



Imamate; Divine Guide in Islam

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Imamate, the pinnacle of Islamic theology has been under criticism by the masses. Its roots in esoteric knowledge and that the Imam holds this divine authority even before they are born in this world or rather their creation is solely for this purpose, is something that has always been difficult to accept by the people of man made appointments and authorities over the Islamic community.

Notice:

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Chapter One: Introduction

Islam is the divine faith, provided by Allah (swt) it is a means via which we submit to the will of our Creator (swt). This Deen was conveyed through 124,000 Prophets, some who were sent to a location, town or people. Each Prophet brought certain aspects of the Deen, starting with Adam (as) and it was completed with the Prophethood of Muhammad (s).

With Islam now complete was mankind in a position to guide itself on matters? Or was a structure in place to ensure that the true teachings of Islam were correctly conveyed to the masses? Some system of guidance was required and it has been referred to as Imamate – guiding the Ummah after the Prophet (s). What was the methodology for appointing the Imam? From a theological perspective it has been shaped by two schools of thought:

One school believed that Rasulullah (s) neither left a successor, nor system of succession, Imamate was a man made concept and hence the Ummah developed it over time. Imamate therefore is a social experiment developed as history has developed which established four methods of appointment:

via a gathering of a few influential individuals (Abu Bakr’s Khilafath)

Via the appointment of an outgoing khalifa (Abu Bakr’s appointment of Umar and all Banu Ummayya / Abbaside appointments)

Via a Shura (a committee used to appoint Uthman)

Via force (seizing power)

This concept developed through time, but essentially suggested that man was best placed to shape his destiny and had the the mandate to appoint an Imam.

The second school deemed Imamate as a matter so important that Allah (swt) and his Rasul (s) would never have remained silent on this matter, rather He (swt) would ensure that a process of guidance remained to ensure that man would not get lead astray through an incorrect understanding of the Qur’an and Sunnah. Accordingly Rasulullah (s) made sure that a system of guidance was in place when during the farewell pilgrimage at mount Arafat he said:

يا أيها الناس ! إني قد تركت فيكم ما إن أخذتم به لن تضلوا ؛ كتاب الله وعترتي أهل

بيتي

“O people! I am leaving among you what if you follow them, you will never go astray; the book of Allah and my Etra my Ahlulbayt ’

Declared ‘Sahih’ by Imam Albaani in Silsila Sahiha, volume 4 page 355.

When Rasulullah (s) ordered the Ummah to follow the Qur’an and Ahl’ul bayt (as) then these two complimented one another and adherence to both was a source of guidance. When the instruction was to follow the Ahl’ul bayt (as) then it is common sense that Rasulullah (s) would appoint Imams from the Ahl’ul bayt (as). He (s) did just that when he (s) proceeded to Ghadir Khumm wherein he made his final sermon before the pilgrims, raising aloft the hand of ‘Ali (as), he addressed the Sahaba with these words:

“Do I have more authority over you than you have over yourselves? To which the people said ‘Yes’. He then said Of whomsoever I am Mawla Ali is his Mawla”

Musnad, by Ahmad bin Hanbal Vol 3 p116 Sader Printing 1969

This was the transference of power, Rasulullah (s) making clear that with the door of Prophethood closed, the provision of Divine Imamate would continue through the lineage of the Ahl’ul bayt (as) thus ensuring that the Ummah would never go astray.

These two positions are what essentially divide the Ummah along the Sectarian divide, man made imamate (Sunni school) against divine Imamate (Shi’a school).

Whilst historically the two schools have been at variance with one another, the physical power and influence of the man made system (by virtue of their being in power) resulted in the Imams of the Ahl’ul bayt (as) and their supporters being deemed the political enemy. The result was oppression of this school and false propaganda about their beliefs propagated, and cascaded through successive generations via inflammatory speeches and writings. Alhamdulillah the lovers of the Ahl’ul bayt Imams (as) have always been able to counter such false comments. With the assault on Islam coinciding with the increased usage of the World Wide Web, one would have hoped that this was the opportunity to counter the misconceptions of Islam and provide constructive Dawah to a non Muslim audience. Essentially this was the perfect opportunity for both Sects to put their differences aside and confront the enemies of Islam through effective dialogue. Unfortunately, rather than utilise this opportunity certain groups have preferred to dedicate their time and efforts against the Shi’a with the objective of creating an atmosphere of sectarian hate and violence. These mercenary writers deem producing material based on misrepresenting and mocking the Shi’a faith to be far more important than countering the attacks on Islam as a whole. Those writers whose efforts in this cause are most notable are as follows:

The Qur’an and Imamah by Abu Muhammad al-Afriqi

<http://www.ansar.org/english/imamah.htm> – (Cached)

Isna-e-Ashariyya and the Doctrine of Imamate by Maulana Manzoor Ahmed Numani

<http://www.kr-hcy.com/statichtml/files/10415627986355.shtml> - (Cached)

A website by an anti-Shia terrorist outfit of Pakistan; Sipah-e-Sahabah, who have translated a booklet by one of the pioneer Deobandi scholars Maulana Manzoor Ahmed Numani.

Shi’ism Exposed by Majlisul Ulama (PE)

<http://www.alinaam.org.za/library/shia.htm> – (Cached)

Madrasah In’aamiyyah, Camperdown. South Africa.

What the Shi’ites say about their 12 Imams?

http://islamicweb.com/beliefs/cults/shia_imams.htm - (Cached)

‘Khutbaat e Jail’ (Sermons from Jail) a book written by one of the filthiest Nasibies the earth have ever endured, the diseased leader of Sipah-e-Sahabah, Maulana Azam Tariq (Ia). He wrote this book whilst in prison.

There is another very popular website on the internet operated by bunch of filthy idiots (who also happen to be the followers of Deoband school) which we just want to point out here, whilst we shall not be quoting their comments during the course of our article as they have more or less advanced similar lame objections against the Shi'a that can be found in the above booklets

<http://www.jamiat.org.za/isinfo/thisshia.html> – (Cached)

(An Important Note for Deobandies: Wherever we write 'Deobandies' they do not include learned Deobandies rather only those anti-shia fanatics who have abandoned all aspects of morality and decency in their extremism and are ignorant about their own Deobandi beliefs being injected with noxious virus called Wahabism/Salafism)

The casual observer with little / no knowledge of the Shi'a faith will readily accept the material that we are addressing as fact and quickly arrive at a conclusion that the Shi'a are non Muslim. These type of articles act as an insurance policy, they present alleged facts to the confused Sunni to create resentment, and portray Shi'a Islam in such a negative manner that a potential inquirer will stay aloof from anything connected with the term Shi'a.

