 428, 79th Session; Ghazyat al-Matram, p. 241
3 - Ghazyat al-Matram, p. 240
4 - Qur’an (3:133)

إِنَّمَا بُعِثْنَا بِأَنبِيَائِهِمْ لِنُحَدِّثَهُمْ بِبَلَاغَاتِهِمْ لِيَا أُمَّةً مُّقْتَدِفَةً

the Book of Allah when He says in Surah Taha, Messenger of Allah and we are his family. This has been elaborated in Imam replied, "Yes! The remembrance, implies the regard contrary to their opinion?"

Mamoon intervened, "Do you have any explanation in this religion. They will claim that their religion is superior to Islam."

Imam Reza retorted, "Glory be to Allah! Is this reasonable? If this is the case, they (the Jews and the Christians) will call us to their

Christians!"

The scholars said, "This verse implies the Jews and the

you do not know". So ask, if you do not know.

Allah has said in His Book, "So ask the people of remembrance if

till Imam Reza said, "We are the people of remembrance, about whom

(The tradition is mentioned in its totality in "Oyouon Akhbar Reza")

tradition about the differences between the Ahle Bait and the Ummah

of Iraq and Khorassan had gathered too. The Imam mentioned a

assembly of Mamoon (the Abbaside Emperor) in Marv. The scholars

of Imam Reza (a.s.) was present in the

Tradition Twelve: Ibn Babawayh has narrated from Rayyasan

give them freely or withhold, without any reckoning."¹

and High be He - بَلِّغْهُمْ نَبَأَهُمْ لَعَلَّهُمْ يَرْجِعُونَ "This is Our free gift,

don't desire, we will not. Do you not hear the saying of Allah—Blessed

responded, "No. That depends on us. If we desire, we will. And if we

Misbah al-Hedaya 203

نَاجِئِينَكَ مَعَهُ لَمَّا كُنَّا فِيهَا

“And most surely it is a reminder for you and your people and you shall soon be questioned.”¹ Imam Abu Ja'far said, “We are his people and we are the ones to be questioned.”²

1. From (Muhammad) Ibn Yaqoob from Husain Ibn Muhammad from Mulla Ibn Muhammad, from Ali Ibn Hassan, from his uncle Abd al-Rahman Ibn Kathir, who asked Abu Abdullah (a.s.) (about the verse) “So ask the people of the reminder if you do not know”, he replied, ‘Reminder is Muhammad (p.d.u.h.) and we are the ones to be asked. I asked him (what about) His saying, “And most surely it is a reminder for you and your people, and you shall soon be questioned”, he responded, ‘We are implied by this verse and we are the people of remembrance and we are the ones to be questioned.’³

2. Muhammad Ibn Yaqoob from Husain Ibn Muhammad from Mulla Ibn Muhammad from Washtas, who asked Reza (p.d.u.h.), ‘May I be held your ransom! (Inform me about the verse) “So ask the people of the reminder if you do not know”, Imam replied, ‘We are the people of reminder, and we are to be questioned.’

I endured, “You are to be questioned and we should ask?”

He replied, “Yes.”

I asked again, ‘Are we duty-bound to ask you?’ He (a.s.) affirmed, ‘Yes.’ I questioned, ‘Is it obligatory on you to reply us?’ He

1 - Qur'an (43:44)
2 - Al-Kaafi, vol. 1, p. 210; Ghayat al-Maram, p. 240
3 - Al-Kaafi, vol. 1, p. 210; Ghayat al-Maram, p. 240

(21)

نَمْلَعُ مَا نُحْتَسِبُ نِإِ حَيْثُ نَدَّأْنَا لَهُ آيَآتُسَاةٍ

“... Ask the people of the reminder if you do not know...”¹

In Ghazyat al-Maram, Seyyed Hashem Bahrani has mentioned that ‘the people of the reminder’, implies the progeny of the Prophet, and there are twenty-one traditions in this regard from our sources.²

Tradition One: Muhammad Ibn Yaqoob from Husain Ibn Muhammad, from Mulla Ibn Muhammad, from Washsha, from Abdullah Ibn Ajlan, from Abu Ja’far concerning the word of Allah So ask the people of the reminder if you do not know, the Messenger of Allah informed, “I am the reminder, and the Imam are the people of reminder.” And regarding the saying of Allah:

1 - Qur’an (21:7)
2 - Ghazyat al-Maram, pp. 240-242

Misbah al-Hidayah 199

revolves around infallibility because it implies common chieftainship in religious as well as worldly affairs and such a great status cannot be entrusted to anybody except the one who is protected from uncleanness and filth.

If it is argued that infallibility is not a condition for being entrusted with Imamate again Ahle Bait are more eligible for this position. For, it is irrational that a person who is prone to sins and uncleanness to be the referal authority, refuge, and leader – whose obedience is obligatory – for the one who has been protected by Allah from all uncleanness and sins and purified him, a thorough purification. To believe that it is permissible to appoint such a sinner as an Imam is contrary to the basic principles of reason.

present tense. The usage of the present tense shows that it is for the present or for the future. Therefore, it does not establish their infallibility at the time of their birth – as the Shiites claim – especially with the term ‘**purification**’, and the removal of uncleanness proves that it (uncleanness) was available earlier.

Answer:

The holy Quran had revealed the Messenger of Allah in one instance before its gradual descent in the course of Prophethood. So, even if the verse talks about the present tense, it talks about the time when the Book was revealed and not of the gradual descent. While, the total revelation was before the birth of the Ahle Bait, as is evident from history.

The saying of the Messenger of Allah in the first tradition, shows that Allah has chosen and selected the Imams over His creatures, purified them from all uncleanness and protected them from all errors when He created them, as the numerous traditions narrated by both the sects have proved. It is unwise to suggest that the Ahle Bait enjoyed such an elevated position without enjoying the quality of infallibility from the beginning. The supplication of the Messenger of Allah “O Allah! These are my progeny. Keep away from them all uncleanness and purify them, a thorough purification,” is not contrary to the above point. The above supplication drew one’s attention to the fact that supplication and seeking from Allah is necessary for the continuity of a bounty.

When the infallibility of the Ahle Bait has become evident through the documents of the holy Quran and traditions from both the sects, it will become clear for you that Imamate is only for them since infallibility is not proved for anybody else in the community nor has anybody staked a claim to this lofty position. While, Imamate

God! Elevate them (Able Bait) to the highest positions of Qur'an" indeed bears great implication and that "people should obey the Imams with all their majesty and greatness, and submit to them and obey their commands as they do to the holy Qur'an."

Thereafter, Ibn Abil Hadid writes, "if you object that the Shiites believe that the Imams are infallible, so what is the belief of your companions in this regard? I say that the document of Abu Muhammad Ibn Muttawiyah in the book 'Kafayah', that "surely, Ali is infallible, although infallibility was not obligatory on him, nor is infallibility a pre-requisite for Imamate. But textual proofs have established his infallibility and are definite about his internal and hidden (infallibility). Verily, this matter (infallibility) is specific only to him. The difference between the statements that 'Ali is infallible' and 'it is obligatory for Ali to be infallible as he is an Imam', is apparent. From the conditions of an Imam is that he should be infallible. The first statement is our belief; while the second is the creed of the Shiites."¹

There is no doubt about the descent of the Verse of Purification in the glory of the Five Holy Souls, a fact agreed upon by all Muslims and endorsed by the consecutive traditions narrated by both the sects. The glory lies in the explanation of the meaning of the noble verse and its proving the infallibility of the Able Bait and distinguishing Imamate with them only.

Objection:

The noble verse only proves their infallibility at the time of its descent and not prior to it. Allah informs about His intention in the

1 - Ghayat al-Matam, p. 261 narrating from Sharh Nahj al-Balaghat, vol. 6, p. 372

purifying.¹

In the Sunan of Abi Dawood and Mawattas of Masalek, it is reported from Anas, "When this verse was revealed, the Messenger of Allah used to come to the door of Fatimah when he came out for the morning prayers for nearly six months and announced, 'Prayers, O Ahle Bait! Allah merely desires to remove any uncleanness from you, People of the House (of Prophet), and to purify you, a (thorough) purifying.'²

Ibn Abi al-Hadid, a celebrated Sunni scholar, has stated in his "comment on Nashj al-Balaghah" that, "Indeed, the Messenger of Allah has clarified that who are his progeny when he declared, 'I am leaving among you two weighty things...and my progeny (my Ahle Bait)'. At another place, the prophet made clear the Ahle Bait when he placed the cloak on them. And when the verse of Purification was revealed, he said, 'O Allah! These are my Ahle Bait; so dispel from them all uncleanness.'

Then Ibn Abi al-Hadid writes, "If you ask who are the progeny implied by Ameerul Momineen Ali in this statement? I will say, Ali and his two sons..." The Messenger of Allah has explained the veracity of this virtue by his supplication, "(O Allah!) Make the truth revolve wherever he (Ali) goes, 'His saying, 'The tongue of truth in the noble words of the holy Quran, Allah says: *نَبِيٍّ تَالِيٍّ رِيٍّ تَلِيٍّ نَسَائِيٍّ لَعْنَانٍ*." **"And ordain for me tongue of truth among (my) posterity."** They (Ahle Bait) did not utter any word or judgement but that it was in conformity with the truth and correctness. Similarly, they were the

1 - Ghazayat al-Masram, p. 289
2 - Ghazayat al-Masram, p. 289
3 - Qur'an (26:84)

in the Musnad of Shaheerain, 1

From al-Jam' Bain al-Selash al-Sittah from "Mawattas" of Maslek Ibn Anas and "Sheeh" Moslem al-Bukhari Sunan of Abi Dawood al-Sajistani, Sheeh Tirmidhi and the great manuscript of Sheeh Nisaa from the Jam' of Shaikh Abu al-Hasan Rezeen Ibn Mowiyah al-Abdari al-Sarasti al-Andalosi, from the Sheeh of Abu Dawood Sajistani, which is a Book of traditions, under the exegesis of the word of Allah, 'Allah merely desires to remove any uncleanness from you, People of the House (of Prophet), and to purify you a (thorough) purifying', from A'isha who reports, "One morning, the Prophet went out. On him was a cloak of black hair with designs of mount on it. When Hasan Ibn Ali came, he made him enter the cloak. Then came Husain and he made him enter the cloak as well. Then came Fatimah and he made her enter the cloak, followed by Ali, who was also made to enter the cloak. Thereafter, he (p.b.u.h.) proclaimed, "Allah merely desires to remove any uncleanness from you, People of the House (of Prophet), and to purify you, a (thorough) purifying."

He says, "Umm Salmah – the wife of the Prophet – recounts, 'This verse was revealed in my house 'Allah merely desires to remove any uncleanness from you, People of the House (of Prophet), and to purify you, a (thorough) purifying.' I had sat at the door. I asked, 'O Messenger of Allah! Am I not from your Ahle Bait?' He replied, "You are on goodness. You are from the wives of the Messenger of Allah." She reports, "In the house were the Messenger of Allah, Ali, Fatimah, Hasan and Husain. So, he covered them with the cloak and prayed, 'O Allah! These are my family (Ahle Bait). Then remove from them any uncleanness and purify them a (thorough)

1 - Ghayat al-Maram, p. 289 narrating from al-Jam' Bain al-Selashain

the Companions of the right (hand)!¹ So, I am the best of the companions of the right hand. He further divided the one-third into two kinds and placed me in the better of the two and this is His saying, "Then (as to) the Companions of the right (hand); how happy are the companions of the right (hand)!"² and "And the pioneers will be out there leading."³

So, I am from the foremost ones, and the best of the foremost ones. Again, He divided this one-third into tribes and made me from the best of the tribes. Then, He made the tribes into houses, and made for me the best house, and this is the meaning of His saying, "Allah merely desires to remove any uncleanness from you, O People of the House (of Prophet), and to purify you, a (thorough) purifying."⁴

Humaidi narrating from the Musnad of A'isha, from Mus'ab Ibn Shai'bah, from Sa'iyah Binte Shai'bah, from A'isha, who chronicles, "One morning, the Prophet went out of my room. He had worn a cloak of black hair with designs. When Hasan Ibn Ali came, he made him enter the cloak. Then came Husain and he made him enter the cloak as well. Then came Fatima and he made her enter the cloak, followed by Ali, who was also made to enter the cloak. Thereafter, the prophet proclaimed, "Allah merely desires to remove any uncleanness from you, People of the House (of Prophet), and to purify you, a (thorough) purifying." Mus'ab Ibn Shai'bah and Sa'iyah Binte Shai'bah don't have any other tradition besides this one

1- Qur'an (26:27)

2- Qur'an (26:8)

3- Qur'an (26:10)

4- Ghayat al-Ma'ram, p. 289 narrating from Tafseer Tiba' al-Nabi

(25)

مَنْ يَهْلِكْ مِنْ تَيْبَاتِنَا لَمْ يَسْجِدْ بَيْنِي اللَّهُ تَبِيًّا لَمَّا
أَيَّهَلَّتْ

“Allah merely desires to remove any uncleanness from you, People of the House (of Prophet), and to purify you, a (thorough) purifying.”¹

In Ghayat al-Maram, it is recorded as follows:

The Ishaq has narrated that informed me Abu Abdullah from Abdullah Ibn Ahmad Ibn Yusuf Ibn Maslek from Muhammad Ibn Ibrahim Ibn Ziyad, from Harth Ibn Abdullah Harathi, from Qais Ibn al-Rabee, from A'ash, from Ehsayah Ibn Rab'ee, from Ibn Abbas that the Messenger of Allah said, “Allah divided the creatures into two. He placed me in the better of the two kinds. This is His saying, ‘And the Companions of the right (hand); how happy are

1 - Qur'an (33:33)

deliberates.

Objection:

The reasoning of God's word '**ourselves**', Ali's Imamate is acceptable. But there is no proof for exclusive Caliphate and Imamate to him. Since the verse by no means rejects the presence of another person as the '**self**' of the Prophet. Therefore, there should be no objection to the caliphate of the three caliphs as well!

Answer:

The evidence of Caliphate for Imam Ali through the documents of the noble verse refutes the Caliphate for other than him through allegiance or through the consensus of the elite. Because in the presence of the divine texts, there is definitely no room for allegiance or opinion of the elite. According to the consensus of the Ummah, and the believers of the three caliphs, their caliphate was not based on divine texts. Rather, the caliphate of the first caliph was through allegiance, the second through the appointment of the first, and the third through the Consultative Council formed by the second caliph, in their opinion.

Moreover, if their position was that of the '**self**' of the holy Prophet, he would have definitely included them among the People of the Cloak for the malediction, as Allah commanded His Prophet to invite those bearing the stated qualifications for the malediction. Therefore, not inviting them for the malediction clearly shows that they did not enjoy this position and status.

of the noble verse, it is irrational, ¹ to deprive him from caliphate.

Moreover, a person's caliphate of the Messenger of Allah from the aspect of his messengership and mastership necessitates the obligation of his obedience for the people and their paying allegiance to him because his possessing the qualities of his predecessor establishes his eligibility for caliphate and his being worthy for it, so that a thing is not put in a place which it does not deserve. Bearing the quality of the predecessor has many levels of varying degrees and the strongest of levels and the most complete of degrees beyond which cannot be imagined is when it can be said that the successor has reached to the level where he is equal to the self of his predecessor. This equality is in all absoluteness, without restriction of a particular quality or trait. So, whoever has reached to this level vis-à-vis his predecessor, certainly deserves to be his caliph. It is unwise and irrational to turn away from him and refer to somebody else who does not possess these traits, in the presence of such a caliph and successor.

The noble verse also proves that the People of the Cloak are the closest of creatures and the most beloved of them to Allah it will also become apparent for you that it is not wise and rational to deprive them of caliphate and hand it over to someone else. For, it is logically impossible to accept that the distant will become the master of the close one. So, it has become evident that the noble verse establishes the distinction of Caliphate and Imamate for Ali from various aspects and the difference amongst the reasons is obvious for the one who

(s.a.w.a.) - The Author
- 1 - His enjoying the position of the self of the Prophet (s.a.w.a.) cannot be assimilated with the deprivation of caliphate from him (a.s.) because caliphate is one of the facets of this position; in fact, it is the most manifest and evident facet. For, if he (a.s.) enjoys the position of the holy Prophet (s.a.w.a.), but not in mastership and Imamate, which is its best condition, it will be absolutely incorrect to call him (a.s.) as the self of the Prophet (s.a.w.a.) - The Author

(a.s.)¹

This fact (that Ali is the self of the Prophet) has been further supported by the tradition recorded in Ghayat al-Maram, from Muwaffiq Ibn Ahmad, through his chain of narrators from Anas Ibn Malik that the Messenger of Allah said, "There was not a Prophet but that there was his equal in his Ummah; and Ali is my equal."²

Ahmad Ibn Hanbal chronicles in his Musnad: Informed us Abu Ghaliib Muhammad Ibn Ahmad Ibn Sahl al-Nahvi directly teaching to Sa'd Ibn Hudhaifah, from his father Hudhaifah Ibn al-Yaman, who says, "The Messenger of Allah read the formula of brotherhood amongst the Emigrants and the Helpers. He (s.a.w.a.) was reading this formula between a man and his equal. Then, he (s.a.w.a.) took the hand of Ali Ibn Abi Talib and declared, 'He is my brother,' Hudhaifah said, 'So, the Messenger of Allah is the chief of the Muslims, the leader of the pious and the messenger of the Lord of the worlds; there is none like him or equal to him. And Ali is his brother.'³

When the position of Ali is the self of the Messenger of Allah, his distinction and exclusivity for the position of Caliphate and Imamate must have also become evident for you. It is essential that the successor of a person is the one who should be like and equal to his predecessor, enjoy the same position as that of his predecessor in order to succeed him and take his place; otherwise, caliphate and deputyship has no meaning.

After proving this position and status for our Master Amirul Momineen Ali towards the Messenger of Allah through the document

1 - Ghayat al-Maram, p. 422
2 - Ghayat al-Maram, p. 422; Mansab al-Khatimin, p. 82
3 - Ghayat al-Maram, p. 422

was the most distinguished and closest, as Allah declared him to be the 'self' of the Prophet as there is no scope to bring him as other than 'ourselves'.¹

This fact is not contradicted by the mention of 'ourselves' after 'our sons' and 'our women', as it only further endorses the increase in status from the distinguished to the most distinguished, from the high to the highest. Had it come before the other two, it could have been interpreted as an emphasis for the pronoun, so again the aim would have been nullified.

Indeed, the noble verse proves that the position of our Master Amerrul Momineen is that of the 'self' of the holy Prophet. This reality has been further enhanced by the tradition that has been narrated by both the Shias, as well as the Sunnis, that the Messenger of Allah said to the Bani Valeyah, "Restrain yourselves or else I will send a person to you like 'my self'; he will kill your fighters and imprison your offspring. And he implied Ali.

In Ghazayat al-Maram, it is recorded on the authority of Ibn Abi al-Hadeed: A famous tradition from the Messenger of Allah that he said to the Bani Valeyah, "Restrain yourselves, or I will send to you a man equal to myself; he will kill your fighters and imprison your offspring." Umar Ibn al-Khattab said, "I did not desire chieftainship (as much as I desired) on that day. I raised my chest before him in the hope that he would say, 'he is the one.' But he took the hand of Ali

1- There is no scope to interpret 'ourselves' for anybody other than our master Amerrul Momineen (a.s.) because according to the consensus of the Muslims, those whom the holy Prophet had called for malediction against the Christians were none except our master Amerrul Momineen (a.s.), Hazrat Fatimah Zahra (a.s.), Imam Hasan (a.s.) and Imam Hussein (a.s.).

hands.

When the verse ‘...say: Come, let us call our sons and your sons and our women and your women, and we ourselves and you yourselves, then let us be earnest in prayer...’ was revealed, the Messenger of Allah called Ali, Fatimah, Hasan and Husain (peace be on them all) and invoked, “O Allah! These are my Ahle Bait.”¹

I say: The Ummah is undivided, without exception, on the fact that the people of the cloak are only the five holy personalities (peace be on them all), as has been brought to our attention by our master Imam Kazem (a.s.). Traditions of the both sects are consecutive on this count.² The usage of the plural tense in each of the phrases of the verse does not negate this fact despite the non-plurality of the women and the selves. For, the usage of the plural tense for one person over here as a mark of respect and reverence is well-known. Moreover, the usage of the plural tense over here is only for explaining that both disputing parties should in all propriety, invite their special one of their family members of all the three categories to the place of malediction, regardless of the multiplicity of people of each category or otherwise. Then, his bringing forth Imam Hasan and Imam Husain as “his sons”, Hazrat Siddiqah Taherah as ‘our women’, and Ali for ‘ourselves’, reveals that they were the most chosen and distinguished of his Ahle Bait and that none could match them in superiority. So, the noble verse establishes that those whom the Messenger of Allah had chose for malediction with the Christians, on the order of Allah, and took them under the cloak, were the most beloved and closest of creatures to Allah and His Messenger. It also proves that of those holy souls, Ali

1- Ghazyat al-Maram, p. 302 narrating from al-Furool al-Mohimmah from Saheeh Muslim, nd Swaan al-Tirmidhi
2- Rater Ghazyat al-Maram, pp. 27-300

Daameghanni al-Shaikh, who reports that Imam Abu al-Hasan Moosa Ibn Ja'far said, "The nation – its good as well as bad – its imminence concerning the tradition of Najran, when the holy Prophet called him for malediction, none was present in the clock except the Prophet, Ali, Fatimah, Hasan and Husain (peace be on them all). So Allah declared, "Tell anyone who disputes with you in this matter, after what has come to you of knowledge: Come, let us call our sons, and your sons, and our women, and your women, ourselves and you yourselves..." So, the interpretation of 'our sons', are Husain and Husain, 'our women', implies Fatima, and 'ourselves', refers to Ali Ibn Abi Talib (p.b.u.h.)."

The Sunni writers have narrated through authentic chains of narrators that Moawiyah Ibn Abi Sufyan said to Sa'd, "What prevents you from abusing Abu Turab (Ali)?"

He retorted, 'Since I remember three things said by the Messenger of Allah, I will never abuse him. For if I had even one of these (three), it would have been dearer to me than red-fur camels.

I heard the Messenger of Allah said to Ali, "Are you not satisfied that you are into me what Aaron was to Moses except that there is no Prophet after me?"

I heard that the prophet said on the Day of Khaibar, "Tomorrow, I will give the standard to a man, who loves Allah and His Messenger, and Allah and His Messenger love him." All of us longed for this honour but he said, "Call Ali." But Ali was suffering from conjunctivitis (sore eyes). The Messenger of Allah applied his saliva to his eyes, handed over the standard to him and Allah gave victory at his

(1)

ذُنُونا أُمَالَعًا لَقْفَه مَلَعًا نِه كَادَج لِه بَعَا نِه هِيَه كَلَجَّاح نَمَه
لِهْتِنَا مَهْ مُكْسَفَاو لَنْسَفَاو مَلَسْنَاه لَدَلْسَنَاه مَلَسْنَاه لَدَلْسَنَاه
نِيِيَه لَكَا رَلَه اللهُ مُنْعَا لَعَجَنَه

“Tell anyone who disputes with you in this matter,
after what has come to you of knowledge: Come, let
us call our sons, your sons and our women and your
women, ourselves and yourselves together, then let us
plead, and place God’s curse on the liars.”¹

In Ghazvst al-Marsam, it has been recorded from “Ikhhtasas” of
Shaikh Mufed, from Muhammad Ibn Hasan Ibn Ahmad (i.e. Ibn al-
Waleed), from Ahmad Ibn Idrees, from Muhammad Ibn Ahmad, from
Muhammad Ibn Ismaeel Alawi, from Muhammad Ibn Zabarasan

invoke divine blessings, salutations, and benedictions in caliphate, Imamate, and mastership to them.

All Praise is for Allah Who guided us to the mastership and love of the Ahle Bait, and granted us hostility towards their enemies.

Finally, know that the variation in the mode of invoking divine blessings upon them is dependent upon the levels of grace and superiority.

the blessings of His angels. So, whoever is not inclined towards this (invocation of blessing) is ignorant, arrogant.”¹

Know that the noble traditions that explain the holy verse prove that the purpose of invoking salutations on the holy Prophet in the verse implies invoking salutations on his progeny as well. So, Allah has informed that He and His angels send blessings on the Prophet and his progeny. Thereafter, He has ordered the believers, all of them, that they should invoke divine blessings upon him and his progeny, and submit to His command, a thorough submission; or, they send salutations upon him and his progeny. Through this, He has shown them the position of the Ahle Bait near Him, the position of the holy Prophet near Him, and that their position before the Ummah is like that of the Messenger of Allah before the Ummah. Therefore, by informing that He and His angels are sending blessings upon the holy Prophet and his Ahle Bait proves that their status near Him is like that of the Prophet near Him. Just as His command to the believers that they should invoke divine blessings upon him and his Ahle Bait establishes that the position of the Ahle Bait in front of the believers is the same as that of the holy Prophet.

Thereafter, the usage of the present tense, and not the past tense, over here proves that Allah and the angels are described as sending salutations on him and his Ahle Bait perennially and incessantly.

Moreover, this is an honour and grace that is sans parallel. Hence, with this great position and status, they are the caliphs of Allah and His proofs, upon the creatures, inevitably. It is absolutely irrational and illogical, to give preference to the one who has been ordered to

- 1 - Al-Kabir, vol. 2, p. 422; Ghayat al-Maram, p. 314

Muhammad Ibn Mas'ood narrated unto us from al-Husain Ibn Muhammad Ibn Amer, from al-Mualla Ibn Muhammad Ibn Jamhoor, from Ahmad Ibn Hats al-Bazzaz al-Kufi, from his father, from the son of Abu Hamzah, from his father (Abu Hamzah) who said, "I asked Imam Sadeq about the word of Allah **'Surely Allah and His angels bless the Prophet. O you who believe! Call for (Divine) blessings on him and salute him properly'**".¹ Imam Sadeq replied, "Blessings from Allah is His Mercy and from His angels is His purification, and from the people is a supplication. As for His saying, **'and salute him properly'**, it implies submission to Him before what has come from Him." I (the narrator) asked, "How should we invoke salutations on Muhammad and the progeny of Muhammad? He informed, "They say, 'Blessings of Allah, blessings of His angels, His Prophets, His Messengers, and all of His creatures be on Muhammad and the progeny of Muhammad, and salutations be on Him and on them (Able Bait), and Allah's Mercy and His Benedictions.'" I asked, "What is the reward of the one who invokes blessings on the holy Prophet and his progeny with these invocations? He informed, 'He will come out from the sins, like the day his mother gave birth to him.'"²

Tarition Thirteen. Kulaini narrates from a number of his companions, from Ahmad Ibn Muhammad Ibn Khasel, from Ismaeel Ibn Mehran, from al-Hasan Ibn Ali Ibn Hamzah, from his father, from Hasen Ibn Abi al-As, from Abu Baser, from Abu Abdillah (Imam Sadeq) that, "When the Prophet is mentioned, invoke as much blessings as possible on him. For, whoever invokes one blessing on the Prophet, Allah sends on him a thousand blessings in a thousand rows of angel, and nothing remains from what Allah has created except that it invokes supplications on that person for the blessings of Allah and

1 - Qur'an (33:26)
 2 - Ghayat al-Martam, p. 313 narrating from Mas'ani al-Khbar, p. 307

order to upset you. But only as Reminder for him who acts cautiously.”¹ And He said about his Ahle Bait (a.s.) **“...and to purify you a (thorough) purifying.”**

D) **Salutation:** He said, ‘Peace be on you, O Prophet!, and about his Ahle Bait (a.s.), He declared **“سَلَامٌ عَلَيْكُمْ يَا آلِ بَيْتِي”** Peace be on the progeny of Yassen (i.e. the holy Prophet).’²

E) In sending benedictions on the holy Prophet and the Ahle Bait, as is observed in the end of Tashahud.³

Tradition Three: Ibn Babwayh records that Hassan Ibn Ahmad Ibn Idris informed us from Ahmad Ibn Muhammad Ibn Khaled, from Hamed from Muhammad Ibn Abi Umar, from Abdullah Ibn Hasan Ibn Ali, from his father from his grandfather that the Messenger of Allah said, “Whoever says Blessings of Allah be on Muhammad and his progeny”, Allah answers, ‘Blessings of Allah be on you’. So do more of this (act). And whoever says, ‘Blessings of Allah be on Muhammad’, but did not invoke blessings on his progeny will not scent the fragrance of Paradise, while its fragrance can be scented from a distance of five hundred years.”⁴

Tradition Four: Ibn Babwayh records that Ja’far Ibn

1- Qur’an (50:1-3)

2- Qur’an (33:33)

3- Qur’an (37:130)

4- **I say:** there are six things and the sixth is in mastery. Allah says

ن يَوْمَ تَجُودُ عَرَبٌ مِّنْ ذُرِّيَّتِهِ يُؤَدُّ عِلْمًا لِّمَنْ يَشَاءُ نَبِيًّا أُمِّيَّةً لَا يَدْرِكُهُ الْقَلْبُ أَلْفَاظًا لَا يُؤْمِنُ بِهَا كُفْرًا

“Only Allah is your Wali and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.” Qur’an (2:22).

