

Choose The Best

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This text answers a series of questions about misconceptions concerning Shi'ism and its stance on various subjects like the issue of succession after the death of the Holy Prophet (S)

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Dedication

This book

is gratefully dedicated to

my beloved *Mawla'*,

the best Companion of the Prophet (S),

the Commander of the Faithful,

'Ali ('a)

About The Author

A Brief Biography of Sheikh. Abolfazl Sabouri (Born in 1980 in Iran):

- Graduate of Elmiyah seminary in Qom with more than 15 years of study and research. (He Actively participated in courses offered by Grand Ayatollah Jawadi Amoli, Grand Ayatollah Sobhani, Grand Ayatollah Zanjani, Grand Ayatollah Bahjat, and Grand Ayatollah seyyed Kamal Haydari).
- Professor of Tafsir, Theology, and Jurisprudence in Elmiyah Seminary of Qom and in Payame Noor and Kurdestan Universities
- There are hundreds of students who participated in courses offered by him in different universities
- M.A in Jurisprudence and Islamic Studies
- Propagating Experiences:
 - Participation and giving lectures in number of religious meetings in different masjids and universities in Iran, religious meetings in Poland (Warsaw) and in New Zealand (Auckland)
 - Administer of Research Group in Al-Murtaza Institute Researcher in Religious Issues and in

- Author of Some Published and Non-Published Books and Articles (in Persian and in English)

Introduction And Foreword

The Qur'an says,

"And cling firmly together by means of Allah's Strong Rope and be not divided among yourselves." (Qur'an; 3: 103)

The verse instead of telling us to hold fast to Allah, it enjoins to hold fast to the cord of Allah. It shows that the cord of Allah is the Book revealed by Allah; it is the cord that joins the creature to his Lord. The aim of this verse is unity of the society. The words "all together" and "be not divided" point to this fact. The verse therefore orders the Muslim society to be united by holding fast to the Book and the true Sunnah.

Muslims must terminate their chaos and lift the veil from their vision so that they might go back to the roots of their religion as they are enjoined to do. It is only then that they will be able to make their strides to uphold the Rope of Allah all together under the banner, which calls unto them to educate themselves and behave as dutiful Brethren strengthening each other.

In order to be united, we must first know each other, because people are enemies of their ignorance. The Qur'an says,

"Most of them just follow conjecture; indeed conjecture is no substitute for the truth... Rather, they deny that whose knowledge they do not comprehend, and whose explanation has not yet come to them. Those who were before them denied likewise." (Qur'an; 10: 36-39)

Therefore, the Book of Allah invites to research, and this is its slogan. The Qur'an says,

"Give the glad news to those of Our servants who listen to the words and follow the best ones. Tell them that they are those whom God has guided. They are the people of understanding." (Qur'an; 39: 18)

Then as a research method, the Qur'an states that there must be evidence for every claim,

"Say, Produce your evidence, should you be truthful." (Qur'an; 2: 111)

However, what is seen at this time among believers is hatred and hostility due to lack of knowledge

about each other. This, indeed, is enough reason for worry, which calls for contemplation.

For this reason, in all these years, I have been trying to introduce God's religion correctly and in a simple and concise manner (in my writings). Even the present book is a brief account of a detailed book¹, which is the result of a correspondence between two Shi'a and Sunni scholars. The purpose of this book is to introduce Shi'a based on Sunni sources.

It has been tried to deal with the issue by looking into the arguments of both groups in order to comprehend them, without being motivated by personal inclinations derived from environment, habit, or custom. The aim of the book is to reach the truth from its generally acclaimed route, and touch upon it. This may attract the attention of Muslims; bring tranquility of mind with its decided facts.

This is a book for those who are eager to sift Shi'a's trends and attempt to know their inclinations. This book will quench their thirst (God willing) and they will find the Shi'a a pleasant fragrance to sit with.

This is a book for those who really search for the truth, and I hope dear readers swim in it and dive deeply in pursuit of its jewels, so that the truth be manifest and deserve to be followed.

The end of my words is,

"All praise is due to Allah, Lord of the worlds." (Qur'an, 10: 10)

[1.](#) . The name of that book is "Al-Muraja'at" by Sayyid Abd al-Husayn Sharaf al-Din al-Musawi, online at:
<https://www.al-islam.org/al-murajaat-abd-al-husayn-sharaf-al-din-al-musawi> [5]

The Difference Between Shi'a And Sunni

1. What Is The Difference Between Shi'a And Sunni?

Answer:

Sunnis are Followers of the school of Companions but Shi'a are followers of the school of Ahl Al-Bayt.

All Muslim believe that the sources of Islam are two: the Qur'an and the tradition (Sunnah) of the Prophet. However, the question is: How and from whom should we get the interpretation of the Qur'an and the tradition of the Messenger of Allah (S).

A group of Muslim they believe that we should get the religion (means: the interpretation of the Book and the Sunnah of the Prophet) throw the companions of the Prophet, like Abu horayra, Muawia, Ali and others. These people who believe in the school of companions are Ahlussunnah. The other group believes that we must get the interpretation of the Book and the Sunnah of the Prophet only through Ahl

Al-Bayt ('a), who are infallible. These people who are the followers of the school of Ahl Al-Bayt called Shi'a. They believe that after the Prophet (S), Ali and his pure progeny ('a) are the guardian and the Imam by the command of Allah.

We should know that Shi'a and Sunni believe in one God, one Book as the book of Allah, one prophet as the last prophet, one Kiblah, and many other ones.

The Majority's Sects

2. Why do Shi'as not uphold the majority's sects?

Answer:

There is no proof for mandating adherence to the majority.

Shi'as' adherence, in the principles of the creed, to a sect other than that of Ashari and Shi'as' following in the branches of Islam of a sect other than those four sects, has never been due to partisanship nor fanaticism. Even it has not been because of doubting the *ijtihad*¹ of the Imams of these sects, of their fair-mindedness, trustworthiness, integrity, or loftiness in knowledge and deeds.

Juristic proofs, rather, have mandated upon Shi'a to follow the sect of the Imams from the Household of Prophet hood, the cradle of the Message, and the place the angels frequent, the abode of revelation and inspiration. Shi'a has always, therefore, referred to them in order to comprehend all matters related to the creed's branches and doctrines, in the roots and in the bases of jurisprudence (*fiqh*), in the knowledge of ethics, behavior, and manners. Shi'a has done all this in accordance with the judgment of evidence and proof, following the tradition (*Sunnah*) of the Master of Prophets and Messengers (S).

Had the proofs allowed Shi'a to differ from the Imams of Muhammad's progeny, or had Shi'a been able to achieve nearness to Allah, Glory to Him, by following others' sects, they would then have followed in the public's footsteps, asserting the friendship, and strengthening the ties of fraternity. On the contrary, positive proofs stand in the believer's way, diverting him from following his own inclinations.

Still, the majority cannot prove that their own sect must be preferred over those of others, let alone making it obligatory. Shi'a has looked into Muslims' pretexts as one inquiring in depth with keen eyes, but they have found no proof for Sunni argument except what they mentioned of their *ijtihad*, trustworthiness, fair-mindedness, and loftiness.

Sunnis, however, know that *ijtihad*, trustworthiness, fair-mindedness, and loftiness of status are not a monopoly of them only; therefore, how, since the case is as such, can their sects be obligatory by their

merely pointing them out?

I do not think that there is anyone who dares to advocate their preference in knowledge or deeds over Imams of Ahl Al-Bayt who are the purified 'Itra, the nation's life-boats, the Gate of Salvation, the security against dissension in religion, the flags of its guidance, the descendants of the Messenger of Allah and his remnant in his nation. He (S) has said: "*Do not go ahead of them lest you should perish, nor should you lag behind them lest you should perish. Do not teach them, for they are more learned than you.*"

However, it is the dictates of politics at the dawn of Islam. It is not right that the good previous generations adhered to those four sects, finding them the most fair and the best of sects, and that they agreed to adhere to them in every time and clime. Our predecessors, the good past generations that followed the progeny of Muhammad (S) and that, literally, constituted half the Muslim population, followed only the faith of the Imams among the descendants of Muhammad (S). They did not find for it any substitute, and they have been this way ever since the days of 'Ali and Fatimah, when neither al-Ashari nor any Imam of the other four sects, or even their fathers, existed.²

Shi'as follow the sect of the Imams from the Prophet's Household, and the household surely know what their house contains. Non Shi'as follow the sects of the learned companions (Sahaabah) and their followers (tabi'in); so, what makes it "mandatory" on all Muslims, after those three centuries had gone by, to follow those sects instead of the one followed before them? What made them divert their attention from those who were peers only to the Book of Allah and its own companions, the descendants of the Messenger of Allah and his trustees, the nation's ark of salvation³, the leaders, the security, and the Gate of Salvation?

What caused the door of *ijtihad* to be shut in the face of Muslims after it had been kept widely open during the first three centuries other than resorting to reluctance, comfort, laziness, the acceptance of deprivation and the satisfaction with ignorance? Who would permit himself, knowingly or unknowingly, to say that Allah, Dignity and Glory to Him, has not sent the best of His Messengers and Prophets with the best of His religions and codes, nor has He revealed unto him His best Books and Tablets, judgment and doctrines, nor has He completed His Religion for him and perfected His blessing unto him, nor has He taught him the knowledge of the past and the present, except for the sole purpose that the whole matter would end to the Imams of those sects to monopolize for their own selves? They would then forbid all others from acquiring it from any other source, as if the Islamic faith, in its Book and tradition (Sunnah), and in all other signs and testaments, a property of their own, and that they forbade faring with it in any way contrary to their own opinions... Were they the Prophets' heirs, or had Allah sealed through them the successors and Imams, or taught them the knowledge of the past and the present, and that He bestowed upon them what He had never bestowed upon anybody else among all human beings?

No! They were just like many others, pillars and caretakers of knowledge, ministers, and callers. Those who call for knowledge are far above closing its doors against others or forbidding others from reaching it. They never curb the minds, nor confine public attention only to their own selves, nor can they seal

people's hearts or make others deaf, blind, dumb, handcuffed, or chained. This can never be attributed to them except as a liar's allegation, and their own statements bear witness to ours.

1. . Ijtihad (Arabic اجتہاد) is a technical term of Islamic law that describes the process of making a legal decision by independent interpretation of the legal sources, the Qur'an and the Sunnah.

2. . Ash'ari was born in 270 A.H. and died in 320 A.H.

Ibn Hanbal was born in 164 A.H. and died in 241 A.H.

Shafii was born in 150 A.H. and died in 204 A.H.

Malik was born in 95 A.H and died in 179 A.H.

Abu Hanifah was born in 80 A.H. and died in 150 A.H.

3. . The Prophet said, "The parable (the example) of the People of my House (my Ahl Al-Bayt) among you is the parable of the Ark of Noah. Those who got on it were safe, and whoso remained behind were destroyed". (Sunan Tirmidhi)

Unity

3. The unity that is Muslims need today can be achieved through Shi'a adherence to the four Islamic sects according to the consensus of Muslims, especially when the religion's enemies have made up their minds to harm Muslims by all possible means. What is the way to achieve Islamic unity?

Answer:

Unity can be achieved by respecting Ahl Al-Bayt's 1 sect

The unity of Muslims does not depend on Shi'as forsaking their faith, nor the Sunnis forsaking their own. Asking Shi'as to do so without asking others (Sunnis) to do likewise is to prefer without preponderance, or even to favor the less preferable.

Unity and uniformity can be achieved if Sunnis release Ahl Al-Bayt's sect and view it as they view any of their own sects so that the Shafi'is, Hanafis, Malikis and Hanbalis may consider the followers of Ahl Al-Bayt just as they consider each other. Only then can the unity of Muslims be achieved, and they will be unified in one fold.

The difference among Sunni sects is not less than it is between the Sunni and Shi'a schools of thought as thousands of books on the principles and branches of the creed of both groups testify; therefore, why have several people among Sunnis condemned the Shi'as for differing from the Sunnis? Why have they not, by the same token, condemned the Sunnis for differing from the Shi'as, or even for differing from one another? If sects can be four, why cannot they be five? How can four sects be considered as "unifying" Muslims, and when they increase to five, unity is shattered and Muslims are divided unto themselves?

[1.](#) Ahl Al-Bayt: It can also be roughly translated as "household". The Ahl-Al-Bayt of a person refers to his family members. Ahl Al-Bayt of the Prophet are: Fatimah al-Zahra (the daughter of the Messenger of Allah), Imam 'Ali, Imam al-Hasan, Imam al-Husayn.

Detailed Proofs

4. Why do not Shi'as accept the sects followed by the Muslim majority, and follow others? What are their proofs for diverting the believer from following their own inclinations and for inviting believers to Ahl Al-Bayt?

Answer:

Hadith of the Two Weighty Things,

The Similitude of Ahl Al-Bayt to the ark of Noah, the Gate of Salvation

The Prophet (S) said,

"O people! I am leaving with you the Book of Allah and my household ('itra). As long as you uphold them, you shall never go astray." [1](#)

"I have left with you that which, as long as you uphold, you shall never let you stray after me: Allah's Book, a Rope extending from heavens to earth, and my 'itra, my Ahl Al-Bayt. These twain shall never separate from one another till they reach me by the Pool; therefore, see how you succeed me in faring with them." [2](#)

"Allah, the Exalted and the Sublime, is my Master, and I am the master of every believer. To whomsoever I have been the master, this 'Ali is his master." [3](#)

These authentic traditions, which prove conclusively that it is compulsory to follow the Qur'an and the Ahl Al-Bayt are repeated many times through more than twenty companions who all are in consensus in this regard. [4](#)

According to these traditions the rank of Imams from the Purified 'itra with Allah is similar to that of the Book, which falsehood cannot approach from front or from back. This must be sufficient testimony that takes people by the neck and obligates them to abide by their sect. A true Muslim does not accept any substitute for the Book of Allah; therefore, how can he deviate from the path of those who are its own peers?