Since these articles are deemed models of best practice with which to mock the Shi'a and are regularly pasted on chat pages, we felt that it was essential that we address all of them. Alhamdulillah we have sought to redress the balance by clarifying all of the comments, quotes and misquotes [of texts] cited in these articles. Inshallah the article shall provide those with an open mind the opportunity to understand and recognise that the Shi'a view on Imamate is valid and conforms to the dictates of the Qur'an and Sunnah.

May Allah (swt) accept our intention, and bless Prophet Muhammad and his purified family.

Chapter Two: Defining the concept of Imamate

The Deobandi Madrassa Inaamiya launched their onslaught on the Shi'a concept of Imamate as follows:

Madrassa Inaamiyah states:

Shi'i religious literature abundantly clarifies the fact that Shias believe in the continuation of Nubuwwat after Rasulullah (Sallallaahu Alayhi Wasallam). The only cover presented by Shi'ism for this Kufr belief is a name, viz., Imaam. Instead of calling the one they believe to be a Prophet or Nabi or Rasool, they describe him as an Imaam, and instead of saying Nubuwwat they say Imaamat. But, in terms of Shi'i religion there is absolutely no difference between a Nabi or a Shi'i Imaam.

Reply

These ignorant creatures clearly do not know the meaning or significance of Imamate in their own Sect. Imamate succeeds Prophethood, and is there to protect the Deen. The difference between a Nabi and Imam, is the Imam protects the Shari'a brought by the last Nabi, Muhammad (s). Imamate means to lead; the Imam is that person who leads you. Writing on Imamate, Allamah Taftazani stated:

“Imamate is an empire in terms of the vicegerency of Prophet (s), for the affairs that pertain to the world and religion”

Sharah Maqasid, Volume 5 page 232

Ahkam al-Suntaniya (English), page 10 by Mawardi

Ahkam al-Suntaniya (English), page 10 by Mawardi

Renowned Sunni scholar Mawardi (d. 450 AH) wrote:

al-Ahkam as-Sultaniyyah

The Laws of Islamic Governance

by

Abu'l-Hasan 'Ali ibn Muhammad ibn Habib al-Basri
al-Baghdadi al-Mawardi (d. 450 AH)

Translated by
Dr Asadullah Yate PhD



Ta-Ha Publishers Ltd.
1 Wynne Road
London SW9 0BB
United Kingdom

Authority -
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Chapter 1

The Contract of Imamate .

Imamate is prescribed to succeed prophethood as a means of protecting the deen and of managing the affairs of this world. There is a consensus of opinion that the person who discharges the responsibilities of this position must take on the contract of Imamate of the Ummah – although Asam, exceptionally, differs in this matter. There is a difference of opinion, however, as to its obligation, that is, as whether it is obligatory for rational reasons or because it is prescribed in the shari'ah. One group of fuqaha says that it is obligatory for rational reasons because of the natural inclination of men of sound mind to submit to the authority of a leader who thereby prevents mutual injustice and who decides between men in cases of dispute and quarrel – for without governance, disorder and barbaric behaviour would arise amongst the wanton and lawless. As the pre-Islamic poet, al-Afwah al-Awdi has said in his poem:

There is no benefit to a leaderless people when disorder reigns, and they will never have a leader if the ignorant amongst them leads.

Another group says that it is obligatory because of the shari'ah rather than for rational reasons: the Imam carries out the affairs of the shari'ah and it is rationally conceivable that he undertake this Imamate as a form of worship without the option of being able to refuse it; thus the intellect is not instrumental in rendering it obligatory.

The intellect obliges each person of sane mind to avoid mutual injustices and the breaking of social ties, and to fulfil the exigences of justice by dealing equitably with people and by maintaining social contacts: this he organises by means of his own intellect and not someone else's intellect. It is the Law, however, which has delegated affairs to those who wield authority over them in matters of the deen – Allah, may He be exalted, has said: "O you who believe, obey Allah and obey the Messenger and those in authority amongst you" (Qur'an 4: 62). Thus He has imposed on us obedience to those in authority, that

“Imamate is prescribed to succeed Prophethood as a means of protecting the Deen, and managing the affairs of this world”

Al-Ahkam al Sultaniyyah page 10 (Ta-Ha publishers, London)

Shah Ismaeel Shaheed Dehlavi comments on the position of the Imam:

“Imamate is the Shadow of the Prophethood...”

Mansab-e-Imamate, page 105

On the rank of Khilafath / Imamate Shah Moinuddin Ahmed Nadvi writes:

“In reality Khilafath or Imamate is the Prophets standing position, after him it is guidance for the Ummah...after Prophethood it carries the greatest position is Islam”.

Khilafah Rashideen page 11

Allamah Shibli Numani stated in much better way:

“The rank of Imamat is actually a reflection of Prophethood and the nature of the Imam has been found to be very close to the nature of the Prophet”

Al-Faruq, page 325 (Published by Maktaba Madina, Urdu Bazaar, Lahore)

Imam Rabbani; Shaykh Ahmad Sarhandi while referring to the same rank of Imamate as Wilayah wrote:

“The gist of the discussion is that Wilayah is the reflection of Prophethood”

Maktubaat, Volume 2 page 253 (Idarah Islamiyah. Lahore)

If believing that Imamate succeeds / represents Prophethood constitutes Kufr, then Madrassa Inaamiyah clearly need to focus their attention on these great Sunni Ulema who advocated the same position as the Shi’a.

The necessity of Hujjutullah [Imamate] for the survival of the earth

Sipah-e-Sahaba’s beloved author Maulana Manzoor Ahmed Numani (late) had cited the following Shi’a traditions from Usul-e-Kafi so as to mock the Shi’a viewpoint on Imamate:

Manzoor Numani states:

The world can not exist without an ImamThe next chapter in the book is entitled. The world can not endure without the Hujjat (Imam). There are several narrations in it on this subject from which we shall be reproducing the following two:- Abu Hamza relates: “I asked Imam Jafar Sadiq whether the earth can exist without an Imam. He replied, ‘If the earth is left without an Imam it will sink’”. (Usul-e-Kafi. P. 104).It is narrated that Imam Baqar said, “If the Imam is taken away from the earth even for an hour, the earth and all that is on it will shake like waves that rise in the ocean”. (p. 104).