2- Ghayat al-Marsam, p. 312 narrating from Faras al-Simani

3- Ghayat al-Marsam, p. 313 narrating from Amal of Shaikh Sa’ud (r.a.), p. 310 (60th

Majlis).

husband and two sons to me.” Then he put a cloak on them and placed his hand upon them and invoked, “O Allah! This is the progeny of Muhammad; send your blessings and benedictions. Surely you are the Praised, the Majestic.” I (Umm Salamah) said, “I lifted the cloak that I may join them but he prevented me from doing so, saying, and you are on goodness.”

This also records, “Abu Hatim has narrated from Abu Hurairah that, The Messenger of Allah looked at Ali, Fatimah, Hasan and Husain (peace be on them) and declared, ‘Surely I am at war with the one who is at war with you, and at peace with the one who is at peace with you.’”

Tradition Nine: Ibrahim Ibn Muhammad Hamveeni records from his detailed chain of narrators terminating at Anas Ibn Malik, who said that, “The Messenger of Allah informed, “Whoever invokes one blessing on me, Allah will send ten benedictions on him, erase ten of his sins, and raise him ten levels in degrees.”

Tradition Ten: The same Hamveeni records through the earlier chain till Abd al-Rahman al-Nessabi that the Messenger of Allah said, ‘Invoke blessings on me and strive in supplications and say, ‘O Allah! Send blessings on Muhammad and the progeny of Muhammad.’”

Tradition Eleven: The same al-Hamveeni records, from Ali Ibn Husain Ibn Ali, from the Messenger of Allah, from Jibreel, who informed, “I was descended with the following (benedictions) from the Lord of the Might, “O Allah! Send blessings upon Muhammad and the

1 - Ghayat al-Maram, p. 311
2 - Ghayat al-Maram, p. 311 narrating from Fatah al-Sittain
3 - Ghayat al-Maram, p. 312 narrating from Fatah al-Sittain

salute? salutations upon you Ahle Bait? Has Allah taught us how we should Messenger of Allah, 'O Messenger of Allah! What is the method of I replied, "Yes, please do gift it to me!" He said, "We asked the

He (p.d.u.h.) replied, 'Say: O Allah! Send blessings upon Abraham, and the progeny of Abraham. Surely, you are the Praised, Muhammad and the progeny of Muhammad, as you have blessed the Majestic.'"

as a source of blessing. Ghazat al-Matam, he has recorded twenty-three traditions from their Traditions on this subject are numerous from both sects. In chains, and nineteen from this source.² We shall mention a few them,

Tradition Seven. From Saheeh Muslim in the middle of Part VI, through his chain of narrators, "We said, 'O Messenger of Allah! As for salutations upon you, we know. But how should we invoke blessings upon you?' He replied, 'Say: O Allah! Send blessings upon Muhammad and the progeny of Muhammad, just as you have blessed Abraham and the progeny of Abraham.'"

Tradition Eight. The'labi records in his exegesis, "Informed us Husain, from Abu al-Abbas Muhammad Ibn Hammad, from Ishad Ibn Abdullah Ibn Muhammad Ibn Rezaeen, from Hassaan – i.e. the son of Hassaan – from Hammad Ibn Salmah, the son of Hameed al-Tavel's sister, from Ali Ibn Zaid Ibn Jadh'an, from Shahr Ibn Husab, from Umm Salmah – may Allah be satisfied with her – from the Messenger of Allah, who said to Hazrat Fatemah, "Bring you,

1 - Saheeh al-Bukhari, Vol. 3, H. 1233; Ghazat al-Matam, p. 311
2 - Ghazat al-Matam, pp. 311-314
3 - Ghazat al-Matam, p. 311

81)

اَمَلُّهُ اَمْنَةً اَنْ يَبِيْنَا لِهَيْئًا لِيَرْبِنَا رَحْمَةً نَمْلِكُهَا مُتَكَلِّمَةً لِلَّهِ اَنْ
لَمَيْلَسًا اَمْلَسًا هَيْلَةً

“God and His angels bless the Prophet. O you who believe! Pray for (Divine) blessings on him and great him properly.”¹

It is recorded in Ghazayat al-Matram from Sheeh al-Bukhari, Part IV, Section IV He says, “Narrated unto us Qais Ibn Hafis and Moosa Ibn Ismaeel, from Abd al-Washeed Ibn Ziyad, from Abu Farwah Muslim Ibn Saaleem al-Hamdani, from Abdullah Ibn Ess, who heard Abd al-Rahman Ibn Abi Laila, who narrates, “Kas’p Ibn Ajtah asked me, ‘Should I not gift you with a statement that I have heard from the holy Prophet?’

task of Prophetood, and demanding the love of relationship itself, not as a reward for messengership. This is clearly against the apparent meaning of the verse.

Attribution of this opinion to Ibn Abbas is another mistake. There are many traditions from Ibn Abbas that this holy verse refers to the Ahle Bait is the Sunni sources¹. Any whimsical interpretation is wrong in itself, especially those that contradict the abundant traditions from both sects.

clock.”¹

After it became clear for you that the love, which is the reward for messengership, is only for some of the close relatives of the Messenger of Allah, it becomes apparent that it is only for the Ahle Bait, those whom Allah has purified, a thorough purification. For they are the closest to the Prophet, in relation and position. So, it is not permissible to attribute that the reward of messengership to anybody other than the Ahle Bait.

Despite of such clarity, the whimsical interpreters have construed this verse in a strange manner. Some of them have interpreted close relatives as those who are close to Allah!!! While others have suggested love as the love of the Messenger (and not of the close relatives)!!!

1 say: The first view that the interpretation of ‘close relatives’, is ‘closeness (to Allah)’, is wrong. For surely, the word ‘close relatives’ is used for relations. The details of this have already been discussed earlier.²

As for the second view, those who will be questioned about the reward are the believers, not the polytheists. For, the deniers of his message were his enemies. So how could he question them about the reward for his message? The believers, who believed in his message, loved the Messenger of Allah because of his message more than they loved his close relatives. So, there is no point in asking about his love, as they expressed “if you don’t love me for the sake of Prophethood, then love me for the sake of proximity” is in all actuality ignoring the

1 - Al-Kaafi, vol. 8, p. 93; Ghayyah al-Matam, p. 307
2 - Under the 12th Hadith

of traditions. In fact, in some of our traditions, it has also been made clear that in this verse, the term 'relatives', has not been used in its general sense.

In Ghazyat al-Maram:

Tradition Two: Again narrating from Muhammad Ibn Yaqoob, from Muhammad Ibn Yahya, from Ahmad Ibn Muhammad, from Ali Ibn al-Hakam, from Ismael Ibn Abd al-Khaleq who recounts, "I heard that Imam Sadeq asked Abu Ja'far al-Ahwal, 'Did you go to Basra (Iraq)?'"

He replied in the affirmative.

Again, Imam endured, "How did you find the approach of the people vis-à-vis the subject of Imamate and their entering into it?"

He replied, "By Allah! They are very few. They did (accept), but they were very few."

He advised, 'Approach the youth because they are fastest towards the good deeds!'

Thereafter, Imam asked, "What is the opinion of the people of Basra about the verse **"Say: I do not ask you any reward for it, but love for my near relatives..."**"

I replied, 'May I be held your ransom! They suggest that it implies the relatives of the Messenger of Allah'. He retorted, 'They have lied. It is revealed only for us in particular; for the Ahle Bait of the Prophet; for Ali, Fatima, Hasan and Husain; the people of the

This question and answer has come in a number of collections

on them all.”

these relatives. He replied, “Ali, Fatima and their two sons (peace be
companions asked the Messenger of Allah about the exact identity of
imply generality, and is only for a few special and chosen ones. The
To make the matter extremely clear that the verse does not

relatives:

which is the reward for messenger is directed only to the closest of
general meaning. In fact, the noble verse merely proves that the love
article. A singular that comes with a definite article cannot be used in
word “relatives” is singular and has come along with the definite
relatives has been made a reward for the Messenger. For, the
The noble verse does not prove that the affection for **all** of the

Answer:

testimonial (against your view).

Caliph, their tyranny and rebellion against the truth is a special
ever disobeyed Allah. Although the oppression of the Ahabside
necessitate that none of the relatives of the holy Prophet might have
beloved and superior near Allah than the entire nation, it would
If it is true that the relatives of the holy Prophet are the most

Objection:

incident took place nineteen days before the death of the Prophet.”¹

Ghader Khum or other occasions, Hassan Ibn A'rat states, ‘This
emphasized today in Ali’s favour is far more than what he had done in
them), “O Companions of Muhammad! Whatever the Prophet
upon him is the curse of Allah.” When this group left, Umar said (to

Misbah al-Hedaya 173

(blessings of Allah be on them).”

Traditions conveying this concept abound from both sects; in fact, they are almost consecutive. In *Ghasyat al-Maram*, there are mentioned seventeen traditions from their sources and twenty-two traditions from our chains of narrators.²

From what he has mentioned from their sources is the following tradition:

“What has been recorded by Muhammad Ibn Jarir (Tabari) in the book ‘*Al-Manaqib*’, that the holy Prophet said to Ali, ‘Go out and announce, ‘Know that whoever oppresses the wages of a labourer, then upon him is the curse of Allah! Know that whoever accepts anybody else other than his (real) master, then upon him is the curse of Allah! Know that whoever abuses his parents, then upon him is the curse of Allah.’”

Ali duly carried out the announcements. Umar and a group came to the Prophet and asked, “Is there an explanation for the announcement?”

He replied, “Yes! Surely Allah says, ‘**Say: I do not ask you any reward for it, but love for my near relatives...**’” So whoever is unjust to us, upon him is the curse of Allah. And He says, ‘**The Prophet has more authority upon the believers, than they have upon themselves.**’” So, whoever I am his master, Ali is his master too. Thus, whoever takes anybody other than Ali and his progeny as his master, upon him is the curse of Allah.” I hold you as witness that I and Ali are fathers of the believers. So whoever abuses either of us,

1 - *Ghasyat al-Maram*, p. 306
2 - *Ghasyat al-Maram*, pp. 306-310

(17)

رَبِّهَا رِيفَةً مِمَّا نَمَّا إِجْرًا هَيْلَةً مُكَلِّمًا نَمَّا لَقًا

“Say: I do not ask you any reward for it except affection towards my near relatives...”¹

In Ghazayat al-Maram, it has been recorded from the Musnad of Ahmad Ibn Hanbal that “In what Muhammad Ibn Abdullah Ibn Sulaiman al-Hadrami wrote to us, he mentions that al-Harith Ibn al-Hasan al-Tahhan narrated to him from Husain al-Asghar, from Qais from al-A'mash, from Sa'ed Ibn Jubair, from Ibn Abbas that when the verse, “Say: I do not ask you any reward except affection towards my near relatives...” was revealed, they asked, ‘O Messenger of Allah! Who are your relatives whose love has been made obligatory upon us?’ He replied, ‘Ali, Fatima, and their two sons

charity as a cause for the purification of the remaining wealth. Therefore, He has kept Himself, His Prophet and the nearest of kin away and pure from it, and determined for it particular expenditures. Hence, He has declared: **لَمَّا أَتَيْنَاكَ تَفَنَّنَّا إِلَيْكَ فَأَتَيْنَاكَ مِنْهَا لَمَّا خَلَّصْنَا مِنْهَا عِنْدَ رَبِّكَ كَيْفَ نَدْرَأُكَ إِنَّا فَتِنَّا لَبِئْسَ مَا كَانُوا يَفْعَلُونَ** "Alms are only for the poor and the needy..."¹

But Allah has chosen restoration and Khums for Himself and determined them from among His rights, and distinguished it for His Messenger, the nearest of the kin, their followers from their orphans, and their needy and their wayfarers. Thus, there is not an iota of dirt or filth in these. In fact, these are from the cleanest and purest of wealth because they return to Allah, as He has right in both of them; thereafter, they return to His Messenger and the nearest of the kin, as an honour from the side of Allah.

Know that this noble verse, despite its brevity, spells out most of the laws of Khums, nay, all of it. Our Seyyed, my teacher, the learned scholar, (may Allah raise his position) has written under the aforementioned verse an independent booklet and explained in it the method of deriving most of the laws of Khums from this verse.²

1 - Qur'an (9:60)
 2- Refer to the book "Zakhaat al-Imamah" written by Shaikh Fayyaz Zanjani in the exegesis of the aforementioned verse. Surely this book and the booklet of the Seyyed, the teacher (of the author) and the learned scholar, Seyyed Mohsin al-Koohkarni are quite identical while both of them were the students of Shaikh Hadi Tehrani.

ultimately refers to Allah and to His Messenger and the nearest possession or gaining through some other means. Thus, it have gained and has come under their authority through Messenger and the nearest of the kin, as opposed to what they Then, all of it returns to originally to Allah and to His did not enter under their possession till it is attributed to them. miserly person or a rider will not be agitated or disturbed. So, it attributed to them. For, restoration is something by which a apply on it – is not what the Muslims have gained and is restoration because restoration – although spoils of war will from the treasures and its like. Thus, it's different from gain through diving or through mining or whatever they find they acquire (from employment or business) or whatever they

of the kin and this only is its Khums. From what we have explained, it has become clear that what some of the Sunnis believe that the verses concerning the windfalls and restoration have become abrogated with the verse of the one-fifth share (Khums) is from the blunders that they have committed. For, abrogation can take place only when the subject is the same and indeed, it has become clear for you that the subject of Khums is distinct and different from restoration and windfalls.

D) Charity being dirt and filth, not restoration or the one-fifth shares (Khums). The secret behind this is that wealth is presented as filth and dirt by the Legislator (Allah), even with regards to its owner. Hence, he (the owner) is ordered to purify it and cleanse it by paying a determined amount from it. Thus, this specified amount, which he has been ordered to remove from his wealth, is considered filth by the Legislator in a way that He made its removal from the wealth and paying it as

(d) The word of Allah, “...and Allah has power over all things” after all the emphatic statements.

It is obvious that emphasis is not good when the opponent is a denier or hesitant, or is at the desired level of the speaker. So, these certainty, decisiveness, and firmness of the statement reveal the care and preparedness of Allah for the issue, just as it reveals the intensity of their denial for it and their arrogance in refusing to accept it, and submit before Him. This is the case only as far as the ‘near of the kin’ are concerned, those who were deprived of their rights, the one-fifth share and their restoration, which Allah has determined for them.

(c) It is the subject of Khums, which includes the spoils of the war zone. Since spoils of war are the opposite of losses; and no individual is distinguished with the spoils of the war zone, because the general spoils are free for each material success. There is nothing in the verse that is the cause of distinction with it. In fact, the verse is quite explanatory in its generality.

Conclusion: The making of an ambiguous as an explanation for another ambiguous is more eloquent and clearer than its emphasis in the usage of generality, as is well-known. So, it has become clear that the Sunni belief that this verse is only for the spoils of war, and not all wealth, is contrary to the apparent of the verse.

So, the purpose of the noble verse is that the subject of Khums is what the Muslims gain as profit, not only the spoils of war. Hence, attributing the profit to them is treasured as the subject of Khums, like the spoils of war that the Muslim army obtains through victory and fighting, profits from earnings that

traditions.

met...” i.e. the night of Badr, as has come in some the Badr and “...the day on which the two parties help “...on the day of distinction...” i.e. the Day of has sent down from the signs, the angels, and the divine (2) Its attachment with the belief in whatever He did not say ‘if you believed in Allah.’

when He says, “...if you believe in Allah...” and He in Allah. Rather, their steadfastness on belief in Him, (4) The attachment of the statement with their belief is for the same reason.

(3) The beginning of the sentence with the predicate used to denote emphasis and significance.

(2) Beginning of the noun with the word “that” is addressee.

(1) Beginning of the sentence by “And know that...” is the reason for the addressees to listen and verify whatever is mentioned. This word is more eloquent and complete to draw the attention of the addressee.

(A) The emphasis in for six reasons:

caliphate from Allah and His Messenger. proving the distinction of the “near relatives” with Imamate and And know that this noble verse is like the earlier verses in

”Such is the Imam.”

Misbah al-Hedaya 167

Mominen Ali, recounts, 'And Allah gave the family of prophet a portion for the near of the kin, those about whom Allah said, "... if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; ..." By Allah! We are the near relatives, and those whom Allah has associated with Himself and His Prophet. He said, "... a fifth of it is for Allah, and for the Prophet, and for the near relatives, and the orphans, and the needy, and the wayfarer..." for us in particular. He has not determined for us any portion in charity. He has honoured His Prophet and honoured us by prohibiting for us the eating of the dirt (leftovers) of the hands of the people."¹

Explaining the word of Allah "And know that whatever you gain, a fifth of it is for Allah, and for the Prophet, and for the near of kin..." Imam Sadeq said, "(This verse was revealed in favour of) Ameerul Mominen Ali and the Imams."²

In Kaafi, it has been recorded that our Master Imam Reza was asked about this verse and it was said to him, "Whatever is for Allah to whom does it belong?"

He replied, "For the Messenger of Allah and whatever is for the Messenger of Allah, it is for the Imam."

It was said to him, "Don't you think that one group of people have been given a lot, while another has been given very little?" Imam retorted, "That is for the Imam (to decide). You saw what the Messenger of Allah did? Is it not that he used to give of what he sees?"

1 - Al-Kaafi, vol. 4, p. 327; al-Tahzeeb, vol. 4, p. 126
2 - Tafseer al-Burhan, vol. 2, p. 83 narrating from al-Kaafi, vol. 1, p. 414

(11)

رَبِّدَانِمْ رَاِمْسَلَامَ هُنْسُمُحْ هَلَّا نَلَفْ دَرِيْشَ نَهْ هَمْتَمْنَدَ لَمَّاَ اَمْلَدَاغ
هَلَّا لِهْ هَمْتَنَهْ آ مَشْنَلْ نَا اِلِيْسَا نِيَاغْ نِيَحْ لِسْمَاغْ رَهْ لَتِيَاغْ رِيْمَقَا
رَهْ لَدَ هَلَّاغْ نَا لَعْمَجْبَا رَهْتَا هَمِيَا نَلَقْ مَقَا هَمِيَا لَدَلْبَدَ رَهْ لَدَ لَنَا نَا لَهْ
تِيْبَلَهْ دَرِيْشَ رَاِ

“And know that whatever you may gain as spoils, a Fifth of it belongs to God and the Messenger, and the close relatives, and the orphans, and the needy, and the wayfarer, if you believe in God and what We revealed to Our servant, on the Day of Distinction, the day on which the two forces met. God has Power over all things.”¹

Zulaym Ibn Qays al-Hilali, while narrating from Amerli

orphans, the needy, and the wayfarer..., are from us in particular.”

Since it has become clear that the reference of restoration to the “nearest relatives” is on account of the right to rule and chieftainship, it will become apparent for you that Ali is Allah’s caliph and the successor of the Messenger of Allah after him. Otherwise, He would not have associated him with Himself and His Prophet in the reference of the restoration, which is from the conditions of sovereignty.

It suffices for us to believe that Imams are distinguished with caliphate, with the proof of their caliphate in the noble verse. For the caliphate of the first caliph was due to limited sapifeh allegiance; the caliphate of the second was through appointment by the first, and the third, through the consultative council formed by the second caliph! Obviously, there was no scope of any of the three in the presence of the divine texts.

All Praise is for Allah, Who explained the truth for the one who has a heart, or he gives an ear, and he is a witness.

This meaning is further endorsed by the usage of the phrase “nearest relatives” as a singular; proving that “nearest relatives” who should be referred to for restoration in every era is only one person. Since Imamate in every era is not established but through a single individual.

Objection:

If the reference of restoration to the preceding conjunction had been on account of the right to rule – as you have claimed – it would be incorrect to make ‘...and the orphans and the needy and the wayfarer...’, its conjunctions. Otherwise, it would be necessary that ‘...the orphans, the needy, and the wayfarer...’, be the rulers and chiefs over the people.

Answer:

Reference of restoration to them, from the aspect of holding a position, is not contrary to their not having authority over the people. Since the right of rule and authority for a person is from two aspects: First, if he is a ruler or a chief like the Messenger and the near relatives, since He has associated them with Himself; and secondly, being from the followers of the chief like his family and close relatives.

So, ‘...the orphans, the needy, and the wayfarer...’, are from the followers and Allah has used the change of context and the dropping of the genitive clause to denote that they are from the followers of the nearest relatives. Thus they are like nearest relatives and receiving the restoration but not like them in chiefdom and independence. Hence, it is proved that ‘...the orphans, the needy, and the wayfarer...’, in the noble verse are not absolute, and it implies only for those who are the followers the “nearest relatives”. And this is the meaning of saying, “...the

The task of restoration to Allah can be interpreted only in the second meaning. That is, it is detached from the relation of the ownership of the creatures, and is particular only to Allah and no Muslim has the right of usage over it whatsoever.

When it is clear for you that the restoration to Allah is just through the legislative right, it will be clear for you that this right of restoration belongs only to the Messenger of Allah and **“the near relatives”** through this very channel! For the use of conjunction requires equal participation of both the preceding and preceding nouns of the conjunction. It emphasizes this meaning, and explains that He has brought the Messenger and **“the near relatives of him”** for Himself. Moreover, He has repeated the genitive clause for both of them; although it was not necessary to do so in the conjunction, apparently, the dropping of this genitive clause in the other conjunctions **‘...and the orphans, the needy, and the wayfarer...’** explicates that the reference of the restoration to the Messenger and the **“nearest relatives”** is in accordance with the reference to Himself without variation in the mode of reference. The variation in the mode and method is only for the conjunctions that follow later viz. **“...and the orphans, the needy, and the wayfarer...”** For had the reference of restoration to the **“nearest relatives”** been like the reference of the nouns that followed it and unlike the preceding nouns, it would be necessary to make it like its following nouns and not like its preceding nouns. But the presence of the genitive clause makes it clear that it is like its preceding nouns, and this is the meaning of the word of our Master, Amerrul Momineen Ali (may our souls, and the souls of the worlds be sacrificed for him), **“By Allah! We are those whom Allah has implied by the “nearest relatives” those whom Allah has associated with Himself and His Prophet.”**

Legislator and ownership for another, cannot be gathered with it. But the second one is limited as per the definitions of the

and no limit or determination can be imagined for it, together with freedom, enslavement, ownership, or lack of it; creation; and as a result of legislation. The first one can gather The God's MasterShip has two faces: MasterShip due to

Answer:

established over everything? regards to masterShip, when His MasterShip is already What is the meaning of the "restoration to Allah," with

Objection:

complete than these two. usage, or by ownership or some other facet that is more restoration; i.e. is it from the aspect of expenditure and Explanation of the mode of distinguishing him with

(B) The meaning of "near relatives," and its implication in the verse; and

(A) The meaning of 'restoration', and its implication over here;

reasoning:

discussion are dependent on the explanation of the following lines of and Imamate in the household of the Messenger. The details of this Know that the noble verse proves the confinement of caliphate

the people."¹

(15)

رَبِّنَا بِأَمْسِئَلِهِ هَلَّلَهُ رَدِّقًا رَأَى أَنَّهُ هَامِسٌ رَجَدَ اللَّهُ دَلًّا لَهُ
رَأَيْسًا نَبَاً نَبَاً لَسْمَاً رَهْ لَتِيَاً رَدِّقًا

“Whatever Allah has assigned to His Messenger, from the people of the towns, belongs to Allah, the Messenger, and the near relatives, orphans, the needy, and the wayfarer...”¹

In Kaaf, it is narrated from our Master Ali that “By Allah! We are those whom Allah has implied by (the phrase) “the near relatives”, those whom Allah has associated with Himself and His Prophet. So the verse “Whatever Allah has restored to His prophet from the people of the towns, it is for Allah and for the Apostle, and for the near relatives, and the orphans, and the needy, and the wayfarer...” is for us in particular, and He has not provided for us any share in charity. Allah has honored His Prophet and honored us by prohibiting for us the eating of the dirt (leftovers) of the hands of

Misbah al-Hidayah 127

He replied, "Ali is from them; and so are Abu Dharr al-Ghaffari, Mirdaq Ibn Aswad, and Salman al-Farsi (may Allah be satisfied with them all)."¹

1 say: The friendship and love for Salman, Abu Dharr, and Mirdaq returns to the love of our Master, Ali Amerrul Mominen, since they are from his Shia, and were those who neither turned away from his command, nor did they separate from Ali.

It has become extremely clear for you from these excellences accepted by all Muslims that our Master, Amerrul Mominen, and his immaculate sons are those whom Allah has chosen. It is also known that it is not at all permissible for the people to choose someone of their own account, who is not the divinely selected one.

Morning Prayer. Afterwards, he turned to us and said, "O my companions! Last night, I saw my uncle, Hamzah, and my cousin Ja'far Ibn Abi Talib in my dream. Here was kept a lotus fruit. They ate for a while. Then, the lotus-fruit transformed into grapes. They ate it too for a while. Again, the grapes were changed to dates. They ate this too for some time. I went near them and said, "May my father and mother be held ransom for you! Which action did you find to be the best?" They replied, "May our fathers and mothers be sacrificed for you! The best actions that we found are sending salutations upon you, giving water to the thirsty people, and friendship of Ali Ibn Abi Talib."

Tradition Thirty-Two: Mufawwad Ibn Ahmad narrates (and

his chain of narrators terminates at Abu Buraidah, from his father, who said) "One day, the Messenger of Allah said, 'Allah has ordered me to be friend and love four of my companions and informed me that He loves them.'"

We asked, 'Who, O Messenger of Allah?

He replied, "Ali is from them."

The second day, he (p.b.u.h.) repeated what he had said on the first day. Again, we asked, "Who are they, O Messenger of Allah?"

He answered, "Ali is from them."

On the third day, he repeated whatever he had declared on the previous days. Again, we asked, "Who are they, O Messenger of Allah?"

right (to stay) except Allah. Hamzah! You are on goodness from Allah and His Messenger." The holy Prophet gave him glad tidings of martyrdom on the day of Ohod!

Due to this incident, people bore malice against Ali. They experienced grief and wrath in themselves. Ali's superiority over other companions of the holy Prophet became apparent for them. When news came to the holy Prophet, he stood up to deliver a sermon and said, 'Some are angry because I have allowed Ali to stay in the Mosque. By Allah! Neither have I removed you, nor have I allowed him to stay! Surely Allah – Mighty and Glorified be He – revealed to Moses and his brother to **'Take for your people houses to abide in Egypt, and make your houses places of worship and keep up prayer...'**¹ He ordered Moses that none may stay in his mosque, nor have conjugal relations in it, and nor enter it except Aaron and his progeny. Surely, Ali is like what Aaron was to Moses. He is my brother, from among my family. None is permitted to have conjugal relations with his wife, in my mosque, except Ali and his progeny..."²

(A) Frequent traditions have been recorded by both sects concerning the excellence of the lovers and Shias of Ali. In Ghayat al-Maram, he has mentioned in this chapter ninety-five traditions from the Sunni sources.³ I will mention two traditions over here as a blessing.

Tradition Thirty-One: Mufawwad Ibn Ahmad narrates (and his chain of narrators terminates at Alqamah, the slave of Bani Hashim, who narrates) that "The holy Prophet performed with us, the

1- Qur'an (10:87)

2- Ghayat al-Maram, p. 640; Misbah of Ibn Mughazzal, pp. 223-222 (with slight differences in some of the sentences)

3- Ghayat al-Maram, pp. 278-287

Tradition Five: Again from Ibn Maghazzeili and here, his chain terminates at Hudhaifah Ibn Usaid al-Ghaffari, who narrates, "When the companions of the Prophet went to Medina, they did not have houses to reside. So, some of them built houses around the Mosque, and their doors led to the Mosque. The holy Prophet sent Mas'udh Ibn Jabal to them, who called out to Abu Bakr and said, "Allah has ordered you to go out of the Mosque. He replied, "I hear and I obey," and went out of the mosque.

Then, the holy Prophet sent Mas'udh to Umar and said, 'the Messenger of Allah orders you to shut your door in the mosque, and get out from it.'

He too replied, "I hear and I obey Allah and His Messenger, except that I seek a small window to the mosque." Mas'udh conveyed Umar's message to the Prophet.

Thereafter, the holy Prophet sent him to Uthman who also replied, "I hear and obey Allah and His Messenger." He closed his door and went out of the Mosque.

Then, he sent to Hamzah, who also closed his door and said, 'I hear and obey.'

During all this while, Ali was hesitant and did not know what to do; should he stay or leave? Indeed, the Prophet had built for him a house in the Mosque from among his own houses. So, the Prophet said to Ali, "Stay at your home." Hamzah heard the word of the Prophet to Ali, and said, "O Muhammad! You remove us, and allow Ali Ibn Abi Tsalib to stay in?"