The gist of his saying "*I am leaving unto you that which, as long as you uphold to it, shall never let you stray: the Book of Allah and my 'itra*", is that anyone who does not uphold both of them spontaneously

will eventually stray.⁵

What makes it compulsory to follow and refer to Ahl Al-Bayt is this hadith of the Messenger of Allah, (S),

*"The similitude of my household among you is that of the ark of Noah; whoever embarks upon it is saved, and whoever lags behind it is drowned."*⁶

He also said,

*"The stars protect the inhabitants of earth against drowning, and my Ahl Al-Bayt protect my nation against dissension (in religious matters). If a tribe among the Arabs differs (regarding the commandments of Allah, the High, and the Mighty) from them, they will all then differ and become the party of Satan."*⁷

What is meant by his word (S) "Ahl Al-Bayt" (i.e. Household") here is their entirety, collectively, as being their Imams, not merely their entirety inclusively, for this status is nothing but a testimony for the Proofs of Allah – particularly those who stand for His Commandments – as reason, and scholarship would rule. A learned group among the majority has admitted the same, such as Ibn Hajar in his Al-Sawa'iq al-Muhriqa.⁸

Tabrani in his Mujma' al-Kabir and Rafi'i in his Musnad, quoting Ibn 'Abbas state that the Messenger of Allah (S) said,

*"Whoever wishes to live and die like me, and to inhabit Eden's Paradise which my Lord cultivated, should take 'Ali as his master and follow Ahl Al-Bayt after me. They are my progeny; they are created of my own mold and blessed with my own comprehension and knowledge. Woe unto those who reject them and separate me from them! May Allah never permit them to enjoy my intercession."*⁹

He (peace be upon him and his progeny said),

*"In every generation of my nation there are members of my Household who equal only my own self and who safeguard this religion from the distortion of wrongdoers and the interpretation of the ignorant. Be informed that your Imams are your deputies to Allah; so, see who you send to Him as your deputies."*¹⁰

[1.](#) . Kanzul'Ummal, vol. 1, p 44.

[2.](#) . Kanz al-'Ummal, vol. 1, p 44 & Musnad Ahmad, vol. 5, p. 182. Al-Tirmithi, No. 874

[3.](#) . Al-Mustadrak, vol. 3, p. 109.

[4.](#) . For more information read Al-Sawa'iq al-Muhriqa by Ibn Hajar, Chapter 9.

[5.](#) . How many Hadith are there in the books of Sunnis from Ahl Al-Bayt and how many from Abu Huraira? Then do they follow Ahl Al-Bayt or follow Abu Huraira?!

[6.](#) . Al-Mustadrak, Neisabouri, vol. 3, p. 151.

[7.](#) . Ibid, p. 149.

[8.](#) . Al-Sawa'iq al-Muhriqa, p. 91.

[9.](#) . Kanzul Ummal, vol. 12, p. 103 & Al-Mustadrak, vol. 3, p. 139.

[10.](#) . This is quoted by al-Mulla in his Sirat, as in Ibn Hajar's explanation of the verse "And follow in their footsteps, for they

shall be questioned" (37:24) in his *Al-Sawa'iq al-Muhriqa*.

Proofs From The Quran

5. Are there any convincing proofs from the Book, which could divert the Shi'a belief from yielding to the common beliefs?

Answer:

More than Three Hundred Verses

Has there been anyone praised therein like the Purified 'itra? Have its perfect verses described any as purified from all uncleanness other than them?

"Indeed, Allah wants to repel all impurity from you, O People of the Household, and purify you with a thorough purification." (Qur'an; 33:33)

Has the perfect Revelation commanded love for any others?

"Say, I do not ask you any reward for it except love of [my near] relatives." (Qur'an; 42:23)

Has Gabriel brought the verse of Mubahala (Imprecation) in praise of anyone else?

"Should anyone argue with you concerning him, after the knowledge that has come to you, say, 'Come! Let us call our sons and your sons, our women and your women, our souls and your souls, then let us pray earnestly, and call down Allah's curse upon the liars.' (Qur'an; 3:61)

Has He not granted them the general authority? Has He not confined it only to them after the Prophet?

"Your guardian is only Allah, His Apostle, and the faithful who maintain the prayer and give the zakat while bowing down." (Qur'an; 5:55)

Is not their "Wilayat" part of the "trust" about which the Almighty says,

"Indeed, We presented the Trust to the heavens and the earth and the mountains, but they refused to bear it, and were apprehensive of it; but man undertook it. Indeed, he is most unfair and senseless." (Qur'an; 33:72)

Has Allah not emphasized conveying it in such a language, which sounded like threatening, saying,

"O Messenger, preach what is revealed to you from your Lord. If you will not preach, it would be as though you have not conveyed My message. God protects you from men. He does not guide

*the unbelieving people." (Qur'an; 5:67)*³

Has not the Messenger of Allah (S) conveyed it on the Ghadir Day, having reached its plains and delivered the Message whereupon Allah revealed this congratulating verse,

"Today the faithless have despaired of your religion. So do not fear them, but fear Me. Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam as your religion." (Qur'an; 5:3)⁴

Who are those that we should obey them completely as we obey Allah and His messenger?

"O you who have faith! Obey Allah and obey the Apostle and those vested with authority among you. If you dispute concerning anything, refer it to Allah and the Apostle, if you have faith in Allah and the Last Day. That is better and more favorable in outcome." (Qur'an; 4:59)⁵

1. . Scholars of exegesis are unanimous, as al-Qawshaji, imam of the Ash'aris, has admitted in his chapter on "Sharh al-Tajrid," saying that this verse was revealed in honor of 'Ali (as) when he offered charity while engaged in the ceremonial supplication performing the prayers. In his sahih, al-Nisa'i quotes 'Abdullah ibn Salam testifying to its revelation in honor of 'Ali (as). This view is supported by the author of Al-Jami' Baynal Sihah al-Sitta while explaining Surat al-Mâ'idâ [Chapter of Table of Viands]. Al-Thâ'labi has indicated its revelation in honor of the Commander of the Faithful in his book Al-Tafsir al-Kabir.

2. . Refer to the meaning of this verse in Al-Safi, and in 'Ali ibn Ibrahim's Tafsir, and to the traditions narrated by Sunnis explaining its meaning as compiled by the Bahraini scholar in Chapter 115 of his work Ghayat al-Maram.

3. . Imam al-Wahidi, while commenting on Surat al-Mâ'idâ in his book Asbab al-Nuzul, quotes Abu Sa'id al-Khudri saying: "This verse was revealed on the Day of Ghadir Khumm in honour of 'Ali ibn Abu Talib (as)." Imam al-Thâ'labi has included it in his Tafsir from two sources, and al-Hamawani al-Shâfi'i includes it in his Fara'id from various sources from Abu Hurayrah, and it is transmitted by Abu Na'im in his book Nuzul al-Qur'an from two sources: Abu Rafi' and al-A'mash, both quoting 'Atiyyah. In Ghayat al-Maram, there are nine ahadith narrated by Sunnis and eight authentic ones by Shi'as conveying the same meaning; so, refer to it in Chapters 37 and 38.

4. . According to authentic narrations, Sunnis have included six ahadith in their own books of traditions that in the end quote the Messenger of Allah quite clearly emphasizing this very theme. Its explanation exists in Chapters 39 and 40 of Ghayat al-Maram.

5. . There are many other verses, which demonstrate the Imams' virtues and merits. Ibn 'Abbas has said, "In praise of 'Ali alone, three hundred verses were revealed." (Sawa'iq al-Muhriq, chap 9, p. 76)

Following Or Just Love

6. Why have Muslims turned away from following the path of the Imams of Ahl Al-Bayt ('a)? Why did Sunnis not understand of the Book and the Sunnah other than the praise of Ahl Al-Bayt, and the necessity of loving and respecting them?

Answer:

The Nation's Politicians are the Ones Who Turned Away from Ahl Al-Bayt.

It is only the politicians and the wielders of power who turned away from the beliefs of Ahl Al-Bayt, due to their turning away from the succession (to the Prophet), affecting such a succession by elections, although they knew for sure that it was assigned for the Commander of the Faithful 'Ali ibn Abu Talib ('a). They observed that the Arabs would not tolerate such a succession if restricted to one dynasty; therefore, they started interpreting its texts, assuming power through elections so that every suburb of theirs may enjoy it eventually.

They sacrificed their means and might to keep it that way and support that principle, eradicating all contrary views and trends. Necessity forced them to turn away from the school of thought of Ahl Al-Bayt. They started interpreting the texts of the Book or the Sunnah to mean the necessity of following such a concept.

Leave their texts and arguments alone, and look at them while overlooking the former; do you then find them, in their knowledge, deeds, or worship, less than Imam al-Ash'ari, or the other four Imams, or any others at all? If the answer is No, then why should others be followed then? Leadership should be given to the most qualified.

Who will accuse the followers of Ahl Al-Bayt of having gone astray? How can one be deemed to have gone astray because of his adherence to the progeny of the Holy Prophet (S)?

Successor Of The Prophet

7. How can one (according to the Sunni references) prove that 'Ali ibn Abu Talib was the successor of the Prophet?

Answer:

The Prophet introduced Ali as his successor

Anyone who is acquainted with the biography of the holy Prophet (S), especially researching his conduct while laying the foundations of the Islamic State and its legislative system, will find 'Ali ('a) the vizier of the Messenger of Allah (S). He will find 'Ali as his supporter against his foes, the custodian of his knowledge, the heir of his government, his vicegerent, and the one in charge after him. Whoever studies the statements and actions of the Prophet (S), while at home or on a journey, will find his statements sequential in this regard from the beginning of his Call till his demise.

Refer to such statements at the dawn of the Call, before Islam was preached in Mecca publicly, when

the Almighty revealed unto him the verse "**And warn thy nearest tribe**" (*Qur'an; 26:214*) He invited them to the house of his uncle Abu Talib. They were forty men, more or less. Among them were his uncles Abu Talib, al-Hamzah, al-'Abbas, and Abu Lahab.¹

At the conclusion of his statement to them, the Messenger of Allah said, "*O descendants of 'Abdul-Muttlib! I swear by God that I know no youth among the Arabs who has brought his people something better than what I have brought you. I have brought you the best of this life and the life to come, and God has commanded me to call you towards Him. Therefore, who among you shall support me in this matter and be my brother, the executor of my will, and my successor?*"

All the listeners, with the exception of 'Ali, who was the youngest among them, kept silent. 'Ali responded by saying: "*I, O Messenger of Allah, am willing to be your vizier in this matter.*" The Messenger of Allah (S) then took 'Ali by the neck and said: "*This is my brother, executor of my will and vizier; therefore, listen to him and obey him.*" Those present laughed and kept saying to Abu Talib: "*Allah has commanded you to listen to your son, and to obey him!*"²

This event, which has been recorded by almost all the scholars, historians, amply proves that the Imamate and the Caliphate were the right of Ali ('a).

It is sufficient proof for its authenticity the fact that it is reported by the reliable authorities upon whose accuracy the authors of sahih books rely unhesitatingly. Refer to page 111, vol. 1, of Ahmad's Musnad, where you will read this hadith as narrated by Aswad ibn 'Amir from Sharik, al-A'mash, Minhal, 'Abbad ibn 'Abdullah al-Asadi, from 'Ali ('a) chronologically. Each one of these men in the chain of narrators is an authority in his own right, and they all are reliable traditionists according to the testimony of the authors of the sahih books without any dispute. Al-Qaysarani has mentioned them in his book Al-Jami' Bayna Rijal al-Sahihain. There is no doubt that this hadith is authentic, and the narrators report it from various ways each one of which supports the other.

¹. Sunnis in this regard sequentially report the hadith.

². Many of those who have learned the prophetic legacy by heart have reported the hadith above verbatim as such.

Among them are: Ibn Ishaq, Ibn Jarir, Ibn Abu Hatim, Ibn Mardawayh, Abu Na'im, al-Bayhaqi in his book Al-Dala'il, both al-Tha'labi and al-Tabari in their exegeses of Surat al Shu'ara' in their book Al-Tafsir al-Kabir, in vol. 2 of al-Tabari's Tarikh al-Umam wal Muluk. Ibn al-Athir has reported it as an undisputed fact in vol. 2 of his Al-Kamil when he mentioned how the Almighty commanded His Messenger to declare his call to the public. Imam Abu Ja'far al-Iskafi al-Mu'tazili in his book Naqd al-Uthmaniyyah declaring its accuracy, al-Halabi in his chapter on the Prophet's hideout at the house of Arqam in his well-known Sirah...

Bukhari And Muslim

8. Why are not the traditions about the succession of 'Ali in Sahih Bukhari and Muslim?

Answer:

It did not agree with their personal views

The reason why both shaykhs [Bukhari and Muslim], and their likes, have not quoted this hadith is because it did not agree with their own personal views regarding the issue of succession. This is why they have rejected a great deal of authentic texts for fear the Shi'as may use them as pretexts; therefore, they hid the truth knowingly. There are many Sunni shaykhs, may Allah forgive them, who have likewise hidden such texts.