Manzoor Numani states:

The Hujjat (Ultimate Proof) of God for bondmen can not be established without an Imam.It is related in the Chapter called, Kitabul Hujjat, in Usul-e-Kafi that the sixth Imam Jafar Sadiq once said:- ”The

Ultimate Proof (Hujjat) of God on his creatures is not established without an Imam so that through him men may obtain knowledge and awareness of him and His religion”.

Reply One: Sunni scholars have deemed believing in the presence of Hujutllah from the Ahlulbayt (as) to be a necessity

These narrations are absolutely correct! The Shi'a believe in the justice of Allah (swt) and also acknowledges His (swt) mercy as well. We believe that our Imams are Allah (swt) 's 'Hujjah' [proofs] on earth, they represent Him (swt), His religion and the inhabitants of earth and www.kr-hcy.com itself cannot survive without a Hujjah's presence on earth who is a form of Allah(swt)'s mercy to a sinful humankind. Ignorants such as Manzoor Numani may suggest that this is a concept exclusively held by the Shi'a but the reality is the very belief is present in Holy Quran and has been understood along the same lines by the Sunni Ulema, but since Nasibi like that of Sipah-e-Sahbah (www.kr-hcy.com) have failed to read the Quran without removing the spectacles of Shia-hatred they dedicate their energies on mocking this concept of Hujjah. We read the following hadith in Sahih al Bukhari volume 4, page 437, hadith number 658 about Imam al Mahdi (as):

The Prophet (s) said: “What would be your situation if the Son of Mary (i.e. Jesus) descends upon you and your Imam is among you?”

The greatest Hadith master of Ahl'ul Sunnah Imam Ibn Hajar Asqalani in the commentary of this tradition states:

الأرض لا تخلو عن قائم لله بحجة

“The earth is never devoid of him who stands for Allah with a proof (Hujjah)”

Fatah ul Bari Shrah Sahih al Bukhari, Vol 6 page 494 Hadith, No. 3265

Quite similar wordings are also recorded from Maula Ali (as) in the famous Sunni work al-Iqd al-Farid, Volume 1 page 265.

One of the pioneer Imams of Maulana Manzoor Numani's own school Shah Ismail Shaheed also made it clear that Prophets and Imams are Hujjah so that the people have no excuse that guidance was not sent to them on the Day of Judgement:

“The Imam is the representative of the Prophet, the system that is run by Allah (swt) for mankind through the Prophets is the same Imams, it is through them that the mission of Prophets are completed, so that the people are provided with the opportunity to redeem themselves, otherwise Allah (swt) would have no grounds for punishing sinners.

... We never punish until we have sent a messenger. (Surah Bani Israil)

And the duty to provide ultimate proof (Hujjah) also applies to the Imams.

Set forth to them, by way of a parable, the (story of) the Companions of the City. Behold!, there came messengers to it (Surah Yasin).

In the town of Antakia, Prophet Isa (as) sent his disciples to all the corners, but the residents rejected them and were liable for punishment. In regards to this we are told:

And We sent not down against his People, after him, any hosts from heaven, nor was it needful for Us so to do.

It was no more than a single mighty Blast, and behold! they were (like ashes) quenched and silent (Surah Yasin).

The Imam is Hujuthullah

Verily take it to your hearts that when an Imam openly declares his Imamate all sinners should know that proof of Allah (Hujuthullah) has arrived, and that Allah (swt) has fulfilled his promise, failure to adhere to it shall lead to the wrath of Allah (swt), and sins and wrongdoing against the Imams shall take lead one to doom.”

Mansab-e-Imamate, pages 106-107

Had the Nasibi mullahs told their adherents about the necessity of Allah’s Hujjah on earth found in their books we would not have seen this ignorant supposed scholar mocking at such a belief. As cited by Shah Ismael Shaheed, Allah (swt) tells his messenger (s) in his glorious book:

“It is not for Allah to punish them while you are among them.” (Quran 8:33)

The Holy Prophet (s) was Allah (swt)’s Hujjah on earth during his period and it is due to his (s) presence on earth that Allah (swt) did not send any punishment for the sinners living around the Holy Prophet (s), his physical presence ensured that the world would not be destroyed. After him (s), those that inherited his mission, as his legitimate khalifas were likewise Hujjah’s on the earth. In this regards we have this tradiiton in Sahih Muslim, Book 020, Number 4483:

The Islamic religion will continue until the Hour has been established, or you have been ruled over by twelve Caliphs, all of them being from the Quraish.

This tradition has fixed the period of Islam’s supremacy till the day of Qiyamat and also fixed the number of Imams for this Ummah as twelve. In this Hadeeth it is clear that the lifespan of the Deen has a direct correlation with the lifespan of the twelve khalifas. No destruction will come of the earth as long as one of them remains on it. We know that the Sunni Khilafah ended in 1923, yet Islam remains intact, the Day of Judgement has not arrived. This means that the true khalifas of the Prophet (s) must have a presence on the earth; their existence following the death of the Prophet (s) has ensured that the world has not come to an end. The twelve khalifas, just like the Prophet (s) are the Proofs of Allah (swt) to the people of their time.

In this day and age we see grave sins being committed all over the world on a far greater scale than during the era of Holy Prophet (s). The media constantly portrays images of oppression, killings, adultery, cruelty, lies, fraud, theft etc. When we are surrounded by a world of oppression, debauchery, perversion and misery what prevents Allah (swt)’s extreme wrath falling on the people? It is due to the presence of Allah (swt)’s Hujjah on earth, his final representative, without the presence of whom the earth would collapse. Sunni scholar Ibn Hajar Makki al Haythami under the explanation of the above cited verse echoes the same in his popular anti-Shia book:

“The Holy Prophet (s) has told the signs about his Ahlulbayt in these meanings, because just like Holy Prophet (s), they are amnesty for the inhabitants of earth as well. There are several hadiths on this topic, from amongst them we would like to cite a few.

...Ahmed in another hadith from Holy Prophet (s) recorded: “If the stars go away (i.e., become non-existent), the inhabitants of the heavens will be destroyed, and if my Ahlul-Bayt goes away (i.e., all die), the inhabitants of the earth will be destroyed”.