The holy Prophet replied, "If the affair were in my hands, I would not remove anyone of you. By Allah! None has given him this

is like the right of a father over his son¹ and 'I and Ali are the fathers of this nation'². In Ghayat al-Maram, he has narrated traditions from a number of Sunni sources. We mention only one over here as a blessing:

Tradition Two: From Muwaffaq Ibn Ahmad, who has stated, "The Messenger of Allah (s.a.w.a.) declared, 'the right of Ali over the Muslims is like the right of a father over his son.'³"

(B) The closure of all the doors of the Mosque (Masjid al-Nabi) except the door of Ali's home. All the Muslims agree to the correctness of this tradition. In Ghayat al-Maram, he has narrated twenty-nine traditions from Sunni sources⁴. We will mention here two of them.

Tradition Four: Ibn al-Maghsazeli, the Shafe'i jurist, records in his book *Mawazib*, "Informed us Ahmad Ibn Muhammad (with the permission to narrate) that informed us Umar Ibn Shawbah, who narrated from Ahmad Ibn Essa Ibn Hattab, from Muhammad Ibn Uthman Ibn Abi Shaibah, from Ibrahim Ibn Muhammad Ibn Maimoon, from Ali Ibn Asdis, from Harith Ibn Haseen, from Abi Ibn Thabit that the Messenger of Allah went to the Mosque, and declared, 'Allah revealed unto His Prophet, Moses that 'construct for me a pure mosque; none shall stay in it except Moses, Aaron and the two sons of Aaron. And Allah revealed to me that I construct a pure mosque; none shall stay in it except me, Ali, and the two sons of Ali.'⁵"

1- Ghayat al-Maram, p. 243-244
2- Ghayat al-Maram, p. 243-244
3- Ghayat al-Maram, p. 243
4- Ghayat al-Maram, p. 239-247
5- Ghayat al-Maram, p. 239. Mawazib of Ibn Maghsazeli, p. 222

by anybody.¹

(C) His word, 'The best judge of my Ummah is Ali Ibn Abi Tahlid, and the most knowledgeable of my Ummah, after me, is Ali Ibn Abi Tahlid.'² It is from the accepted traditions, agreed upon by the scholars of the sects.

(D) His word that, 'Ali is with the truth, and truth is with Ali. Truth goes with Ali wherever he goes.' It is a very familiar narrated tradition. In fact, it is to the extent of being consecutive. In Ghayat al-Maram, it is recorded from fifteen chains of narrators, from Sunni sources.³

From among these traditions, he records from the book Rabee' al-Abrar of Jarullah Zamakhshari – the celebrated Sunni scholar and commentator – who writes, "Abu Thabit, the freed man by Ali, sought permission to enter the house of Umma Salmah(peace be on her). She said, 'Welcome, Abas Thabit! Where did your heart fly when the hearts flew over their airfields?'"

He replied, "I followed Ali".

She said, 'You are successful! I swear by the One in Whose Hand is my life! I heard the Messenger of Allah said, "Ali is with the Truth, and the Quran, and the Truth and the Quran are with Ali. They shall not separate from each other, till they meet me at the Haq."⁴

(A) His (s.a.w.s.) saying, 'The right of Ali over this Ummah

1- Ghayat al-Maram, p. 250-253

2- Ghayat al-Maram, p. 228-230

3- Ghayat al-Maram, p. 239-242

4- Ghayat al-Maram, p. 240. Refer Rabee' al-Abrar, vol. 1, p. 828

me and I am from you.”¹

Tradition Twenty-Three. From the book of “al-Jam’ bain al-Shaykh al-Tijani” in the same chapter, narrating from Sunan Abi Dawood and Saheeh al-Tirmidhi, who quote on the authority of Imran Ibn Haseen, “The Messenger of Allah dispatched a military group under the leadership of Ali. In the spoils of war, a slave-girl from the prisoners came in the share of Ali. Others complained to the holy Prophet about Ali. When they did so, he turned away from them. Then turning to them, with anger, holy Prophet said, ‘What do you want from Ali? Surely, Ali is from me and I am from him!’”²

Tradition Twenty-Four. In the same chapter, from Sunan Abi Dawood and Saheeh al-Tirmidhi, it is recorded that Abu Junadah said, “Surely the Messenger of Allah declared, ‘Ali is from me and I am from Ali. None shall pay on my behalf except me or Ali.’”³

(A) The Prophet’s declaration in the Battle of Khaybar, “Tomorrow, I shall give the flag to the one who loves Allah and His Messenger, and whom Allah and His Messenger love.” Ultimately, he did hand over the standard to Ali. This tradition has been consecutively narrated by both the sects,⁴ and no Muslim has yet denied it.

(B) His word, “I am the city of knowledge and Ali is its gate. So, whoever desires knowledge (the city), should enter through its gate.” This too is a consecutive tradition not denied

1- Ghayath al-Marsam, p. 428
2- Ghayath al-Marsam, p. 428
3- Ghayath al-Marsam, p. 428
4- Ghayath al-Marsam, pp. 462-471

Who is the successor of Muhammad (p.b.u.h.), near you?

The successor of Muhammad is the one whom He chooses¹

B) As has been mentioned earlier, if Muhammad, Ali, Fatima, Hasan and Husain were not the result, Allah would not have created Adam and others (from the humans), the angels, the jinn, the skies, the earth, the Throne, the Chair, the Paradise, and the Hell!

C) As has been narrated profusely by both sects (even to the extent of consecutiveness) Ali is the best creation after the Messenger of Allah, the best of creatures, the best of humanity, the best of the Arabs, and the best of the Ummah. In Ghayat al-Maram, Seyyed Hashem Bahmani has mentioned twenty-three (23) traditions from Sunni sources² under this discussion.

D) The word of the Messenger of Allah, "Ali is from me and I am from Ali" has been narrated abundantly by the both sects. In Ghayat al-Maram, he has recorded thirty five chains of narrators from the Sunni sources³, three of which will be quoted here, as a blessing.

Tradition Twenty-Two. From the book of "al-Jawm, bain al-Shahab al-Sittah", written by Rezaeen Ibn Abdi, in the second part concerning the excellence of Ali Ibn Abi Talib, he records, "Umar Ibn Khattab said, 'The Messenger of Allah expired while he was satisfied with Ali. The Messenger of Allah said to Ali, "You are from

1- Mansab-e-Khwarizmi, p. 62
2- Under tradition 12
3- Ghayat al-Maram, pp. 471-472
4- Ghayat al-Maram, pp. 426-428

Misbah al-Hedaya 141

the prophetic busy!

The Messenger of Allah ordered, 'Open the door, and it was opened. Ali entered. The Messenger of Allah asked him, 'What is that you want O Ali?'

He replied, "Twice I came to you, but Araf turned me away. He thought you are busy!"

The Messenger of Allah asked, 'O Araf! What made you to do that?' Araf replied, "I heard your pray. So I desired that it would be a person from my people! The Messenger of Allah retorted, 'Surely, he (Araf) loves his people!'"¹

The great poet Ibn Abbad, has a poem in this regard, in the glory of Ameerul Momineen Ali,

O Ameerul Momineen the Chosen One

Surely my heart has stopped at you

Whenever I renew my praise for you

The enemy says, 'You are abusing the companions!'

Who is like my master Ali, the anstere?

Who divorced the world thrice and kept his word!

For whom the Prophet prayed to share the bird

Some of these would suffice for us!

1 - Ghayat al-Ma'arif, p. 473 narrating from Mansab al-Khatami, p. 62

hypocrites for you and for your progeny and what they manifest,¹ of their love for you and for your progeny.”²

I say: The fact that the Household of the holy Prophet are those whom Allah has chosen over all His creatures, has been proved by traditions accepted by both sects, and that there is no doubt whatsoever in their correctness. From those traditions is the tradition of the “roasted bird”, which is narrated in Ghayat al-Maram, from the Sunni sources through thirty-five (35) chain of narrators.³ We will mention only one of them over here, to receive divine blessings!

(A) The twenty-eighth tradition. Muwaffaq Ibn Ahmad narrates from the great teacher Hafez Abul Hasan Ali Ibn Ahmad Asseini al-Khazarzmi, from Qazi Imam, the Chief of the Judges, Ismaeel Ibn Ahmad Waadeh, from his father Abu Bakr Ahmad Ibn Husain Baihaqi, from Abu Ali Husain Ibn Muhammad Ibn Ali al-Darpsadi, from Abu Bakr Muhammad Ibn Hirwadh Ibn Abbas Ibn Siyan Razi, from Abu Hatam Razi, from Abdullah Ibn Moosa, from Ismaeel Arad, from Anas Ibn Malek, who records, “The Messenger of Allah was gifted a bird. (On receiving this gift), he (p.b.u.h.) prayed, ‘O Allah! Send into me the most beloved of your creatures, who will share with me this bird.’”

I pleaded, ‘O Allah! Make it a man from the Immigrants!’ Ali came! I turned him away saying, ‘The Messenger of Allah is busy!’ He went away only to return after some time. I turned him away again by saying, “The Messenger of Allah is answering the call of nature.” Again, he went away and soon returned for the third time! Again I said

1 - Qur'an (28:69)
2 - Ghayat al-Maram, p. 331
3 - Ghayat al-Maram, pp. 448-474

14)

وَيَخْتَارُ لَهُمْ لِمَا يُرِيدُ لَهُمْ فَبِمَا رَزَقْنَاهُمْ كَفُورًا

“And your God creates and chooses whom He pleases; while they have no choice...”¹

In Ghayat al-Maram, it is recorded from Hazrat Muhammad Momin al-Shirazi – who was a Sunni teacher in his book al-Mustafraj from the commentaries of the Shias, under the above verse narrating from Anas Ibn Malik, who said: I asked the Messenger of Allah about this verse. He replied, “Verily, Allah created Adam from soil as He willed and chose. And Allah chose me and my progeny over all the creatures. So, He chose us and made me the Messenger and made Ali Ibn Abi Talib the successor. Then He said, “... **to choose is not theirs**.” that is, I – God - have not given the people the option to choose. But I choose whoever I please.” So, I and my progeny are His chosen ones and His selected ones from amongst His creatures. Therefore, He said, ‘... **Glory be to Allah**...’, that is, making Allah Transcendent of ‘... **of whatever they associate**...’, then He said, ‘**And your God knows what their breasts conceal**, of the malice of the

The traditions explaining the above Quranic verse establish the caliphate of our Master Amerrul Momineen Ali, and his Imamate and the turning away of the majority of the people from the words of the Messenger of Allah. It is apparent that their attention to other than him is not the cause of the nullification of the divine texts, or the abrogation of the holy Prophet's order.

Explanation:

The condition stipulated by the Prophet's statement, 'Whoever takes me as a brother, and supports me in this affair', is clear and explicit concerning brotherhood and ministering in the affairs of warning and message. There is no other indication besides this. Thereafter, the consequence of the condition laid by the holy Prophet, 'He will be under my tutelage, my successor after me, my caliph in my family, and will repay my debts', also refers to caliphate and successorship, with regards to the levels of message, and warning. Caliphate vis-à-vis messengership is not but chiefship, a fact that is clear. The proof that his words also established leadership and Imamate for his caliph, in all its clarity lies in the mocking of people present at the saying of the holy Prophet and making fun of Abu Tsalib, 'Obey your son, for he has been imposed upon you.' Chiefship and Imamate with regards to his family, who are the children of Abd ul-Muttalib, automatically necessitates Imamate over others. For, it is not permissible for him to be Imam for one group, and for another group, there would be another Imam, as is clear. Moreover, the second caliph has acknowledged this fact while answering the Helpers who were claiming equal rights to chiefship; He said, "Two words cannot be placed in one sheath."¹

The reason in the distinction of his representation before his family is that on that particular day, the Prophet was ordered to warn his closest family members only. Also, his distinction amongst his family members is far more distinguished than before the other people of the Ummah, and his caliphate upon the Prophet's family, the position of his Prophethood and Messengership, is the cause of caliphate and Imamate upon his entire Ummah in a greater way.

1 - Sharh-o-Nahj al-Balagah of Ibn Abi al-Hadeed, vol. 2, p. 38.

He called them again the next day for the same kind of food and drink. Then the Messenger of Allah warned them as follows: "O children of Abd ul-Muttalib! Verily, I am a warrior to you from Allah and a giver of glad tidings! Then submit and obey so that you receive guidance." Then he declared, "Whoever takes me as a brother and supports me in this matter will be under my intelligence, my successor after me, my representative in my family, and will repay my debts." The people were silent. He repeated this thrice and each time there was a stunned silence around. Every time the young Ali said, 'I, for the third time (when nobody responded except Ali), the holy Prophet said to him, "It is you!"

The people stood up while they were saying to Abu Talib, "Obey your son, for he has been imposed upon you!"

This has brought the above tradition in his Taseer (comment on Quranic verses) this incident has also been narrated on the authority of Abu Rafe:

Know that the aforementioned tradition apparently evidences the Imamate, mastership, caliphate, successorship, and ministership of our Master Amerrul Momineen Ali.

Objection:

The above tradition only shows that Ali was the caliph of the Messenger of Allah amongst his family members but there is no evidence of his caliphate for the entire Ummah, leave alone his Imamate and absolute mastership.

Answer:

This caliphate – considering the context – actually refers to the position of Prophethood and Messengership. And the successor of the Messenger of Allah is not but an Imam.

(13)

زَيْبَةُ نَأَى شَاةٍ يَشْتَرُونَ

“And warm your nearest relations.”¹

Abu Ali al-Tабари writes in *Majma' al-Bayan*, that both Shia and the Sunni writers have recorded a tradition from *Borah Ibn Azeb* who narrates, “When the above verse was revealed, the Messenger of Allah gathered the sons of *Abd ul-Muttalib* – they were forty in number. Each one of them used to eat one full leg portion and drank a can full of curds! The holy prophet ordered *Ali* to prepare a leg of the sheep for the meal, and enrich it with condiments. Then he said to them, ‘Come near, in the name of Allah.’ The people came in groups of ten. They ate till they left. Then he ordered for a can of milk, drank one sip from it, and said to them, ‘Drink!’ They drank till they were satiated. To which *Abu Lahab* reacted strongly. This man has enchanted you (with his magic)!” The Messenger of Allah kept silent and did not speak.

whose names I have derived from My Names. If they were not there, I would not have created the Paradise, the Hell, and the Throne, the Chair, the Sky, the Earth, the angels, the humans and the jinn. I swear by My Might! None will come to Me with a weight of a mustard seed of malice and hatred against them but that I will throw him in the fire, and I will not care! These are My chosen ones; through them I will save and through them I will destroy. Whenever you have any need, seek through their medium." The holy Prophet said, "We are the ark of salvation, whoever attaches with it is saved, and whoever deviates from them is destroyed. So, whoever desires to seek anything from Allah, he should seek through us."¹

Another tradition, which has also been narrated from Farased al-Simtain (through his chain of narrators terminating at Ibn Abbas), recounts, "I heard the Messenger of Allah said to Ali, 'I and you are created from the light of Allah – the High.'²

These traditions, which abound from both sects, prove that these five personalities are the most superior creatures from the beginning till the end, even greater than the great Prophets. For, if they were not superior to all of them, they would not have been the reason for their creation.

By considering the above, how can we give precedence in Imamate and divine caliphate to the one whose major portion of life was passed in worshipping idols? Giving preference in Imamate and leadership to this polytheist, over the one whom Allah has made superior to all of His creation, is against the basic judgment of intellect.

1 - Ghayat al-Maram, p. 6 narrating from Farased al-Simtain
2 - Ghayat al-Maram, p. 7 narrating from Farased al-Simtain

him mercifully.”

In this chapter, (the author of Ghayyat al-Maram) has mentioned three traditions from the Sunni sources, and nine traditions from the Shia sources.³

Isay: Whatever he has mentioned in the beginning of the book proves that if these five holy personalities were not there, Muhammad, Ali, Fatimah, Hasan and Hussain, Allah would not have created Adam, Paradise, Hell, Throne, Chair, skies, earth, angels, humans and sprites (jinn).

Here, he has recorded nineteen traditions from the Sunni sources and fourteen from our sources³. Some are as follows:

Shaikh Hamzei – the celebrated Sunni scholar – in his book “Faraed al-Simtain Fi Fazaal Murtaza wal Batool wal Sibtain” narrates through his chain of narrators (that ends at Abu Hurairah, who states on the authority of the holy Prophet) that “When Allah created Adam and gave soul him, he turned to the right of the Throne; there was a light of five shadows, prostrating and bowing. Adam enquired, ‘O God! Did you create anybody from soil before me?’”

He replied, ‘No, Adam!’

Adam asked again, ‘Then who are these five, whom I see in my form and face?’”

He answered, “These five are from your descendants. But if they were not, I would not have created you. These five are those

1 - Ghayyat al-Maram, p. 303; Mansabep of Ibn al-Maghazzeeli, p. 03

2 - Ghayyat al-Maram, p. 303

3 - Ghayyat al-Maram, pp. 2-13

(12)

مُجِيبًا بِنُورِ الْإِيمَانِ بِأَنَّ لَمَلًا هَبَّ مِنْهُ وَعَدَّ آرْمَقْلَتًا

“Then Adam received words from his God, so He turned to him mercifully; surely He is the relenting the Merciful.”¹

In Ghazayat al-Maram it is quoted from Ibn al-Maghazeli al-Shafei in his Mansabe, who says, Ahmad Ibn Muhammad Ibn Abd al-Wahhab that Muhammad Ibn Uthman informed him from Muhammad Ibn Sulayman Ibn al-Harith, from Muhammad Ibn Ali Ibn Khalaf al-Attar, from Husain al-Aspar, from Uthman Ibn Abi al-Miqdam, from his father, from Sa'ed Ibn Jubair, from Ibn Abbas who chronicles, “The holy Prophet was asked about the words which Adam received from his God, so He turned to him.” He informed, “He (Adam) asked Him for the sake of Muhammad, Ali, Fatima, Hasan and Husain (peace be on them all) that you turn on me. So He turned to

It is appropriate now to relate the rejection of their efforts through the evidence of the verse of “**those in authority**,” and the traditions that they have mentioned in support of their argument.

As for the traditions, evidence on the presence of Imamate in religion – especially the second tradition – it is clear and apparent. For if there was no Imam appointed by Allah whose recognition is obligatory as also allegiance at his hands, there would be no scope for application of the saying, “Whoever dies without an allegiance in his neck has died the death of ignorance.” So, these terms clearly explicate that Imamate is from the principles of religion, to the extent that whoever forsakes the allegiance to him has gone out of the domain of religion. If the intention was only to relate the subject, which was relevant only if found externally, as they opine, then it would be obligatory to suggest that when a person overpowers the Muslims and they fear opposing him, it becomes necessary for them to pay allegiance to him.

As for the proof of the noble verse on the caliphate and Imamate, it is clear from what we have explained that the term “**the possessors of authority**,” is applicable only to the one who is competent of authority, and the affair is for him only; not that who acquires it by force, without being eligible for the same to the extent that it is regarded that the necessity of his obedience is from the category of the necessity of obedience of the rebels. Moreover, the phrase, “**among you**,” after “**the possessors of authority**,” clearly outlines whatever we have explained. The necessity of retaining from the defiance of the one who has forcefully acquired the Mastership can not be from among the distinguished believers.

the death of ignorance.”¹ They mention some traditions that are approximate to the above two, and then strive to justify the verse and traditions – after accepting the validity of their chain of narrators – from two aspects:

(a) Necessity of obedience does not prove that caliphate is an institution in religion, and that the caliphs enjoy a position near Allah. They argue, ‘Are we not ordered by the Shariah to obey the rebels and to implement their command when they overwhelm us? Especially, when in their opposition there is a fear of trouble? Of course, these don’t legalize rebellion or grant license of insurrection against the government.

(b) It (Sunna) also does not prove the necessity of a caliph’s appointment upon us or his presence externally. It merely establishes the judgment of this subject if it is found externally. They argue, ‘Are we not ordered to respect the beggars and honour the destitute? Then can a wise person claim that this order to respect and honour implies that the beggar and the destitute should be necessarily exist amongst us?

I say: As for the lack of proof in the Book and the Tradition about the appointment of an Imam upon us, it is a convincing truth. In fact, you have known that the role of the people’s appointment in Imamate is unwise and irrational. But the proof that Imam is the successor of the Messenger of Allah has been clearly established by numerous verses of the holy Quran, and frequent authentic traditions accepted by all Muslim sects; a few of which we have already discussed and others will follow, if Allah wills.

1 - Behaar al-Anwar, vol. 23, p. 94; Sharh-o-Sharh al-Muslim by Nawwi, vol. 12, p. 482

Messenger. It is clear that the one whose neck is the rope does not have any choice. The allegiance of the people to any one amongst them is ineffective except through betrayal and rebellion against the obedience of the master of the affair appointed by Allah and His Messenger. If it is assumed that they have the authority to appoint a caliph, it would be necessary for the appointed caliph to obey those who have appointed him and paid allegiance to him; and to obey him will not be obligatory upon them because his authority has ensued from their authority and is a consequence of their Mastership.

It is clear and apparent that it is not obligatory for the root to obey the offshoot and the reality is vice-versa i.e. it is for the offshoot to obey the root. Hence, the obedience of the Messenger of Allah is obligatory on the Imam as he is the latter's successor because his Mastership and authority is an offshoot of the authority of the Holy Prophet.

Some of recent Sunni writers have denied the proof of the Qur'an and the Tradition about the presence of the great caliphate and Imamate in the religion of Islam. They say:

As for the Book, there is only one verse which is "O you who believe! Obey Allah and obey the Messenger and those in authority from among you; ..."¹

As for the Traditions, it is again incorrect and faulty to prove the same with it because the traditions are few and limited, as has been narrated on the holy prophet's authority, "The Imams will be from Quraysh"² "Whoever dies without an allegiance in his neck has died

1 - Qur'an (4:29)
2 - Misbah, Alimad Ibn Habbal, vol. 2, p. 129; vol. 4, p. 421

of them done by justifying it through the following verse

زَيْنًا أُمَّلَعًا مُمْنَهُ بِمَا رَأَى رَجُلًا مَسْأَلًا رَجُلًا هُوَ رَجُلٌ
مُمْنَهُ هَذَا مَلْحَبْتَنِيَّ

“...if they would only refer it to the Messenger and those in authority among them, those among them who search out the knowledge of it would have known it...”¹

Then, such an interpretation would be right if by scholars they intended the progeny of the prophet. Those whom he associated with the Book, left both of them in his Ummah, and ordered the people to fasten unto both of them; as has come in the tradition of the Imams, “We are the scholars, and our Shias are the students.”

But if they imply all the scholars in general, then it is incorrect because absolute mastership is limited only to the Ahle Bait of the holy Prophet, whom Allah has kept away from uncleanness and purified them as they ought to be purified, and has made them the inheritors of the Book.

From what we explained, it's clear that the effect of the people's allegiance to one amongst themselves, leading to his becoming the possessor of authority whose obedience is obligatory on them, is unreasonable and illogical. For, the necks of the subjects are tied with the rope of Imamate and Mastership of affairs. This rope is not in their hands but in the hands of the One who is the Master of all affairs and He is Allah, and through His representation, His

1 - Qur'an (4:83)
2 - Al-Kaafi, vol. 1, p. 34

As for its interpretation that it refers to the scholars, like some

interpreters - and clearly erroneous.

etc. appointed by the caliphs are plain fabricated words by whimsical
for you that its interpretations as the governors, judges, army chiefs,

context and the absoluteness of the statement, it will become apparent
Mastership, like the mastership of the holy Prophet with reference to

authority, in the noble verse refers to those one who have absolute
when it has become clear for you that the term **those in**

for ruling over the people and becoming their masters.

• Caliphate, like Prophethood, is a religious and divine
Prophets, is only for the guidance of the Ummah, enjoining
The appointment of a caliph, like sending of the
affair, The appointment of a caliph, like sending of the

• on of the six persons of those who were suitable for caliphate
Mominen as a member of the council and considered him as
caliph for electing the third caliph. He appointed Amerul
The formation of the “Advisory Council” by the second

• Mominen Ali.
scope for him to forsake his caliphate in favour of Amerul
you”. Because if the forged tradition was true, there was no
“Leave me alone! I am not the best of you while Ali is amongst
The confession of Abu Bakr, the first caliph, that

• The tradition in discussion falsifies this forged tradition.

an absolute lie for the following reasons:

Since Allah will not gather for us Prophethood and Caliphate both, is

Misbah al-Hedaya 133

Allah and His Messenger, and the same is for the Imams, be apparent for you that there is no limit for the obedience of

Explanation:

Had Allah only said, 'O you who believe! Obey those in authority from among you', and had not limited it with any restriction, it would have been apparent in absoluteness and generality. Allah commenced the verse with His own obedience and the obedience of His Messenger which are absolute. Thereafter, He has brought the obedience of "those in authority" without any restrictions and limitations, emphasizing the usage of absoluteness. This is the very meaning of the statement of our Master Ali (p.b.u.h.) - 'may our lives be sacrificed for him that - "...those whom Allah has accompanied with Himself and His Prophet." It is not wise to grant such a Mastership to in any creature except the one who is accompanied with His Messenger in the knowledge of the Book, infallibility, and purity. It is for this very reason that when the questioner asked for further explanation, Ameerul Momineen Ali replied, '...those about whom the Messenger of Allah said in his last sermon...' till the end of the tradition.

It should also be known that the phrase, '...the Messenger of Allah said in his last sermon...' does not mean that the holy prophet did not say about it in other occasions. For, he has made this declaration repeatedly on various occasions and in numerous instances. So, actually it means that he has mentioned it in his last sermon, as an emphasis for what he had declared earlier and to rebel any misgiving that he had handed over the mastership from the Ahle Bait to anyone else.

The fabricated tradition attributed to the holy Prophet that "Allah has chosen us, and preferred the Hereafter for us to this world."

When this matter has become clear for you, it will also

the father over his minor son or a husband over his wife. permissible through divine appointment, like the mastership of As for the limited Mastership, its presence is presence of the Divine caliphate for him.

“The Prophet has more authority on the faithful people than they have on themselves...”¹ which unveils the

Mighty – *سَاءَ مَا يَحْكُمُونَ* *بِآيَاتِنَا وَمَا نَحْكُمُونَ* *بِآيَاتِنَا*

was bestowed to our holy Prophet, about which Allah – the conferment and endowment. It was this kind of Mastership that available for any of the creatures except through His is contrary to his being contingent. Absolute Mastership is not independent in some of his aspects, while this (independence) Mastership is irrational lest the contingent creature becomes its entirety. Hence, at this level, confinement or limit in known fact that the creature and the nurtured returns to Him in servants is His “creation” and His “nurturing” them. It is a the source of expropriation between His Mastership and His Absolute and complete mastership is only for Allah, as

E)

Absolute and Limited

Mastership can be classified into two categories:

and it cannot be vice-versa.

the obedience of the one who has appointed him in authority limits fixed for him (by the appointer); therefore, he is under executed. It is obligatory on the appointee to not violate the otherwise his (the appointer's) appointment will not be

Misbah al-Hedaya 131

pretension or mere claim. In the same way, the possession of authority is acquired for the one who has its right and none has the right except the one who has the proof of mastership.

(B) Most surely, the Mastership – originally and firstly – is for the Creator, since His mastership is expropriated from His creation and bringing them into existence. The creatures don't have any mastership over each other, originally. Some of them have become masters over others only because Allah has appointed them as such, and the series of mastership ultimately terminates at Allah. For, all the secondary existents have to terminate at the original and essential Being. It is irrational to think that mastership is acquired through appointment of others, while the master is himself devoid of mastership, then how can he confer mastership on others from his side?

(C) The necessity of obedience depends on mastership. Since obedience is not possible if the master does not have any authority over the subject. So, the eligibility of obedience is merely from the status of mastership, and no other qualification or attribute, not even infallibility, can replace it. If an infallible person said, 'I am the possessor of authority', his verification will be obligatory on us through mastership. And when mastership is proved through his saying, his obedience is obligatory upon us in whatever he commands and prohibits. There is no need for further order when his mastership has been proved. Because its necessity is an independent judgment of the intellect and whatever has come in the religion is merely an endorsement of the judgment of the intellect.

(D) The establishment of mastership through appointment is an offshoot of the presence of mastership in the appointer;

He explained, 'Those about whom the Messenger of Allah said in his last sermon that 'surely I have left behind amongst you two things; if you fasten unto them, you will never deviate after me; the Book of Allah and my progeny (my Ahle Bait). For surely, the Gracious, the All-Knowing (Allah) has taken a covenant from me that these two would never separate from each other till they meet me at the Pond – and he (p.b.u.h.) joined his index finger and his middle finger – lest one may be ahead of the other. Then fasten unto both of them, you will never slip and don't overtake them, you will never deviate.'"¹

Traditions conveying the above concept are abundant in our sources. In fact, they are almost to the level of consecutiveness.² As for the Sunni references, he (Sayid Hashim Bahmani) has mentioned four traditions in Ghayat al-Maram.³

It is appropriate to draw the attention to a few points through which it will be extremely clear that the term, '**those in authority among you**', does not apply to anybody except our Master Ameerul Momineen Ali and his pure progeny, and that the verse proves their Imamate and their caliphate from Allah and His Messenger.