Anyone who knows the behavior of Bukhari and his attitudes towards the Commander of the Faithful and other members of Ahl Al-Bayt ('a), will know that his pen falls short of narrating texts regarding them, and his ink dries up before recounting their attributes. He will not be surprised to see him rejecting this particular hadith as well as others similar to it.

Ali's Exclusive Merits

9. Is there any tradition about 'Ali's exclusive merits and his right of succession?

Answer:

The hadith of Ibn Abbas about ten exclusive merits of Imam Ali

Besides the tradition of "warning to the kinsfolk", there is another hadith that Imam Ahmad has indicated in his book¹, and Dhahbi in his *Talkhis*, who both admit its authenticity, as well as other authors of the sunan from generally accepted avenues. They all quote 'Umar ibn Maymun saying,

"I was sitting once in the company of Ibn 'Abbas when nine men came to him and said 'O Ibn 'Abbas! Either come to debate with us, or tell these folks that you prefer a private debate.' Ibn Abbas who had not lost his eyesight yet got up, went to them, and inquired what they had to say. They started talking, but I was not sure exactly what they were talking about. When Ibn Abbas returned to us he angrily said, 'They are debating about a man who has ten merits nobody else ever had. They are arguing about a man whom the holy Prophet (S) has said,

'I shall dispatch a man whom Allah shall never humiliate, one who loves Allah and His Messenger (S)

and who is loved by both,' so each one of them thought to him such an honor belonged. The Prophet (S) inquired about 'Ali. When the latter came unto him, with his eyes swelling in ailment, he (S) blew in his eyes, shook the standard thrice and gave it to him. 'Ali came back victorious with Safiyya bint Huyay [al-Akhtab] among his captives."

Ibn 'Abbas proceeded to say, "Then the Messenger of Allah (S) sent someone with chapter Tawbah, but he had to send 'Ali after him to discharge the responsibility, saying: '*Nobody can discharge it except a man who is of me, and I am of him.*'"

Ibn 'Abbas also said, "The Messenger of Allah (S), with 'Ali sitting beside him, asked his cousins once, 'Who among you elects to be my friend in this life and the life hereafter?' They all declined, but 'Ali said, 'I would like to be your friend in this life and the life to come,' whereupon he (S) responded by saying, '*You are, indeed, my friend in this life and the life hereafter.*'"

Ibn 'Abbas continues to say that 'Ali was the first person to accept Islam after Khadija.

The Messenger of Allah (S) took his own robe and put it over 'Ali, Fatimah, Hasan and Husayn, then recited the verse saying,

"Allah wishes to remove all abomination from you, O Ahl Al-Bayt [people of my household] and purify you with a perfect purification (Qur'an, 33:33)."

Ibn Abbas has also said, "'Ali bought his own soul. He put on the Prophet's garment and slept in his bed when the infidels sought to murder him."

He said, "The Messenger of Allah (S) went on Tabuk expedition accompanied by many people. 'Ali asked him, 'May I join you?' The Messenger of Allah (S) refused, whereupon 'Ali wept. The Prophet (S) then asked him, '*Does it not please you that your status to me is similar to that of Aaron's to Moses, except there is no Prophet after me? It is not proper for me to leave this place before assigning you as my vicegerent.*'"

The Messenger of Allah (S) has also said the following to him, '*You are the guardian of every believing man and woman.*'"

Ibn 'Abbas has said, "The Messenger of Allah closed down all doors leading to his mosque except that of 'Ali who used to enter the mosque on his way out.

The Messenger of Allah (S) has also said, '*Whoever accepts me as the master, let him/her take 'Ali as the master, too.*'"²

Clear and irrefutable proofs highlight the fact that 'Ali was the Prophet's vicegerent. Have you noticed how the Prophet (S) has named him friend in this life and the life to come, thus favoring him over all his kin, and how he regarded his status to himself as similar to that of Aaron to Moses, without any

exception other than prophethood, and exception which reflects generality? You also know that what distinguished Aaron from Moses was mostly his being the vizier of his brother, his participation in his brother's Message, his vicegerency, and the enforcement by Moses of people's obedience to Aaron as his statement, to which references is included in the Holy Qur'an and which clearly says, **"And let my brother Aaron, from among my household, be my vizier, to support me and take part in my affair."** (*Qur'an, 20: 29-32*).

His statement: **"Be my own representative among my people; reform them, and do not follow the path of corrupters"** (*Qur'an, 7: 142*), and the Almighty's response: **"O Moses! Granted is your prayer"** (*Qur'an, 20:36*). According to this text, 'Ali is the Prophet's vicegerent among his people, his vizier among his kin, his partner in his undertaking – not in Prophethood – his successor, the best among his people, and the most worthy of their leadership alive or dead.³

They owed him obedience during the Prophet's lifetime as the Prophet's vizier, just as Aaron's people had to obey Aaron during the lifetime of Moses.

Whoever becomes familiar with the status hadith will immediately consider its deep implications without casting any doubt at the gist of its context. The Messenger of Allah (S) has made this very clear when he said, *"It is not proper for me to leave this place before assigning you as my vicegerent."* It is a clear text regarding his succession; nay, it even suggests that had the Prophet (S) left without doing so, he would have done something he was not supposed to have done. This is so only because he was commanded by the Almighty to assign him as his own successor according to the meaning of the verse saying **"O Messenger! Convey that which has been revealed unto you from your Lord, and if you do not do it, then you have not conveyed His Message at all"** (*Qur'an, 5:67*).

Anyone who examines the phrase *"then you have not conveyed His Message at all,"* then examines the Prophet's statement: *"It is not proper for me to leave this place before assigning you as my vicegerent,"* will find them both aiming at the same conclusion, as is obvious.

^{1.} . Musnad Ahmad, vol. 1, p. 330.

^{2.} . Hakim, having counted the sources from which he quoted this hadith, comments by saying, "This is an authentic hadith according to Isnad, yet both shaykhs did not narrate it this way." Dhahbi has quoted it in his Talkhis and described it as an authentic hadith.

^{3.} . For more information see "The Right Path", "Al-Muraja'at" by Sayyid Abd al-Husayn Sharaf al-Din al-Musawi, letter 30 – 35, online at: <https://www.al-islam.org/al-murajaat-abd-al-husayn-sharaf-al-din-al-musawi> [5]

The Word "Wali"

10. The word "wali" is a common denominator between the supporter and the friend, the loved

one and the brother-in-law, the follower, the ally, and the neighbor. What is the clear proof that "wali" in the traditions of the Prophet about Ali means guardian and master?

Answer:

The meaning that strikes the mind on hearing the word Wali is guardian.

One of the various meanings of the word "*Wali*" is "one who manages the affairs of another person". This, indeed, is the connotation of "*wali*" in as far as those ahadith are concerned. The same meaning strikes the mind on hearing the word. Its meaning is similar to saying "The minor has had for his wali both his father and his paternal grandfather, then he was put in the custody of either of them, then in the custody of the legal administrator." This implies that these persons are the ones who are in charge of looking after him and administer his affairs on his own behalf.

The proofs testifying to the meaning connoted in the word concealed from the discreet. His statement (S): "*And he is your wali after me*" clearly restricts "guardianship" to him and only him. This mandates that we should underscore the meaning, which we have just attached to this word, a meaning that does not agree with that of any other interpretation. Support, love, friendship, and the like are not confined to one single person, and the believers, men and women, are friends of one another. What merit, other than what we have just indicated, could the Prophet (S) have emphasized in this hadith regarding his brother and "*wali*" if we say that the meaning of the word *wali* is something else that differs from what we have indicated above? What a hidden matter has the Prophet (S) decided to unveil through the medium of such ahadith had the meaning of "*wali*" been the supporter, the loved one, or the like?

The Messenger of Allah is above clarifying what is already clear, or pointing out what is already taken for granted. His wisdom is vast, his infallibility is incumbent, and his Message is conclusive and is more than what some people think. Yet these ahadith are quite clear in stating that guardianship is assigned for 'Ali after the Messenger of Allah (S).

There is no doubt that 'Ali is known to have been supported, loved, and befriended by Muslims due to his being raised in the lap of prophethood, to his contributions to the promotion of its message, till he ('a)passed away. Supporting, loving and befriending the Muslims, therefore, are not confined to 'Ali alone after the Messenger of Allah as is quite obvious.

Suffices you for a testimony to this meaning what Imam Ahmad has stated on his book¹ through the correct path of narrators who cite Sa'id ibn Jubayr quoting Ibn 'Abbas citing Buraydah saying, "I participated in 'Ali's invasion of Yemen, and I found him to be cool to me. When I came to the Messenger of Allah (S) I mentioned 'Ali and belittled him; thereupon, I saw the Messenger's face changing color, and he asked me, 'O Buraydah! Do I not have more authority over the believers than the believers have over their own selves?' I answered, 'Yes, indeed, O Messenger of Allah'. He (S) then said, '*To whomsoever I have been Mawla, 'Ali, too, is his Mawla.*'²

It is clear that the implication of the introductory question "*Do I not have more authority over the believers than they themselves have?*" carries a meaning that supports what we have suggested. Anyone who scrutinizes these ahadith, as well as all matters relevant to them, will have no doubt in what we have stated.

[1.](#) . Musnad Ahmad, vol. 5, p. 347.

[2.](#) . This hadith is also quoted by Hakim on page 110, vol. 3, of his Mustadrak, where he considers it authentic relying on the authority of Muslim. Thahbi has quoted it in his Talkhis, taking its authenticity for granted for the same reason that be Muslim, too, considers it authentic.

Verse Of Guardianship

11. Is there any verse in the Qur'an that supports the meaning of word "Wali" as guardian, or to prove mastership for Ali?

Answer:

The verse of "Wilayah" (Mastership) and its descent about Ali

Indeed, there is a perfect verse of Allah, the Exalted, the Almighty, in His great Book, which distinguishes right from wrong.

"Your guardian is only Allah, His Apostle, and the faithful who maintain the prayer and give the zakat while bowing down. Whoever takes for his guardians Allah, His Apostle, and the faithful [should know that] the confederates of Allah are indeed the victorious." (Qur'an, 5: 55-56)

It is unanimous that these verses were revealed in honor of 'Ali who offered his own ring in the way of Allah while engaged in performing the prayers.[1](#)

Suffices us what Imam Abu Ishaq Ahmad ibn Ibrahim al-Nisaburi al-Tha'labi has stated in his Tafsir al-Kabir. When the writer comes to this verse, he quotes Abu Dharr al-Ghifari saying: "I have heard the Messenger of Allah (S) with these ears – may I be deaf if I tell a lie – and saw him with these eyes – may I be blinded if I lie – saying: '*Ali is the leader of the pious, the annihilator of infidels; whoever supports him is supported by Allah, and whoever abandons him is abandoned by Allah.*' I have, indeed, said my prayers once in the company of the Messenger of Allah (S) when a beggar came to the mosque and nobody gave him anything. 'Ali was in the state of ceremonial prostration when he beckoned to him to take his ring. The beggar came and took it from 'Ali's finger, whereupon the Messenger of Allah invoked Allah, the Almighty, the Omniscient, and prayed Him on behalf of 'Ali saying: '***Lord! My Brother Moses had prayed to you saying: Lord! Remove the distress from my bosom, render my mission easy for me, and untie my tongue's knot so that people may understand me. Let me have a vizier***

from my own kin, my brother Aaron, to support my endeavor and participate in my undertaking, so that we may both praise you a great deal and mention your Name a great deal; You have been most Kind unto us (Qur'an, 20:25-35) thereupon, You inspired to him: Verily, your prayer has been granted, O Moses! (Qur'an; 20:36) Lord! I am Your servant and Prophet; therefore, remove my distress, render my mission easy for me, and grant me a vizier from my kin, 'Ali, to support my endeavor'. By Allah, the Messenger of Allah had hardly finished his supplication before Gabriel, the trusted one, brought him this verse: 'Only Allah is your wali and His Messenger and those who believe, those who say their prayers and offer zakat even while prostrating (in prayers). Whoever takes for wali Allah, His Messenger, and the believers, they, indeed, are the party of Allah; they are the ones who shall achieve victory (Qur'an, 5: 55-56)

The meaning of the word "wali" in such a context is "one who has the top priority in faring with one's affairs."

The Almighty has in these verses reserved wilayat for Himself and for both His Messenger and the successor in the same manner. The guardianship of Allah, the Almighty and Omniscient, is general and inclusive. So is the guardianship of the Prophet as well as his successor; it carries the same meaning. It is not possible to apply to it in this context the meanings of "supporter, loved one, etc.," since such a restriction [of application] is groundless, as is obvious.

[1.](#) Refer to it as published in Nisa'i's Sahih, or in Al-Jami Bayna al-Sihah al-Sittah, in a chapter dealing with the interpretation of chapter Ma'ida. Likewise, refer to the hadith of Ibn 'Abbas who explains the meanings of these verses in imam Wahidi's book Asbab al-Nuzul. Khatib has included it in Al-Muttafaq. Also refer to 'Ali's hadith in the musnads of Ibn Mardawayh and Abul-Shaykh. If you wish, refer to it in Kanz al-'Ummal.

Plural Form

12. (In the verse 55 of chapter 5) "Those who believe" is in the plural form. How can it be applicable to Imam Ali who is an individual?

Answer:

Arabs use plural form to denote an individual

Arabs apply the plural expression while addressing an individual due to the nice effect it produces [i.e. respect].