In another tradition which Hakim has termed Sahih on the conditions of Shaykhain says: ‘the stars help prevent the inhabitants of the earth from being drowned, and my Ahlul-Bayt is the protector of my community against disputes. Therefore, whichever groups among the Arabs opposes my Ahlul-Bayt, shall be split up by dissensions and will become (a party of) Satan.’”

Sawaiq al Muhriqah, page 513 & 514

What better explanation can be there other than given by the Holy Prophet (s) himself about the necessity of the presence of Imam on earth who is Allah (swt)’s Hujjah! This is why the demise of the twelfth Imam will bring the end of the world, and this is one of the reasons that he should be alive. In another place, Ibn Hajar Makki writes:

“The Ahl’ul Bayt, whom the Holy Prophet has designated as an amnesty are the learned men among his family, since guidance can be attained only through them. They are like the stars through whom we are guided in the right direction. If the stars are taken away (or hidden) we would come face to face with the signs of the Almighty as promised (i.e., the Day of Resurrection). This will happen when the Mahdi will come...”

Sawaiq al Muhriqah, page 514 & 515

On page 510 we also read:

“The traditions which describe the necessity of adherence to the Ahl’ul Bayt until the Day of Judgment also imply that the existence of the righteous members of the family of the Prophet will NOT terminate until the Day of Judgment. Because the Book of Allah tells the same and in this respect they (Ahlulbayt) are amnesty for the inhabitants of earth”

Sawaiq al Muhriqah, page 510

Worthy of note is this Hadith in Mishkat al Masabih:

“I heard the Apostle of Allah say ‘Islam shall not cease to be glorious up to twelve Caliphs, every one of them being from the Quraish’. (And in a narration) “The affairs of men will not cease to decline so long as twelve men will rule over them, every one of them coming from Quraish. And in a narration: The religion will continue to be established till the hour comes as there are twelve Caliphs over them, everyone of them coming from the Quraish”

Mishkat al Masabih, Volume 4 page 576 Hadith 5

In some traditions, the Holy Prophet (s) has also used the word ‘Imam’ instead of ‘caliph’. For example we read in Musnad Ibn Abi Royani, Volume 3 page 283 No. 746 that Abi Barza Al-Asalami narrated that Holy Prophet (s) said:

الأئمة من قريش

“Imams are from Quraish”

We read in Musnad Abu Y’ala, Volume 6 page 321:

حدثنا الحسن بن إسماعيل أبوسعيد بالبصرة حدثنا ابراهيم بن سعد عن أبيه عن أنس
رضي الله عنه قال قال رسول الله ﷺ الأئمة من قريش إذا حكموا فعدلوا وإذا عاهدوا فوفوا وإذا
استرحموا رحموا

Anas may Allah be pleased with him said: ‘Allah’s messenger (pbuh) said: ‘The Imams are from Quraish, if they ruled they would set justice, if they promised they would fulfill it, if they were asked for pardon they would be merciful’

More Sunni references:

1. Musnad Ahmad, Volume 4 page 421
2. Sunnan al-Kubra, by Bayhaqi, Volume 8 page 143
3. Al-Mu’ajam al-Kabir, Volume 1 page 252
4. Sunnan Kubra, by Nisai, Volume 3 page 467
5. Musanaf ibn Abi Shayba, Volume 6 page 402
6. Musnad Tayalesi, page 284
7. Al-Sunnah, by Khalal, Volume 1 page 96
8. Hulyat al-Awlya, by Abu Naeem al-Asbahani, v5, p7

Sunni scholar Hussain Salim Asad in the footnote of Musnad Abu Y’ala said: ‘The chain is Sahih’. Shaykh Shu’aib al-Arnaout in the footnote of Musnad Ahmad said: ‘Sahih’. Imam Nasiruddin Albaani in his book Erwa al-Ghalil, Volume 2 page 298 also declared it ‘Sahih’

If we bring these three traditions together we see that

A representative of God always remains on the earth

The earth will end if no Ahl’ul bayt (as) are there to guide the Ummah

The Day of Judgement will come with the passing of 12 Khalifas/Imams

Alhamdulillah (s) we deem the Ahl’ul bayt (as) the representatives of Allah (swt) on the earth, they guide the people and the earth would end if they were not on it. They are the 12 Khalifas referred to by the Prophet (s). The earth will remain as long as these 12 Khalifas are on it. The Day of Judgement will not come until the 12 Khalifas have passed through the Ummah. The twelve Imams of Rasulullah (s) were the Imams of their time, and the earth exists as long as they exist, it will end, in other words sink into oblivion when the last Imam passes away. As per the belief of Ahl’ul Sunnah in this regard, the world should have ended by now as their 12 caliphs (including Yazid) have all died, then why are we still alive?

Reply Two: Sunni belief in Awliyah mirrors the Shia belief on Imamate

One of the legendary scholars of the Deoband school, the revered caliph of Maulana Ashraf Ali Thanvi, Maulana Maseehullah Khan popularly known as ‘Maseeh al Ummat’ quotes the following words in the preface of his book ‘Shariat and Tasawwuf’:

“A SINCERE Wali of Allah is the Representative (Khalifah) of Allah Ta’ala on earth. He is the rooh (soul) of creation. All creation exists on his presence. Everything supplicates for the grace emanating from his spiritual effulgence. His heart and I brain are the repositories of Divine Knowledge and Grace. Allah Ta’ala has decreed him (the Wali) as His special servant and has grated him the closest of proximity. Allah Ta’ala has expanded his breast for the understanding of the meaning of His Kalaam (The Qur’aan Shareef).

Allah Ta’ala has granted him the Knowledge of the Qur’aan and has revealed to him the inner meanings and realities of the verses so that he may guide mankind and cure its spiritual maladies. He (the Wali) has been appointed by Allah Ta’ala to execute the obligation of Amr Bil Ma’roof (Commanding virtue) and Nahu anil Munkar (prohibiting evil). He (the Wali) cleanses the hearts from impurities and the intelligence from deception thus elevating people onto Siraatul Mustaqeem. Such a person is the true Khalifah of Allah Ta’ala on earth.

He is the ultimate purpose for the creation of the universe. He is the follower of the example of Nabi (saws). He is the guard of Tauheed. He is the basis for the salvation of mankind.