(A) Verily, the title of '**those in authority**', is applicable only to the one, who well and truly owns of authority, and not the one who has snatched the authority wrongly. The real owner is the one who is its actual owner, and not the one who has usurped it or stolen it. The conclusion is that the ownership of a thing is proved through its actual presence, not through

1 - Al-Kaafi, vol. 2, p. 414; Ghayat al-Maram, p. 266
2 - Refer Ghayat al-Maram, pp. 262-268. In it are 14 traditions from our sources.
3 - Ghayat al-Maram, p. 264

Ali replied: "Indeed you have asked, and then hear the answer! As for the minimum by which a person becomes a believer, it is the recognition of Allah,¹ his prophet, and His appointed Imams and leaders, and confesses for their obedience; I (Sulaym) asked, "O Amer al-Momineen! Even if he is ignorant of all the things except what you described?"

He responded, "Yes. When he is commanded, he obeys, and when he is prohibited, he keeps away, and then he is a believer!"

"And the minimum, by which a person becomes a disbeliever, is that he thinks that Allah has ordered a thing, while in reality, He has prohibited it; consequently, he takes it a religion, and he thinks that he is worshipping what he has been commanded; while he is worshipping but the Satan."

"And the minimum, by which a person becomes deviated, is that he does not recognize the Proof of Allah and His Witness upon His servants whom Allah has ordered for His obedience, and made his mastership compulsory."

I asked, 'O Amer al-Momineen! Introduce them to me!

He said, 'those whom Allah has accompanied with Himself and His Prophet, and said, "**O you who believe! Obey God and obey the messenger and those in authority from among you; ...**"

I pleased, "O Amer al-Momineen! May I be held your ransom! Elshorafe for me."

1 - In the original source: Allah introduces (Himself) into him.....and introduces His Prophet to him...and introduces His Imam to him... - The Author.

II)

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْمِعُوا بِلِقَاءِ رَبِّكُمْ أَصْوَابًا لَعَلَّكُمْ يَهْتَفِتُونَ
بِحُكْمِ اللَّهِ وَيَسْمَعُوا حُكْمًا عَظِيمًا

“O you who believe! Obey God, and obey the Messenger and those from among you who hold authority:...”¹

In Ghazyat al-Mutamiz it is narrated from Muhammad Ibn Yaqoob, from Ali Ibn Ibrahim, from his father, from Hammad Ibn Easa, from Ibrahim Ibn Umar al-Yamani, from Ibn Obaynah, from Ali Ibn Abi Ayyash, from Sulaym Ibn Qais who heard from Ali when a person came to him and asked, “What is the minimum by which a person becomes a believer? And what is the minimum by which a person becomes a disbeliever? And what is the minimum by which a person becomes deviated?”

It is also clear that Prophethood and Imamate can be both found in one person, as it was found in our Prophet and Abraham, the friend of Allah. In fact, it was found in all the great Prophets.

recognition is obligatory due to Imamat, then the obligation is even clearer, due to the unity of the subject and the impossibility of separation.

Note: From what we have explained, it has become clear that Imamat is the highest position and more perfect status than Prophethood and Messengership. The secret of the holy prophet's offering his position before the Ummah was from the aspect of Imamat, not from the aspect of Prophethood. When he appointed our Master Ali in his place, and established his mastership, he asked, "Don't I have more authority upon you than yourselves?" He did not ask, "Am I not your Prophet or your Messenger?" Thus, the Imamat of the Ali and his Mastership emanates from the Imamat of the root (prophet) and his Mastership, and not from his Prophethood or Messengership. Because his Prophethood or Messengership can not be a cause for proving the Imamat of his successor and his caliph.

From what we have explained, it has also become clear that our Imams were superior to all the Prophets, even the great ones amongst them.

As for their supremacy over the non-great Prophets, it is clear for you from the fact that the status of Imamat is above that of Prophethood and Messengership. And as for their superiority over the great Prophets along with the presence of Imamat in them, it is because Imamat and mastership has degrees and levels. The most complete and most perfect level is what was found in our Prophet and hence, the holy prophet is the most superior of all divine Prophets. Now, since the level of the Imamat of our Imams is the level of Imamat of the holy prophet, the Imamat of our Imams too, is the most complete level of Imamat and Mastership.

document on their infallibility. On the other hand, divine document is available only for the infallibility of the holy Ahle Bait.

III) The clear announcement of Allah that His Covenant will not apply to the unjust, and they were unjust. You have understood from the verse (either in the meaning of the one who is inclined towards injustice, and \ or the one who in whom injustice is found) that it is applicable to the three caliphs in the both meanings.

Divine Leadership (Imamate) is the highest position.

From what we have explained, it has become clear that Imamate is a principle of religion, and acknowledging the Imamate of an Imam and his mastership, like the acceptance of the holy Prophet (p.d.u.h.), is a religious principle, and not a simple the subject of religion. Therefore, the prophet declared, whoever dies without recognizing the Imam of his time, dies as the death of ignorance.¹ The recognition of the holy Prophet is an obligatory principle, since he has been a Messenger, or an Imam. For, if you remove the positions of Messengership and Imamate from him, it will not be obligatory for the people to recognize him. Like the one who was a Prophet only for himself, and was neither a Messenger for anybody nor was an Imam for an Ummah.

Therefore, recognition is compulsory due to the one of the two attributes. So, if recognition is obligatory due to messengership, the necessity of recognizing the Imam becomes even more binding and important, because Imamate is above messengership. And if

1 - Al-Kaafi, vol. 1, p. 278; al-Majma'at, p. 123; Mansab-e-Ahle-Abid Ta'leef (a.s.), vol. 1, p. 339; Behar al-Awwal, vol. 8, p. 339

or not?

(C) It becomes clear from the second point that whatever is considered as valid at a lower position will definitely be considered so at a higher position. Thus, since infallibility is regarded as a criterion in Prophethood, it should be deemed so with a higher degree. Consequently, whosoever commits any form of injustice cannot be an infallible and, as a result, can not be an Imam.

So, in the noble verse, the word 'unjust' refers to the one who has committed injustice, is prone to it, or in whom injustice was found, but he has ceased to commit it now.

Objection:

The accepted degree of "infallibility" is only during the Prophethood, and not prior to it. Thus, infallibility would be binding and essential for an Imam only during his Imamate. So their being polytheists and idol-worshippers before accepting Islam will not be contrary to their Imamate.

Answer:

The truth is that infallibility should be present in a Prophet from his birth till death. Even if we consider the essentiality of infallibility during his tenure of Imamate, then too, the caliphate of the caliphs will be rendered null and void, as they lacked infallibility at the time of being appointed as caliphs, and continued to remain so during it. This is the general consensus of the Muslims. None of the three caliphs claimed infallibility, and if at all they have claimed, it was absolutely false and untrue. For, there is no way to know the infallibility of a person except through divine information, and according to the unanimous opinion of all Muslims. There is no divine

Prophetood and Messengership. (friend of Allah). While Khalid can be attained only after

Ibn Yasbood narates from Muhammad Ibn Hassan, from whom he has mentioned from Muhammad Ibn Khalid, from Muhammad Ibn Sinaan, from Zaid al-Shahham, who says that he heard from Imam Sadeq (p.d.u.h.) that Allah took Abraham as "a obedient before He took him as a Prophet; and Allah took him as a Prophet, before He took him as a Messenger; and Allah took him as a Messenger, before He took him as a friend; and Allah took him as a friend, before He took him as an Imam. When all these were collected in him, He said, "Surely I am going to make you an Imam for the people." Then, due to the greatness of matter in the eyes of Abraham, he pleaded, "And of my offspring?" He replied, "My covenant does not include the unjust." Then Imam Sadeq said, "A fool cannot be an Imam of the pious."

When it is proved that his Imamate was after his Prophetood, in fact, even after his messengership and friendship, it must have become clear for you that Imamate is a position higher than Prophetood. It will also become clear for you that Prophetood is a divine covenant, in which there is no choice whatsoever for the people, and with the consensus of all the Muslims.

So, when a lower position (Prophetood) is a divine covenant, in which the people don't have any choice, then how is it permissible for the people to have the power to choose for a higher position (Imamate), regardless of them being the elite

- I - Al-Kaafi, vol. 1, p. 172; Ghazyat al-Maram, p. 271

Abraham.

I say: The noble verse proves three points:

- (A) Imamate is a divine covenant and Godly position. People's choice has no role in it.
- (B) Imamate is a position above Prophethood.
- (C) Anyone who is touched by injustice is disqualified for this noble position.

Now, let us analyse the above three points in detail:

(A) The saying of Allah that **"My covenant does not include the unjust"** is quite explicit that Imamate is a covenant of the God, This is further endorsed by His saying, and **"Surely I make you an Imam for the people"**. When it is proved that it's a covenant of the God, it will become apparent for you that people don't have any role in his selection. People necessarily have the right to select in only those affairs that belong to them, and not in the covenant of the God.

(B) When Allah declared, **"Surely I will make you an Imam"**, Abraham sought this majestic position from Allah for some of his progeny. The response of Allah **"My covenant does not apply to the unjust"** was only after Abraham had attained the position of Prophethood. For, the revelation of his appointment as Imam for the people, his seeking from Allah this position for some of his progeny, the response of Allah **"My covenant does not apply to the unjust"** will not benefit anyone except one who is already a Prophet, alive and converses (with Allah). In the traditions of the Ahle Bait, this position (of Imamate) is higher than the position of Knowledge

I endured, "O Messenger of Allah! How did you become the prayer of your father Abraham?

He replied, "Allah revealed unto Abraham, "I am going to make you an Imam for mankind...".

Abraham took the joy lightly and asked, "will there be Imams from my progeny like me?"

So Allah revealed, 'O Abraham! I will not grant you a covenant that I would not fulfil for you!

He asked, 'O Lord! What is the covenant which you will never fulfil for me?"

He retorted, 'I will never give an unjust person from your progeny a covenant.'

At this Abraham pleaded, 'Then keep me and my sons away from idol-worshipping. They (idols) have deviated a lot of the people! Thereafter, the Messenger of Allah informed, "The prayer (of Abraham) terminated at me and Ali. Both of us never prostrated before an idol. Thus, He took me as a Prophet and took Ali as a successor."¹

Shaikh Toosi has narrated the same tradition in his *Amali* from Ibn Mas'ood through the same chain of narrators.²

Traditions from the Ahle Bait abound that the holy verse clearly nullifies the Imamate of every unjust person, lest he becomes amongst the chosen ones from the progeny of the friend of Allah

1 - Ghayat al-Maram, p. 270; Mansabeh of Ibn Maghazzeeli, p. 276
2 - Ghayat al-Maram, p. 270 narrating from al-Amali of Shaikh Toosi (a.r.), vol. 1, p. 388
3 - Ghayat al-Maram, pp. 270-272 and Tafseer al-Burhan, vol. 1, pp. 147-151

(10)

يَدِينُونَ أَلَيْسَ مَا سَأَلْتُمْ رَبِّيَ مِنْ رَبِّهِ سَأَلْتُمْ لَكُمْ إِسْلَامًا كَلِمَةً رِيًّا
بِمَا لَقُوا

“... I am going to make you an Imam (leader) for
mankind. Abraham said: “What about my
offspring?” He said: “My covenant does not apply to
the evildoers.”¹

Ibn Mas'ud, the Shafi'i jurist, relates from Ahmad Ibn al-
Hasan Ibn Ahmad Ibn Moses Qandjani from Abu al-Fatih Helal Ibn
Ahmad al-Hafsi, from Ismael Ibn Ali Ibn Razeen, who narrates
from his father and Is'ad Ibn Ibrahim al-Dairi, who both said that
Abd al-Razzaq narrated to them from his father, from Sa'ad, the slave
of Abd al-Rahman Ibn Auf, from Abdullah Ibn Mas'ud, who
narrated from the Messenger of Allah that I am the priver of my
father Abraham.”

Therefore, from the tradition, we understand that:

The best inheritance of the Prophets are the knowledge of the "Books and the Traditions," from the aspect that their inheritances are confined only to this (i.e. knowledge) and this only is the fact. For the aim of sending the Prophets is to direct the people, to guide them, to the right path, to bring them out from the darkness of confusion and deviation to the light of knowledge and certainty, and to perfect them in knowledge and action. These objectives cannot be achieved except through complete knowledge of the Book and the Sunnah. Therefore, all the affairs are subsequnt to this knowledge and the presence of a follower in the absence of his leader is unwise and imprudent.

Amazingly, those who grabbed the reins of caliphate did not repay his debts nor did they fulfil his promises. They left the responsibilities of repayment of debts and fulfillment of promises for our Master Amerrul Momineen Ali to take care of. He did execute these two tasks (may my soul be sacrificed for him)! Thus, they only grabbed the bounties of inheritance and left its damages!!

The worse thing is to make the obedience of the ignorant obligatory instead of the knowledgeable person, and the order to make the allegiance of an ignorant compulsory and binding.

How do you judge?"¹

**himself is guided? What is the matter with you?
followed than someone who does not guide unless he
"... Is someone who guides to Truth worthier to be**

نَا مَا يَدِينُونَ مَا نُهَُّ امْرِيًّا نَا ثَحَا رَا يَدِينُونَ نَمَفَا
نَا مُمْلِكًا نَفِيًا مُمْلِكًا لَمَّا يَدِينُونَ

confusion and deviation.

self. For, due to his lack of guidance, he will throw himself in a state of obedience is highly impermissible for an ignorant even for his own affair (i.e. knowledge of the Book and the Sunnah). Since obligatory Compulsory obedience is an inevitable consequence of the first

Answer:

affair like obligatory obedience?

what is the impediment in allowing someone else to take over the other (i.e. knowledge of the Book and the Sunnah) for our Master Ali. But Admittedly, the noble tradition under discussion proves the first affair obligatory obedience, infallibility and purity, descent of revelation, etc. which some are as follows: Knowledge of the Book and the Sunnah, compulsory for them. But the affairs of Prophethood are plenty of obligatory on the Ummah just as the obedience of the Prophet is Prophethood is a known thing and hence, obedience of an Imam is

clearest and most evident.

Explanation:

Inheritance implies the heir taking the place of his predecessor in whatever the latter has left behind. From the aspect of his Prophethood and Messengership, the holy Prophet left behind the "Book and Sunnah" and not any worldly wealth. And this is the meaning of 'We Prophets don't leave behind any dirham or dinar; we only leave behind knowledge and Imamate'.¹

His successorship implies the caliph and Imam assuming his position that were related to his Prophethood and Messengership, and not in his leaving behind the wealth, as is obvious. Therefore, his obedience becomes obligatory on the "Ummah" just as the obedience of the Prophet was obligatory.

The true explanation of the prophet's word, "You are my brother and my heir",² are his word that "what the Prophets before me left behind in inheritance" and the Prophets left behind only the Book and the Sunnah" does not leave any scope for caliphate to go to anybody except Ameerul Momineen Ali. For, there is no reality for caliphate and Imamate except this inheritance that has been established for our Master Ali (p.b.u.h.). Thus, to appoint a caliph, other than him, is a clear violation of his saying, "You are my brother and my heir," and is tantamount to appointing a stranger as a heir, and depriving the rightful heir, of his rights and inheritance.

Objection:

Imamate being a caliphate of the Prophet from the aspect of his

1- Al-Kabafi, vol. 1, p. 32
2- Ghayat al-Mataram, pp. 612-614

proof upon the caliphate and Imamate being particular to him is As for Ali being the Heir of the Messenger of Allah, then its

has in reality violated his nature and the basic principle of intellect. relatives? No, never! This is a natural judgment; whoever violates it heir and successor of a person in the presence of extremely close It is for you to judge that can a distant relation claim to be the

precede him. servants and the conveyance of His laws. Thus, nobody had the right to complete of what Allah sent for him concerning the guidance of the Enjoying such a position, he deserved caliphate and to

upon both of them. Messenger, the knowledge of the Book and the Sunnah and acting closest to the holy Prophet in religion, belief in Allah and His But his taking Ali as his brother exclusively proves that he was the Allah made between pairs of his companions - as we have already As for the covenant of brotherhood, which the Messenger of

The believers are just brothers...¹

عِبْرَانِ مِنْهُ فَمَا لَمَاءِ

through the verse of the holy Quran
Brotherhood in religion is established between all the believers
Explanation:

than him to precede him in the caliphate of the Messenger of Allah?

Misbah al-Hedaya 112

the caliphate of among else. The caliphate of Abu Bakr was established through allegiance. The Umar's through appointment by the first caliph. And caliphate of عثمان through the Council formed by the second caliph. "Allegiance" by no means overrules divine document and appointment. Allah, the Almighty, makes it absolutely clear when He says,

نَبِيِّنَا أَيْمَةً تَأْتِيهِمْ مِنَ اللَّهِ رَحْمَةً إِذَا هَمَّتْهُمْ كَلِمَةٌ مِنْهُمْ مَا نَزَلَتْ لَهُمْ
لَا إِلَهَ إِلَّا اللَّهُ نَدْفَعُهَا عَنْهُمْ وَاللَّهُ رَحِيمٌ لَعَنَهُمْ وَأَنْبِيَاءُ هُمُومًا
لِنَبِيِّهِ

No believing man or any believing woman should exercise any choice in their affair once Allah and His messenger have decided upon some matter. And anyone who disobeys Allah and His messenger, he surely strays off a manifest straying.¹

How could they choose a caliph after the clear document and appointment of the successor by the holy Prophet?! Rather, state and caliphate was among those affairs for which people have to refer to Allah and His Messenger. When they did not have a choice in their own affairs – after the Prophet's decree – how could they exercise authority in the affair of the holy Prophet, when he had clearly decreed about it?

As for the his Brotherhood for the Messenger of Allah, then it proves that he is the closest of people, in honour and position, to him. When he enjoys such a position, how it is permissible for anyone other

(B) This noble tradition proves the appointment of Ali by the Messenger of Allah just as Moses appointed Aaron. Thus his caliphate is proved through documents. No other document (i.e. saying of the Prophet) has returned it, lest it be permitted to turn away from this tradition, and refer to the contradicting tradition. There is no document from the holy Prophet about

(A) From among the positions of Aaron vis-à-vis Moses is the immediate caliphate (without any gap). Thus, it proves that the same applied for Ali and those who preceded him were not eligible for this esteemed position.

Answers:

That the Haith-e-Manzalah is a proof for caliphate is acceptable but to claim that it is particular to Ali and those who preceded him were not eligible for this position is debatable.

Objection:

and deputy of Moses, as Allah has narrated in His Majestic Book¹. rather the most manifest and marked of these, was his being the caliph Prophethood. From among the positions of Aaron vis-à-vis Moses, vis Moses in our Master Ali vis-à-vis the Messenger of Allah except the presence of all the positions virtues and that Aaron enjoyed vis-à-vis was into Moses except that there is no prophet after me” establishes **The Position of Ali (p.d.u.h.):** “You are into me as Aaron

the non-eligibility of anyone other than him. Imamate and caliphate for our Master Ameerul Momineen (Ali) and each one of the three aforementioned virtues proves the distinction of If it is clear for you whatever we have explained then know that

Misbah al-Hedaya 113

Whosoever loves you, has indeed loved me; and whosoever loves me loved Allah, and He will cause him to enter Paradise. And whosoever hates you has hated me; and whosoever hates me has hated Allah, and He will throw him in Hell.”¹

He has also narrated it from Muwaffaq Ibn Ahmad through another chain of narrators terminating at Ibn Abbas from Umar Ibn al-Khattab but he has dropped the part, “...whosoever thinks...has lied – till the end of the tradition.”²

Then, know that the inheritance of the “Book and the Sunnah” implies the “knowledge of both of them.” Since the Prophets did not leave behind dirhams and dinars (in inheritance). They only left behind knowledge and whoever has taken from it has indeed acquired a major fortune³. There is no scope for probability of other than knowledge in the inheritance of the “Book and the Sunnah.”

Whatever has been narrated from the Sunni sources that the Holy Prophet said, “We – Prophets - don't leave anything in inheritance. And whatever we have left is charity!” is a fabrication from the aspect of the tradition's distortion. The last part of the tradition has been replaced with ‘whatever we have left is charity!’

Amazing! How was the tradition concealed from the heir of the Book and the Sunnah (Ali), while being known to others!!

3- Al-Kaafi, vol. 1, p. 32
2- Ghayaat al-Masam, p. 114 narrating from Mansaf of al-Kharazmi
1- Ghayaat al-Masam, p. 124 narrating from al-Fosool al-Mohimmah, p. 126

Mishbah al-Hidayah 111

Ibn Mas'ud's chronicles that "Abu al-Qasem Abd al-Wahab Ibn Ali Ibn al-Abbas al-Bazzaz informed us directly through Ishaq Ibn Abi Khalaf, from Qais that a person posed a query to Mawiyah. He replied, 'Seek its answer from Ali Ibn Abi Talib because he is the most knowledgeable.' That man insisted, 'O Mominen (here referring to Mawiyah)! Your view concerning this question is dearer to me than the view of Ali.' On hearing this, Mawiyah retorted sharply, "How wrong have you said and what evil have you brought! Indeed, you dislike a man whom the Messenger of Allah has honoured with knowledge. The Messenger of Allah told him, 'You are into me as Aaron was to Moses; except that there is no prophet after me.' Verily, Umar Ibn al-Khattab used to ask him and learnt from him. I saw Umar that whenever he was in doubt about a thing, he asked, 'Where is Ali? May Allah not make your legs firm?'"¹

He has also narrated it from the Musnad of Ahmad Ibn Hanbal.²

(B) Again, it is mentioned in Ghayat al-Maram (Tradition No: 92):

Ali Ibn Ahmad Mas'udi, a celebrated Sunni scholar, has recorded in his book, 'al-Fusul al-Muhimmah', narrating from the book of "Khasas" that "... Umar Ibn al-Khattab said, "Don't speak anything about Ali Ibn Abi Talib except good! I heard from the Messenger of Allah who spoke three qualities of Ali. If I had even one of them, it would be better for me than the whole world. The tradition goes like this: Abu Bakr, Abu Sufyan al-Jarrah and I (Umar) along with another companion of the Messenger of Allah were present when he

1 - Ghayat al-Maram, p. 112; Mas'ud's Ghayat al-Maram, p. 34
2 - Ghayat al-Maram, p. 114 narrating from Musnad of Ahmad.

Allah? Ali asked, 'And what will I inherit from you, O Messenger of

He (p.d.u.h.) replied, "Whatever the Prophets previous inherited."

He asked, 'What did the Prophets before you inherit?' The Messenger of Allah responded, 'The Book of Allah and the tradition of their Prophet. You will be with me in my palace, in Paradise, with my daughter Fatima. You are my brother and my friend.' Thereafter, the Messenger of Allah recited, "... **the brothers, on raised couches, face to face**", those who love each other for the sake of Allah will see each other.¹

I say: The aforementioned tradition includes three virtues for our Master Amerval Mominen Ali (i.e.) position, brotherhood, and inheritance.

As for the first two (i.e. position and brotherhood), traditions from both sects are consecutive. In Ghazayat al-Maram,² the author has mentioned traditions explaining the first two virtues from the Sunni sources that exceed a hundred sources. As for the third (i.e. inheritance), again traditions from both sects are plenty. Even they teach to the level of consecutiveness.³

Briefly, there is no doubt about the three virtues included in this tradition. There are two traditions, each one of them being narrated, on the authority of the second caliph and Mowayyah.

(A) As mentioned in Ghazayat al-Maram (Tradition No: 33):

1- Ghazayat al-Maram, p. 399
2- Ghazayat al-Maram, pp. 109-126 and 478-491
3- Ghazayat al-Maram, pp. 612-617

9)

زَيْدٌ لَقِيَ رَسُولَ اللَّهِ

“...the brothers, on raised couches, face to face.”

The author of Ghazayat al-Marsam records on the authority of Abdullah Ibn Ahmad Ibn Hanbal, through his chain that terminates Zaid Ibn Abi Autsa, who recounts.

“I went to the Messenger of Allah in his mosque and he made brotherhood ceremony amongst his companions. Then Ali said to the Prophet, “Indeed, my soul departed and my back broke when I saw you do with your companions but left me out. If it's because you're angry (with me), then you have the right of satisfaction and honour.”

To this the Messenger of Allah responded, “I swear by the One who raised me as a Prophet with truth! I did not leave you out except for myself. Since you are into me as Aaron was to Moses; except that there is no prophet after me. You are my brother and my heir.”

progeny, whom the holy Prophet has described. '...they shall not separate from each other till they meet me at the Pond.'"

When this concept is clear for you, it will become even more apparent that mastership and Imamate is not for anyone but our master Amertul Mominen Ali and his immaculate descendants because Imamate revolves around guidance, and it is unwise for the guide to be a follower of the one who is not guided except through him (the guide). Allah the Almighty says,

رَدَّوْهُنَّ نَا اِذَا رَدَّوْهُنَّ لَمْ نَكُنْ بِمُحْسِنِيْنَ
رَايَا رَدَّوْهُنَّ نَمَفَا
نَا مُؤْمِنِيْنَ نَفِيْحًا مُمَّا لَمَفَا

“...Is He then who guides to the truth more worthy to be followed, or he who himself does not go right unless he is guided? What then is the matter with you; how do you judge?”

the first and most perfect of the Imams. of this verse for Ali and the revelation of the verse in his glory, as he is contrary to what is found in a number of traditions. The interpretation presence of more than one scholar and one cent. Moreover, this is not person from this nation has a cent, will not be correct except with the that your sentence, 'For every nation there is a scholar,' for every multiplicity of guides in such a compound verse is clear. Don't you see them to what the Prophet of Allah has brought." The word proving the "For each era, there will be guide from us (Imams), who will guide brought to our notice by the statement of Imam Muhammad Bader, for "every" people, there will be one guide after another, as has been

then it is correct and valid. successors. So, if it is intended that He is a guide through a channel, well as a Guide but through His Messenger and the infallible incorrect, notwithstanding the fact that Allah is indeed a Warner as interpreters recorded by Shaikh Tabarsi that 'guide' refers to Allah¹ is It is also clear that the view of some of the whimsical

Yet, for further explanation, I would like to state that: Briefly, the presence of several guides is clear and apparent.

after our master Amerrul Momineen Ali are not but the infallible accomplished but through the multiplicity of guides. Also, the guides every generating, there should be a guide. A reality that can not be prophet himself was a guide in his century. Thus, it is known that for the non-necessity of a guide after him would be acceptable, as the century was enough for the nations to follow in the coming centuries, the warmer, namely the Messenger of Allah. Yet if one guide in a The noble verse proves the need of the nation for a guide after

1 - Mqtzma, al-Bayana, vol. 6, p. 278

is a divine position and status, where people's choice and selection is inadmissible.

(C) He follows in the step of Prophethood because while one is the founder, the other is the cause of its survival. Thus both (Prophethood and Imamate) are from the principles of religion. As a result, recognition of the guide, acknowledgement of his position and following him is as much obligatory on the people as is the recognition of the warner and acknowledgement of his messengership and his obedience.

Now, since it is clear for you that this position and status is from an exalted, divine position, it must also have become apparent that the recognition of its owner (i.e. the guide) is not possible except through the warner and there is no way for the people to his recognition except from his side. Thus, introduction of the guide for the people becomes a necessity for the holy Prophet and according to the traditions of both the sects; none has been introduced by him except our master Ameerul Momineen and his immaculate descendants. So, this proves that by 'guide', only he is implied, certainly and definitely. Moreover, the Hadith-e-Sadqain, on which both the sects unanimously agree, and the tradition 'the likeness of my Apple Bait is like the ark of Noah confirm that the guide has to be from the Imams and cannot be an outsider.

The usage of the adverb "every" in the sentence "and... for every people" proves the presence of a "number of guides", and that

(A.T.) knowledge of all that is available in the Book, his protection from carnal desires and not following vice instead of virtue being the follower of the chosen Prophet. None recognizes him except Allah – the High – and thus, it is obligatory on Him to appoint him as a standard for the people so that He may complete His proof through him. – The Author

"You are only a Warner for the believers, and Ali is a guide for every nation"

Know that the verse also proves the need of the Ummah for a guide, whom God has appointed as a guide for them. Because has limited the attribute of the holy Prophet only as a Warner.