A testimony to this fact is what the Almighty says in chapter Al-i-'Imran:

"Those, to whom the people said, "All the people have gathered against you; so fear them." That

only increased them in faith, and they said, "Allah is sufficient for us, and He is an excellent trustee." (Qur'an; 3: 173)

All the scholars of exegesis, traditionists, and chroniclers agree that "the people" in this verse is none other than Na'im ibn Mas'ud. Allah Almighty has applied to him, the singular person that he is, the plural form just to express respect for those who did not listen to his statements nor heeded his dissuading calls.

In applying the word "people" for just one individual, a nice and divine point is made which is complimenting the seventy men who came out with the Prophet. This surely sounds more eloquent when used as such; it is better than saying: "Those to whom a man said that a large army had been raised..., etc.," as is obvious. There are numerous verses in the Holy Qur'an similar to this one, as well as in the Arabic language as a whole.

In the Mubahala verse, He has applied both the singular and the plural forms to the "sons," "women," and "selves" to the Hasanain, Fatimah, and 'Ali in particular, just to honor to their lofty status, May Allah be pleased with them.

Examples for the application of the plural form for the individual wherever necessary are innumerable and beyond recounting, and they all prove the license to use the plural form while talking about one individual whenever there is a nice eloquent effect thereto.[1](#)

When the Almighty applied the plural rather than the singular form, as many do, then those who hated 'Ali as well as all those who were envious of and in competition with Banu Hashim would not be able to tolerate hearing it in the singular form, for they would then be unable to hide the truth or water it down. Because of their desperation, they might even do something quite harmful to Islam. It is quite possible that it was for this reason that the verse was revealed in the plural form though applied to the singular; in order to avoid the harm resulting from disgracing those folks.

This is a sublime wisdom manifested in all the verses of the Holy Qur'an which were revealed to highlight the attributes of the Commander of the Faithful (Imam 'Ali) and those among his purified household, as is obvious.

[1.](#) . In his Kashshaf, Zamakhshari mentions another nice point when he says, "If you wonder how it can be accurate to use the plural with 'Ali, I will tell you that he is addressed in the plural form, although he is only one man, so that people may follow his example and earn rewards like his."

More Traditions

13. Are there more traditions about the guardianship of Imam Ali ('a) in the books of ahlu sunnah?

Answer:

Traditions, which support the explicitly clear traditions

The Messenger of Allah (S) said,

(while holding 'Ali's neck) "*This is the Imam of the righteous, the slayer of the debauchees; victorious is whoever supports him, forsaken (by Allah) is whoever abandons him.*" He (S) raised his voice while saying the last phrase.¹

"*It has been revealed to me that 'Ali has three exclusive merits: that he is the chief of the Muslims, the Imam of the righteous, and the leader of those whose foreheads radiate with the mark of faith.*"²

(pointing to 'Ali), "*This is the first to have believed in me, the first to shake hands with me on the Day of Resurrection; he is the foremost friend, and he is the faruq (wisest discriminator) of this nation who distinguishes between right and wrong; he is the chief of the believers.*"³

"*I am the city of knowledge, and 'Ali is its gate; whoever aspires to attain knowledge, let him approach through the gate.*"⁴

"*After me you (Ali) shall clarify to my nation all matters wherein they differ.*"⁵

In fact, whoever scrutinizes this hadith and others similar to it will come to know that 'Ali's status with relevance to the Messenger of Allah is similar to that of the Messenger of Allah to the Almighty Himself. Allah says to His Messenger, "*We have sent you Our revelations only so that you may clarify for them all the matters in which they dispute, and as guidance and mercy unto those who believe*" (16:64). Similarly, in this hadith the Messenger of Allah (S) tells 'Ali, "*You shall clarify to my nation all matters wherein they differ after me.*"

(On the day of 'Arafat during the farewell pilgrimage), "*'Ali is from me, and I am from 'Ali, and nobody can discharge my duty (and pays my debts) except myself or 'Ali.*"⁶

"*Whoever obeys me obeys Allah, and whoever disobeys me disobeys Him; and whoever obeys 'Ali obeys me, too; and whoever disobeys 'Ali also disobeys me.*"⁷

"*O 'Ali! You are the leader in this life and in the hereafter; whoever loves you loves me, too, and whoever loves me is loved by Allah; your foe is my foe, and my foe is Allah's foe; woe to whoever hates you after*

me."⁸

*"O 'Ammar! If you see 'Ali walking on one path while other people walk on another, walk with 'Ali and leave the people, for he shall never lead you to destruction, nor shall he ever take you out of right guidance."*⁹

*"I am the Warner, and 'Ali is the Guide; through you, O 'Ali, shall guidance be attained after me."*¹⁰

*"Whoever wishes to discern Noah's determination, Adam's knowledge, Ibrahim's clemency, Moses' discretion, Christ's asceticism, then let him look unto 'Ali."*¹¹

*"Among you is one who will fight for its (Qur'an's) interpretation just as I fought for its revelation." The audience was very excited. Among them were Abu Bakr and 'Umar. Abu Bakr asked: "Am I the one?" and the Prophet's answer was negative. 'Umar inquired: "Is it I?" and the Prophet (S) answered, "No; but it is the one who is mending the shoes" (meaning thereby 'Ali). Therefore, we visited 'Ali to convey the good news to him, but he did not even raise his head, as if he had already heard it from the Messenger of Allah (S)."*¹²

There is no room here to quote all such traditions which, as a whole, support one another and are all indicative of one meaning, and that is: 'Ali is second only to the Messenger of Allah (S) in faring with this nation. Moreover, that he is next only to the Messenger of Allah in leading it. These traditions convey such a meaning, even if their texts are not consecutively reported, and this much should suffice as an irrefutable proof.

1. . Mustadrak, Hakim, vol. 3, p. 129 & Kanz al-Ummal, vol. 6, p. 153, no. 2527.

Hakim says, "This is one hadith the authenticity of which is attested to by its own chain of narrators, but the two shaykhs (Bukhari and Muslim) have not recorded it."

2. . Mustadrak, Hakim, vol. 3, p. 138 & Kanz al-Ummal, vol. 6, p. 156, no. 2628.

Hakim comments, "This is one hadith the accuracy of which is attested to by its own chain of narrators, but both authors of the sahih books (Bukhari and Muslim) have not recorded it."

3. . This is quoted by al-Tabrani in his Kabir from the ahadith narrated by Salman and Abu Dharr. It is quoted by al-Bayhaqi in his Sunan, and by Ibn 'Uday in his Al-Kamil; it also is hadith number 2608 of the ones included in Kanz al-'Ummal, vol. 6, p. 156.

4. . This is quoted by al-Tabrani in his Kabir from Ibn 'Abbas as stated on page 107 of Al-Jami' al-Saghir by Sayyuti. It is also quoted by al-Hakim in Manaqib 'Ali, page 226, vol. 3 of his authentic Mustadrak. Termidhi has recorded a hadith like this in his Sunan.

5. . This is recorded by Hakim on page 122, vol. 3, of his Mustadrak as reported by Anas. The author then comments: "This is an authentic hadith according to the endorsement of both Shaykhs [Bukhari and Muslim], but they did not quote it themselves."

6. . This is quoted by Ibn Majah in his chapter on the virtues of the Prophet's companions on page 92, vol. 1, of his Sunan, by Tirmithi and Nisa'i in their respective Sunans, and it is hadith number 2531 among the ones cited in Kanz al-'Ummal, page 153, vol. 6. Imam Ahmad also quotes it on page 164, vol. 4, of his Musnad.

7. . This is recorded by al-Hakim on page 121, vol. 3, of his Mustadrak, and by Thahbi in his Talkhis. Both authors have relied on the authority of both Shaykhs [Bukhari and Muslim] to endorse this hadith.

8. . This is recorded by Hakim at the beginning of page 128, vol. 3 of Mustadrak, and it is genuine according to the standard

set by two Shaykhs.

[9.](#) . Kanz al-Ummal, vol. 6, p. 156.

[10.](#) . Ibid, p. 157, no. 2631.

[11.](#) . This is recorded by Bayhaqi in his Sahih and by Imam Ahmad ibn Hanbal in his Musnad.

[12.](#) . Mustadrak, Hakim, vol. 3, p. 122 & Kanz al-Ummal, vol. 6, p. 155.

Title To Caliphate

14. Ahmad ibn Hanbal says, "There are not as many verses and traditions in the praise of any other companion of the Messenger of Allah as there are in the praise of Ali ibn Abitalib."[1](#) There is no doubt about superior virtues of Ali, but the question is, when did the Prophet appoint him as his successor?

Answer:

The Prophet is above granting such a lofty status to anyone other than his successor.

Anyone who is deep in thinking, gifted with a far insight, an authority on linguistic sources and derivatives, aware of its meanings and connotations, deriving guidance from the Messenger of Allah (S) believing in his wisdom and conclusive prophethood, appreciative of his deeds and statements[2](#) certainly cannot miss the gist of such texts.

A person who knows Arabic well does not fail to perceive that these texts have all granted 'Ali a very sublime status, one which Allah Almighty and His Prophets do not grant except to the successors of such Prophets, to the ones they trust most to take charge of their religion, to the custodians of such religion. If they do not explicitly indicate the caliphate for 'Ali, they undoubtedly hint to it, leading to such conclusion by necessity. Such an obligation is obvious from their precise meaning.

The Master of Prophets (S) is above granting such a lofty status to anyone other than his successor, his vicegerent. Yet whoever deeply scrutinizes the texts concerning 'Ali ('a) and very carefully and fairly digests their implications will find their vast majority aiming at endorsing his imamate.

The Messenger of Allah (S) said, "Ali is with the Qur'an and the Qur'an is with 'Ali; they both shall never separate from each other till they meet me by the Pool [of Kawthar]."[3](#)

He also said, "I swear by the One in Who hold my life, you will have to uphold the prayers, pay the zakat, or else I shall send you a man of my own self, or like my own self," then the Prophet (S) took 'Ali's hand and said: "This is he."[4](#)

There are many other similar traditions. This is the magnificent benefit, which attracts the attention of all

seekers of the truth.

- [1.](#) . Sahih al-Mustadrak, p. 107.
- [2.](#) . "He does not speak of his own inclinations." (Qur'an, 53:3)
- [3.](#) . Mustadrak, vol. 3, p. 124.
- [4.](#) . Kanz al-Ummal, vol. 6, p. 405, no. 6133.

Traditions In Praise Of Others

15. What is the answer of Shi'a about the traditions, which mention the virtues of other companions of the prophet?

Answer:

There is no contradiction with the traditions in praise of Ali

Shi'as believe in the virtues of all posterity since the time of the Muhajirun and the Ansar, may Allah be pleased with them and they with Him, and these are beyond count or reckoning.

Certain verses of the Book (Qur'an), in addition to a few Sunni sahih books, suffice the researcher for a testimony in this regard. Shi'as have not found them at all to be in contradiction to the traditions that praise 'Ali ('a), or even in any way eligible to disqualify him [from caliphate]. Yes, their opponents may stand alone in narrating the traditions, which are not authentic according to their sources.

Moreover, Shi'a scholars have scrutinized the traditions pertaining to these virtues recorded by their sources, and they could not find any clues in them opposing such caliphate, nor do they contain anything suggesting it; therefore, they have not been relied upon by anyone to prove the legitimacy of the caliphate of the three caliphs.

Tradition Of Ghadir

16. The most important hadith, Shi'a referred to is the Ghadir incident. What is that story according to Sunni sources?

Answer:

There are many traditions about the affair of Ghadir, all of which clearly prove that Ali is the successor of

the Prophet.

Relying on the consensus of narrators of hadith, Tabrani and many others have quoted Zayd ibn Arqam saying:

"The Messenger of Allah (S) once delivered a sermon at Ghadir Khumm under the shade of a few trees saying, '*O people! It seems to me that soon I will be called upon and will respond to the call. I have my responsibility and you have yours; so, what do you say?*' They said, 'We bear witness that you have conveyed the Message, struggled and advised the nation; therefore, May Allah reward you with the best of His rewards.' He asked them, '*Do not you also bear witness that there is no god but Allah and that Muhammad is His Servant and Messenger, that His Paradise is just and that His Fire is just, that death is just, that the life after death is just, ...?*' They said, 'Yes, indeed, we do bear witness to all of that.' He said, '*O Mighty Lord! Bear witness that they have.*' Then he said, '*O people! Allah is my Master, and I am the master (Mawla) of the believers. I have more authority over their lives than they themselves have; therefore, to whomsoever I have been the master (Mawla), this ('Ali) is his Mawla; O Lord! Befriend and support whoever befriends and supports him, and be an enemy of whoever sets himself as his enemy.*' Then he said, '*O people! I am to precede you, and you shall join me, at the Pool [of Kawthar]. I shall ask you when you join me about the Two Weighty Things, how you shall succeed me in faring with them. The Greatest Weighty Thing is the Book of Allah, the Omniscient, and the Sublime, one end of which is in Allah's hand and the other in yours; so, uphold it so that you may not go astray, and your faith shall not suffer any alteration. The other is my Ahl Al-Bayt, for the most Gracious and Knowing has informed me that they both shall never part from each other till they join me at the Pool.*"¹

There are countless traditions about the affair of Ghadir, all of which clearly prove that Ali is the Prophet's vicegerent and successor.²

Allah, the Dear One, the Sublime, inspired to His Messenger (S) in His Qur'an:

"O Messenger! Convey that which has been revealed unto you from your Lord, and if you do not do so, then you have not conveyed His Message at all, and Allah will protect you from evil men."
(Qur'an; 5:67)

When he (S) conveyed the divine Message (implied in this verse), appointing 'Ali as the Imam and entrusting him with the caliphate, Allah Almighty revealed the following verse:

"Today have I perfected your religion (Islam) for you, completed my blessing unto you, and accepted Islam as your religion." (Qur'an, 5:3)

Therefore, congratulations upon congratulations to 'Ali; this is Allah's favor; He grants it to whomsoever He pleases. Anyone who looks into these verses will be profoundly impressed by such divine favors.