I emphasise that you make incumbent upon you the association with such a person and benefit from his spiritual grace.

(Hadhrat Qutb Rabbaani, Shaikh Abdul Qadir Jilaani R.A.)”

<http://books.themajlis.net/node/538>

Maulana Ashraf Ali Thanvi also confirmed the necessity of the existence of true believers; the Awliyah Allah for the survival of the universe:

“[90] ...When there will not remain the Awliyah, Qayamah will take place. Awliyah Allah are the pillars of the universe....

Explanation: Because absence of Awliyah means that the Mumins (believers) will not exist and the occurrence of Qayamah on the nonexistence of Mumins is written in Hadiths”

Imdaad ul Mushtaq, page 78 (Book corner, Main Bazar, Jehlum. Pakistan)

Imam of Ahle Sunnah Shaykh Abdul Qadir Jilani while writing about achieving the position of Wilayah stated:

“You will become a philosopher’s stone and therefore almost imperceptible, so distinguished that you have no match, so special that you have no peer, so unique that you are one of a kind, singular and unpaired, a total mystery and an absolute secret.

You will then be the heir of every Prophet (nabi) and Champion of Truth (siddiq) and Messenger (rasul) Saintship (al-wilaya) will culminate in you, and toward you the Abdal will all incline. Through you the anxieties will be dispelled. Through you the rains will bring water and the crops will grow. Through you troubles and afflictions will be averted from people of distinction and common folk, inhabitants of the dangerous frontiers, rulers and subjects, leaders and society at large.”

Fathul Ghayb, Sermon 4

Fathul Ghayb, Sermon 4, pages 18-19 (Published in New Delhi)

This proves that believing in the presence of Hujutallah [khalifathullah/Imam] for the survival of the earth and its inhabitants is not a belief exclusive to the Shia, the true teachings of the Ahl'ul Sunnah also adhere to this belief. All one needs to do is compare the aforesaid traits of the Awliyah from Sunni sources with the Shia belief in Imams or Imamate to find that there is hardly any difference.

Reply Three: Sunni belief in Abdaal is similar to Shia belief that the Imams are Hujutallah

The Shia belief in Imams being Hujutallah is one of the core beliefs of the school. It is quite ironic to see that Nawasib never check their own sources and just jump to attack the Shi'a on account of their hatred for us. The Nawasib have spent centuries attacking these three beliefs of the Shia:

The necessity of the existence of a just Imam for the survival of earth and its inhabitants.

The Imams being directly appointed by Allah (swt) and not by a group of people

The Imams having a communication channel with their Lord (swt).

Unfortunately what these Nawasib forget is the fact that albeit a different name, exactly the same belief is held by the school which they claim to follow and yet in their pursuit of anti Shi'a propaganda, these filthy creatures have made the common Sunnies forget about these beliefs. The reality is that the Ahl'ul Sunnah adhere to the above three beliefs, but with the name of 'Abdaal'. Many notable Sunni scholars have recorded traditions to this effect. For example Hafidh al-Haythami records from authentic sources:

Ubadah bin Samet narrated that Holy Prophet (s) said: 'In my Ummah there are 30 who are abdaal, each of them is like Hadrat Ebrahim, Allah appoints another when one of them dies'.

Majmuz Zawaid, Volume 10 Hadith 16672

Ubadah bin Samet narrated the prophet said: "In my Ummah there are 30 who are abdaal, it is because of them that the world remains established, and because of them you are bestowed rain and it is because of them that you are helped".

Qutadah said: "I hope Al-Hassan is one of them."

Majmuz Zawaid, Volume 10 Hadith 16673

Narrated Anas the prophet said: the earth never be empty of 40 men, each of whom is like Hadrat Ebrahim, because of them you are bestowed rain and it is because of them that you are helped, Allah appoints another when one of them dies.

Saeed said: I heard Qutadah says " We never doubt that Al-Hassan is one of them"

Majmuz Zawaid, Volume 10 Hadith 16674

Allamah Jalaluddin Suyuti records such traditions from various sources in different ways. Some of them are:

Al-Tabarani narrated in Al-Awsat with 'hasan' chain that Anas narrated that the Holy prophet said: 'The earth never be empty of forty men each of whom is like Hadrat Ebrahim, because of them you are bestowed rain and it

is because of them that you are helped, Allah appoints another when one of them dies.’

Ahmad wrote in Al-Zuhd and Al-Khalal in ‘Karamat Al-Awlya’ with Sahih chain of narration that Ibn Abbas said: ‘The earth never become empty after Nuh time of seven persons, Allah send away (disasters) of the people because of them’

Ibn Jarir wrote that Shaheer bin Hushab said: ‘The earth would not stay longer without the existence of fourteen person, because of them Allah send away (disasters) from the people and send down blessings, except in Ebrahim’s time because he was alone”.

Al-Khalal wrote in Karamat Al-Awlya, that Zadan said: ‘The earth can never be empty after Nuh of twelve men or more, because of them Allah send away (disaster) of the people”

Tafseer Dur al Manthur, Volume 1 pages 567-569; Surah Baqrah

Allamah Jalauddeen Suyuti in his other book ‘Nazmul Mutanaathir minal hadith al-mutaawatir’ under the topic ‘Wajud al Abdaal’ termed the reports about Abdaals as Sahih and Mutawatir while Imam Sakahwi echoed the same in his book ‘Maqasad al-Hasanah’.

Imam Ghazzali even recorded an episode which tells us the powers an Abdaal can have:

“A friend of God said: The sun does not set unless an Abdaal makes tawaaf of the Kaaba and it does not set in unless a friend of God makes its tawaf”.

Ihya Ulum id Din, Volume 1 page 235-236

The Deobandi English translator of a book “Ikhmaal Ash-Shiyam” has stated:

Abdaal are a class of Auliya whose identities remain concealed. They possess miraculous powers and execute a variety of tasks under Divine Command in various places of the world.