It is apparent that religion will not be perfected merely by warning. Because warning is only the cause of laying the foundation and simply laying the foundation is not the cause for survival. For, it would still be exposed to destruction and shortcomings. Therefore, the presence of a controller, protector, and guide, who will guide it in the coming centuries, is necessary for its continued existence. Hence, He says, "...and (there is) a guide for every people." That is, just as I have appointed a Prophet as a Warner and laid the foundation of religion through him; I have perfected it, strengthened it, and completed my bounty upon the people by appointing a guide for every nation, in the centuries to come, through whom the guided ones will be guided. He will rebel from religion the distortion of the exaggerators, the plagiarism of the people of falsehood, and the interpretation of the ignorant. Thus, the under discussion verse establishes the following facts:

- (A) The need for a guide after the holy Prophet (p.d.u.h.) in the continued existence of religion, and its protection from destruction and shortcomings.
- (B) The status of guidance is like that of warning¹. Surely, it

1 - That is, the guide mentioned in the verse does not imply a guide in its absolute meaning, i.e. anybody who guides, even if it may be in some of the divine laws because in this case a need will not necessarily arise. Therefore, here the term 'guide' refers to a person whom the Ummah needs in all its affairs and problems, which in turn depends on his having the

that it was revealed concerning Ali.¹

Consecutive traditions, from both sects, are indicative of the attributes of the holy Imams that they surely are with the Book, which will neither separate from them nor shall they separate from it and there is no protection from deviation except by fastening unto them.²

Also, there are traditions from the holy prophet that are quoted by both sects that 'the likeness of my Ahl Bait is like the ark of Noah; whoever board it will be saved and whoever lags behind will be thrown'.³

The reason for this suggestion is clear: If the guide about whom Allah has informed in His Book is other than the Imams, fastening unto him should also be a protection from deviation, a cause for salvation, an associate and companion for His majestic Book. While the Messenger of Allah did not associate anybody with the Book except his Household, and made it quite clear that these two shall not separate from each other. That is, the knowledge of the Book will not be found with anyone except them. He has also ordered the entire nation to fasten unto them through his saying, "...till you fasten unto both of them, you will never deviate....". He has also limited salvation to fastening unto them alone by saying, "...whoever lags behind it will be destroyed."

The couplet of Hassan Ibn Thabit is famous

عَنْتَهُ تَأْتِ الْمَاءُ

1 - AI-Mansaqab, vol. 3, p. 83; Ghayat al-Maram, p. 237

2 - Ghayat al-Maram, p. 211

3 - Ghayat al-Maram, p. 237-240

Muḥammad Ibn Muḥammad Ibn Ali al-Toosī, from Shākh Abd al-Jabbār Ibn Muḥammad al-Jawāzī from Abū Ḥasan Ali Ibn Ahmad Waḥshī who said, One of the verses that show that Ali is the successor of the Prophet is the saying of Allah, **'You are only a warrior and (there is) a guide for every community.'**¹

He has also mentioned from Idrīs al-Hamūnī through his chain ending at Abū barzāh al-Aslamī, who said, 'I heard the Messenger of Allah about **'You are only a warrior,'** and he placed his hand on his chest. Then he put his hand on the hand of Ali saying, **'(there is) a guide for every people.'**²

He has also narrated from Thālibī through his chain of narrators that terminates at Ibn Abbas, who said, "When this verse was revealed, the Messenger of Allah put this hand on his own chest and said, 'I am the warrior,' and indicated with his hand to the shoulder of Ali Ibn Abi Tālib and declared, 'You are the guide, O Ali, through you the believers will be guided.'³

Traditions relating to this concept are abundant and frequent from both sects; especially the narration of Ibn Abbas under this verse about this concept is quoted by both sects, as has been mentioned in Ghayāt al-Maḥram.⁴

Ibn Shahr Ashraḥ says, "Ahmed Ibn Muḥammad Ibn Saʿed – famous as Ibn Oqdāh – has compiled a book under the verse, **'you are only a warrior and (there is) a guide for every community,'**

1- Ghayāt al-Maḥram, p. 232 narrating from Farāz al-Simīnī.
2- Ghayāt al-Maḥram, p. 232 narrating from Farāz al-Simīnī.
3- Ghayāt al-Maḥram, p. 232
4- Ghayāt al-Maḥram, p. 237

8)

لَهُمْ وَفِي السَّجَةِ لَمَّا

“You are only a warmer, and (there is) a guide for every community.”¹

Butaid al-Ajali narates from Imam Muhammad al-Basari about the Quranic verse “You are only a warmer and (there is) a guide for every community” who said, “The Messenger of Allah is the warmer. For every era, there is a guide from us, who guides them to what the Prophet of Allah has brought followed by the guides are, Ali and his successors, one after the other.”²

The author of Ghayat al-Maram has recorded that Ibrahim Ibn Muhammad al-Hamwi, a Sunni scholar, has written in his book Farasat al-Simtain, concerning the excellences of Ali, Hazrat Fatima, Imam Hasan and Imam Husain (p.b.u.t.). He writes, “Informed us our teacher, Allamah Najm al-Deen Uthman Ibn Muwaffaq from

1 - Qur'an (13:7).
2 - Al-Kafi, vol. 1, p. 191; Tarjumat al-A'yan, vol. 2, p. 214; Ghayat al-Maram, p. 232.

Misbah al-Hedaya ٩٩

delegated to him, he will cause to enter the Paradise whoever loved him and will throw in Hell his enemies.

The collection of traditions in the implication of this meaning is consecutive. From his position is that he will move with the truth and the truth with him, inevitably. Essentially, if it was not so, Allah would not have conferred on him this great endowment. Therefore, he speaks not but the truth and he does not but the right. When this is proved, it automatically establishes the distinction of Imamate and Caliphate for him and his infallible progeny, as you know that he did not consider anybody eligible for the Caliphate except himself and his immaculate descendants.

and the distributor of Hell.”¹
bore enmity against you, because you are the distributor of Paradise
the Paradise whoever loved you, and throw him into Hell, whoever

Also, Muwaffaq Ibn Ahmad narrates through his chain of
narrators from Nasa'i, from Ibn Umar, who heard from the Messenger
of Allah that, 'Ali is my flag bearer, my trustee at the Pond, and my
helper with the keys of the treasures of Paradise.”²

Shaiikh al-Islam al-Hamuei, a celebrated Sunni scholar, has
mentioned a lengthy tradition from Abu Sa'eed al-Khudri, at the end of
it he says, 'The keys of Paradise and the keys of Hell will be handed
over to Ali on the command of the Messenger of Allah, who will stand
on the edge of the Hell, cause its sparks to fly and increase the
intensity of its heat while Ali will hold its reins. The Hell will say to
Ali, 'O Ali! Pass by me as your light is extinguishing my flame.' Ali
will reply to it, 'Wait there, O Hell, take him for he is my enemy and
leave him for he is my friend.' On that day, the Hell will be extremely
obedient to Ali for whatever he orders than all the creatures.³

Briefly, traditions are plenty and abound from both the sects
that he will give his friend drink from the Pond and drive his enemy
away from it. He is the standard bearer and none can pass the Bridge
to enter Paradise except with his permission.

He is the distributor of Hell and Paradise. He will order the
Hell to consume his enemies and to forsake his friends.⁴ All these
connote one meaning i.e. the authority of Paradise and Hell has been

1- Ghayaat al-Maram, p. 84.
2- Ghayaat al-Maram, p. 84.
3- Ghayaat al-Maram, p. 82 narrating from Farased al-Zimlani.
4- The references of all these traditions have passed.

Misbah al-Hedaya ٥٧

of Allah, how many traditions have you narrated about the virtues
Allah, how many traditions have you narrated about the virtues

He replied, 'Very few.'

Mansoor insisted, 'But still how many?'

A' mash said, 'Ten thousand or more!'¹

Traditions in this regard are quoted from both sects. Moreover, traditions mention in the previous chapters have already established about the inability of a person to pass from the Bridge and enter the Paradise except with the permit of our master Ali (q.b.u.h.). There are a vast number of traditions from both sects that Ali will offer drinks from the Pond² and that he will drive away the people from the Pond just as an obedient camel is driven away from the water,³ and that he is the distributor of the Paradise and the Hell."⁴

From the traditions narrated by the Sunni writers is that of Muhammad Ibn Ahmad, through his chain of narrators, from Isa' from Abdullah Ibn Umar, who said, 'The Messenger of Allah said to Ali Ibn Abi Talib, 'On the Day of Judgment, you will be brought on a carrier of light, while on your head will be a crown, whose light will be so resplendent that the people will almost lose their vision. At this juncture, an announcer will proclaim on behalf of Allah – Majesty be His Majesty – **'Where is the caliph of the Messenger of Allah?'** You will answer, 'Here I am'. The announcer will decree, **'Make to enter**

1- Tandeef al-Madhal of al-Masumani, vol. 2, p. 66; al-Kunaa wa al-A'laab of Shakh
Aba al-Qumm (r.a.), vol. 2, p. 40.
2- Ghayat al-Maram, p. 88.
3- Behar al-Anwar, vol. 39, p. 216 narrating from E'lam al-Wara of Shakh Tabarsi (r.a.), p. 189 and Mansab of al-Kharazmi, p. 60.
4- Ghayat al-Maram, p. 242.

A'mash asked, "Which traditions No'maan?"

He responded, "Like the tradition which says, 'Ali is the distributor of Hell.'"

A'mash retorted angrily, "O Jew! You are saying to me like that! Give me a seat and support me. I swear by the One to Whom is my ultimate destination, narrated to me Moosa Ibn Turaiif – and I have not seen a person from Bani Asad better than him – that he heard from Ebayyah Ibn Rab'ee, that Ali said, 'I am the distributor of the Hell. I will say, to the Fire that this is my friend, leave him! And this is my enemy, take him!'"

A'mash continued that Abu Mutawakkil al-Najafi narrated to him (during the rule of Hajjaj) (Ibn Yusuf al-Thaqafi), who used to abuse Ali (a.s.) with the slander, from Abu Sa'eed al-Khudri that the Messenger of Allah said, "On the Day of Judgment, Allah – Mighty and Majestic be He – will say to me and Ali Ibn Abi Talib, **Throw in to the Fire whoever bore malice against you two, and make to enter the Paradise whoever loved you two.** And this is the meaning of the verse, **"Do cast into hell every stubborn disbeliever."**

Hearing this, Abu Hanefah stood up and thundered, let's us go! There cannot be a greater calamity than this!" Shareek Ibn Abdullah recounts, "A'mash departed from this world the same evening."¹

Sulaiman al-A'mash knew Shia famous for his love for the Imams, and renowned amongst the Shia, as well as the Sunnis. There is a famous anecdote about him with Abu Jafar al-Mansoor – the Abbaside Caliph – who asked him one night, 'I ask you for the sake of

1 - Ghayat al-Maram, p. 390 and 87.

٧

يُنَادِي لِقَاءَ مَنْ هُوَ فِي لِقَاءِ

“Do cast into Hell every stubborn disbeliever.”

The author of Ghaziyat al-Marsam has relied on a tradition
outed by both Shia and Sunni scholars terminating at Sharek Ibn
Abdullah al-Qasbi, who narrates: I visited Sulaiman A'mash during a
sickness, in which he expired. While I was with him, Ibn Shobrah,
Ibn Abi Laila, and Abu Haneefah entered and enquired about his
health. He (Sulaiman) mentioned about his intense weakness and his
fear from his sins due to which, he started crying.

Abu Haneefah turned to him and said, Fear Allah and look at
your-self. For you are in your last day of this world and the first of
the Hereafter. If you return the traditions which you narrated about Ali
Ibn Abi Taslib, it would be good for you.

for them and their distinction.
ones, then it is established that Imamate and Caliphate is exclusively
established that they are the truthful ones and if they are the truthful
only after obtaining permit and clearance from them. Thus, it is
the Bridge except with the mastership of the prophet's Household and
of faith in Him, and His Messenger is that none will be allowed to pass
questioned about on the Day of Judgment. While, from the perfection
Allah, and his mastership and love will neither be obligatory nor
seek refuge in Allah)? Obviously, the liar is hated and despised by
point that the Ahle Bait were either true in their claim or they lied (we
esteemed position is clearly recorded. Now, the matter comes to the

from the people of Badr and the eminent ones from the Emigrants and the Helpers. I noticed them of my right for the sake of Allah. I called them to my help but none from the people responded except four: Zubair, Salman, Abzar and Mirdad.

This is the narration of Ghazat al-Marsam from Kitāb Sulaym Ibn Qais.¹

(g) The sermon delivered by Imam Hasan Mujtaba in the court of Muawiyah, a lengthy sermon, in which he mentioned a number of excellencies and virtues of Ameerul Momineen, his own, and those of the prophet's Household. Thereafter, he said, 'Muawiyah Ibn Zakhir thought that I considered him eligible for caliphate, and do not regard myself as suitable for the same. Indeed, Muawiyah has lied. By Allah I have more authority on the people than the people themselves according to the Book of Allah and the tongue of the Messenger of Allah. But, we, Ahle Bait have always been helpers oppressed, and persecuted since the Messenger of Allah expired. Then Allah is (a Judge) between us and the one who usurped our right, descended on our necks, deprived us of our rights of the spoils of war and its booty as prescribed in the Book of Allah and prevented our mother Hazrat Fatima from what the Messenger of Allah had decreed for her ... till the end of the sermon.'²

Briefly, the dispute of the prophet's Household with the usurpers of caliphate and Imamate concerning the eligibility of that

1 - Ghazat al-Marsam, p. 72; Kitāb Sulaym Ibn Qais, vol. 2, p. 663 with minor differences in some of the sentences.

2 - Behar al-Anwar, vol. 44, p. 63 narrating from al-Amaal of Shaykh Toosi (r.a.).

رَبَّنَا مُلْتَقًا أَوْ لَدَا رَبِّنا مَفْعُوتًا وَمَقَانًا إِنَّا نَبَا لِقَاءَ

“He said: Son of my mother! Surely the people reckoned me weak and had well-nigh slain me...”

لَمَقَّةً نَأْتِيهِ رِبِّي إِسْبَابًا لَمَّا رِبِّي تَجَلَّبَدَ لِنُحْلُومًا إِنَّا لِي لِقَاءَ رِبِّي نَفْقَةً نَبْقَانَا لِي إِسْبَابًا رِبِّي نِيَّ تَقْفَةً

“He said: O son of my mother! Seize me not by my beard nor by my head; surely I was afraid lest you should say: You have caused a division among the children of Israel and not waited for my word.”

He only meant that Moses ordered Aaron when he appointed him upon them. If they deviated and he found helpers, then he should fight against them. But if he did not find helpers, then he should restrain himself, spare his blood and should not create divisions amongst them. (Similarly), fear that they will say the brother of the Messenger of Allah has created divisions in the Ummah and did not wait for my word. Verily, I take a covenant from you that if you did not find helpers, restrain yourself and spare your blood, the blood of your household, and your followers (Shi'as). When the Messenger of Allah expired, the people stood before Abu Bakr and paid allegiance to him while I was busy (burying the Prophet). I had taken upon myself not to wear the cloak – except for prayers – till I compile the Book (the holy Quran). Yet, I took Fatimah and my two sons, Hasan and Hussain and did not leave anyone

1- (Qur'an (7:120))

2- (Qur'an (50:94))

people themselves and I was always oppressed.”

He retorted, 'Since you have asked, now listen to the answer. Neither cowardice nor fear of death, nor the lack of my knowledge that what is with my God is better for me than the world with all its trappings, prevented me from this (i.e. fighting against the previous calphs). But it was the command of the Messenger of Allah and his covenant with me that stopped me. The Messenger of Allah informed me of what the community will do to me after his demise. Then, none knew him better than me, and none was more certain about him than me of what they will do. Nay, according to the Messenger of Allah, I was the most certain of what I saw and I witnessed. Then I asked the Messenger of Allah, 'What do you advise me during such circumstances?' He replied, 'If you find helpers, challenge and fight against them. But if you do not find helpers, restrain yourself and spare your blood till you find helpers to uphold the Book of Allah and my tradition (Sunnah)'. He informed me that the people would soon forsake me, and follow other than me. He informed me that I was into him as Aaron was to Moses. And that the people after him would soon become like the followers of Aaron, and would attend the calf and its followers. Then Moses said,

رَبِّهِمْ أَتَتَّبِعُونَ نَعْبَتَهُمْ أَمْ لَا أَلَيْسَ لَهُمْ لَكَ لَعْنَةٌ يَا

“... O Aaron! What prevented you when you saw them going astray, so that you did not follow me? Did you then disobey my order?”¹

immaturity and infirmity, and the testimony of such a person should never be rejected. Moreover, Fadak was in the possession of Hazrat Fatima (p.b.u.h.) and by all legal means, no proof is ever demanded by the one in possession. Then, is this not but plain opposition, and can there be anything clearer than this?

(b) The burial of Fatima Zahra took place during the night, the concealment of her grave and do not allowing Abu Bakr and Umar to attend her funeral rites and prayers, according to her will, clearly shows her dissatisfaction against them.

(c) The discussion of Amerul Momineen Ali with the members of the Saifeh Council, and his arguments in front of them about his virtues and excellences,¹ proving that the truth was for him exclusively and distinctly right from the beginning of caliphate, and that his allegiance was not except through coercion and compulsion.

(d) His complains against the preceding caliphs in his sermons, in a number of places,² are so much that Ash'ath Ibn Qais asked Amerul Momineen, "O son of Abu Talsib! What prevented you from fighting and striking with your sword, when the people were paying allegiance to the brother of Tamim Ibn Murrah, the brother of Adi and the brother of Bani Umayyah? For since the time you have stepped in Iraq, whenever you have spoken, you have always mentioned that 'By Allah! Surely I have more right upon the people than the

1- Kitab Sulaym Ibn Qais, vol. 2, p. 636; al-Ghadir, vol. 1, p. 129 published by Dar al-Kotob al-Islamiyyah.
2- Refer the sermon of al-Shidshidiyyah in Najih al-Balaghah.
3- Referring to Abu Bakr, Umar and Uthman - Translator.

they rejected the holy Quran which Ali had compiled on the command of the Messenger of Allah, and as it was revealed through the angel of revelation Gabriel. The **only** cause of this rejection was their opposition to him.

They argued that they did not accept the holy Quran compiled by him because he was the sole witness and none partnered him in that important task. Consequently, the testimony of a sole witness is not acceptable.

The above argument is absolutely baseless and absurd. Ali was not a witness, but the executor of the Prophet's order in its compilation as it was revealed. As a result, the opinion of the executor of the will is final and binding even if he is alone and there is no question of taking numbers into consideration.

Even if we demean ourselves and accept for the sake of argument that he was a witness, it would still be obligatory to implement his testimony due to his infallibility and purity as per the document of the Verse of Purification (*بَيِّنَاتُ الْاِسْلَامِ*). It is not at all permissible to refute the testimony of the one whose infallibility is already established.

(c) The usurping of Fadak garden and removing the workers of Hazrat Fatima (p.b.u.h.) by falsely attributing a tradition to the holy Prophet that 'We, The Prophets, do not leave any inheritance, and whatever we leave behind should be given for public charity'. Their arguing with Hazrat Fatima (p.b.u.h.) and seeking proof of her claim; refutation of testimony of Ameerul Momineen Ali, Imam Hasan and Imam Husain (p.b.u.t.) despite the fact that none has the right to demand proofs from those in their favor the Verse of Purification was revealed. Allah had testified his

This proves the distinction of Imams and Caliphate for the Ahle Bait of the holy Prophet and exclusion of all others from this coveted status.

Explanation: Verily, our masters Ameerul Momineen Ali and the infallible Imams from his descendants, did claim the position of Imams for them, and announced that it is their special right. If the nation obeys them, they will establish their right. But if they deprive them and keep them away from their status, they will be patient till Allah judges for them. They never paid allegiance to others, willingly and of their own accord. The proofs of the detestation of the Ahle Bait before the usurpers of caliphate are clearly recorded, some of which are as follows:

(a) Ali's seeking of help from the Emigrants (Muhajirun) and the Helper (Ansar) at night, his arguments against them, his not paying allegiance to Abu Bakr, but due to coercion and the non-fulfillment of the promise by the Ummah to help him except for four persons. In fact, it is chronicled in the Saheeh Bukhari that he did not pay allegiance to Abu Bakr till the lifetime of Hazrat Fatima (p.b.u.h.), and that she lived for six months after the Messenger of Allah.¹

(b) Rejection of the holy Quran compiled by Ameerul Momineen Ali in a way that none from the Muslims were aware of it except the Ahle Bait. Although, he was the first to compile it on the command and will of the Messenger of Allah, the most knowledgeable of the Ummah as per their consensus and one of the two valuable things who will not separate from the holy Quran nor will the holy Quran separate from him. Yet,

1 - Saheeh al-Bukhari, vol. 2, p. 177 (1378 A.H. Edition).

love of Ali Ibn Abi Talib while He knows the most. If (the servant) came with his mastership, his deeds will be accepted as they are. But if he did not come with his mastership, he will not be asked about any other thing, then he will be ordered to proceed to the Hell.”¹

Traditions in this chapter, from both sects are numerous, and that a person will not be allowed to cross the Bridge and enter Paradise except with the passport of Ali Ibn Abi Taslib’s mastership and that of his Ahle Bait.

In Ghazvat al-Maram, Sayed Hashim Bahrani has mentioned – in this chapter – twenty traditions from Sunni sources and 18 from the Shias.

From amongst the traditions narrated from the Sunni sources it is quoted from Muwaffaq Ibn Ahmad, a leading personality of the Ahle Sunnah, in his book ‘Kitab Fazaal Ameerul Momineen Ali’, on the authority of Hasan Basi, from Abdullah who says, ‘The Messenger of Allah declared, “On the Day of Judgment, Ali Ibn Abi Talib will sit on the Firmans – which is a mountain on the pinnacle of Paradise – and above him will be the Throne of the Lord of the Worlds; from it sprout the rivers of Paradise and are distributed in the various gardens. He will be sitting on a Chair of Light while the (river) Tazeem will be flowing before him. He will not allow anybody to pass the bridge except the one who has with him the permit of his mastership and the mastership of his Ahle Bait. He will sit on the Paradise; cause his lovers to enter the Paradise and his enemies to the Hell.”’²

1 - Al-Amsali, vol. 1, p. 103, Chapter 4.
2 - Ghazvat al-Maram, p. 202; Mansab al-Karimi, p. 31.

(d)

نَا مَا عَسَىٰ مِنْهُمُ الْمَقْتُلُ

“Stop them, they shall be questioned.”

Ibn Shahr Ashsoob narrates from Sunni sources and others from Muhammad Ibn Ishaad al-Sha'bi, A'mash, Sa'eed Ibn Jubair, Ibn Abbas, Abu Noaim Istahani, Haskim Haskani, Naziri, and a group of the Ahle Bait, **‘And stop them, they shall be questioned’**, about the mastership of the Ahle Bait and their love.²

Shaykh Toosi has narrated in his Amali, through his chains, from Abdullah Ibn Abbas who recounts, ‘I requested, ‘O Messenger of Allah, advise me!’

He replied, ‘Love of Ali Ibn Abi Talib is obligatory upon you. I swear by the One who has raised me with truth as a prophet, Allah will not accept any good deed from a servant till He questions him about the

1 - (Qur'an (37:24)).
2 - Ghayat al-Maram, p. 229 narrating from al-Masadeq.

to others over them, follow their commands, implement their laws and refer to them instead of the progeny of Muhammad (p.d.u.t.) as the traditions have spoken. The reason is clear, because the lover never turns away from his beloved; he regards as truth what the beloved considers so and thinks as falsehood what the beloved thinks so.

It is clear, without doubt, that our master Ameerul Mominien Ali and the infallible Imams from his descendants, are of the view that caliphate and mastership are particular unto them, and the people deprived them from their rights.

principles of religion and caliphate and Imamate is not proved. Indeed, it has come in traditions from both sects, 'Surely whoever dies without recognizing the Imam of his time, has died as the death of ignorance.'

But those who have indulged in whimsical interpretation and speculative conjecture have interpreted the 'receipt of guidance' as necessity of belief and its continuation till his death, he should not have any doubt in his belief, or that he should act upon the 'imān.'

All the above views have been mentioned in *Tasreeh Majma' al-Bayan*, and he has attributed each to its interpreter.²

The author of *Ghazayat al-Maram* has relied on a tradition from Anas Ibn Masalik who chronicles, 'We returned with the Messenger of Allah from Tabuk. On the way, he said to me, "Place the saddle blankets on the humps of the camels." Then the Messenger of Allah delivered a sermon. He praised Allah and glorified Him. Then he said, 'O people! What is the matter! When the progeny of Abraham is mentioned, your faces are illuminated. But when the progeny of Muhammad (p.b.u.t.) is mentioned, it seems as if the grains of pomegranate have exploded in your faces. I swear by the One, Who raised me with truth as a prophet, if anyone of you comes on the Day of Judgment with actions equal to mountains, but without the mastership of Ali Ibn Abi Talib, Allah will throw him in the hell fire.'³

Isay: For the manifestation of one's hatred and malice towards the progeny of Muhammad (p.b.u.t.), it is sufficient to give preference

1 - *Al-Kafi*, vol. 1, p. 378; *al-Mahassan*, p. 123; *Manaqib al-Abi Talib*, vol. 1, p. 246.
Behar al-Anwar, vol. 68, p. 330.
2 - *Majma' al-Bayan*, vol. 7, p. 23.
3 - *Al-Amali of Shaiikh al-Toosi* (r.a.), vol. 1, p. 314, Chapter 11; *Ghazayat al-Maram*, p. 227.

Paradise.¹ of the progeny of Muhammad, will not smell the fragrance of Muhammad dies an unbeliever! Know that whoever dies on the hatred of Allah'. Know that whoever dies on the hatred of the progeny of Muhammad, will come on the Day of Judgment while it is written the Jama'ah). Know that whoever dies on the hatred of the progeny of Muhammad dies on the Tradition and practice (Sunnah and glad tidings of Paradise. Know that whoever dies on the love of the love of the progeny of Muhammad, the angel of death will give him the a believer whose belief is complete. Know that whoever dies on the love of the progeny of Muhammad dies on the love of the progeny of Muhammad dies a repentant one.

possible for us to be guided if Allah had not guided us. mastership granted us detest and hatred of their enemies and it was not All praise is for Allah, Who has guided us to their love and

traditions. These traditions are almost consecutive.² guide from the progeny of Muhammad as has come in numerous It also establishes that Allah has appointed for every nation a

possible except through the divinely appointed guide. repentance, belief in Allah, and His Messenger, and good deeds is not to the people. Then this 'receipt of guidance', which follows nation of Muhammad, he and his position should be clearly introduced It is known that whosoever Allah appoints as a guide for the

That is, the recognition of Imam and the caliphate is from the

1- Al-Kashshaf, vol. 4, p. 220; Ghayat al-Maram, p. 222.
2- Al-Kashshaf, vol. 1, p. 191; Basa'at al-Darajat, p. 29; Mansab Abi-e-Abi Talib, vol. 3, p. 83; Taseer al-A'yan, vol. 2, p. 203; Ghayat al-Maram, p. 222.

accepted except through the mastership of our master Amerul Mominen Ali and the infallible Imams from his progeny.”¹ And that “the recognition of Allah will not be perfected except through their recognition and their mastership.”²

If a person prays during the night, fasts during the day, donates his entire wealth in charity, and performs Hajj every year throughout his life, but neither recognizes the mastership of the divine proof which enables him to take him as his master, nor performs any of his actions under his guidance, then God will not reward him for his good deeds, and will not consider him from the believers.” (Then he said) These the good from them, Allah will cause them enter the paradise (with the grace of His mercy).³

Traditions concerning this subject are abundant from both sects, and Imam Sadeq has pointed out towards this reality when, after reciting the verse, he said, ‘He will be guided towards our mastership, by Allah! Do you not see how Allah – Mighty and Majestic be He – has provided for the stipulation?’ The reliable condition in the perfection of belief, and the acceptance of good deeds, which is the cause of divine forgiveness, is nothing except the mastership of us (the Imams).⁴ This is clear for the one who studies the traditions of the both sects.

The Sunni scholars have narrated that the Messenger of Allah said, ‘Whoever dies on the love of the progeny of Muhammad (p.b.u.t.), dies a martyr. And whoever dies on the love of the progeny of Muhammad (p.b.u.t.), dies forgiven. Know that whoever dies on the

1- Ghabayat al-Masam, p. 220, Chapters 46-47; Al-Kasfi, vol. 1, p. 180.
2- Ghabayat al-Masam, p. 223.
3- Al-Kasfi, vol. 2, p. 19; Ghabayat al-Masam, p. 227.
4- Ghabayat al-Masam, p. 323.

ج)

وَدَلَّتْهُ إِثْمًا لِحَالِهِ لَمَدَّ عَنِّي آدَمَ بَلَا نَمَّا لَفَغَّا رِيًّا عَ

“And most surely I am most forgiving to him who repents and believes and does well, and then he will be guided.”¹

Ahmad Ibn Muhammad Ibn Khalid al-Bardi in (al-Mabassat) narrates from his father, from Hammad Ibn Yusuf from Ya'qub Ibn Sha'ib that, I asked Imam Sa'd about the above verse, He replied, 'By Allah! (He will be guided) towards our mastership! Don't you see how Allah has placed the condition?'²

I say: The pre-condition for the acceptance of repentance, belief and good deeds is only the mastership of the prophet's Household, as has been proved by consecutive traditions from both sects. Like "belief will not be completed and good deeds will not be

1 - (Qur'an:20:82)
2 - Ghayat al-Mabassat, p. 333; al-Mabassat, p. 142.

Chapter 4 78

right to overtake the truthful ones from the progeny of the holy Prophet
viz. Ali and his pure descendants.

hold true for anybody except the Ahle Bait of the holy Prophet, those who Allah has kept away from all uncleanness and purified them, purification. The statement of Imam Reza (a.s.), 'The truthful ones, they are the Imams whose obedience has been verified', indicates towards this reality.