Imam Ahmad has quoted from Abul Tufayl who has said³, "Ali gathered people at the Rahba, then he

said to them, 'I adjure in the name of Allah every Muslim who heard what the Messenger of Allah (S) had said on the Ghadir Day to state his testimony.' Thirty persons stood up." Abu Na'im has said, "Many stood up and testified how the Prophet (S) took 'Ali by the hand and asked people, 'Do you know that I have more authority over the believers than the believers themselves have?' They answered, 'We do, O Messenger of Allah!' Then he said, 'To whomsoever I have been a *Mawla*, this 'Ali is his *Mawla*; O Lord! Befriend whoever befriends him and be the enemy of whoever sets himself as his enemy.'" Abul-Tufail continues to say, "I left the place dismayed (disgusted with many people's ignorance of this hadith), and I met Zayd ibn Arqam and said to him, 'I have heard 'Ali say such and such.' Zayd said, 'Then do not deny that you have heard the Messenger of Allah (S) say so about him."⁴

Many Sunni scholars accept the authenticity of this hadith as a common fact.

1. . This wording of the hadith is quoted by Tabrani, Ibn Jarir, Tirmithi, from Zayd ibn Arqam. It is transmitted by Ibn Hajar from Tabrani and others in this exact wording, without questioning its authenticity; so, refer to page 25 of *Sawa'iq al-Muhrqa*.

2. . The consecutive reporting of the Ghadir hadith is necessitated by the natural laws which Allah has created. Its similitude is like that of any great historical step undertaken by the most important man of a nation who announces, in the presence of thousands of his nationals, the undertaking of a major step, so that they may convey its news to various lands and nations.

3. . on page 370, Vol 4, of his *Musnad*

4. . *Musnad Ahmad*, vol. 1, p. 119.

Recording Of Traditions

17. There are many traditions in Shi'a books about the guardianship of Imam Ali. Why have others refrained from quoting them?

Answer:

It was the Pharaonic party of the earliest period of the Islamic era, which prevented from recording these traditions.

The reason why those texts were not included is due to the prejudice of those who concealed their grudge, and hid their animosity. The party of Pharaoh during the early epoch of Islam, worshippers of authority and domination spent everything to hide the contributions of Ahl Al-Bayt and put out their light in every land. They forced people to deny their feats and attributes through means and methods of both tempting and terrorizing, through their wealth once, and through their positions and political stature another. They bestowed their favors upon those who denied these merits, dismissing, banishing, or even murdering those who believed in them.

The traditions related to the imamate, and the promises of caliphate, are held with apprehension by

those who fear that such texts may jeopardize their thrones or undermine the very foundations of their governments. The safety of these texts against the tampering of such people, of that of their followers and flatterers, and their ability to reach us through many sources and methods, is, indeed, a miracle testifying to their own truth. This is so due to the fact that those who denied the status of Ahl Al-Bayt, usurped the positions rightly and divinely assigned to them, used to incur the worst punishment upon anyone who showed love for Ahl Al-Bayt.

If anyone spoke well of 'Ali ('a), he would be disowned, and retribution would fall upon him; therefore, his possessions would be confiscated, and he would be executed. How many tongues praising 'Ali were cut off?

Among the narrators of hadith and "protectors of the legacy" were people who worshipped those monarchs and tyrants as well as their rulers other than worshipping Allah, the Exalted, and the Sublime. They sought nearness to them with all their resources of scholarship, thus distorting, testifying for the authenticity of this or against the authenticity of that.

They enjoyed with the monarchs and rulers a special lofty status, and their word was heeded; therefore, they commanded authority and prestige, and they were fanatical against the accurate traditions if the latter pointed out to an attribute of 'Ali ('a) or of other members of the household of Prophethood. Therefore, they would reject it strongly, dropping it violently, attributing to its narrators Rafidism – and Rafidism is the worst vice according in their judgment. This is their policy towards the traditions lauding 'Ali, especially if the Shi 'as holds them in high esteem.

Kings and rulers ordered people to denounce the Commander of the Faithful. They pressured them to do so once by tempting them with money, and once by threatening them with their armies and dreadful promises of retribution. They forced them to belittle him and his lineage, so much, so that they painted a disgusting picture of him in their books and narrated traditions whereby ears feel offended, making the cursing of his name from the pulpits a tradition followed by the Muslims on Fridays.

The Light of Allah cannot be put out, and the contributions of His guardians cannot be hidden; otherwise, those traditions would not have reached us through the sources of both groups, accurately and explicitly implying his caliphate. No texts are more consecutively reported than the texts in the praise of 'Ali ibn Abu Talib.

Tradition Of Inheritance

18. What are the traditions of inheritance (that Shi'as cite them) as transmitted by Sunnis?

Answer:

There are many traditions about the inheritance of Imam Ali. According to these traditions and reason, no one can deny it.

There is no doubt that the Messenger of Allah (S) has left 'Ali with a legacy of knowledge and wisdom. The Messenger of Allah (S) has said, "*I am the city of knowledge and Ali is its gate; therefore, whoever wishes to attain knowledge, let him approach through the gate.*"¹

Refer to the hadith on the day of warning, during the lifetime of the Messenger of Allah (S), 'Ali ('a) used to say: "*By Allah, I am his brother, successor and cousin, and the heir of his knowledge; so, who is more worthy of all this other than myself?*"²

Once 'Ali was asked, "How did you come to inherit your cousin rather than your uncle?" He answered, "*The Messenger of Allah (S) gathered the descendants of 'Abdul Muttalib and he prepared for them food. ... Then he (S) said, 'O descendants of 'Abdul Muttalib! I have been sent to you in particular, and to all people in general; so, who among you pledges to be my brother, friend and heir?' Nobody stood; so, I stood, though the youngest among the attendants, but he (S) told me to sit. He repeated his statement twice, and each time, I was the only one who stood up, and every time he would tell me to sit. On the third time, he shook hands with me; thus did I come to inherit my cousin instead of my uncle.*"³

According to Hakim's Mustadrak, and to Thahbi's Talkhis, who both testify to its authenticity, Qatham ibn al'Abbas was asked once: "How did 'Ali come to inherit the Messenger of Allah (S) rather than your own selves?" He answered, "It is so due to his being the foremost among us in following him, and in keeping company with him more than anyone of us."⁴

Muhammad ibn Hamid *al-Razi* quotes Salamah al-Abrash, Ibn Ishaq, Abu Rabi'ah al-Ayadi, Ibn Buraydah, ending with the latter's father Buraydah citing the Messenger of Allah (S) saying, "*For every Prophet there is a successor and an heir; my successor and heir is 'Ali ibn Abu Talib.*"⁵

In his *Kabir*, and through *Isnad* to Salman al-Farsi, Tabrani quotes the latter citing the Messenger of Allah (S) saying, "*My successor, my confidant, the best man I leave behind me to fulfill my promise and implement my religion, is 'Ali ibn Abu Talib ('a).*"⁶

This is a clear text proving that he is the successor, and an obvious testimony that he is the best of people after the Prophet (S). It contains an obligatory instruction that he should succeed him, and that people should obey him, as is clear to the wise.

Abu Na'im alHafiz, in his *Hilyat al-Awliya*, quotes Anas saying that the Messenger of Allah (S) said to him, "*O Anas! The first to enter this door is the Imam of the pious, the leader of Muslims, the chief of religion, the seal of successors of prophets, and the leader of the most pious among renowned men.*" Anas says that 'Ali came in, and the Messenger of Allah (S) stood up with excitement, hugged 'Ali and

said to him, "You will discharge my responsibility, convey my instructions, and explain all that in which they will dispute after me."⁷

Tabrani, in his Kabir, quotes Abu Ayyub al-Ansari citing the Messenger of Allah (S) saying that he addressed Fatimah once thus, "*O Fatimah! Have you not come to know that Allah, the Dear One, cast a look at the inhabitants of the earth and chose your father from among them and sent him as His Messenger, then He cast a second look and selected your husband and inspired me to marry him to you and appoint him as my successor?*"⁸

Notice how Allah selected 'Ali ('a) from among all other inhabitants of the earth, immediately after selecting from among them the Seal of His Prophets (S), and see how the selection of the successor is conducted in the same sequence to the selection of the Prophet. Also, see how Allah inspired His Prophet to solemnize his marriage and appoint him as his successor. Is it fitting to push aside when it comes to selecting a caliph, one who is the best among Allah's servants, the successor of the master of His Prophets, and prefer someone else to him? Is it fitting if someone else, other than he, should rule the Muslims and make him simply one of his own commoners and subjects? Is it possible, by virtue of reason, that one elected by people should be obeyed by who was selected by Allah, just as He selected His Prophet? How is it possible that both Allah Himself and His Messenger choose him while we elect someone else?

"A faithful man or woman, after Allah and His Messenger have decreed an edict, should practice free will regarding their affairs; and whoever disobeys Allah and His Messenger surely strays manifestly." (Quran; 33:36)

According to these traditions and many more, no one can deny this will. Moreover, Reason alone rules it impossible that the Prophet (S) would order something and strongly requires his nation to adhere to it (to make will) while he himself is in dire need to act upon it. He needed a will in order to appoint his representative, and take into consideration the orphans who most badly need a caretaker. Allah is above neglecting his precious legacy, which includes Allah's legislations and commandments, and Allah is above leaving his orphans and widows, who are residents of the earth far and wide, struggling in the dark, going and coming as they desired, without a guardian through whom Allah's argument becomes complete against them. Yet even common sense by itself rules that he should have left a will for 'Ali ('a), since we have found the prophet (S) entrusting him to bathe and embalm his corpse, to clothe and bury it, and to pay his outstanding debts.

^{1.} . Mustadrak, vol. 3, p. 137.

^{2.} . Ibid, p. 126.

^{3.} . Kanz al-Ummal, vol. 6, p. 408, no. 6155.

^{4.} . It occurs on page 125 of its third volume. It is also quoted by Ibn Abu Shaybah, and it is hadith number 6084 on page 400, vol. 6, of Kanz al-'Ummal.

^{5.} . Thahbi has quoted this hadith while discussing the biography of Sharik in his book Mizan al-'I'tidal, falsifying it and alleging that Sharik could not have tolerated narrating such a hadith. He said: "Muhammad ibn Hamid al-Razi is not

trustworthy." Our answer to his allegation is that Imam Ahmad ibn Hanbal, Imam Abul Qasim al-Baghwi, Imam Ibn Jarir al-Tabari, the Imam of critics and verifiers Ibn Ma'in, and others of their caliber, have all trusted Muhammad ibn Hamid and narrated his hadith, for he is their mentor. A reliable authority such as al-Thahbi admits the same in his biography of Muhammad ibn Hamid in his Al-Mizan. The man cannot be charged with Rafidism or Shi'ism, but the critic is a predecessor of Thahbi; so, there is no reason for initiating such an accusation regarding this hadith.

[6.](#) . Kanz al-Ummal, vol. 6, p. 155.

[7.](#) . It exists on page 450, vol. 2, of Sharh Nahjul Balaghah.

[8.](#) . Kanz al-Ummal, vol. 6, p. 143, no. 2541.

The Most Superior Wife

19. Who was the most superior wife of the Prophet?

Answer:

According to traditions, the best wife of the Prophet was Khadija.

According to one authentic hadith 'Ayesha, said, "The Messenger of Allah (S) once mentioned Khadija, and I objected by saying, 'She was an old woman, and such and such, and Allah has granted you someone better than her [meaning herself].'" He said, 'Not at all. Allah has not granted me better than her; she believed in me when people denounced me. She believed in me when people called me a liar. She shared her wealth with me when people deprived me, and Allah blessed me with children by her while depriving me of the children of any other wife.'"[1](#)

Allah has inspired His Messenger (S) to convey the good news to her that she had in Paradise a house built of stalks of gold and silver, and that she had been a favorite of Allah.[2](#) The Almighty said of her: "The best of the women of Paradise are Khadija daughter of Khuaylid, Fatimah daughter of Muhammad, Asiya daughter of Muzahim, and Mary daughter of 'Umran."[3](#)

The best wife of the Prophet (S) therefore, is Khadija, the truthful of this nation, the foremost in believing in Allah and His Book, and in solacing His Prophet.

[1.](#) . This hadith is among detailed ahadith narrated by Sunnis. Bukhari and Muslim quote them in their sahihs in almost similar wording.

[2.](#) . As narrated by Bukhari in his chapter on women's jealousy and sentimentality, near the conclusion of his treatise on marriage, page 175, vol. 3, of his Sahih.

[3.](#) . Mustadrak, vol. 2, p. 539 & al-Kabir by Tabarani, vol. 23, p. 7.