Ikhmaal Ash-Shiyam, (English translation) page 59

<http://books.themajlis.net/node/652>

Qutub are also the class of Awiyah like that of Abdaal and they too possess similar kinds of attribute. For example Shaykh Abdul Haq Muhadith Dehalwi in his esteemed work ‘Zubda tul Asaar’ rendered in the service of Shaykh Abdul Qadir Jilani records:

“People asked Shaykh Aqeel [rh]: ‘Who is the Qutub of the time?’. He [rh] answered: ‘He is in Makkah but he is hidden from the sight of the people. But yes, the Awliyah of Allah do recognize him. The Qutb of our time shall soon appear from Baghdad. When he talks to the people, they will recognize him as the Qutb of the time on account of his Karamat. The Awliyah of Allah shall prostrate their necks at his feet. If I am alive at that time, I will [likewise] be at his feet. Allah (swt)’s creation shall attain benefits on account of his presence...”

Zubda tul Asaar, page 31 (Maktaba Nabwiyah Lahore)

Whenever there is a conversation on this topic, the very next question posed at the Shi’a from Nawasib is: ‘Where is the present day Hujutallah according to Shias?’. There is no need for us to repeat the answer since it is very much known. But when you ask them ‘According to your belief, where

is the present day Abdaal for the sake of whom we are surviving?’ then they will come up with the reply ‘They are ones who have concealed identities’. Subhanallah! If you believe in the existence of Abdaals which you are unaware of then why mock the Shi’a who at least have details of the final Hujjah (May Allah hasten his reappearance)? We want to ask Nawasib ‘what right do you have to attack the Shi’a for believing that the Imams are Hujjutallah when you believe in the presence of divinely appointed Abdaals for the existence of the earth and its dwellers?’

Reply Four: The Hadith of the Holy Prophet (s) proves the presence of Imam for every time

The hadith of the Holy Prophet (s) about adhering to the Imam of the time being obligatory proves the permanent presence of an Imam on the earth. We are citing from the following authentic Sunni works:

Musnad Ahmed bin Hanbal, Volume 4 page 94 Hadith 16271

Kanz ul Ummal, Volume 1 page 103 hadith 463 & 464

Musnad Abu Daud al-Tyalsi, Hadith 2013

Sahih Ibn Habban, Hadith 4656

Musnad Abi Yala, Hadith 7210

Al-Mujam al Kabir al-Tabarani, Volume 10 page 360 hadith 10687

Al-Mujam al-Awsat al-Tabarani, Volume 1 page 175 Hadith 227

Al-Muhalla by Ibn Hazm, Kitab al Tauheed, Problem No. 87

Sahih Muslim, Kitab al Amarah, Hadith 4892 & 4894

Mu`jam al Fataway by Ibn Tamiyah,

Tafseer Dur al Manthur, Surah Aal e Imran, verse 103

Shrah al-Maqasid by Sa`aduddin Taftazani, Vol 2 page 275

We read in Musnad Ahmed:

Muawiyah narrated that the Holy Prophet said (as): ‘He who dies without an Imam, dies the death of Jahilya [the death of the days of ignorance]’

We read in Kanz ul Ummal:

‘He who dies without baya`a (allegiance) dies the death of Jahilyah’

(narrated Ibn Umar)

‘He who dies without a Imam, dies the death of Jahilya’

(narrated Muawiyah)

Imam of Ahl`ul Sunnah Ibn Hazm records:

ولا يجوز أن يكون في الدنيا إلا إمام واحد فقط , ومن بات ليلة وليس في عنقه بيعة

مات ميتة جاهلية

‘Its not allowed to be in the world with more than one Imam, he who dies without baya`a dies the death of Jahilya’

Allamah Taftazani records:

‘He who dies without recognizing the Imam of his time dies the death of Jahiliyah’

The hadiths on this topic have been narrated by some famed names in the Sunni madhab such as Abdullah bin Umar, Abdullah bin Abbas, Muawiyah bin Sufiyan, Abu Hurariah, Ma`ad bin Jabal and Abu Dardah.

In order to see the abominable view Holy Quran holds for ignorance (Jahilya), one can see the verses 48:26, 5:50, 3:154 while it commands us:

O you who believe! be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims. (3:102)

The hadith clearly proves the existence of the Imam on earth for each and every person whether he is a Sahabi or a Sahabiyah, Tabayee, scholar and whether it is in Sifeen or Jamal. It means that one must believe in the Imam of his time otherwise his/her death will be the like the death of the days of ignorance that is the death of Kufr. As long as man exists upon the earth, there will be a Imam for him to believe in and that person shall be the Hujjatullah.

Reply Five: The Sunni Ulema have stated that the earth requires the existence of an Imam

What is the issue here? The Ahl'ul Sunnah believe that the Imam is needed to oversee / implement and provide guidance to the Ummah. Their scholars have stated that Imamate is needed to protect the Deen and ensure the stable running of an Islamic Society. If we take this Sunni perspective of Imamate (i.e. state leadership) out of the equation, what will be the net result? We will have a society without any leadership; the absence of state machinery will mean that there will be no mechanism to ensure that the Shari'ah is being adhered to. If the Shi'a believe that the earth will sink / shake without an Imam present, is this not similar to the Sunni position on Imamate, wherein the absence an Imam at helm of the State enforcing the rule of Law via Shari'ah, would lead to to society degenerating into a lawless / unislamic one? This Sunni line of thinking is reflected in the following books:

The esteemed Sunni thinker and philosopher Allamah Iqbal commented: "the appointment of an Imam or Khalifa is absolutely indispensable"

The reconstruction of religious thought in Islam, p 138, (Sang-e-meel publications, Lahore)

Mufti Ghulam Rasool al-Hanafi (d. October 2010) said:

"There is absolute agreement that appointing an Imam is compulsory. In a Hadith, the Prophet (s) said 'Whoever dies without an Imam, dies the death of jahilyya'"

Subeh Sadiq, page 393 (published in London)

Ibn Khaldun said:

"It substitutes for the Lawgiver (Muhammad) in as much as it serves, like him, to preserve the religion and to exercise (political) leadership of the world. (The institution) is called "the caliphate" or "the imamate". The person in charge of it is called "the caliph" or "the imam"".