In the aforementioned tradition, Imam Reza has drawn our attention to the point that the proof of the truthful ones being the Imams is that Allah, after ordering the believers to observe piety, has ordered them to be with the truthful ones. Imamate and leadership does not mean anything except the obligation of the obedience of Imam on the follower from His side.

Objection:

Obligation of obedience does not necessarily suggest Imamate: for example, it is obligatory upon a child to obey his father, though the father does not enjoy the position of Imamate.

Answer:

The sweeping commandment for the believers to obey without any room for exception necessitates the lofty position of Imamate, as opposed to the necessity of obedience for a particular person like a father, where obedience is particular and limited. Therefore, it does not necessitate Imamate, as is apparent.

The order to the believers to **'be with the truthful ones'**, is universal since Allah ordered them to observe piety, and followed it up with the conjunction of **'being with the truthful ones'**. Surely, the order for piety includes one and all without limitation and restriction. Thus, it is clear that since Allah has brought the two commands together i.e. **'observing piety'**, and **'being with the truthful ones'**, the latter is also equally general and sweeping. Consequently, none has the

for my brother and my successors after him till the Day of Judgment.”

They all said, ‘By Allah! Yes (we have heard).’¹

Traditions abound from both Shi'a and Sunni sources that the truthful ones are the immaculate Household of the Holy Prophet. The author of Ghayat al-Maratam has brought ten traditions from our sources and seven from the Sunni sources.²

I say: The evidence of the word ‘truthful ones’, in the noble verse being specific for the pure and infallible Imams from the progeny of Muhammad (p.b.u.h.), and not in the general application for all truthful ones lies in the abundant traditions narrated by the both sects.

It is known that this position is a complete position because those who qualify for it must be necessarily followed by all the believers. Such a perfect level will not apply to anybody, except those who possess the qualities of infallibility and purity in which falsity and lie in speech and deed are not at all, admissible. Now, in the Ummah, the only ones whom Allah has purified and kept away from uncleanness are the Imams from the family of the Holy Prophet, according to the “Verse of Purification” and the general consensus of all Muslims. Had the word ‘truthful ones’, implied other than the infallible ones, it would essentially entail that the infallible ones have to follow those who are not infallible and may also speak lies due to ignorance or negligence. Thus, the ‘truthful ones’, implies the immaculate ones; those who possess and encompass all the levels of truth in speech, and deed. Needless to state, such a position does not

1 - Kamal al-Deen, p. 264; Behar al-Anwar, vol. 33, p. 149.
2 - Ghayat al-Maratam, p. 248.

4)

زَيْدًا لِحَاوِيَةِ أُمَّةٍ مَعَهُ اللَّهُ أَمَقًّا أَمْنَهُ آذِنًا لِهَيْئَةِ يَ

“O you who believe! Be careful of your duty to Allah and be with the true ones.”¹

Imam Bader (p.d.r.h.) says, “He has meant us only.”²

Imam Reza (a.s.) says, ‘The truthful ones, they are the Imams whose obedience has been verified.’³

Imam Ali (p.d.r.h.) declared in a gathering of the Muslim immigrants and the Helpers, “I ask you for the sake of Allah! Do you remember when this verse was revealed, Zaiman asked the Messenger of Allah (p.d.r.h.), ‘Is this verse general or particular?’ Then he (s.a.w.a.) replied, “Those who have been ordered, it is for the general believers who have been commanded thus; and the truthful ones, it is particular

1 - Qur'an(9:120)

2 - Al-Kaafi, vol. 1, p. 208.

3 - Al-Kaafi, vol. 1, p. 208.

will be saved from deviation and it is more appropriate than the term 'attachment' or its ilk.

As for the traditions, they have used the term 'attachment' to further elaborate and explain the term 'fastening' because attachment to them is security from deviation.

”upon his son.”

There are numerous such traditions speaking about the excellences and virtues of the Imams. It is not possible to enumerate over here what both the sects have narrated and in which there is no doubt whatsoever.

There is none in the Ummah, other than the Imams, who is infallible and pure from uncleanness, having the knowledge of the Book in its entirety, does not separate from the Quran, nor does the Quran separate from it lest the term progeny be applied for him.

When this is clear for you, know that the noble verse talks about the necessity of fastening unto the holy progeny.

For, if the term ‘**the rope of Allah**’ refers to them – as has been suggested by the explaining traditions² – then the fact is so. And, if it is interpreted as the holy Quran – as has been attributed to Abu Sa’eed al-Khudri, Abdullah, Qatadah and Sufi³ – then too, in the light of consecutive traditions, it would imply attachment to the Ahle Bait because the two cannot be separated from each other, as discussed earlier. And if it is interpreted as Islam and the religion of Allah – as is attributed to Ibn Abbas and Abi Sa’id – again, fastening unto Islam and the religion of Allah automatically implies attachment to the Ahle Bait and its laws which in turn, is inseparable from the Ahle Bait and its laws cannot be unveiled except by them.

Surely, the term ‘fastening’, suggests that the one who fastens

1 - Ghayat al-Maram, p. 243.
2 - Ghayat al-Maram, p. 242; Tafseer al-Sa’at, vol. 1, p. 337; Majma’, al-Bayan, vol. 2, p. 482; Tafseer al-A’yan, vol. 1, p. 194.
3 - Majma’, al-Bayan, vol. 2, p. 482.

It shows that the word progeny implied the Ahle Bait, and was absolutely clear for them. Therefore, they enquired whether his wives could be included in his Ahle Bait and not in his progeny.

Thirdly, the attributes by which the progeny has been described like infallibility and purity, and that fastening unto them is protection from deviation, and that they have full knowledge of the Book, are just applicable to the Ahle Bait from whom Allah has dispelled all uncleanness and purified them, purification. The Messenger of Allah has stated a number of traditions in their praise:

“The likeness of my Ahle Bait (progeny) is like that of the Ark of Noah. Whoever boards it will be saved and whoever keeps away from it will be destroyed.”¹

“Surely Ali is the best of the creatures, the chief of the Arabs, and the finest of the successors.”²

“I am the city of knowledge, and Ali is its gate.”³

“Ali is from me, and I am from him.”⁴

“Ali is with the Quran and the Quran is with him.”⁵

“Truth is with Ali, and Ali is with the truth. It goes wherever Ali goes.”⁶

“The right of Ali upon this nation is like the right of a father.”

1- Ghabayat al-Mataram, p. 237.
2- Ghabayat al-Mataram, p. 326 and 618.
3- Ghabayat al-Mataram, p. 221.
4- Ghabayat al-Mataram, p. 426.
5- Ghabayat al-Mataram, p. 240.
6- Ghabayat al-Mataram, p. 239.

misguidance.¹

Ibn Abi al-Hadeed explains, "The progeny of the Messenger of Allah his family and his offspring. It is not right that it implies his group. Abu Bakr had stated merely metaphorically that 'we are the progeny of the Messenger of Allah, from which he (s.a.w.a.) has emerged and his loin, which has come out from him, because his progeny should have been attributed to him (s.a.w.a.), not in reality. Don't you see that an Adhriani prides over a Qaharani and says, 'I am the cousin of the Messenger of Allah', while the fact is that he is not the cousin of the holy Prophet. But when compared to the Qaharani, he is closer to the Prophet in relation. Therefore, he uses it merely as a metaphor."²

Secondly, the traditions are quite clear in their meaning that the progeny is his Ahle Bait (a.s.), as even Ibn Abi al-Hadeed has acknowledged in his commentary. After the aforementioned quote, he writes, "And indeed the Messenger of Allah has explained who were his progeny when he said, 'I leave among you two weighty (valuable) things, then he added, 'my progeny are my Ahle Bait (a.s.).'³

It is mentioned in the traditions, attributed to Zaid Ibn Arqam – that when he explained that progeny refers to the Ahle Bait of the Messenger of Allah, Zaid was asked, "Are his wives included in it?"

He replied, "No. But the Ahle Bait is those on whom charity is prohibited."⁴

1- Nahj al-Balaghat, Sermon 87.
2- Shari'ah Nahj al-Balaghat, vol. 6, p. 372.
3- Shari'ah Nahj al-Balaghat, vol. 6, p. 372.
4- Tafseer al-Burhan, vol. 3, p. 324 narrating from Saheeh al-Muslim.

Objection:

Progeny of the holy prophet does not imply the Ahle Bait (Imams) since it has come in the meaning of group. As Abu Bakr said, 'We are the progeny of Allah from which he has emerged, and his loins which has come out from him.'¹

Answer:

First, the term progeny has come only in the meaning of the "offspring" of a person and his "family".

In Misbah al-Muneer, it is said, "Progeny implies the offspring of a person. Al-Azhari said, as has been narrated by Ibn al-Arabi, 'Surely the progeny are the sons of a person, his offspring, and his descendants from his loins. The Arabs do not understand any other meaning from the term progeny other than the aforementioned meanings'. And it is said 'his closest relatives' – which will be mentioned later – and it is said 'surely it and the family' have the same meaning. From it is the saying of Abu Bakr:² Except for the fact that the statement of Abu Bakr exceeded the definition as Ibn Abi al-Hadeed has pointed out. While explaining the statement of our master Amerul Momineen (a.s.),

نَهَيْتُكُمْ أَنْ تَكُونُوا لِمَنْ سِوَايَ لِمَالِكٍ رَضِيَ عَنْهُ أَخِي دَاوُدُ

...إِنِّي لَأَكْفُرُ بِهِ لِيَأْتِيَهُ

The other one calls himself learned but he is not so. He has gleaned ignorance from the ignorant, and misguidance from the

1 - Al-Misbah al-Muneer, vol. 1, p. 42.
2 - Al-Misbah al-Muneer, vol. 1, p. 42.

Misbah al-Hidayah ٥٩

‘...till you fasten unto them, you will never deviate after me...’ Since, if there was an Imam in the Ummah, other than the Imams, he would be an exception from those who have been ordered to fasten unto them. Besides, the fact is that an Imam does not fasten unto anybody from the Ummah.

Objection:

The aforementioned tradition does not “command” to fasten to both of them. The prophet only said, “...till you fasten unto them, you will not deviate”. Thus, he informed the Ummah that in fastening unto both of them lays protection from deviation. But he has certainly not ordered them to do so.

Answer:

The usage of such terminology is more complete and perfect in implying necessity and obligation than the use of the imperative tense. For, the imperative tense can also be applied for recommended acts when the distinct aspects are not considered. But confinement of guidance and protection from deviation in fastening unto both of them, as used in the above terms, is absolutely clear in the necessity and obligation of fastening unto them. At the same time, the possibility of recommendation is also disallowed. It is essential that attachment to the path of guidance and keeping away from the way of deviation is obligatory according to wisdom. Here, the simple mention of the subject suffices from elaborating its judgment due to the completion of its clarity. As it is necessary to fasten unto the Book, there is no scope on possibility to separate it from the progeny (a.s.), which has been connected with the Book and both together have been termed as the two weighty things that he (s.a.w.a.) has left amongst the prophet. Deeming them to be the two ropes to which the Ummah should attach itself as a security from deviation, fastening unto either of them, inevitably leads to attachment with the other.

If God had not appointed an interpreter after classifying the holy Book into the aforementioned aspects, it would be contrary to divine wisdom and prudence. Because His speech, instead of being the medium of guidance, would have become the cause of perplexity and deviation.

Had there not been anybody in the Ummah who was raised to their station, it was not necessary for Him to do this. For, the sole purpose of maintaining coded and ambiguous language in the holy Quran is to keep it concealed except from its knower. If the Ummah would have gathered on obedience and submission unto them, there would be nobody underserving to receive such knowledge, leave alone the need for codes and ambiguity.

It has been narrated from our master Ali (p.d.u.h.) that "Allah – the High – has classified His Book into brief, clear, and ambiguous verses so that those who have imposed themselves on the caliphate could be separated from the one who is competent of caliphate."¹

(f) The confinement of Imamate to the Imams is known from the word of the prophet, 'they will not separate from each other. Because his proof about the need of the Community to the Imams, and not vice-versa, informs about the non-admissibility of caliphate and Imamate in the former. Otherwise, there should have been an Imam from amongst the Ummah needless of the people like the Imams, which in turn would have been contradictory to his saying, 'they will not separate from each other'. This is also proved by his saying,

1 - Tafseer al-Saifi under the verse (3:7), narrating from Ehtesaj of Shaikh Tabarsi .

its entirety and the dependence of everybody to them due to the confinement of the path of knowledge of what is in the Book by referring and fastening unto them is proved.

(c) By their non-separation from the Book, and impossibility of deviation by fastening unto them, their infallibility is established. For, had they not been infallible from the commitment of sins and forgetfulness, they would have certainly been separated from the Book during the perpetration of the undesirable act or the moment of forgetfulness and negligence. Consequently, fastening unto them would not be a guarantee from deviation.

(d) Their knowledge of the Book in its entirety is apparent from the two statements. Because if they were ignorant of some portions of the Book, they would have separated from it. For, an ignorant person is distinct and separate of what he is unaware. In this case too, fastening unto them would not tantamount to protection from deviation.

(e) By the declaration, '...will you fasten unto them, you will not deviate...' it becomes clear that essentially, fastening unto them is a security for the one who fastens. Thus, his declaring them as companions of the holy Quran, and as a center of attachment for the Muslim Ummah clearly establishes their Imamate, mastership, and caliphate of Allah – the High – and His Messenger.

The classification of the majestic Book into brief, clear and unclear verses by God proves that He has appointed divine interpreters for His Book, to whom the community should refer, and He surely knew the presence of persons claiming their positions.

Although the Book of Allah comprises of whatever the people need (there is no wet or dry thing but that it is available in it) yet there are brief verses, like the beginning of the chapters, the clear verses like the documents of the verses, the ambiguous verses that have several connotations, the apparent and the concealed, the descent and the interpretation. For each of its concealed meanings there are further hidden meanings till each of these branches, out into seventy coded meanings. As for its clear verses, only a few laws can be derived from it, and there is no way for anybody to know the interpretation and esoteric meanings of its brief and ambiguous verses, their explanation, and hidden aspects except whom Allah – the High – has chosen as its interpreter and informed him about it. Indeed, by announcing that 'they shall not separate from each other', the Messenger of Allah has made it explicit that the interpreters of the Book of Allah and the informed ones of its brief, clear, and ambiguous verses, its interpretation, descent, apparent and concealed aspects are none except the holy Imams. They are the divine translators. His declaration 'they shall not separate from each other', also proves that the Imams have the knowledge of everything that is available in the Book – otherwise they would have certainly separated from it – and that they are distinguished¹ with this knowledge – otherwise the Book would have been separated from them. Therefore, non-separation from both the sides establishes the knowledge of the Imams of all that is present in the Book and none except them possess this knowledge. Hence, their needlessness from one and all due to their knowledge of the Book in

1 - It also explains that had there been anybody in the Ummah who was having the total knowledge of the Book, it was necessary to associate him with the Imams and the nation should have fastened unto them like the Imams. But the Messenger of Allah has ordered the entire Muslim Ummah, without exception, to fasten unto the Imams, which proves that they are in need of the Imams and none except them possess the knowledge of the Book in its entirety. – The Author.

- (a) By deeming the Book and the Ahle Bait (a.s.) as inseparable associates and equal to each other (the Muslims are ordered) to fasten unto all of them, and declaring this fastening as a cause of removal of deviation; it is known that had there been amongst them anyone who was superior to the Ahle Bait or equal to them in excellence, he would not have made him fasten unto them. Nay, had there been somebody who deserved preference over them, it would have been obligatory that the Ahle Bait fasten unto them.
- (b) The mutual inseparability of the Book and the Imams proves that the entire Muslim world needs the Imams, and they are needless of all.

Explanation: The entire nation are in need of the knowledge available in the Book of Allah, due to the recognition of their laws, their duties, judgments in the disputes, recognition of their rights, establishment of justice amongst them, improvement of their livelihood and their resurrection.

- (h) The earth will not be devoid of them, till the Day of Judgment.
- (g) Receiving of guidance by fastening unto them; and
- (f) Confinement of Imam to them;
- (e) Their caliphate of Allah and His Messenger;
- (d) Their knowledge of the Book, in its entirety;
- (c) Their infallibility;
- (b) The people need them while they are needless of the people;

Consecutive traditions from both sects also explain that the Messenger of Allah has ordered to fasten unto the two valuable (weighty) things (i.e.). The Book of Allah and his progeny. He admonished, "I leave for you two valuable (weighty) things; the Book of Allah, and my progeny. Till you fasten unto both of these, you will not be deviated. Know that they will never separate from each other till they meet me at the pond."¹

In the narration of Abu Sa'eed al-Khudri, he said, 'O people! I leave amongst you two ropes. If you fasten unto them both, you will never deviate after me. One of them is greater than the other: The Book of Allah – the extended rope from the sky to the earth – and my progeny, my Ahle Bait. Know that these two will never separate from each other till they meet me at the pond.'²

In Ghazayat al-Maram, he has mentioned eighty-two traditions on this subject, from our sources, and thirty-nine from their sources. He has mentioned these traditions in detail.³

I say: Slight differences in the wordings of the traditions are not harmful to their consonance and harmony in meaning.

And know that the consecutive tradition of the prophet's Household certify the authenticity of it. The content of the tradition proves:

a) The progeny of the holy Prophet is the best of the people, and the finest of them after him;

1 - Refer Ghazayat al-Maram, p. 211
2 - Mafatih, al-Bayzan, vol. 2, p. 482
3 - Ghazayat al-Maram, pp. 211-234

3)

أَمَّا تَقَاتِلُوا لِعِيْمِ اللَّهِ الْبِحَبِ أُمَّمِ حَتَّى تَأْتُوا

“And (you all) hold fast to the Rope of Allah and do not separate.”¹

Ayyashti narrates through his chains (of narrators) from Jabbar from Imam Abu Ja'far (a.s.) who said, 'The progeny of Muhammad are the rope of Allah, for whom Allah has ordered to fasten unto by saying, "And hold fast to the Rope of Allah and do not separate."²

The Sayyid³ (may Allah sanctify his grave) has brought six traditions from our (Shi'a) sources, while four from theirs (Sunni) in the book Ghayat al-Maram, under the explanation of the aforementioned verse that the term 'the Rope of Allah', implies the progeny of Muhammad (p.u.h.).⁴

1 - Qur'an (3:103).

2 - Tafsir Ayyashti, vol. 1, p. 194.

3 - Refer to Sayyid Hashim Bahmani, the author of Ghayat Maram and Tafsir Bahman.

4 - Ghayat al-Maram, pp. 242-244.

Id..... Misbah al-Hedaya

“All is from me and I am from him.”

This is a great virtue proving their unity in all perfections and the inability of anyone from the creatures to reach to his status and level.

Briefly, whatever we have mentioned is absolutely clear and apparent. Therefore, the interpreters, in their exegesis, have not gone beyond the infallible, the disorderliness of their statements and their numerous differences notwithstanding, as you have seen.

From what we have explained, it has become clear that his being a witness for the Messenger of Allah is from his noble titles, which proves his infallibility and purity! Nay, the precedence of his testimony to that of the Book of Moses in the verse proves its priority, which in turn necessarily shows his superiority to Prophet Moses in status. For you know that the knowledge of every Prophet is according to level of contents of his Book and his own level is also according to the level of his Book. As a result, one whose Book is higher in level than that of another, essentially the one who has the knowledge of the Book has to be superior to his counterpart.

All this was with relation to his being a witness for the Messenger of Allah to his messengership.

As for his being "from the Prophet", then it is another virtue unveiled by the Messenger of Allah, as narrated by both sects, that the (Prophet) declared,

رَشَّشٌ لِّجَشَّائِهِمْ سُلَّتَانٌ وَأَمْ قُلُوبُ الْبَاطِلِ أَعْمَتَةٌ كَالسَّمِ الْغَائِقِ

"I and Ali are from one tree, while the people are from numerous trees."

هُنَّ لَنَا مِنْ رَحْمَةِ رَبِّهِ

Mishab al-Hudayy 29

- (C) The third level consists of his virtuous excellence. Then it becomes apparent from its instances:
- a. His being a witness for the Prophetood of the Messenger of Allah.
 - b. He is ~~from~~ the Messenger of Allah.
 - c. He recites for him.
 - d. He is an Imam.
 - e. He is a mercy.

Explanation: From the consequential effects of the testimony for his messenger is the Islam of the witness (i.e. the witness has to be a Muslim). This is an inevitable consequence in all its instances, regardless of the witness being infallible or otherwise.

Moreover, proving the messengership through this testimony can only occur if the witness is knowledgeable (of the unseen) and infallible from mistakes and errors, intentionally or out of forgetfulness or due to ignorance.

The purpose at this level is related to the second level, not to the first; necessarily because He – Mighty and Glorified be He – is proving the message of His Messenger through definite arguments, in which there remains no doubt for the one who is wise. If this witness mentioned by Allah had not been infallible from ignorance and mistakes, intentional or out of forgetfulness, there would have been no scope for his mention at this level and to regard his testimony along with the proof of the God, preceding the testimony of the Book of Moses.

(i) Apparently, the term **‘he recites it’**, when read in the context along with the phrase **‘and before him is the Book of Moses’**, implies “to follow” and not “recitation”.

(ii) The reciter is the Prophet himself because the tongue is the instrument of recitation. Then the correct expression should have been **‘Is he then who has with him a clear proof from his God and recites it’**, without mentioning **‘a witness from Him’**.

(iii) The term **‘witness’**, does not hold true for the tongue.

Then, nothing has remained for explanation except that traditions from both Shias and Sunnis, which it refers to our master Amerul Momineen; nay, traditions from the Ahle Bait in this regard are consecutive.¹

For the verse being revealed in favor of our master Amerul Momineen, does not in any way, contradict its application for the infallible Imams, from his progeny, as discussed earlier.² Nor is the usage of the singular term in conflict with its (plural) application (i.e. for the infallible Imams) because each one of them is a witness from Him in his era as has been indicated by our master Imam Bader, when he said, **‘Then his successors, one after the other.’**³ Perhaps, due to their being many in number and their establishing the testimony in each era individually, Allah – Mighty and Glorified be He – has used the singular and indefinite tense.

1- Refer Tafseer al-Burhan and Ghayah al-Matam.
2- In the explanation of the first tradition when he said: Then its descent in the glory of our master Amerul Momineen does not contradict...
3- Tafseer al-A'yaashi, vol. 2, p. 142; Ghayah al-Matam, p. 302.

Referring of the genitive pronoun to the Lord is contrary to the apparent, essentially because it is apparent from the talk that the reference of the second pronoun to that of the first is compatible with it.

As for its interpretation for the holy Quran, then along with the interpretation of the relative pronoun as the believers from the companions of the Prophet (s.a.w.a.), its incorrectness and nullity is apparent for you.

And with the interpretation of the relative pronoun as the Prophet, the above is even more incorrect.

Since, the most manifest, the most perfect and the most complete proof from his God is the holy Quran, which Allah has made as a miracle, and a proof for his truthfulness and challenged the eloquent and articulate Arabs.

'A proof from his God', can either be specific as some commentators have thought; or it can be general for the miracles. Then it is not possible – and this only is the fact – to intend the Quran as a witness, especially as it does not hold true for the Quran that it is a witness from Him. Since, the usage of the term 'from', would be either with the consideration that it is one from the Prophet or with the perception of realization of relation and proximity. The falsity of both these affairs is extremely clear.

As for the interpretation that it is his holy tongue then again it is false and incorrect due to a number of reasons.

unknown matters that have to be proved through evidences. Then how can you make it as a just argument for **'a proof from his God'**, and apparently, his evidence of the news of the Prophet (s.a.w.s.) is improper for it being as a proof of his Prophethood just as its evidence from the Quran is incorrect to regard it as an independent evidence vis-à-vis **'a proof from his God'**.

(d) From the discussion it is apparent that the accusative pronoun and the genitive pronoun refer to the relative pronoun viz. the Prophet. Moreover, it does not hold true for an angel being **'a proof from his God'**, due to his not being from the humans.

(c) If the verb is derived from the root of 'recitation', and the accusative pronoun refers to **'a proof'** while the genitive pronoun to **'the God'**, it would become necessary to make the pronoun referred to by the relative clause devoid of the conjunction. The view that the genitive pronoun refers to the relative pronoun will not hold true from the aspect of the non-applicability of **'a witness from Him'**, for the angel.

If the verb is derived from the root 'to follow', it is null and false from two aspects:

(i) Neither of these was after the Prophet; rather, they were with him to prevent the termination of revelation and to protect him from death.

(ii) The non-applicability of **'a witness from Him'**, for either of the two on the basis of what you know.

From what we have explained, it has become clear that just as the second relative clause is not applicable for the believers amongst the companions, similarly it does not hold true for every truthful person who believes with an argument and a proof. For the term 'witness' implies either 'a Book' or 'the Prophet'. In any case, whatever we have brought forth applies for the second interpretation. Thus, it has become absolutely clear that the relative clause does not mean anybody except our Prophet.

(B) The term '**a witness from Him**', is specific and distinct for our master Ali (p.d.u.h.) and the infallible Imams from his progeny. The explanation of the discussion in this regard requires the nullification and refutation of all whimsical interpretations. Thus, I say that: **Its interpretation for the Archangel Jibreel or for an angel deployed to protect the Prophet is null and void, from the following aspects:**

(a) Surely, the Blessed and High Allah at the level of proving the Prophethood of His Messenger and arguing against the deniers in a way that it is not appropriate for an understanding and wise person to hesitate about it, especially since it includes the three arguments, each of which is a definite proof and an independent argument for establishing his claim.

It is known that a proof has to necessarily be apparent and unveiling to the extent that the claimant unveils and establishes what was hitherto unknown. The testimonies of the trustworthy angel Jibreel or the guarding angel are

Now let's discuss the above levels in detail.

(A) The applicability of the relative pronoun for other than the Prophet depends on the collection of three relative clauses.¹

As for interpretation that applies to the believers from the companion of Muhammad, then the second relative clause is not compatible to such an interpretation because 'a witness from Him' refers either to the Prophet, or to the holy Quran. There is no scope for the probability of all the reasons for it being applicable to Jibreel or a protecting angel for the Prophet.

Thus, its nullity from the aspect of word is clear.

As for the aspect of meaning, 'a proof' implies intellectual insight and not Quran. Otherwise, the unity of the reciter, the witness and the witnessed one would become essential. Intellectual insight was not preceded by 'The Book of Moses (a.s.)', and precedence is established only with relation to the believers, and not their insight. Had the preceding pronoun referred to the relative pronoun, separation between the two pronouns would have become necessary. Consequently, the succeeding statement would be related to one thing and the antecedent to another, which obviously is a feeble and poor literal aberration that does not fit the speech of the eloquent. Nay, it does not suit the one who is at the minimum level of fluency and articulation, leave alone the divine speech.

Then, referring the masculine pronoun to 'a proof' in most of the above-mentioned forms is contrary to the apparent; it cannot be carried except with evidence established in its favor.

1 - That is, '...who has with him a clear proof from his Lord - and a witness from Him recites it - and before it (is) the Book of Moses...'

(C) Its inclusion of a virtue and excellence for our master Ali and his pure successors! It is his most superior virtue as has been indicated in the tradition of Ehtesaj.

(B) Non-applicability of the phrase '**a witness from Him**' except for our master Ali and the infallible Imams, from his progeny one after the other, and the falsity and nullity of all the differing interpretations opposed to the abundant traditions from both the sects.

(A) Non-applicability of the relative pronoun (the One) except for the Prophet.

It is proper to discuss (this verse) at three levels:

Abu Muslim. The discussion ends here.¹

recites, testifying to his correctness and it is the Quran, according to intellectual as well as legal arguments which a witness from Him from his intellect. The '**proof**' is attributed to Allah because it shows It is also said that '**a proof from his God**', is an argument and keeps him on the right path', according to Mujahid.

'It is also said that '**a witness**', is an angel whom Allah protects narrators from Jabir Ibn Abdullah from Ali.

Mooza al-Rza (a.s.). Jabari has narrated this through his chain of narrators from Jabir Ibn Abdullah from Ali.

Taalib. He bears witness for the Prophet who is from him. It is also said that '**a witness from Him**', implies Ali Ibn Abi

Misbah al-Hedaya 23

When Ali (p.b.u.h.) was asked about his most superior excellence and virtue, he recited this verse and said, 'I am the witness from the Messenger of Allah.'

Traditions from the Sunni sources are also quoting that the holy Prophet, Ali, Imam Bader, and Ibn Abbas indicate that the object of this verse is Ameerul Mominen Ali.¹

Yet, commentators and interpreters have differed about the meanings of the relative pronoun i.e. 'who', and 'a witness from Him,'

In Mjims, al-Bayaan, after mentioning that the relative pronoun 'that', implies the Prophet and 'a clear proof' refer to the holy Quran, he writes,

'It is said that it (i.e. the relative pronoun) means every rightful person who believes through an argument and a proof. Because the relative pronoun is indicative of those who possess wisdom.'

"It is also said that it refers to the believers from the companions of Muhammad," according to Jubae.

Proceeding with the interpretation of the phrase 'and a witness from Him recites it', he says, 'It has different interpretations.'