‘Ayesha, Wife Of The Prophet

20. Why Shi'a does not accept some of the traditions of Ayesha?

Answer:

The cause of sedition; behaving contrary to the Qur'an; quoting wrong traditions

Here lies the root-cause of all our past distress and present plight. It was she who did her utmost to conceal the fact about the prophet's will in favor of Ali and to make the people forget all the clear and glorious traditions of the Prophet in this regard. It was her house that the Prophet (S) pointed at and said, "*Here lies the cause of sedition; here lies the reason of discord; here lies the root of dissension.*"¹ These words proved to be true when she travelled from place to place to prepare the people for fighting against the Commander of the Faithful. She toured the lands, leading a huge army in order to usurp his government and put an end to his rule.²

To argue in support of denying the will to 'Ali using her own statement, the most bitter of his enemies that she was, is an attempt not expected at all from any fair-minded person.

That was not the only incident that demonstrated her animosity towards 'Ali ('a). Denying the will to 'Ali is much less significant than the Lesser Camel Battle and the Greater Camel Battle³ in which evil intentions surfaced and the curtain removed. Likewise, her attitude was manifest even before going out to fight him, the man who was her own caliph, and her Prophet's successor, till the news of his death reached her, whereupon she prostrated to thank God (for his martyrdom) and composed these lines:

"She laid down her rod, happy and pleased. Her heart joyful, her mind eased, as a traveler arrives home, of burdens relieved."

There are some of her traditions, which prove that she was in remote error. She has said, "When the Messenger of Allah (S) became seriously sick, he went out dragging his feet, reclining on two persons; one of them was 'Abbas ibn 'Abdul Muttalib and another man."⁴ The narrator of this hadith comments adding, "I informed 'Abdullah ibn 'Abbas about what 'Ayesha had said, and he responded to me saying, 'Do you know the name of the man whom 'Ayesha did not name?' I said, 'no.' Ibn 'Abbas said, 'He was 'Ali ibn Abu Talib.'" The narrator continues to say that 'Ayesha does not wish 'Ali any good.⁵

Imam Ahmad has recorded in his Musnad: 'Ata' ibn Yasar said, "A man came and spoke ill of both 'Ali and 'Ammar to 'Ayesha. She responded by saying, 'As regarding 'Ali, I have nothing to say to defend him; but concerning 'Ammar, I have heard the Messenger of Allah say that whenever 'Ammar had to opt between two options, he always chose the most reasonable of them."⁶

The mother of the believers warns about plotting against 'Ammar due to the saying of the Messenger of

Allah (S) while refraining from warning against plotting to harm 'Ali who is the brother and successor of the Prophet; his Aaron and confidant...!

As if she is not aware of his status in the eyes of Allah, the Exalted and Mighty, or his position in the heart of the Messenger of Allah (S) or his status in Islam, his great efforts for its promotion, and his handsome contributions. As if she never heard anything in the Book of Allah nor the Sunnah of His Messenger (S) in his praise, so that she would place him at par with 'Ammar!

My mind is perplexed when I consider her statement: "I have seen the Prophet (S), while on my chest, ordering a wash-bowl to be brought to him; I hardly noticed how fast he collapsed and died; so, how could he have made a will to 'Ali?" I do not know which aspect of her statement I should criticize, being scrutinized as a whole from various angles. I wonder how anyone can presume that since his death took place the way she described, he could not have left a will. Did she think that a will is valid only at the time of death?! No, but it is the excuse of one who is fighting the irrefutable truth, whoever he or she may be, while Allah has said in His Glorious Book, addressing His revered Messenger (S),

"It is prescribed unto you when death approaches someone to leave something good, a will."
(Qur'an, 2: 180 & 5: 160)

There is no doubt that she must have heard him saying, "*No believer who knows that he is leaving something behind him should sleep even two nights without having his will written.*"⁷ It does not fit him or any other Prophet, blessings of Allah be upon all of them, to bid something without doing it himself, or forbid something while doing the opposite thereof; Allah is above selecting such individuals for conveying His message.

The Messenger of Allah (S) left things which demanded a will, things which no other human being ever left. Suffices you that he left the upright religion of Allah, while still at the beginning of its growth and early inception, and that by itself demanded an heir more than did gold or silver, a house or a real estate, lands or cattle. The entire nation became his orphans and widows, seeking refuge with his successor to take his place to fare with them and manage their religious and secular affairs. It is impossible that the Messenger of Allah (S) should have entrusted Allah's religion, while still in its cradle, to inclinations and presumptions. It is impossible to leave the protection of its legislation to personal motives and interests, without a successor to look after religious as well as secular affairs, someone upon whom he could rely to represent him before the public.

He is above leaving his orphans, who inhabited spacious lands, like frightened cattle in a rainy winter night, without anyone to look after them. He is above abandoning the will especially after having received instructions in its regard from his Lord and thus strongly commanded his nation to do so. Reason does not listen to the claim that no will was made, even if such a claim comes from a highly respected person.

As it mentioned before, at the dawn of the Islamic era, the Messenger of Allah (S) made a will to 'Ali ('a)

even before his mission was publicized in Mecca. He continued repeating his will time and over again, emphasizing it through many covenants to which we had referred. When he finally wished to write his will to 'Ali ('a) to emphasize his previous verbal covenants, and to back his previous verbal statements in this regard, he (S) said, *"Bring me some writing material so that I may write for you something to protect you against straying"*. They disputed, while no dispute is permitted in the presence of a Prophet, and it was said, "The Messenger of Allah (S) is delirious."⁸

There is a tradition from Umme Salamah who said about the last moment of the Prophet's life, "By the One by Whom alone do I swear, 'Ali was the closest to the Messenger of Allah (S) upon his death. On that day, we attended on the Prophet. He asked about Ali. Fatimah (peace be upon her) inquired whether 'Ali had been sent on an errand. Later on, 'Ali came and I thought that probably he needed to have some privacy with the Prophet (S); so, we came out and sat at the door. I was closer to the door. The Messenger of Allah (S) bent his head over 'Ali and started talking to him confidentially, addressing him affectionately, until he passed away; so, 'Ali was the last person to be with him before his death."⁹

It was Ayesha whom the Qur'an commanded her to repent and remind her that Allah, Gabriel, the true believers, and the angels, all side by His Prophet against her. Allah threatened to divorce her and compensate His Prophet with a better wife than her.¹⁰

There are some of her narrations:

"The Messenger of Allah (S) saw a few Sudanese men playing at their mosque with their shields and spears, and he supposedly asked me if I liked to have a look at them, to which invitation I responded in the affirmative. 'He let me stand behind him, my cheek on his, and said, 'O Sons of Arfada, keep on!' supposedly encouraging them to play so that the lady might be entertained, till he asked her if she saw enough."¹¹

"The Messenger of Allah (S) came in once when I had two concubines singing for me excitingly. He lay down on the bed. Abu Bakr entered and rebuked me saying, 'Do I hear Satan's pipe being played in the presence of the Messenger of Allah?!' The Messenger of Allah (S) approached him and told him to leave them alone."¹²

"The Prophet raced with me once and I outran him. We kept doing so for years during which I gained weight, and when he outran me, he said, 'This [game] cancels that!'"¹³

How a real Muslim can accept these traditions about the Man of high-level character!¹⁴

1. . This agrees with Sunni books of traditions; so, refer to Bukhari's Sahih, his chapter on the households of the Prophet's wives, his treatise on holy wars and traditions, page 125, vol. 2, and you will find the details.

2. . This is while the Quran says, "You shall settle down in your homes, and do not be about like the olden days of ignorance." (33:33)

3. . The details of both battles are preserved in books of history written by Ibn Jarir, Ibn al-Athir, and in many others.

4. . Bukhari, vol. 3, p. 62, The Prophet's sickness and demise.

[5.](#) . This statement in particular, i.e. Ibn 'Abbas saying that 'Ayesha does not wish him any good, is left out by Bukhari who stops his quotation at its preceding statements, following his customary habit in such situations, but many authors of books of tradition have quoted it through their authentic reporters. Consider what Ibn Sa'd records on page 29, Section Two, Vol. 2, of his Tabaqat, where he cites a chain of narrators including Ahmad ibn al-Hajjaj, 'Abdullah ibn Mubarak, Younus, Mu'ammar, al-Zuhri, 'Ubaydullah ibn Atbah ibn Mas'ud, whose sources end with Ibn 'Abbas. Reporters of this hadith are considered trustworthy according to the consensus of scholars.

[6.](#) . Musnad Ahmad, vol. 6, p. 113.

[7.](#) . Bukhari, vol. 2, p. 83.

[8.](#) . Al-Jihad wal-Siyar by Bukhari, vol. 2, p. 118.

[9.](#) . Mustadrak, vol. 3, p. 139 & Sunan Abu Shaybah, vol. 6, p. 400, no. 6096.

[10.](#) . See Quran; 66: 3-5.

[11.](#) . Bukhari, vol. 1, p. 116, section: Ids & Muslim, vol. 1, p. 327 & Musnad Ahmad, vol. 6, p. 57.

[12.](#) . Bukhari, Muslim, and Imam Ahmad quote this from 'Ayesha's hadith which mentioned in the preceding footnote.

[13.](#) . Musnad Ahmad, vol. 6, p. 39.

[14.](#) . The Quran says about the Prophet: "[O, Mohammad!] Verily, you are a Man of high level character." (68:4)

It may be said that these Ahadith are not authentic. In this case, why do some scholars insist that all of the tradition of Bukhari and Muslim are authentic?

Abu-Bakr 'S Caliphate

21. If what Shi'as say about the covenant and the will, as well as the clear texts, is proven accurate, then what can they say about the nation's consensus to nominate Abu-Bakr al-Siddiq? Its consensus is an unequivocal proof that testifies to his statement (S): "My nation's consensus shall never occur regarding anything wrong."

Answer:

There was no consensus.

The meaning of the Prophet statements: "*My nation's consensus shall never occur regarding anything wrong*," is that he (S) negates the error, or the misguidance, of the issue regarding which the nation arbitrates; thus, the nation will be reaching a unanimous endorsement in that issue's regard. This is the meaning of such traditions, and nothing else. However, the tradition does not guarantee the propriety of a decision hastily made by a few persons who subsequently forced the judicious and prudent members of the society and through them the majority, to accept it.

The pledge of allegiance taken at the *Saqifa* was not an issue regarding consultation; rather, it was something which was undertaken by the second caliph and by Abu 'Ubaydah and a group of their friends, then they took by surprise those who actually had the authority to do and undo, assisted by contemporary circumstances. Thus did they finally achieve what they had aspired.

Abu Bakr himself declared that the oath of allegiance, which he had received, was conducted neither in accordance with consultation nor in accordance with wisdom. He did so when he delivered a sermon at the dawn of his caliphate in which he apologized to the public saying, "The allegiance which I have received is a rash slip from the evil of which Allah has protected us, and there was a presentiment regarding dissension."¹

'Umar testified to the same fact in front of many eyewitnesses when he delivered a sermon from the pulpit of the Prophet's Mosque one Friday shortly before the conclusion of his reign, a sermon the news of which became widely publicized. He said, "It has come to my knowledge that someone has said that if 'Umar dies, he will swear the oath of allegiance to so-and-so. Therefore, let nobody hesitate from saying that the oath of allegiance to Abu Bakr was a slip that was driven home, for it was exactly so, yet Allah protected us from the evil of its consequences... Whoever swears the oath of allegiance to someone prior to consulting others, doing so only out of fear of being killed if he did not, then he should not do it at all [and accept death instead]... One of the rumors circulated about us when Allah took His Messenger (S) away from us is that the Ansar differed from us in their views; they all assembled at the saqifa [shed] of Bani Sa'idah; besides them, 'Ali and al-Zubayr, and their followers, opposed us too..."²

He continued to point out what had happened at the shed, the disputes, and differences of opinion, the voices that rose out of concern for the safety of the religion, etc. It was under those circumstances that 'Umar swore allegiance to Abu Bakr.

It is a fact well-known by those who research the events that prevented the members of the Prophet's household ('a), the custodians of the Message, from attending the allegiance [inauguration] ceremony. They were detained at 'Ali's house together with Salman, Abu Dharr al-Ghfari, al-Miqdad ibn al-Aswad al-Kindi, 'Ammar ibn Yasir, al-Zubayr ibn al-Awwam, Khuzaymah ibn Thabit, Abu ibn Ka'b, Farwah ibn 'Amr ibn Wadqah al-Ansari, al-Bara' ibn 'Azib, Khalid ibn Sa'd ibn al-'As al-Amawi, and many others. Therefore, how can it be said that there was a consensus in spite of the fact that all these men, including Muhammad's progeny³ ('a) did not attend?

Both Bukhari and Muslim⁴, in their sahihs, in addition to many other renowned traditionists and historians, have all proven the fact that 'Ali ('a) did not participate in the allegiance process. He did not reconcile and make peace except after the mistress of the women of the world (peace be upon her) had joined her father (S) [in Paradise], six months thereafter, compelled by the general Islamic interest during those very critical circumstances. The testimony to these facts comes from 'Ayesha herself who said, "Zahra' (Fatimah) boycotted Abu Bakr and did not speak to him after the demise of the Messenger of Allah (S) till she died, and when 'Ali made peace with them, he accused them of depriving him of his place in the caliphate."

This hadith, as you can see, does not mention anything about his swearing the oath of allegiance to them.

It should be noted that their consolidation in supporting Abu-Bakr, and their providing him with counsel in secrecy and in public, is one thing; the validity of the consignment of the caliphate through consensus is quite another. ‘Ali and all the infallible Imams from his descendants (‘a) had a well-known policy in supporting the Islamic authority. They believed that the Muslim nation could never rise to glory except through a state that unites its populace, mends any crack in its structure, protects its borders, and safeguards its undertakings. However, even if the government is usurped by someone else, then the nation has to support him in every issue upon which the dignity and fortitude of Islam hinges, and so do the protection of the borders of the Islamic state, and the safeguarding of its national security. It is not permissible to divide the Muslims or create discord among them by opposing him.