Muqaddimah by Ibn Khaldun Volume 1 Chapter 3 Section 24 (English translation by Franz Rosenthal)

Ibn Taymiyyah echoes similar words:

"The Wilayah, the government of the affairs of men is one of the greatest obligations of religion (min a'zam wajibat al-Deen)"

1. Minhaj ul Sunnah, Volume 1 page 24

2. Al Siyasiya al Sharya, Volume 1 page 136

al-Qadi Adud ad-Dinal-Eji (d. 756 H) states in his book 'Mawaqif':

“It is matawatir that in Islam, following the death of the Holy Prophet (s), there was an ijma among Muslims that there can be no era without a Imam”

Sharh al-Mawaqif, Volume 8 page 377

al Eji also sought to explain why having an Imam is so important:

“...the imamah is instituted to ward off expected harm, and to ward off expected harm is binding on men, by consensus, if they have the ability to do so. In other words we know that the Law Giver (the Prophet) has given laws about practical matters, marriage, jihad, punishment of crimes and compensation, and about the public status on the symbols of Shar’ relating to Ids and Fridays, and the benefits of all this accrue to mankind in this world as well as in the hereafter. But this purpose cannot be realised without an Imam, appointed in place of the Lawgiver, to whom all may refer in case of dispute”.

al-Mawaqif, by al Eji with al Jurjani’s commentary, Volume 8 page 344

So if we bring together these viewpoints we see that in the eyes of the Ahl’ul Sunnah:

It is compulsory to have an Imam

The Imam is needed to oversee the Shari’ah and resolve disputes

The religion is dependent on having an Imam

The Imam is needed to protect the Deen

Now with this in mind, if we remove the Sunni notion of Imamate from the equation we will have:

No process for overseeing the Shariah

No mechanism for resolving religious disputes

No mechanism for protecting Deen

What this means is the people will be free to do whatever they choose since there will be no religious leader to guide and no mechanism for implementing the Shari’ah, ultimately society will become lawless and descend into anarchy. Is this anything different to our position that the earth will sink without an Imam? Did the Sahaba not have this same fear after all Allamah Rashid Raza Misree stated:

“Appointing the Imam, in other words passing on the people’s duties is not just compulsory according to logic as the Muttazalites stipulate but is also compulsory under the Shari’ah”

He then relies on the comments of Allamah Taftazani:

“The Sahaba deemed the appointment of the Imam to be superior to the burial rituals of the Holy Prophet”

Imamate Azmee page 19, published by Muhammad Saeed and sons Karachi

When appointing an Imam takes precedence to the funeral rites of the Prophet (s), so that Abu Bakr had to be appointed as Imam before the burial of the Prophet (s) then why the objection if we believe that the earth will sink without an Imam?

Chapter Three: The doctrine of Imamah from a Sunni perspective

The root cause of our difference is Imamate

Afriqi states:

There is no gainsaying that of all differences that exist between the Ahl as-Sunnah and the Shi'ah, the issue of Imamah is by far the most serious. It is in fact quite within the limits of reason and logic to say that the question of Imamah is the root of all Sunni-Shi'i differences; all other differences will upon closer scrutiny be found to result from the difference that exists on that central point.

It is indeed amazing that on this point we are in absolute agreement with this Nasibi, this is indeed the difference between the two sects. Despite all the propaganda from the modern day followers of Mu'awiya it needs to be recognised that whilst this is indeed the root cause of our differences, both sects are in absolute agreement over the necessity to have an Imam to lead the Ummah. The difference lies over the method used to appoint an Imam. As Shi'a we believe this to be a Divine rank and that Allah (swt) and his Rasul (s) are in the best position to decide on who will lead. Sunnis believe this is the right of the Ummah. For the Sunni argument we need to go no further than quote Mulla Ali Qari's book "Sharh Fiqa-e-Akbar", which sets out the madhab of Imam Abu Hanifa, this is what we read in the Chapter "Masala Nusbul Imamah" (Issue of appointment of the Imam):

"It is the majority opinion that there is a duty to appoint an Imam. But there is a difference, as to whether this is Allah's duty or whether this is incumbent on the public. The belief in the eyes of Ahl'ul Sunnah and Muttazalites is that the duty to appoint an Imam is a duty of the public. In terms of Hadith and logic this is a duty of the public. In accordance with this belief, there is a Hadith in Sahih Muslim, narrated by Abdullah ibn Umar 'He who dies without giving bayah to an Imam dies the death of one belonging to the days of jahiliyya'. This is why the Sahaba viewed the appointment of the Imam as so important that they preferred it to attending the Prophet's funeral, because the Muslims need an Imam so that orders can be made on Jihad, and so that Islamic Laws can be implemented".

Sharh Fiqah Akbar, by Mulla Ali Qari, page 175 (publishers Muhammad Saeed and son, Quran Mahal, Karachi)

Under the commentary of the verse:

When your Lord said to the angels: Indeed, I am placing a vicegerent in the Earth. (2:30)

Ibn Kathir records:

"Al-Qurtubi, as well as other scholars, said that this Ayah (2:30) proves the obligation of appointing a Khalifah to pass judgements on matters of dispute between people, to aid the oppressed against the oppressor, to implement the Islamic penal code and to forbid evil. There are many other tasks that can only be fulfilled by appointing the Imam, and what is necessary in performing an obligation, is an obligation itself"

<http://www.tafsir.com/default.asp?sid=2&tid=1561>

Ibn Kathir further commented:

The Khalifah must be a responsible adult Muslim male, able to perform Ijtihad (independent legal judgments), physically able, righteous, with knowledge of warfare and politics. He also must be from the tribe of Quraysh, according to the correct view, but it is not necessary that he be from the tribe of Bani Hashim, or that he be immune from error, as the Rafidah (Shiites) falsely claim.

It is indeed strange that according to our opponents, the appointment of an Imam is an OBLIGATION, and that such an individual would have to implement the Islamic penal code, forbid evil, aid the oppressed against the oppressor. Despite this immense task the fact that (unlike Shias) they do not believe that only our Creator knows who/what is best for us they believe that they are wise enough to select a perfect guide for themselves. The result of this man appointed belief system is that that there have been Imams/caliphs who were themselves unaware of Islamic injunctions and were oppressors of the highest order. At one of the prominent Sunni websites, we read the famed ‘Aqidah al-Tahawiyya by Imam Abu Ja’far al-Tahawi al-Hanafi (239-321 AH)’ translated by Iqbal Ahmad Azami that includes comments on the Sunni belief on the importance of adhering to an Imam:

“We do not recognize rebellion against our Imam or those in charge of our affairs even if they are unjust, nor do we wish evil on them, nor do we withdraw from following them. We hold that obedience to them is part of obedience to Allah, The Glorified, and therefore obligatory as long as they do not order to commit sins. We pray for their right guidance and pardon from their wrongs.”