It is said that 'a witness', is Jubaeel reciting the Quran for the Prophet as per the opinions of Ibn Abbas, Mujasid, and Zajjal. It is also said that 'a witness', from Allah is Muhammad (p.b.u.h.). This has been narrated from al-Husain Ibn Ali (a.s.), Ibn Sa'id and this is the view of Jubae.

1 - Refer Ghayat al-Martab, p. 329; Behar al-Anwar, vol. 32, p. 386.

2)

بَلِّغْ هَلْبَةَ نَبِيِّهِ مِنْهُ تَلْهَيْتَهُ هَلْبَةَ نَبِيِّهِ تَقْنِي رَجُلًا نَالَ نَمْفًا
فَمَحَّرَهُ لَهُ لِهَ إِرْسَامُهُ

What about someone who has an explanation from his God and to whom a witness from him is reciting while Moses, book lies before him as a taken and a mercy?¹

Imam Bader (a.s.) says, "...Someone who has an explanation from his God... implies the Messenger of Allah and the one who follows him as a witness from Him, is Ali and his successors (p.d.u.t.), one after another."²

Traditions from the Ahle Bait abound that the term 'a witness from Him', refers to our master Ali. These traditions are almost consecutive.

1 - Qur'an (11:17)
2 - Tafseer al-A'yasari, vol. 1, p. 142.

and you, and whoever has the knowledge of the Book.”¹

And He – Mighty and Majestic be He – says:

نُزِّلْنَاهُ بِاللَّيْلِ فِي سُبْحَانَ مَا عِبَادُ مَا عِبَادُ

...nor anything neither green nor dry but it is written book in a clear Book.²

And the knowledge of this Book is with him.”³

Then indeed, our master Imam Saded taught the narrator the method of derivation of what he has explained from the Majestic Quran. It is clear from this that the knowledge of each of the great Prophets is according to what his Book contained and that the Majestic Quran contains everything; it is the chief of the Heavenly Books just as our Prophet Muhammad is the chief of the Prophets.

1- Qur'an (13:43)
2- Qur'an (13:43)
3- Qur'an (6:29)

the infallible Imams from his progeny, it would have become clear for you that they are more knowledgeable and more superior than the (four) great Prophets because the knowledge of the latter was limited and they did not have the entire 'knowledge of the Book'.

It has been narrated from Muhammad Ibn Abi Umair from Abdullah Ibn al-Waleed al-Sammaan, who says, Imam Sadeq (a.s.) asked him, "What do the people say about the great Prophets with regards to your master viz. Ameerul Momineen?" He says, "I said, 'they do not give anyone precedence over the great Prophets.' He retorted, "Allah – Blessed and High be He – says about Moses (a.s.)

قُلْعَدَمَهُ يَرْشِدُكَ إِلَى نَهْجِ الْإِيمَانِ الْإِسْلَامِ لَنْبِيٍّ

"And We ordained for him in the tablets admonition of every thing..."

But He did not say 'every thing', (i.e. He said 'of every thing'). About Jesus (a.s.) He says:

هَيْهَاتَ مِنْ مَفَلْتَحَتِكَ زَيْنًا أَنْ نَعْبُدَ مِنْكُمُ الْيَتِيمَانَ

"...and that I may make clear to you part of what you differ in;..."

But for your master viz. Ameerul Momineen He says

بِالتَّحَاتُّمِ الْعَدُوِّ نَهْجٌ وَمُكْنِيٌّ وَمُرْتَبَاتٌ لِيُؤْتِيَ اللَّهُ رِغَابًا

"...Say: Allah is sufficient as a Witness between me

1- Qur'an (7:142)

2- Qur'an (43:3)

these possibilities are false and incorrect. As for the first one, it is evident. As for the second, that too is wrong because the Book is all-comprehensive. There is no other knowledge beyond it, lest Allah – the High – would have distinguished himself with it.

As per our explanation, it can be seen what has been narrated from Ibn Abbas when he said, 'By Allah! It is none other than Ali Ibn Abi Talib (a.s.). Indeed, he is the knower of the explanation as well as the interpretation, the apogee as well as the abrogated, the permissible as well as the prohibited.'¹ That is, there was none in the nation who was informed about all these aspects except Ali Ibn Abi Talib (a.s.) and hence, it is improbable that it was revealed in the glory of anybody else but him.

Also, it is clear from the traditions² that only those who do not follow the Ahle Bait think that the phrase '**the one with who is the knowledge of the Book**', is for Abdullah Ibn Salam. While the infallible Imams and their followers like Ibn Hanafiyah, Ibn Abbas, Zaid Ibn Ali, Sa'ed Ibn Jubair, etc. have cautioned us that this verse is not applicable on Abdullah Ibn Salam. It is only for our master Amerrul Momineen and there is none amongst them who has claimed it for a third person. When a decisive argument has proved the falsity of its application for Abdullah Ibn Salam, it is determined that it is our master Amerrul Momineen and there is no scope for a third probability.

Note: After the noble verse has proved that the entire '**knowledge of the Book**', is with our master Amerrul Momineen and

1 - Gharyat al-Maram, p. 327; the phrase 'the permissible as well as the prohibited' is not found in it.

2 - Rater Gharyat al-Maram, p. 327-328; Tafseer al-Burhan, vol. 2, p. 303.

Answer:

On the basis of whatever we have explained through decisive arguments, just as this verse is not applicable for Abdullah Ibn Salam and his ilk, it has also been proved that it is distinctly related to our master Amereul Momineen and the infallible Imams from his progeny.

Explanation: The noble verse provides for a decisive proof that amongst the witnessing believers on his Prophethood and Messengership, there is somebody who possesses the mentioned quality. Had this not been the case, Allah would not have ordered His Prophet to argue about his testimony against the one who denies his Messengership from the unbelievers. Moreover, it is essential that this witness should be well-known or introduced with the introduction of the Messenger of Allah. Had anybody else other than him been introduced, a tradition would have come about him. But, the non-availability of any tradition for anybody else other than him in this incident is a decisive argument for its non-application for others.

It is clear for you that to interpret the verse for Abdullah Ibn Salam and his ilk from the scholars of the people of the Book who accepted Islam is nothing but whimsical interpretation and shows ignorance about the particularities of the verse. For, the distinction of our master Amereul Momineen with this great endowment manifests as per the consensus of the Muslims, that he is the most knowledgeable of his nation, after it has been proved by the above verse that some of the witnessing believers for the Messengership of the holy Prophet possess this characteristic. So, if we state that this verse is in favor of Amereul Momineen, the purpose is achieved. But, if someone argues that it is for somebody else, then it would give rise to two possibilities: Either he was not the most learned of his nation or his other person has the knowledge of beyond the knowledge of the Book since he is more knowledgeable than the knower of the Book! Obviously, both

and irrefutable.¹

(B) Most certainly, Imamate is the Caliphate of Allah – the High – and His Messenger and not a representation of the people and hence, they do not have any choice in delegating it to whomsoever they please. Thus, the authority in its appointment is only Allah and His Messenger. The Ummah does not enjoy any right in the appointment of the Imam or employing the expediency of their view concerning it.

(C) Surely, in every era, not more than one person can be the Imam of the people, as acknowledged by the second caliph, who said, *‘بما علمت في نبي الله محمد ﷺ’* “Two words cannot be accommodated in one sheath.” All other people of the Ummah have to be under his obedience and allegiance. Therefore, a person has to be either an Imam or a follower. Now, if the one who has the knowledge of the Book and is infallible from mistakes is subjected to the obedience of a person who is not infallible and a sinner, can there be anything more evil near the intellect than this? No, never.

Objection:

From what you have explained, it is proved that the phrase **‘the one with who is the knowledge of the Book’**, is not applicable for Abdullah Ibn Salam and his ilk. But, the descent of the verse in favor of Ameerul Momineen is not established with a decisive argument because the traditions that have come down in this regard are from one source (الجبارة) which do not lead to certainty. Then how can they suffice in proving Imamate, a principle of religion, for which nothing short of certainty would suffice?

1 - Al-Ghader, vol. 6, p. 327; Sharh Naqj al-Baqshah of Ibn Aidi al-Hadeed, vol. 12, p. 202.

Answer:

(A) Verily, you have known the eligibility and suitability of a person for being reference of authority in a matter according to his insight and trustworthiness in it. It is not permissible to appoint for a post someone who is not trustworthy in some of its aspects or does not have total insight in it. Appointment of the one who is defective in his insight or lacks trustworthiness is like the appointment of the one who is sometimes untrustworthy and ignorant. Thus, it is evident that the one who lacks (these two qualities) – when compared to the one who exceeds him in both of them – is ignorant and untrustworthy.

Leadership implies Caliphate of the Messenger of Allah in religious as well as worldly affairs and the compulsion of his obedience on the nation in whatever he orders or prohibits. It (Caliphate) is a majestic affair, being an offspring of his recognition of the divine laws and his trustworthiness in it. Those who had assumed this position (of Caliphate) before Amrullah Mominen, definitely did not possess complete knowledge of the divine laws, as they referred to our master Amrullah Mominen in most of the problems which they could not solve; a fact documented in the books of both the sects (Shias as well as Sunnis). The second caliph had declared on numerous occasions: *بئس ما كنا نعلم* 'But for Ali, Umar would have been destroyed'. It is famous that he had uttered these words on seventy occasions. Briefly, the lack of their knowledge vis-à-vis the authority they had assumed is evident

through 'إثباته' – an argument in which the cause is proved through its effect is proved through its cause – just as it proves his infallibility and purity through 'إثباته' – the philosophical argument in which the effect is proved through its cause.

Objection:

Its evidence for the eligibility and suitability of the one who possesses these qualifications for imamate is acceptable but not the confinement of leadership to him because of the permissibility of establishing other causes in its place.

Answer:

The authority of reference (إثباته) follows knowledge and trustworthiness. Non-admissibility of other attributes instead of these two in the eligibility of the authority of reference is from the evident principles (of intellect).

Objection:

Yes, reference of authority follows knowledge and trustworthiness and hence, the leadership of the one who is totally devoid of knowledge in religion and trustworthiness is unwise. But to say that this reference of authority should be vested only with the one who has the knowledge of the Book in its entirety coupled with infallibility that protects from deliberate as well as unintentional sins and errors is not correct. Nay! It is even permissible for the one who has some religious knowledge and a little trustworthiness to lead the one who is infallible and having the entire knowledge of the Book for some exigency or general welfare. Therefore, those who were a little trustworthy and had some knowledge in religion, were given precedence in Imamate and leadership over Ameerul Momineen Ali Ibn Abi Talib (a.s.) by the Ahl-e-Hall-o-Aqd (the Council of the Elite) taking into consideration some exigency or public welfare that they

leadership is confined to him. Moreover, this distinction is proved along with his complete mastership. Nay, it also proves that this his appointment as caliph from the side of Allah and His Messenger establishes the leadership of the one who qualifies for this attribute and 'whom' in the phrase '**with whom is the knowledge of the Book**', From what we have explained, it is manifest that the word

you; how do you judge?"¹

unless he is guided? What then is the matter with
be followed, or he who himself does not go aright
"Is He then who guides to the truth more worthy to

رَدْنَاهُ نَا أَلَا يَدِينُهُمْ إِنَّهُ أَوْسَيْتُنَا أَنْ نَحْنُ أَرْحَمُ الرَّاحِمِينَ يَا أَيُّهَا الَّذِينَ آمَنُوا
نَاطِقَاتٍ مِمَّا لَمْ

Allah – Mighty and Glorified be He – questions:

qualities is against divine nature and the evident principle of intellect. from him (a.s.) and referring to the one who does not possess these **one with whom is the knowledge of the Book**. Then, turning away for you that these two qualities of the highest degree are found in 'the For what we have elucidated, it must have become amply clear

perpetration.

and infallibility that protects from forgetfulness, mistake and deliberate worldly affairs is dependant on the knowledge of all the divine laws the great leadership and general chieftainship in religions as well as So, the qualification and suitability for the absolute mastership,

the one who is superior to him in insight and trustworthiness. the one who is deficient and his trustworthiness weak to rule and dominate

From his virtues is mastership and leadership and that he is having more authority upon the believers than they themselves just as the holy Prophet had more authority on the believers than they themselves.

Then surely, all of these great positions emanate from what has been included in the verse under discussion.

As for being the brother of the Messenger of Allah and his self, it can only be worthy for the one who is at his (s.a.w.a.s.) level of knowledge, infallibility and all other attributes of perfection. Indeed, from whatever we have explained, it has become manifest that the term '**the one with whom is the knowledge of the Book**', proves the collection of all these attributes in him, from the aspect of documents as well as intellect.

As for guidance, then it depends on two criteria: knowledge and infallibility. For, violation of guidance is committed either due to ignorance or opposition, deliberately or out of forgetfulness. With knowledge and infallibility, guidance can never be violated or transgressed. Inevitably, the person having these two attributes has to be a guide. Thus, the conclusion of the contents of the verse in this regard is most clear and most apparent.

The same applies for mastership and leadership.

Further Elaboration: Verily, the eligibility of a person for being referred to in religious or worldly affairs depends on his knowledge, insight and trustworthiness in his field. For, without knowledge and insight, he cannot perform his tasks just as without trustworthiness, there is no guarantee of him misusing his knowledge. Thus, the eligibility for reference depends on the level of insight and trustworthiness. As a result, it is not permissible for the one whose

d) The knowledge of the Book in its entirety, its apparent as well as its concealed and its descent as well as its interpretation, as you know from the usage of the addition denoting its encompassment, obviously pre-necessitates the perfection of infallibility, the ultimate purity of the self and the totality of holiness.

Explanation: Surely the knowledge of the apparent of the Book as well as its concealed, even if it is a part of it, cannot be acquired. It is a divine endowment. None is worthy of it except the one in whom gather all the praiseworthy attributes and noble virtues, from which are infallibility and purity. Allah – the High – grants this virtue to whosoever He pleases as per the level of his capacity. Therefore, the levels of the Prophets vary; from them is the one who has been given one alphabet, somebody has been given two alphabets or three alphabets or more. None from the Prophets and the successors has been given all the alphabets except our Prophet and his successors. The withholding of this grant is certainly not on account of negligence from the side of Allah – the Endower. Transcendent is Allah from such an accusation, a great transcendence. His non-endowment of all the alphabets is because of their lack of capacity for the same. For His granting all the alphabets to our Prophet and his infallible successors proves their being on the highest plain of perfection, its ultimate and complete level, beyond which no stage or level can be imagined. Obviously, from these perfections are infallibility and purity.

From his virtue is that he is the brother of the Messenger of Allah in this world as well as the hereafter, as also the self of the holy Prophet as declared by the Verse of Malediction (قله ليله تآ).

From his virtue is his being the guide while the Messenger of Allah is the warrior.

For surely, all the virtuous excellences either emanate from this magnificent virtue or is bound by it. From it is infallibility and purity as explained by the Verse of Purification (آية الطهارة), proved by the saying of Allah – the Mighty:

نَبِيِّكُمْ لَهَا عِزَّةٌ الْمَظْهُورَةُ فَذُرُّوا آلِهَتَكُمْ إِنَّكُمْ عِنْدَ اللَّهِ أُمَّتٌ أُمَّتًا آمِنَةً آتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَةَ وَعَزَّيْنَاهُمْ بِمَا كَانُوا يَكْفُرُونَ

O you who believe! Fear Allah and be from the truthful ones.¹

The phrase ‘**truthful ones**’, refers to him and his infallible descendants. The noble verse under discussion essentially proves their infallibility for two reasons:

(a) Since Allah – Mighty and Glorified be He – has deemed his testimony to be sufficient in proving the Prophethood and Messengership of the chief of the Prophets, hence it pre-necessitates infallibility, purity and non-attribution of any mistake or error to his holy being. Otherwise, his testimony would not have sufficed. Nay, He has regarded his testimony equal to His own, which establishes the ultimate level of his infallibility and purity because like justice, infallibility has various levels.

Therefore, although the leaving of the preferable acts (الواجبات) is not permissible for the great Prophets (الأنبياء), the same is permissible for the other Prophets and Messengers, while the fact remains that all the Prophets and Messengers were infallible.

When it is clear for you from what we have explained that the phrase **'the one with whom is the knowledge of the Book'**, in the holy verse is not applicable for Abdullah Ibn Salam and his ilk, the inevitable conclusion is that whoever has interpreted it for Ibn Salam or others like those who have accepted Islam from the scholars of the people of the Book, has indulged in whimsical interpretation, due to negligence about the special characteristics included in the noble verse.

As for the traditions originating from the holy Prophet or the Ahle Bait vis-à-vis its interpretation, both Shi'a and Sunni chains are unanimous that this verse has been revealed in the glory of our master Ali Ibn Abi Talib. Not a single quote originating from the Messenger of Allah or the Ahle Bait has interpreted it for Abdullah Ibn Salam.

Thereafter, its revelation in the glory of our master Amirul Momineen is not contradictory to its application in its general meaning for the infallible Imams from his progeny, because the revelation in his glory is from the aspect of his being the first, the most superior and the most perfect of its applications, and not because it is confined only and only to him.

If at all the limitation has to be applied, it is for keeping away the like of Abdullah Ibn Salam and others from being the applications of this verse. Thus, we conclude the discussion of the first level.

From what we have explained, the state of the second level, in fact even the third¹, also becomes clear, a reality that will not be hidden from the one who has inhaled the fragrance of the knowledge of the Book, with the Grace of Allah – the High – and His Guidance.

1 - That is, the second and the third levels, from the three levels that we have mentioned in the beginning of the discussion and which is necessary to talk about it.

between the two conjunct nouns, as is in this case. Had it been so, it would be necessary to place the phrase 'a witness between me and you', (which is the separator) after the two conjunct nouns.

Objection:

The one who denies the root, that is, the Prophet is bound to deny the branch, that is, the successor. Hence, the latter's testimony will not hold water with regards to the truthfulness of the former and for the denier, such a testimony has no value. Then how, Allah – Mighty and Glorified be He – seeks his testimony for proving Prophethood and uses it as an argument against the deniers of Prophethood and Messengerhip and also deems it to be sufficient?

Answer:

The testimony of the branch will not suffice only when the acceptance is dependant merely on acknowledgment and confession, notwithstanding the manifestation of his level and his position i.e. he being the knower of the Book, informed about everything, possessing the power to perform miracles and extraordinary feats and finally, on the basis of intellect, adorned with the attributes of infallibility and truth.

But since the testimony is provided considering such a level and position, so much so that the witness is not mentioned with his name, but by his attribute in order to draw the attention of the denier about his (the witness) state and that he may refer to him. So, when the witness manifests before the denier the evidence of his effects, the attribute of the witness and the truthfulness of the witnessed one is unveiled for the denier. Thus, such a testimony is decisive in dispute and essentially, establishes the claim, even though the denier may not acknowledge due to obstinacy.

surely, their knowledge was confined and limited. This distinction was reserved only for our Prophet and his pure and infallible successors. Then how can one Abdullah Ibn Salam – as is apparent from their statement – is not because they have come across a tradition to support their idea. Certainly, their opinion that it has descended in favour of Abdullah Ibn Salam is erroneous and it has become clear for you that such a perception is warped and dishonest. The reason for this view is the lack of deliberation on the facets of the verse. Had they truly deliberated and pondered over it, it would have become more than clear for them.

It is certainly clearer than sunlight during the day that **the one with who is the knowledge of the Book**, is not applicable for the one who has accepted Islam from the scholars of the Book. Thus, nothing remains except the traditions that have come down from the Prophet and his pure progeny stating that these verses have been revealed in favour of our master *Amirul Mominin Ali (a.s.)* and continues to apply on the Imams from amongst his descendants. For surely, they are infallible, pure¹ and possessing the knowledge of the Book in its entirety, its apparent as well as its concealed, its interpretation and its descent, its clear as well as ambiguous verses, its abrogating and abrogated verses.

As for the view that the phrase refers to Allah, the High, and the conjunction is merely explanatory – as has been attributed to some – is extremely stupid and insane. For (in Arabic grammar) a conjunction cannot be used for elaboration when there is a separator

1 - Ibn Abbas narrates, "I heard the Messenger of Allah (s.a.w.a.s.) say, "Ali, Husain, Husain and mine of Husain's descendants are pure and infallible." - Yasaabee al-Mawaddah, p.

422, published at Istanbul.

2- *Majma', al-Bayan*, vol. 6, p. 301.

He would have used the word 'from' (من) which is used to denote part of the whole in such an instance. Just as it has come in the story of Asif Ibn Barkhiyah when Allah says 'بِذِكْرِنَا نَبَّحْنُمُ الْجِنَّةَ إِنَّا سَأَلْنَا قَوْمَهُ "And the one who had knowledge from the Book." The knowledge of the Book in its entirety was not possessed by all the Prophets interpret this verse with all its glory for the scholars of the People of the Book from the Jews and the Christians!!

(c) The entire chapter of Ra'd been revealed in Mecca while Abdullah Ibn Salam and all the scholars of the People of the Book accepted Islam in Madinah after migration. Hence, Sa'eed Ibn Jubair questions 'How can this verse descend in favour of Abdullah Ibn Salam while the whole chapter was revealed before migration?'¹

Objection:

Al-Kalbi and Mudastir² are of the view that the chapter is revealed in Mecca except the last verse which descended in favour of Abdullah Ibn Salam.³

Answer:

Their view in considering the last verse as an exception from the chapter which was revealed in Mecca, and being in favour of as is apparent from the verses of the holy Qur'an and the traditions. Then

1- Misbah, al-Bayhaqi, vol. 6, p. 273.
2- Under the root of Ra'd to Qasim bin Sa'ad. He was Mudastir Ibn Salam, who is regarded as an unreliable interpreter.
3- Misbah, al-Bayhaqi, vol. 6, p. 273.

testimony is dependent on the establishment of his infallibility and purity, which again is dependant on the intention of knowledge with the apparent of the Book and its concealed, even if some of it necessitates purity and infallibility.

It is known that Abdullah Ibn Salam and his ilk from the scholars of the Jews did not reach the status of infallibility; otherwise they would not have stayed on the religion of Prophet Moses (a.s.) which was abrogated by the religion of Prophet Isa (a.s.). For surely, their remaining on the religion of Prophet Moses (a.s.) was either due to their stubbornness against the truth or due to their ignorance. Both these instances are contrary to the level of infallibility. When it is proved that he is not infallible, then his acceptance of Islam is not bound by the truth, since in all probability, just as the cause in his acceptance of Islam could be his knowledge about the Prophethood of our Prophet from the Old Testament – as is apparent – it is also likely that fear and greed could be the factors for his Islam. Therefore, his acceptance of Islam and his testimony for the truthfulness of our Prophet is unacceptable as an argument.

(d) The addition of 'knowledge', to the noun 'Book', (ب كتابه) implies generalization and encompassment as you already know. Thus, the phrase '**knowledge of the Book**', would factually mean the entire Book in which nothing is left. There is neither a wet thing nor a dry thing but that it is found in it. Had it implied a part of its knowledge, then Allah, Mighty and Glorified be

imply that the addition of the infinitive to its subject (الفاعل) or its object (المفعول) leads to generalization in its entirety or absoluteness. Like the beating of Δ aid or seeing of Δ mr, etc. does not mean generalization in essence.

Verily, the addition of the infinitive as a word or a meaning to the correctness of every part of it is that it should be related to it apparently in encompassment or generalization except when the encompassment or generalization is extraordinary. Therefore, the ownership of the slave, his liberty, his freedom, purchasing of the horse and selling it, etc. return to generalization, apparent in it, except the like of beating of Δ aid and seeing of Δ mr for the non-ordinariness with relation to beating and seeing of each of their parts.

IV. The chapter under consideration was revealed in Mecca as has been narrated by al-Neshapouri from Sa'eed Ibn Jubair and similarly, al-Baghwi has narrated in *Masa'lem al-Tanzel*.

When these prefaces (the aforementioned six prefaces) have become clear for you, it must have become extremely comprehensible and unambiguous to interpret the term '**the one with whom is the knowledge of the Book**', for Abdullah Ibn Salam and his ilk due to the following reasons:

(a) The adequacy of the testimony of '**the one with whom is the knowledge of the Book**', in proving Prophetood which is a principle of religion. He has made it in the presentation of His testimony dependent on its resulting in knowledge and certainty, while this

Queen Bilqees before the battling of the eyelid. Sulaiman Ibn Dawood (a.s.) when he brought the throne of he was Asif Ibn Barkhiyah, the successor of Prophet from 'the one who had the knowledge from the Book'; required to establish his argument. Like, it was manifested and the extraordinary feats at his hands as and when advance the manifestation of his signs from the miracles verification of his Prophethood, similarly it reveals in beforehand the declaration of the Prophet after the Therefore, the knowledge of the unseen just as it uncovers which is an offshoot of the validity of his testimony?

V. It is clear that the addition (الضافة) in similar instances leads to generalization.¹ Then, when it is said, 'Zaid has the knowledge of jurisprudence or grammar', it does not mean that he only knows a few of its contents. I certainly do not

1- **Objection:** The addition has come in the meaning of 'from' (من) just as it comes in the meaning of 'for' (لِ) and 'in' (فِي). Probably, the addition is in the meaning of 'from' (من) and its usage in this instance is not but in the meaning of denoting a part of the whole (جزءاً).

Answer:
The addition comes in the meaning of 'from', only when it is from the genus of the added one (لِ) like 'the ring of silver' and 'the cloth of cotton'. While, in this case, 'the Book', is not from the genus of 'knowledge', as is apparent.
Whatever has come in the meaning of 'from', has come only for explanation and not to denote a part of the whole.
The research – as we have explained the discussion in its place – that the addition only implies specification, it is always in the meaning of 'for' (لِ) only. It is correct to use 'from' for explanation in place of both 'from' and 'for', in some instances; not that the addition comes in its meaning.
The appearance of the addition in generalization in such an instance is clear and mere probability of its opposite is irreproachable. So, it is apparent that the usage of denoting part of the whole is not due to imposition, as is imagined. It is only signifies the particularization of the instance.

unbelievers and deniers of his messengership.

VI. The removal of the veil depends on the explanation of the meaning of **'knowledge of the Book'**.

The term **'knowledge of the Book'**, does not imply only its apparent form because knowledge of this variety can occur without infallibility and following of carnal desires, as is clear. And whoever is fallible and follows his lust and desires, his testimony will neither lead to knowledge and certainty nor will it be acceptable to the intellect. Then how is it worthy to make the testimony of such a person equal to the testimony of Allah and an independent argument to establish the Prophethood of the Messenger of Allah?!!

Thus, the phrase **'knowledge of the Book'**, implies the knowledge of the apparent of the Book as well as its concealed, its interpretation and its descent, its hidden meanings and the secrets buried in it; a knowledge that is divinely gifted, not acquired. Such knowledge does not benefit except the one who is infallible and pure from mistakes and errors, committed deliberately or out of forgetfulness. Only then will his testimony lead to knowledge and certainty, acceptable to wisdom and worthy of being equated with the testimony of Allah, the High.

Verily, the method of extolling the knowledge of the unseen is not confined in the declaration of the Prophet that he is aware of the same. Otherwise, it would necessitate that his testimony does not establish his Prophethood. As the verification of his knowledge of the unseen and his infallibility is an offshoot of the verification of his Prophethood, how can his testimony be a proof for that

High, knows and testifies for the truth of my plaint, without displaying any proof of His verification externally, will not be an evidence against the denier. Then how Allah – High be His Glory – suffices merely by informing about his messengership as a proof against the denier of Prophetood, while He clearly states

رَبِّيَ إِلَهِهِشَ اللَّهُ رَبِّيَ لَقَدْ مَلَسْتُهٖ تَسْلًا أَوْ مَفْزًا نَبِيذًا مُّؤَقِّئًا
بِالْبَيْنَاتِ أَمْ لَمْ نَعْلَمْ نَبِيَّهٖ

And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book.¹

Objection:

It can be argued that the said verse was revealed to console His Prophet that Allah, the High, knows 'you are His messenger'; thus, the refutation of the disbelievers will not harm you'. The verse is not used as an argument against them that the testimony of his messengership would necessitate the manifestation of miracles at his hands.

Answer:

Had the verse been "Allah is sufficient as a witness and whoever has knowledge of the Book" without mentioning the command 'say', in its beginning and embracing the phrase 'between me and you', such a probability would perhaps been acceptable. But the very mention of the command 'say', in its beginning and the presence of the phrase 'between me and you', makes it very explicit that it has been used as an argument and a refutation against the

argument, as a sufficient and certain proof for disputation?

II. As for the method of testimony, then these are various.

As for the testimony of Allah, it is practical because it is clear that Allah, the High, did not converse with the people by initiating a voice from the tree or its like, as He did with His Spoken One, Prophet Moses, due to the incompetence of the people to attain that great position. So, Allah's testimony for the Messenger-ship of the holy Prophet implies the manifestation of miracles at his hands to verify his claims.

Objection:

It is realized only for the person who bears the characteristic of Prophet-hood. As for the expression of witness compatible to the performance of the testimony, then he only comes after prior information is given about him. Like you say, 'I bear witness for such and such thing,' or 'I am witness for it.' In such an instance, firstly, there is no clear information about the testimony of Allah, the High, and secondly, the prior information about Allah's testimony concerning his (s.a.w.a.) messenger-ship is not the cause of manifestation of miracles at his (s.a.w.a.) hands.