1. . This is quoted by Abu Bakr Ahmad ibn ‘Abdul-‘Aziz al-Jawhari in his book Al-Saqifa and by Ibn Abul-Hadid on page 132, Vol. 1, of his Sharh Nahjul Balaghah.

2. . Bukhari, vol. 4, p. 119, chapter on the stoning of the woman who becomes pregnant out of adultery if she gets married.

3. . The progeny who to the nation are like the head to the body, the eyes to the face, the descendants of the Messenger of Allah. Those who are the custodians of his knowledge, the ones who are peers only to and the companions of the Book of Allah, the arks of the nation's redemption, and the gates of its salvation, the nation's protection against straying, and the standard-bearers of its guidance.

4. . Refer to Bukhari's Sahih, and read the last lines of his chapter on Khaybar's campaign on page 39, vol. 3. Also refer to Muslim's Sahih, to his chapter on the Prophet's statement: "We do not leave behind us anything, for whatever we leave is for charity," in his treatise on holy wars and biographies on page 72, vol. 2, and you will find the matter as we have detailed it.

Companions

22. What is the viewpoint of Shi'a about the companions of the Prophet? How is it possible that the companions, who are above doing anything contrary to the wish of the Prophet, heard the text regarding the Imam once, twice or thrice, then deviate therefrom?

Answer:

Some of the companions of the Prophet did not obey his traditions and commands that related to politics.

Our legacy of traditions, which has been left to us by those companions, indicates that they adhered to all texts as long as they were relevant to the faith, concerned about the matters related to the Hereafter, such as the Prophet's hadith regarding the obligatory prayers And so on.

As regarding his texts that deal with political matters such as succession, government, administration, legislation, invasions, etc., they did not see that they had to follow or adhere to them in all circumstances; rather, they allowed themselves to practice a measure of research, discretion, and

ijtihad. If they saw in opposing such texts a promotion of their cause, or an advantage to their power, they would oppose them. They may even seek to please the Prophet by doing just so. They were convinced that the Arabs would not accept 'Ali's rule nor follow a text in such a matter, because he pressured them a great deal while enforcing the Will of Allah in their regard. Ali had spilled their blood with his sword in while promoting the Word of Allah, dismantling all their masks while defending the truth, until Allah's Will became dominant in spite of every infidel. Therefore, they would not obey him willingly, nor would they follow such texts except by force, having attributed to him the spilling of all blood in the way of Islam during the lifetime of the Prophet (S).

They knew that he was the best among the Hashimites, after the Messenger of Allah (S), without any doubt or dispute. For this reason, some Arabs waited for a chance to annihilate him; they sought means to deal with him, and they bore a great deal of grudge against him and his descendants.

How can these people willingly submit to a man like that while "***They are the foremost in disbelief and hypocrisy, so much so that they ought not know the limits of what Allah has revealed unto His Messenger***" (*Qur'an; 9:97*). Moreover, Allah says about them, "***Among the people of Medina are those who are stubborn in hypocrisy; you [O Our Prophet Muhammad] do not know them; We know them.***" (*Qur'an, 9: 101*)

There is another reason. Quraysh in particular and Arabs in general used to envy him for the favors Allah bestowed upon him. He has been uplifted by Allah, His Messenger and the wise, to a sublime status due to his knowledge and feats; peers fall short of their attainment; those qualified hesitated to attempt to compete with him. He has, through his feats and attributes, won a status from Allah and His Messenger coveted by the hopeful, and a prestige unattainable by the most ambitious. For these reasons, jealousy filled the hearts of the hypocrites. The spiteful, ungrateful, and inequitable hypocrites, in addition to opportunists, all agreed not to discharge their responsibility towards him; therefore, they left these traditions behind their backs, entrusting them to oblivion.

In addition, Quraysh and other Arabs had by then coveted political dominance for their own respective tribes, and their ambition extended thereto. For this reason, they decided to discard the covenant and were determined to ignore the will. Therefore, they all collaborated to forget the text, pledging not to mention it at all. They all agreed to divert the caliphate, since its inception, from its rightful candidate, who was assigned to it by their Prophet, and make it through election and choice, so that each one of their quarters might have a justification for hoping to attain it, though after a while.

The good ancestors then could not force those folks to implement the spirit of the text for fear they might rebel if they did, and in apprehension of the dire consequences of disputing regarding such an issue. Hypocrisy surfaced immediately after the demise of the Messenger of Allah (S) and the might of the hypocrites increased by such a loss. The dark souls of the infidels grew darker, the foundations of the faith weakened, and the hearts of the Muslims waned, so much so that they became like frightened cattle in a winter night, surrounded by wolves and ferocious beasts.

In such circumstances, 'Ali's concern about Islam prompted him to refrain from demanding the caliphate for himself and overlooking certain matters, knowing that demanding the caliphate under such circumstances would endanger the nation and jeopardize the safety of the faith. Therefore, he opted to refrain just in preference of the interest of Islam and that of the common welfare, of the good of the future to that of the present.

He, therefore, remained at home, refusing to give his allegiance until he was forced to leave, just to (silently) enforce his own right, and defying those who forsook him. Had he rushed to give his allegiance, he would have had neither argument nor pretext, but he, by doing so, safeguarded both religion and his own right to rule the believers, thus proving the originality of his mind, his overwhelming clemency, his patience, and preference of the public interest to that of his own.

As regarding the three caliphs and their supporters, these have interpreted the text regarding his succession in the manner, which we indicated. This should not surprise us at all once we come to know how they interpret and personally comprehend other texts of the Prophet (S) regarding issues such as succession, government, administration, legislation, etc. They probably did not consider them religious issues; so, it was easy for them to practically oppose them.

The incidents in which they did not follow the texts of hadith are innumerable. Take, for example, the calamity on Thursday, which is the most famous of such incidents and the most abominable among them. It is narrated by all authors of sahihs and sunan, and it was documented by all traditionists and historians.

'Ubaydullah ibn Abdullah ibn 'Utbah ibn Mas'ud quoted Ibn 'Abbas saying, "when death approached the Messenger of Allah (S) his house was full of men including 'Umar ibn al-Khattab. The Messenger of Allah (S) said, *"Let me write you something that will forever protect you against straying after me."* 'Umar said, "The Prophet is under the influence of pain, and you have with you the Qur'an; so, the Book of Allah suffices us." Those who were present there argued among themselves, and their argument developed into a dispute. Some of them said, "Come close to the Prophet so that he may write something for you that will safeguard you against straying after him," while others repeated what 'Umar had said. When the argument and dispute intensified in the presence of the Prophet, the Messenger of Allah (S) said to them, "Get away from me." Ibn 'Abbas used to say, "The calamity, the real calamity, is what caused the Messenger of Allah (S) to desist from writing what he wished to write, due to their argument and dispute."¹

They did not follow the Prophet's command due to their being satisfied with the Book of Allah as they claimed, as if they never read the verse: ***"Whatever the Messenger hands over to you, take it, and whatever he forbids you therefrom, obey him."*** (Qur'an; 59:7)

They said, "The Messenger of Allah is delirious," as if they never read the verse: ***"It is the speech of an eminent Messenger, empowered by the One with the Throne, peaceful to those who obey Him;***

verily, your fellow is not possessed." (Qur'an; 81: 19-22)

Moreover, His statement, the Exalted, "***Your fellow has neither strayed, nor has he yielded to temptation; he utters nothing out of his own inclination; it is but what is revealed unto him of the Revelation; he is taught by One mighty in powers.***" (Qur'an; 53:2-5)

In addition to many such verses laden with divine wisdom, all testifying to his being divinely protected from delirium. Yet even reason by itself testifies to the same, but they were aware of the fact that he, the Messenger of Allah (S) wished to strengthen the covenant of caliphate, and emphasize its being the monopoly of 'Ali in particular, and the Imams among his purified progeny in general.[2](#)

Justice refuses to find an excuse for those who had permitted such a calamity to take place. Had it been, a simple slip like another one before it, and a rare occurrence, the matter would have been tolerable, but it was the catastrophe of the century that split the nation's spine.

- [1.](#) . Bukhari, vol. 4, p. 5, no. 4431, "Book of the patient of Prophet" & vol. 1, p. 22, "Book of knowledge" & Muslim, vol. 2, p. 14 & vol. 3, p. 1259, no. 1637 & Musnad Ahmad, vol. 1, p. 325. There is no dispute regarding the authenticity of this hadith.
- [2.](#) . To know more about what Sunni scholars say about this event and their answer, refer to the book: "The Right Path", "Al-Muraja'at" by Sayyid Abd al-Husayn Sharaf al-Din al-Musawi, online at:
<https://www.al-islam.org/al-murajaat-abd-al-husayn-sharaf-al-din-al-musawi> [5]

Fatimah's Position On The Caliphate

23. What was the position of the daughter of the Prophet about his succession?

Answer:

Fatimah condemned those who removed the structures of the Caliphate from its original foundation to a wrong place.

The Messenger of Allah (S) said, "*Fatimah is part of me, so whoever makes her angry makes me angry.*"[1](#) He also said, "*Oh Fatimah, verily God is angry when you are angry.*"[2](#) This is Bukahri who says, "*Fatimah was angry with Abu-Bakr until the end of her life.*"[3](#)

On the other hand, the Prophet said, "*The one, who die and there is no allegiance in his neck, died of ignorance (as a nonbeliever).*"[4](#) The question is: who was the Imam and guardian of Lady Fatimah (peace be upon her) after the demise of the Messenger of Allah?

Fatimah (peace be upon her) delivered very wise arguments about Caliphate. She condemned those who removed the structures of the Caliphate from its original foundation to a wrong place. She said, "*Woe to them! Where have they moved it [Caliphate] to, building it somewhere else other than at the*

haven of the Message, the foundations of Prophethood, the place where the faithful spirit [Gabriel] descends, the one who is the authority about secular as well as religious matters? This, indeed, is the manifest loss. Why do they hate Hasan's father (Ali) so much? By Allah, they hate the strength of his sword, his might and astounding deeds, and his extraordinary effort in supporting the religion of Allah. By Allah, had they all yielded to his leadership, he would have taken them to the easy path, without harming anyone. He would have brought them to an overflowing fountain of goodness, advised them in secrecy and in public, neither filling his belly with their own sustenance, nor satisfying his thirst nor hunger out of their own toil. The gates of mercy of the heavens and the earth would have been widely opened for them. Allah will punish them for the sins they were committing; so, come and listen to the story, and so long as you live, be amazed, and when you are amazed, the incident bemuses you... Where have they gone, and which bunch have they clung to? What an evil guardian they have taken, and what an evil bunch! How evil is the end of the oppressors who traded the tails for the hoofs, and the rumps for the chests! So, dusted are the noses of those who think that they have done well; they are the ones who fill the world with corruption without knowing it. Woe to them! Is not that who guides to the truth more worthy of being followed than the one who does not guide? What is the matter with you? How do you judge?"⁵

[1.](#) . Bukhari, vol. 3, p. 1374, Kitab Al-Fadha'il & Muslim, vol. 4, p. 1903, no. 2449.

[2.](#) . Sawaiq al-Muhariqa, p. 175 & Mustadrak Al-Hakim, Chapter on the Virtues of Fatimah.

[3.](#) . Bukhari, vol. 4, p. 79, no. 3093.

[4.](#) . Muslim, vol. 3, p. 1478, no. 1851.

[5.](#) . This is quoted by Abu Bakr Ahmad ibn 'Abdul-'Aziz al-Jawhari in his book Al-Saqifa and Fadak from a chain of narrators.

Following Ahl Al-Bayt

24. Why do Shi'as believe that Ahl Al-Bayt of the Prophet are superior to others and Muslim should follow them? Did Ahl Al-Bayt introduce themselves in this way?

Answer:

The Commander of the Faithful ('a) invited to Ahl Al-Bayt's Sect.

There is no doubt that the purified offspring ('itra) are superior to all others. Their case is quite clear: they have surpassed those with qualifications and have distinguished themselves from seemingly equal peers. They have carried from the Messenger of Allah (S), the knowledge of the prophets, and from him they have digested secular and religious jurisdictions.

The Prophet, hence, has made them equal only to the Glorious Book and set them models of conduct

for those endowed with reason, and the ark of safety when hypocrisy with its tumultuous waves overwhelms the security of the nation, safeguarding it against dissension if the tempests of division rage, the Gate of Salvation. He has introduced them as the strong Rope of Allah, which is unbreakable.

The Commander of the Faithful, Imam Ali ('a) said¹,

"Where are you heading and where are you straying since the flags are poised up high, the Signs are clear, and the lighthouse is erected? So, where are you straying? Nay! How can you be blindfolded while you have among you the household ('itra) of your Prophet? They are the reins of righteousness, the religion's flags, and the tongues of truth; therefore, accord them as you accord the Qur'an and approach them as thirsty camels approach the water. O people! Learn from the last of the Prophets, (S) as he said, "Accept the argument of one against whom you have no argument. Have I not dealt with you according to the Greatest Weight (Qur'an)? Have I not left among you the Lesser Weight (Ahl Al-Bayt) and laid firm among you the flags of faith?"

He ('a) also said²,

"Behold the Household of your Prophet; emulate their example and follow in their footsteps, for they shall never take you out of guidance, nor shall they ever bring you back into destruction."