Answer:

Allah's command to argue against the deniers of his messenger-ship by sufficient with His testimony and that of 'the one with who is the knowledge of the Book,' is essentially a prophecy about it. Had Allah not accompanied His prophecy with His testimony about his messenger-ship through the manifestation of miracles at his hands, it would not have been an evidence for the deniers of his messenger-ship nor would have been the argument complete upon them. Essentially, merely the claim of the plaintiff that 'Allah, the

Witnesses¹

About the mastership of Amerul Mominen, as has come in Al-Kasfi and Basaar al-Darjast from our master Imam Muhammad al-Bader who said: "Surely it is the mastership of Amerul Mominen." And in Tafseer al-Qummi, from our master Imam Saded who said: "It is the mastership which descended for Amerul Mominen on the Day of Ghadeer."²

It implies the believers after proclamation or before it, those who were informed that the mastership of our master Amerul Mominen is transcribed in the ancient scriptures. Thus, their testimony would be beneficial for their certainty as it compounds two conditions, which are: the reliability of the testimony and the witnessed being evident, not merely theoretical.

As for the witness from the children of Israel, it implies either Prophet Moses as has been explained by some of the commentators,³ or another prophet, or any of their successors. By no means does it imply anyone who has testified from the Jews after the proclamation of our Prophet's Prophethood due to his not being an infallible. For the entire chapter of Ahdaf was revealed in Mecca,⁴ while none of them (i.e. the Jews and Christians) had accepted Islam in Mecca, leave alone providing testimony for his message.

Briefly, human wisdom independently judges the falsity of an argument without evidence. Then how can Allah argue in His Majestic Book, without any evidence and even proceeds to declare such an

1 - Qur'an (26:102-104)
2 - Al-Kasfi, vol. 1, p. 412; Basaar al-Darjast, p. 73; Tafseer al-Qummi, p. 474.
3 - Ruler Mafjma, al-Bayaan, vol. 9, p. 81.
4 - Mafjma, al-Bayaan, vol. 9, p. 81.

entirely revealed in Makkah¹ except from the verse: **وَأَنْتَ يَا أَيُّهَا الْمُدَّثِّرُ ۙ أَنْزِلْ ۗ وَأَنْتَ كَذَّبْتَهُمْ ۖ فَذُوقْ عَذَابَ الْمُدَّثِّرِينَ** **“And as to the poets, those who go astray follow them”** till the end of the chapter. As these excepted verses were revealed in Madinah, as has been mentioned by Shaikh Tabarsi in his exegesis ‘Majma’ al-Bayan’.³

None of the scholars of Bani Israel had accepted Islam in Mecca and whoever believed amongst them did so after the migration of the Prophet. Hence, prior to migration, there was nobody amongst them who testified to the Prophet that Allah, Mighty and Glorified be He, would seek His own testimony and that of the People of the Book against the disbelievers from the polytheists. This view is supported by the fact that He has deemed their knowledge as a sign for them and not their testimony because at that time (in Makkah) they were not present at all to testify.

If it implies the knowledge and certainty about the correctness of the mastership of our master, Ameerul Momineen and his presence in the ancient scriptures, then this would be in concordance with the interpretation of the preceding verse, which is

كَلِمَةً نَّزَّلْنَا فِيهَا تَوْحِيدًا لِلَّهِ تَمَجِيدًا
تَمَجِيدًا تَمَجِيدًا تَمَجِيدًا تَمَجِيدًا تَمَجِيدًا

“And most surely this is a revelation from the Lord of the worlds. The Faithful Spirit has descended with it, upon your heart that you may be of the

1 - It was revealed pre-migration – Translator.

2 - Qur’an (26:224)

3 - Majma’ al-Bayan, vol. 7, p. 182.

follow a hypothesis or conjecture or to be inclined towards it, as has been imagined.

As for the scholars of Bani Israel, which the verse deems as a sufficient sign and an apparent proof:

If knowledge and certainty in the above instance implies that of the correctness of his Prophethood and the truthfulness of his Messengership, then the 'learned scholars', in this instance are those who migrated from their native places before his proclamation to the place of his migration, that is, the mountain of Orod that they may find him, believe in him, help him and were expecting victory over the Arabs through him. So much so that the Arabs complain about them to the Tubba', who confined them. After he (Tubba') came to know that their purpose was to find the Qur'ishī Prophet Muhammad (p.b.u.h.), he believed in him and made the tribes of Aws and Khazraj to stay with them to guard them (the Jews) and as helpers for the Prophet when he reappears.

It is known that their knowledge and certainty about the arrival of the Prophet and his migration to this place – which was the cause of their migration from their familiar and comfortable native places to this place – before his actual advent, their bearing intense difficulties from the Arabs and their seeking victory over the Arabs through him were not except because of the news of their Prophets and the presence of his report in their Books. For, there was no way during those times to gain knowledge and certainty about him except through the news of the Prophets and their Books.

It is also known that this knowledge became the cause of their certainty about the correctness of the Prophethood of our Prophet. The proof of this – that the word 'scholars', implies the scholars before the proclamation – lies in the fact that the 'Chapter of Shoras', was

مَنْ تَبِعْتَنَا نَهَيْتَهُ اللَّهُ بِرَحْمَةِ لِيَأْتِيَا

“Say: Did you see if it was from Allah and you disbelieved in it while a witness from the Bani Israel testified upon the like of it, then he believed but you were arrogant.”¹

So, the testimony of the witness from the children of Israel was not the cause of certain knowledge of the witnessed one.

Answer:

The phrase ‘the people of remembrance’ refers to the infallible and pure Ahle Bait as the traditions of both the sects have proved.² This does not contradict the fact that those who were ordered to ask were the disbelievers, who denied the Ahle Bait as well as the Messenger of Allah. For, the purpose of questioning is to search the questioned one for the establishment of proof and evidence, a cause for **books**. The relation of the order to question due to their ignorance necessitates that the order to question is connected to the ignorance of the ordered one, who has been sent to acquire certainty and not merely to question even if it does not lead to knowledge.

Even if we consider that “the people of remembrance” implies the people of the Book from the Jews and the Christians, the purpose of questioning them too is to seek proof and evidence from them and not merely to consider their statement as verification without any proof and evidence. In any case, there is no order in the above verse to

1 - Qur’an (46:10)
2 - Ruler Ghazvati al-Masri, p. 240-242; Al-Kasbi, vol. 1, p. 210-212; Basra al-Darjati, p. 38-43; al-Sadi, vol. 2, p. 137.

whom We have revealed unto them. Then ask the people of remembrance if you know not about the proofs and books.”¹

According to some commentators, the people of remembrance, who are supposed to be asked, are the people of the Book from the Jews and the Christians. Their testimony was not the cause of knowledge of the witnessed one for the questioners, since they were the worshippers of idols, who were the deniers of the Messenger of Allah and considered it as improbable that Allah would send a human as a Messenger. Similarly, they (idol-worshippers) also denied the Jews and the Christians and hence their testimony would not be beneficial because Allah, the High, did indeed raise a Messenger as a human despite what they testified to the deniers.

d.

لَيْسَ آسَاءُ رَبِّنَا وَلَمَّا كُنَّا نَعْلَمُ أَنَّ آيَاتِنَا مِنْكُمْ مَا نَعْلَمُ

“Was there not a sign with them which the learned from the children of Israel knew?”²

The testimony of the scholars of the children of Israel was not fruitful to establish the truthfulness of the Messengership and to gain certain knowledge about it as these scholars were not infallible. Hence, their witness was merely a conjecture.

c.

رَبِّنَا مِنْهُ تَلَكَّ سُلَيْمَانُ وَهُوَ الْحَكِيمُ الَّذِي عَلَّمَ رَبِّنَا مَا نَعْلَمُ

1 - Qur'an (16:43-44)

2 - Qur'an (26:197)

the property of the Prophet.”¹

The renowned Sunni jurist Ibn al-Maghsazeli al-Shafei narrates from one chain, while Sa'labi narrates from two chains that this verse refers to Ali Ibn Abi Talib.²

Objection:

It is possible to say that the mention of **‘the one who has knowledge of the Book’**, is used only for confirmation and must not be considered independently. Hence, his testimony being hypothetical and unreliable will not be contradictory.

Answer:

His conjunction with the name of Allah necessitates his partnership in the matter i.e. his testimony being sufficient to prove the Prophetood and establishment of argument upon the denying unbelievers for his messengership. Therefore, your objection is ruled out.

Objection:

Allah has argued in the holy Quran, in numerous instances, without certain knowledge. For example,

(a)

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّبِعُوْا اَمْرًا جَآءَ مِنْ بَنِيْٓ اٰدَمَ لَوْ كَانَتْ اٰيٰتِنَا اٰيٰتِ الْاٰنْبِيَآءِ لَآ تَلْبَسُوْا لَهٗۤ اَعْيُنًا نَّصُفُّهَا لَآ تَرَوْنَهَا ۗ
بِئْسَ مَا لَكُمْ لِنَبِيٍّ اٰتٰى بَيِّنٰتًا مِّنْ مَّا مَلَعْتُمْ اَعْيُنَكُمْ ۗ اِنَّ

“And We have not sent before you except men to

1- Tafseer al-Qurumi, vol.1, p. 307.
2- Tafseer al-Burhan, vol. 2, p. 304 narrating from Ibn Maghsazeli, p. 314.

verse, he replied, "It refers to my brother Ali Ibn Abi Talib."

In another tradition, from our companions, it has been narrated: I was with Imam Abu Ja'far in the mosque conversing when someone from the progeny of Abdullah Ibn Salam passed. I said, 'May I be held your ransom! He is the son of whom the people say that **whoever has knowledge of the Book**, refers to him!'

Imam retorted, "No. This verse refers to Ali Ibn Abi Talib. Five verses were revealed concerning him, one of them was, **'Say: Allah is sufficient as a Witness...'**"²

Imam Sa'ed (p.d.u.h.) says, "He is Amerrul Momineen Ali."

Imam Sa'ed was asked that who is more learned, **the one who has knowledge from the Book⁴ or the one who has the knowledge of the Book?**

He replied, "The knowledge of **the one who has knowledge from the Book** when compared to **the one who has the knowledge of the Book** is to the extent of what a fly takes with its wing from the water of the ocean."²

Amerrul Momineen Ali says, "Know that the knowledge with which Adam descended from the sky to the earth, and all that was conferred on the Prophets till the Seal of the Prophets is Available in

1- Al-Sa'at, vol. 3, p. 77 narrating from al-Majalis.
2- Basaar al-Darj, p. 214; Al-Sa'at, vol. 3, p. 77 with a little variation.
3- Tafseer al-Qummi, vol. 1, p. 367
4- Referring to the verse of Surah Naml (27) where Asil Ibn Barkhiya is referred to as the one who has the knowledge from the Book - Translator.
2- Tafseer al-Qummi, vol. 1, p. 367.

I)

بِالتَّوَكُّلِ الْإِيمَانِ هُنْدُ نَهْءَ مُكْنِيَّاهُ رَضِيَ اللهُ عَنْهُ

...Say: Allah is sufficient as a Witness between me and you, and whoever has the knowledge of the Book.¹

Imam Bader informs, "This verse implies us and Ali (a.s.) is the first of us, the most superior of us, and the best of us after the Prophet."²

A similar tradition is narrated from our master, Imam Sadeq (a.s.).³

When a person asked Ali Ibn Abi Talib (p.u.h.) about his most excellent virtue, he recited the aforementioned verse and said, "The phrase **whoever has knowledge of the Book**, refers to us."⁴

When the Messenger of Allah (s.a.w.a.) was asked about this

1- Qur'an (13:43).
2- Al-Kafi, vol. 1, p. 299; Basa'at al-Darajat, p. 214 and 216.
3- Majma' al-Bayan, vol. 6, p. 301.
4- al-Ehtesaj, vol. 1, p. 232.

“a learned scholar.”¹

Since the books of traditions and their explanations have made it easy for the readers to become deeply learned, and the abundance of these works amongst the people have become inexcusable reasons for memorization of these traditions, I desired to collect forty traditions as explanations for forty verses of the holy Quran vis-a-vis the mastery of our master Ali and the infallible Imams from his progeny (peace be upon them all). I have explained them according to what Allah, the High, has gifted to me of their understanding and granted me their knowledge.

1 - Al-Khesal, p. 241, The Chapter of Forty; Sawab al-A'mal, Tr. No. 300; Behar al-Anwar, vol. 2, p. 123, Chapter: One who memorizes forty traditions.

PREFACE

All praise is for Allah, Who created man in the best form, and guided him to the right religion and the clear path. Thereafter, He endowed him with intellect as an innate proof that guides towards its Creator. He raised the Prophets and appointed the successors as the apparent proofs, assisting them as guides towards His commands and prohibitions. He distinguished them with explicit miracles and bright signs to complete His arguments and perfect His bounties.

Blessings and salutations be upon the most perfect of the proofs, the best of the Messengers, Muhammad (p.b.u.h.) and household, the guides towards the best path.

Now, the humble servant of the Needless Allah, 'Ali Ibn Muhammad Ibn Ali Musawi Behbahani, (may Allah, the High, raise them with their infallible ancestors), says:

It is narrated from our master, Imam Moosa al-Kazim, who narrates on the authority of the Messenger of Allah, "Whoever from my nation memorizes forty traditions that are essential for his religious affairs, and Allah will raise him on the Day of Judgment as

Acknowledgment

Mr. Muhammad Jafar Behbhani has been active in the public service and progress of behshan in recent years. He has financially supported the foundation of the faculty of the Qur'anic studies, the monographs, and published of the religious and scientific books.

This book which proves the divine Imamate and Mastership of Amir ul-Momenin Ali Ibn Abi Talib in a reasonable manner is published by the support of Mr. M.J. Behbhanian.

Meantime it is necessary to appreciate Mr. Haj Ali Behbhani, who supervises the charity and public affairs related to Haj M.J. Behbhanian in Iran.

8. Further information about the biography of Aḡstollāh Behbāhāni:

A. Books

1. The life and works of Aḡstollāh Behbāhāni (Persian), Ali Dawani, 1991, Qebla Publication, Iran.
2. Armaghān-e-Estāhān (Persian), Seyyed Mosheddin Mah'davi, 1975, Estāhān, Iran.

B. Essays

3. Maktab-e-Islām Monthly magazine (Persian), Qum, Vol 17, No. 2.
4. Introduction of S. Mortaza Hakami to Meshāhul Hedāyah, Najsh Publication, Cairo, 1976.
5. Introduction of Reza Ostadi to Meshāhul Hedāyah, Dārul Elm Aḡstollāh Behbāhāni Publications, Qum.
6. The article of Seyyed Ali Shafiei in the book "Badāyeh-al-Osoul", pp. 233-244; Khuzestān Publications, Ahwāz, 2003.

Māndāni Mowāsātān (Ph.D.)
Instructor of Faculty of theology,
Shahid Chahran University,
Ahwāz

21	21	Propets	7	21
22	24	Light	32	29
23	24	Light	36	28
24	26	Poets	214	13
25	28	Story	68	14
26	33	The Coalition	33	20
27	33	The Coalition	26	18
28	37	Drawn up in 130 tanks	24	6
29	37	Drawn up in tanks	130	22
30	39	Thongs	26	33
31	42	Consultation	23	17
32	43	Luxury	42	22
33	43	Luxury	27	24
34	20	Qaf	24	7
35	22	The Mercy-Giving	19	37
36	26	The Inevitable	10	30
37	29	Banishment	7	12
38	66	Prohibition	4	34
39	69	Reality	12	26
40	98	Evidence	7	23

1	2	The Cow	37	12
2	2	The Cow	124	10
3	2	The Cow	207	32
4	3	The House of Imān	61	19
5	3	The House of Imān	103	3
6	4	Women	29	11
7	4	Women	69	32
8	2	The Table	3	40
9	2	The Table	22	38
10	2	The Table	67	39
11	8	Booty	41	16
12	9	Repentance	3	27
13	9	Repentance	119	4
14	11	Hūd (The messenger)	117	2
15	13	Thunder	7	8
16	13	Thunder	29	31
17	13	Thunder	43	1
18	12	Stoneband	47	9
19	19	Mary	96	36
20	20	Tāhā	82	2

books of Qur'an such as "Majma'ul Bayan" (written by Ali Tabaṭṭā'ī), "Kashf" (written by Fakhr-e-Rāzī), and "Kashshaf" (by Zamaksharī); and discussing their contents, which reveals the knowledge of the author-Ayatollah Behbahāni-over the Qur'anic subjects.

14. Providing different historical discussion by application of the work of the popular Sunni writer Ibn Qutaiba Dīnawarī, i.e. the book "al-Imamat wal Siyasat" and evaluating its contents.

15. A correct and fluent text, which has regarded all the Arabic grammatical points, has resulted in attention and admiration of the Arab people. The above characteristics caused to frequent prints and publications of this book in Tehran, Qum, Estahān, and Cairo. (Qairō: Nijāsh Publications, 1976). For the same reasons, the respected writer was very careful about this book, in comparison to his other works. Even once it was translated in to Persian language by Zeyed M.R. Shaṭṭarī (in the name Meftāḥul Enāyās); again the author encouraged another student, Mr. Ali Dawāni, to translate it in to Persian. This new translation (Meftāḥul Hedāyās) is published several times. This book is also translated and published in to Urdu language. Altogether, we can say that it might serve as a reference book in the fields of interpretation, traditions, theology, history, etc for the Muslim students, and those who would like to learn more about the Islamic issues.

7. List of the Qur'anic verses discussed in this book:

In order to ease the application of book for the researchers, we have provided here a list of the forty verses discussed in the book, and their addresses in the Qur'an:

No	No. of chapter in Qur'an	Name of the chapter	No. of verse	Chapter in the book
----	--------------------------	---------------------	--------------	---------------------

Sunni sources and references.

5. Detailed explanations about every topic tradition by the application of the Islamic science, so that the important points and characteristics of them are revealed.

6. A comparative study and review of the views of different Muslim scholars and sects, by observing the principles of a scientific comparative study, i.e. accuracy, politeness, and reasoning in criticize.

7. Application of the other Qur'anic verses, in order to explain the topic verse in every chapter, and to review the viewpoints of other Muslim writers.

8. A correct classification of the subjects, which indicates the familiarity of the writer to other fields of religious studies.

9. Showing the correlation of the coherent central 40 verses, so that the aware readers will clearly find out that every of those verses were related and clearly indicating about an aspect, or aspects, of the subject of Imam.

10. Frequent application and usage of the great book of "Ghāyatul Marām" written by the highly respected Shia writer, Sayed Hashem Bahāni, who compiled his book in 40 chapters, and had collected more than 424 traditions in the field of Imam, from both Shia and Sunni sources and references.

11. Preparation of scientific responses to those who had confirmed and certified the correctness of the traditions about the virtues of Amirul Momenin Ali (p.b.u.h.); but do not consider them indicative and enough about his appointment as "the divine leader" and "Imam".

12. Making references to the Arabic literature of the Islamic period, during the discussions.

13. Application of the ancient Shia and Sunni commentary

2. Masālat fi Osool-e-Fiqh
6. Qawāyid-al-Kulliyah (general principles)
7. Mesbahul Hidayah fi Ethbatul welayah
8. Forty Questions and answers
9. Complementry comments on the book "Orwatul Voth'ā"
10. The Practice of Hajj
11. Jāme al-Masāyel (religious teachings for the followers)

6. About the book Mesbahul Hidayah

Avatollah Behbahāni wrote a book about the divine leadership (Imāmat) in his trip to Karbalā during 1364 A.H. (1940), and named it "Mesbahul Hidayah". He ordered the book according to an Islamic practice in 40 chapters. In every of those chapters a Qur'anic verse which is related to the subject of "Imamat", and Divine leadership" is explained. Then Islamic traditions from the infallible leaders, quoted by the scholars of both Shia and Sunni groups, have been added. The characteristics of the book are as below:

1. It is a kind of subject-oriented book of commentary of Qur'an. The main subject in the discussed verses is Divine leadership or Imamat.
2. It is a kind of "40 traditions" book. Many of the Muslim scholars have written similar books, which contain 40 traditions related from the holy Prophet and or infallible leaders. "Mesbahul Hidayah" is a "40 traditions" book dedicated to the subject of Imāmat.
3. Detailed explanation about the topic tradition in every chapter, by using other traditions.
4. Application of the traditions narrated in the both Shia and

10About the Author

- Al-Rizwan (Paradise)

- Al-Soum (Fasting)

10. Public preaches for the common people.

4. Education

By the order of the grand scholar Aṣṭallāh Ṭabāṭbaʿī Qummi to Aṣṭallāh Behbāni, during his staying in Karbalā, he began to teach the Islamic courses. He taught the Islamic courses in different cities of Behbān, Ramhormoz, Ahwāz, and Estāhān for more than 70 years. Some of his prominent students during that period were shaykh Muḥammad Reza Estāhāni, Ṣayyid Ismāʿīl Ḥāshemi, Shaykh M.H. Maṣāheri, Ṣayyid ʿAbd al-Qāsem Ḥāshemi, Muḥammad Jaʿwad Ṭarzi, Ṣayyid Ali Fāni, Ṣayyid Muḥammad Jaʿvaʿri, Ali Dawāni, Ṣayyid ʿAbdullah Mursāwi (his son), Ṣayyid M. Reza Shafʿei, and Shaykh Ali Muḥammad Ibn Elm.

Some of his students completed and published the collections of the lessons of their teacher. Ṣayyid Ali Shafʿei published the book "Baḍāʿe al-Oṣul", which was the collection of the lessons of jurisprudence course of Aṣṭallāh Behbāni.

5. Publications

During the tens of years of study, research, and scientific activity, Aṣṭallāh Behbāni wrote useful books in the fields of literature, jurisprudence, and Islamic thoughts. All those books have been published by the good efforts of his sons and grandsons, in the "Darul Elm of Aṣṭallāh Behbāni" in Ahwāz and Qum. Some of them are:

1. Ṭawḥīd al-Fāʿid fī Maʿrafat al-Khāleḍ
2. al-Eshṭedād
3. Kaṣṭ al-ʿAsṭār
4. Aṣṣul Naṣṭ

3. His social and cultural activities

The late Ayatollah Beh'bahāni, during his long staying in the towns Beh'own Beh'ān, Rām'ormoz, Ahwāz and Estāhān provided a lot of services to people, and some of them are as follow:

1. Building of more than 20 mosques and Hossiniyas (holy places for practice and performance of religious activities)
2. Establishment of Islamic schools in Yasooj and Ahwāz
3. Establishment of the large library of "Dāru Elm" in Ahwāz
4. Establishment of primary and high school for the girls in Ahwāz
5. Establishment of an Islamic propagatory institution in Ahwāz
6. Building of Mosques and public bathes in estāhān
7. Building of a poly clinic in Ahmad Abad district of Estāhān
8. Providing first aids to the flood victims in Khusistan (1961) and Estāhān (1973), and assisting them in rebuilding their homes.
9. Publish of the works and books of the old Islamic books; especially the works of Ayatollah Shaikh Hadi Tehrani, who was the prominent Professor of the teachers of the late Beh'bahāni. Some of those published books were:

- al-Tawhid,
- Zakhā'ir al-Isdow'wah,
- Vādā'ir al-Isdow'wah,

Ali" and from his youth became familiar as "Saint Seyyed grandfather, and from his youth became familiar as "Saint Seyyed religious character took the nickname and popularity of his (Moadbas). The young Seyyed Ali as a result of his piety and religious and pious, who became known as Saint Seyyed Ali youth Seyyed Ali helped his father in the farm. His grandfather was so

He was very interested in learning knowledge and religious teachings. He learned the Islamic courses under the instruction of the teachers such as Ayatollah Mirza Muhammad Hasan Behbahani, Ayatollah Shaikh A. Behbahani, and Ayatollah Seyyed Muhammad Nazemul Shari'ah Behbahani. His teachers foresaw a brilliant scientific future for him. During 1322 A.H. (1899 A.D.) when he went to Najaf Ashraf Islamic School (in Iraq) for complementary studies, he was actually a certified jurist.

He studied in Najaf for 6 years in the presence of his contemporary great scholars such as Mulla M. Kazem Khorasani (the author of the important and still valuable book of Ketabatul O'sul); Ayatollah Seyyed Kazem Yazdi (the late author of Orwatul Voth'as), Seyyed Mohsen Kour-Kamari, Ayatollah Mirza Hossein Naeini, Ayatollah Agha zia Arad, Ayatollah Seyyed Abdul Hasan Estahani and Ayatollah Mirza Agh Estahbati. In 1906, he returned to Behbahani and began to teach the Islamic lessons, while he was granted the highest certificate of jurisprudence and Islamic issues.

He stayed there for 9 years. Then he went to another city in the south of Iran, i.e. Ram'ormoz. He resided there for 23 years. Then he traveled to Iraq (Karbala and Najaf) and stayed there for 3 years.

In 1362 H (1994) he returned to Ram'ormoz, and stayed there till 1370 H (1949). During that year, and after a disease, he went to Ahwaz for remedy, and lived there till the end of his life. In few months of every year he had residence in Estahani city. During his long life, he educated many learners in different cities, in Iran and Iraq. He finally died on Zulq'ada 18th, 1392 (1975) in Ahwaz. His shrine is in the neighboring place of his Islamic school.

About the Author

1. An introduction about Behbān town

Behbān is an ancient town in southern part of Iran. In the old times it was recognized as a village to the city "Arjān". In the long history after accidents and events, "Arjān" disappeared; but Behbān survived and changed in to a growing town.

During the last 11 centuries, as the histories show, many scholars have lived in Behbān.

Nasser Khorrow, the famous Iranian scholar, who lived about nine centuries ago, has mentioned about his visit from Behbān in 444 A.H. (about 1020 A.D.), in his history.

2. About the late scholars

Behbān was residence of the pious and reputable scholars such as Mir Muhammad Saleh Behbāni, Seyyed Muhammad Nāsem al-Sharīf, Shaikh Abdul Rassoul Behbāni, and Seyyed Ahmad Behbāni. Some of them were the students of Aytollah Shaikh Hadi Tehrani.

Seyyed Ali Behbāni, the author this book, was born in 1303 A.H. (about 1880 A.D.) in a pious and religious family. His father, Seyyed Muhammad, was a farmer. During the early year of his

.....289	The Explanation of the verse of (39:26)
.....297	The Explanation of the verse of (66:4)
.....301	The Explanation of the verse of (2:207)
.....307	The Explanation of the verse of (19:96)
.....311	The Explanation of the verse of (22:19-20)
.....319	The Explanation of the verse of (2:22)
.....329	The Explanation of the verse of (2:67)
.....349	The Explanation of the verse of (2:3)

.....159	The Explanation of the verse of (29:7)
.....162	The Explanation of the verse of (8:41)
.....171	The Explanation of the verse of (42:23)
.....177	The Explanation of the verse of (33:26)
.....182	The Explanation of the verse of (3:61)
.....193	The Explanation of the verse of (33:33)
.....201	The Explanation of the verse of (21:7)
.....209	The Explanation of the verse of (43:42)
.....213	The Explanation of the verse of (98:7)
.....227	The Explanation of the verse of (43:27)
.....232	The Explanation of the verse of (37:130)
.....239	The Explanation of the verse of (69:12)
.....242	The Explanation of the verse of (9:3)
.....249	The Explanation of the verse of (24:37)
.....257	The Explanation of the verse of (24:32)
.....269	The Explanation of the verse of (26:10-12)
.....279	The Explanation of the verse of (13:29)
.....283	The Explanation of the verse of (4:69)

Table of Content

About the Author	7
Acknowledgement	17
Preface	19
The explanation of the verse of (13:43)	21
The Explanation of the verse of (11:17)	21
The Explanation of the verse of (3:103)	63
The Explanation of the verse of (9:120)	72
The Explanation of the verse of (20:82)	79
The Explanation of the verse of (37:24)	82
The Explanation of the verse of (20:24)	92
The Explanation of the verse of (13:7)	101
The Explanation of the verse of (12:47)	109
The Explanation of the verse of (2:124)	119
The Explanation of the verse of (4:29)	127
The Explanation of the verse of (2:37)	139
The Explanation of the verse of (26:124)	143
The Explanation of the verse of (28:68)	147

Misbah al-Hidayah

Author: Ayatullah Seyyed Ali Behbahani

Translator: Seyyed Athar Hussain Rezvi

No. of Copies: 2000 \ First Edition: 2006

Publisher: Naba Cultural Organization

Address: 3rd Floor, Abidi Alley, Shabestar St,

Sharisti Ave, Tehran, Iran

Address: P.O.Box: 15655/377, Tehran, Iran

E-Mail: info@nabacultural.org

ISBN: 964-8323-48-8

Misbah al-Hedaya

Author:

Ayatullah Seyyed Ali Behbahani

English Translation:

Seyyed Athar Hussain Rezvi

Editor:

Hamid Faraghi



Naba Cultural Organization