He ('a) said³ about Ahl Al-Bayt and the guidance,

"You should know that you will never know guidance unless you know who abandons it. You will abide by the Book (Qur'an) unless you know who contradicts it, and you will never uphold it unless you know who has discarded it; so, seek that from those who possess it, for they are the life of knowledge and the death of ignorance. They are the ones whose judgment informs you of their knowledge, their silence of their power of speech, their outer appearance of their inner selves; they neither violate the religion, nor do they differ among themselves about it, while it is among them a truthful witness and a silent speaker."

Among what he has said is⁴:

"Where are those who claimed to be deeply versed in knowledge other than our own selves? It is a lie and a transgression against us, for Allah has raised us high while putting them down; He bestowed upon us while depriving them, and He permitted us to enter (in the fortress of knowledge) while turning them out. Through us, guidance is achieved and blindness is removed. Surely, the Imams from Quraysh have been planted in Hashim's loins. Imamate can never fit anyone else, nor can government either. "But they preferred a speedy gain to a later one, forsaking a pure well to drink from an impure one".

Ponder over these sayings, you will find them representing the Shi'a School of Muslim Thought in this regard very clearly.

¹. NahjulBalagha, Sermon 86.

². NahjulBalagha, Sermon 96.

[3.](#) . NahjulBalagha, Sermon 146.

[4.](#) . NahjulBalagha, Sermon 143.

Derivation Of Shi'Ah

25. What is the root and base of Shi'ah religion? How do some fanatics question the derivation of the Shi'a school of Muslim law from the Imams of Ahl Al-Bayt ('a)?

Answer:

Shi'ah faith is sequentially derived from the Imams of Ahlulbay.

All those endowed with wisdom and discretion know by necessity that the derivation of the roots and branches of the Imamiyyah (Twelver Shi'ah) faith is from their ancestors and ancestors ending with the purified progeny. Their views, therefore, are conducive to those of the Imams of the purified progeny in the roots and branches of the faith, as well as all deductions arrived at from studying the Book and the Sunnah, or in any matter related to them or to all branches of theological science. They do not rely in their understanding of the latter except upon such progeny, and they refer to none other than them. They worship Allah, the Exalted, and seek nearness to Him, Praised be He, through the faith of the Imams of Ahl Al-Bayt, without seeing any deviation therefrom, nor desiring any substitute. This has been the policy of their good ancestors since the time of the Commander of the Faithful, Hasan, Husayn, and the nine Imams from the progeny of Husayn ('a) till now.

Those who have learned the roots and branches of the faith from Ahl Al-Bayt are quite a few reliable Shi'ahs, and the number of those who learned from the latter is much larger. The number of those known for piety, verification, and correction is more than sequential. They have narrated all this to those who succeeded them (through *tawatur*), and after them it was thus narrated to others, and so on. This has been the case with every generation, until it reached us as clear as mid-day sun, without any cloud obstructing it.

We do not know any follower of the four Sunni Imams, for example, who authored a book during the lifetime of their Imams. Rather, people authored works in abundance dealing with their faith after those Imams had left this world, when it was decided that imitation (*taqlid*) should be confined to their sects alone. During their lifetime, they were just like any other contemporary jurist or traditionist, not enjoying any distinction over others of their class. Therefore, nobody among their contemporaries was interested in exerting an effort to record their speeches like that exerted by Shi'ahs in recording the statements of the Infallible Imams ('a). Ever since the inception of the Shi'ah sect, nobody was permitted to refer in the religious matters to anyone other than their Imams. For this reason, such an effort was unavoidable, and they became the sole source of religious scholarship. A great deal of effort and resources were spent in

recording their verbal statements, and many exhausted their resources in doing so in a manner that is unmatched so that they might preserve the knowledge which, according to such sect, is the only one accepted by Allah. The books authored during the lifetime of Imam Sadiq ('a) alone numbered four hundred dealing with four hundred different topics containing the religious verdicts (*fatawa*) issued by Imam Sadiq ('a) during his lifetime.

As regarding the four Sunni imams, nobody looks at them in the eyes Shi'ahs look at the Imams of Ahl Al-Bayt. They did not even have followers during their own lifetime, and they did not live to enjoy the status given to them after they had died.¹

Researchers unhesitatingly accept the fact that Shi'ahs were the pioneers in recording the branches of knowledge, more so than anyone else. As a matter of fact, nobody in the first century of Islam besides 'Ali ('a) and those endowed with the gift of knowledge among his Shi'ahs did so. The reason for this could be attributed to the differences of opinion among the companions in permitting or forbidding the writing of knowledge.

A group of Shi'ahs who were contemporary to the Imam ('a) followed in the footsteps of the Commander of the Faithful ('a) and authored a number of books. Among them were Salman al-Farsi and Abu Dharr al-Ghfari.

Anyone who researches the biographies of the followers of the progeny of Muhammad (peace be upon him and them) and researches those who kept company with the nine Imams from the descendants of Husayn, counting their works contemporary to their respective Imams, will come across thousands of such men. Then if he gets acquainted with these sciences in every class as handed down from the time of the nine Infallible Imams ('a) till our time, he will certainly be convinced then that the sect of these Imams is mutawatir (consecutively reported), dispelling any doubt he might have about the fact that Shi'a's worship of the Almighty Allah in the roots and branches of the faith is derived from the Messenger's Household. Nobody doubts this fact except one who is arrogant and prejudiced or dumb ignorant.

Praise be to Allah Who has guided us to this, for without His guidance, we would not have been thus guided.

^{1.} . As stated by Ibn Khaldun al-'Arabi in a chapter he dedicated to the science of fiqh in his famous Introduction, and it is a fact admitted by many of their renowned scholars.

Tradition Of Ghadir In Shi'A Books

26. What is the complete text of Ghadir according to Shi'a belief?

Answer:

The Prophet, when returning from his last pilgrimage on the 18th of Dhyl-Hajjah stopped by the pond of Ghadir and in front of over one hundred thousand people delivered the following sermon and after the speech, the people pledged their allegiance to the Prophet Mohammad and his divinely chosen Successor, Ali ('a).

Here is some part of it:

"Praise belongs to Allah Who is exalted above in His oneness, and is near (to His creations) in His Loneliness and uniqueness, and is sublime in His Authority. His knowledge encompasses everything while He is in His Status; He subdues all creations through His Power and Proof..."

I confess before Him that submissiveness befits my soul, and I bear witness that Lordship befits Him. I convey what He revealed to me, lest should I not do it, He may make lawful that a calamity befalls me; that which no one can turn away from me even if he has great schemes and sincere friendship, there is no God but He. He has informed me that if I do not convey what He has revealed to me [about Ali's right], then I have not conveyed His message at all.

*Certainly, He, the most holy, the most high, has guaranteed for me protection from the people, and He is Allah, Who is sufficient and bountiful. Thus, He revealed to me: "**O' Messenger! Deliver what has been sent down to you from your Lord [regarding Ali Ibn Abi Talib and his leadership] and if you do not, you have not conveyed His message at all, and Allah shall protect you from people.**" (Qur'an; 5:67)*

O' people! I have never been neglectful of conveying what Allah, the exalted, sent down to me, and I shall now explain to you the reason behind the revelation of this verse. Verily, Gabriel came down to me three times and delivering me my Lord's Salaam and His Order that I should stand in this scene and inform everyone, white and black: Ali Ibn Abi Talib is my brother, my deputy and my executor (Wasi), my successor (Caliph) [over my nation], and the leader (Imam) after me. His position to me is as that of Aaron to Moses except that there shall be no prophet after me, and that he is your guardian (Waly) after Allah and His messenger...

O' people! Know that Allah has assigned him (Ali) as a guardian and a leader for you, whose obedience is obligatory for the Immigrants (Mohaajerin), the Helpers (Ansar), and for all my followers. His (Ali) decree is to be carried out, his sayings are permitted (as law), and his command is effective. Far from Allah's mercy is whoever opposes him, blessed with mercy is whoever follows him, faithful is whoever acknowledges him. Indeed, Allah has covered him and those who listen to him and obey him with mercy and forgiveness. O' people! This is the last stand I make in his gathering; thus, listen, obey and submit to the command of your Lord, for Allah, the mighty and the majestic, is your Mawla and Master, then His Messenger, Mohammad, who is now addressing you, is your guardian and master. Then after me, Ali is your guardian and your Imam by the command of Allah, your Lord.

Then Imamate shall be in my progeny, from his offspring, until the Day you meet Allah and His Messenger. Nothing is lawful (Halaal) except what Allah declared so, as well as His Messenger, and them, and nothing is unlawful (Haraam) except what Allah declared so, as well as His Messenger, and them. Allah the mighty and the majestic, has informed me of the permissible and the forbidden things, and I have made known to him (Ali) what my Lord has taught me of His Book, the permissible, and the forbidden things. O' people! There is no knowledge except that Allah has kept its account in me, and I have recorded the details of all the knowledge that I was taught, in the Imam of the pious, (Ali).

O' people! Do not stray from him, nor should you flee from him, nor should you refuse his guardianship and his authority, for he is the one who guides to the Truth and acts upon it, and crushes falsehood and proscribes it, and in the path of Allah the blame of blamers do not hold him back.

He is the first to believe in Allah and in His Messenger; and he is the one who offered his life as a sacrifice for the Messenger of Allah. I commanded him, on behalf of Allah, to sleep in my bed, and he did it to sacrifice himself for me. He was with the Messenger of Allah when no one among men worshiped Allah in the company of His Messenger other than him.

O' people! Prefer him (over all others), for Allah has indeed preferred him, and turn to him, for Allah has indeed appointed him. O' people! He is an Imam authorized by Allah, and Allah shall never turn to anyone (in mercy) who denies his authority, nor shall He ever forgive him; this is a decisive decree by Allah that He shall do so to anyone who opposes His command about him, and shall torment him with the most painful torment, which lasts forever and ever. Hence, beware lest you oppose him, and then, enter Fire whose fuel is people and stones, prepared for the disbelievers.

O' people! By Allah, all early prophets and messengers have given the glad tiding of my advent. I am the last (ending seal) of the prophets and the messengers, and the proof over all the creatures, of the inhabitants of the heavens and the earths. He who doubts this, is indeed a disbeliever, with the disbelief of the early era of ignorance. And he who doubts anything of this which was said, has doubted all that has been revealed to me. And any one who doubts any of the Imams, has doubted them all, and anyone who doubts us, shall be in the Fire...

O' People! Reflect on the Qur'an and comprehend its verses. Look into its clear and firm (Mohkam) verses and do not follow its ambiguous (Motashaabeh) parts. Swear by Allah, none shall be able to explain to you its (Quran's) warnings and its mysteries, nor shall anyone clarify its interpretation, other than the one that I have lifted his hand; the one about whom I inform you that whomever I am his Mawla and Master, this Ali is his Master and Mawla.

O' people! Indeed, I am leaving amongst you two weighty and precious things that if you adhere to both, you will never go astray. Verily, Ali and the pure ones among my progeny are the lesser weight, and the Qur'an is the greater weight. Each one [of the two] informs about the other and agrees with it. They shall never part until they return to me at the Pool (of Al-kawthar on the Day of Judgment).

O' people! Who has more priority over you than yourselves? (People said, "Allah and His Messenger." Then, he (S) said,) Behold! Whosoever I am his Mawla, this Ali is his Mawla. O' Allah! Stay firm in supporting those who stay firm in following him, be hostile to those who are hostile to him, help those who help him, and forsake those who forsake him.

O' people! This Ali is my brother, my executor (wasi), the container of my knowledge, my successor (Caliph) over my nation, and over the interpretation of the Book of Allah, the mighty and the majestic. He is the one who acts according to what pleases Him, fights His enemies, causes to adhere to His obedience, and advises against His disobedience. Surely, He is the successor of the Messenger of Allah, the commander of the Believers, the guiding Imam, and the killer of the oath breakers (Naakethin) the transgressors (Qaasetin), and the apostates (Maareqin)...

O' Allah! Be the guardian of him who adheres to him. Be the enemy of him who bears enmity against him. Be wrathful towards him who denies his right. Indeed, I have now fulfilled. Indeed, I have now conveyed. Indeed, I have now made you hear. Indeed, I have now clarified. Indeed, Allah, the mighty and the majestic, so said, and so did I on His behalf...

O people! There shall soon be leaders after me who shall invite (people) to the Fire, and on the Day of Judgment they shall not be helped. O people! Indeed, Allah and I both dissociate ourselves from them. O people! They, their supporters, their followers, and their adherents shall be in the lowest depths of the Fire; and evil indeed, is the abode of the arrogant...

O people! Allah has commanded and prohibited me, and I commanded and prohibited Ali by the order of Allah. Hence, the knowledge of all commandments and prohibitions are with him (Ali). Thus, listen to his orders so that you remain safe, obey him so that you are guided, and leave what he prohibits so that you grow in guidance. Conform to what he wants, and do not let different paths separate you from his path.

O people! I am the straight path of Allah whom He commanded you to follow, and such after me is Ali, and then my offspring from him, "the Imams who guide with Truth and turn (people) to it." (Qur'an; 21:73)

...Know that the last of the Imams from among us shall be the Qa'im, the Mahdi. He shall, most certainly, prevail over (all) religions (methods of life). He shall definitely be the avenger against the oppressors. He shall surely be the conqueror of the strongholds and their demolisher...[1](#)

[1](#). Al-Ehtejaaj, vol. 1, p. 56.

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