<http://www.masud.co.uk/ISLAM/misc/tahawi.htm>

We are therefore not surprised to see that the people who deemed themselves wise enough to choose a perfect guide fell into a quagmire of confusion on the issue. They do not believe in rebellion against their Imam but strictly follow figures who rebelled against their 4th caliph, they believe that the Imam should be the one that implements the Islamic penal code, forbids evil, aid the oppressed against the oppressor and yet we see them forging forward to accept the caliphate of Yazeed [la]; who was a rejecter of Prophethood, a homosexual, and a tyrant. All of this confusion has been on account of the Sunni Sect’s failure to accept that our Creator (swt) was judicious enough to select a guide for us, who would implement His (swt) shariah, alhamdulillah the Shi’a accepted the decision of Allah [swt] in this task and that is why we found our imams to be perfect in all respects; possessing the perfect attributes that Ibn Kathir found abhorrent.

Afriqi cited this Shi’a Hadith:

Afriqi cited:

The Nabi sallallahu ‘alayhi wasallam said: “The Imams after me are twelve. The first is Amir al-Mu’minin ‘Ali ibn Abi Talib and the last is the Qa’im (the Mahdi).

Reply– The Prophet (s) said that he would be succeeded by twelve Khalifas

We have no problems with believing in these twelve Imams, alhamdulillah we deem our 12 Imams to be the true representatives of Allah (swt), appointed to represent Islam on a complete (Muttliqa) level not a partial (juzwi) level. With regards to why we have limited the number to twelve, we will point out that this restriction has been placed by the Prophet (s) himself who said that the Deen would stay intact until the assignment of the twelve, something attested in Sunni and Shi'a sources. We have taken this Hadith as part of our Iman, calling ourselves 'Ithna Ashari'. The Ahl'ul Sunnah whilst accepting the authenticity of the Hadith are unable to determine the identity of the twelve.

We know that Islam exists, in that there is no doubt. But its existence is directly linked to twelve caliphs; this is what we read in Mishkat al Masabih:

“I heard the Apostle of Allah say ‘Islam shall not cease to be glorious up to twelve Caliphs, every one of them being from the Quraish’. (And in a narration) “The affairs of men will not cease to decline so long as twelve men will rule over them, every one of them coming from Quraish. And in a narration: The religion will continue to be established till the hour comes as there are twelve Caliphs over them, everyone of them coming from the Quraish”

Mishkat al Masabih Vol 4 p 576, Hadith 5

Furthermore, in Sahih Muslim we read the following:

“The affairs of the people will continue to be conducted as long as they are governed by twelve men, he then added from Quraish”

Sahih Muslim, Hadith number 4478 English translation by Abdul Hamid Siddiqui

We read in Sunan Tirmidhi:

“I will be followed by twelve Khalifas all will be Quraysh”.

Sunan Tirmidhi Volume 1 page 813 Urdu Translated by Maulana Badheya al Zaman.

Imam Ahmed recorded the Hadith as follows:

Narrated from Masrooq who said: ‘We were sitting with Abdallah bin Masood while he was reciting the Quran and a man asked him: O Abu Abdul Rahman, did you ask the Messenger of Allah how many caliphs this ummah will have?. Abdallah bin Masood said: No one has asked me this since coming to Iraq except you. He then said: Yes, we did ask the Prophet and He said, “There will be twelve, the same count as the chieftans (nuqaba) of Bani Israel”.

Musnad Ahmed bin Hanbal, Volume 1 Hadith No. 3593

al-Hafidk Ali bin Abi Bakar al-Haythami stated about the tradition:

Narrated by Ahmad, Abo Ya'ala and al-Bazar, its (chain) include Mujaled bin Saeed, al-Nes'ai said about him thiqa but the majority said about him daeef, the rest of the narrators are thiqa

Majma ul Zawaid, Volume 5 Hadith 8967.

We read in al-Mustadrak al-Hakim, Volume 3 page 218 (Published in Hyderabad in 1334):

Aun bin Abi Jahifa narrated from his father: ‘I went to Prophet [s] along with my uncle. He [s] stated: ‘The affair of my Ummah will continue unless there come 12 caliphs’. Then he said something in a low voice. I asked my uncle who was sitting close to Him [s]: ‘O Uncle! What did He[s] say?’ He replied: ‘O Son! He [s] said that all of them will be from Quraish’.

Hafid al-Haythami stated about this hadith:

“This tradition has been recorded by Tabarani in Auwsat and Kabeer and by Bazar too and the narrators of Tabarani are from Sahih”

Majma ul Zawaid, Volume 5 page 190, Hadith 8968

Ibn Hajar Makki in his anti-Shia book stated about the 12 Khalifa Hadith: “There is an Ijma about this hadith being Sahih”

Sawaiq al-Muhriah, page 11

Imam Tirmidhi stated under one of the versions of 12 Caliph Hadith:

“This Hadith is Hasan Sahih and has been narrated by Jabir from various ways”

Sunan Sahih Tirmidhi, Volume 2 page 45, Hadith No. 2149 (Published in 1342 in Delhi)

And like we just wrote that Holy Prophet also used ‘Imams’ instead of ‘Caliph’. Holy Prophet [s], it is narrated that:

The Prophet (s) said: “The Imams are from Quraish”

1. Sunan Nisai, No. 4818

2. Musnaf Ibn Abi Shaybah, ‘Kitab al Fadail’ No. 31770

So what can be summarised from these Hadith:

Islam will exist until the Day of Judgement

In that time 12 Caliphs will have been leaders of the Ummah. Islam will continue as long as these 12 have ruled.

The duration of all twelve will be until the Day of Judgement. 12 is the crucial number the Prophet (saws) here is only referring to 12 khalifa’s, but how can this be the case when dozens of khalifas ruled the Islamic State? It is clear that the Prophet’s concern was only with 12 of them. These 12 must have some importance, Rasulullah (s) informs his followers of their coming in the capacity of Khalifa’s.

The Sunni interpretation of the twelve Khalifa’s Hadith

It is in accordance with this Sunni belief i.e. that it is the duty of the public to select or elect the Imam of the Ummah that Qari interprets the Hadith of the 12 Caliphs in the following way:

Abu Bakr

Umar

Uthman

Ali

Mu’awiya

Yazid

Abdul Malik bin Marwan

Walid bin Abdul Malik bin Marwan

Sulayman bin Abdul Malik bin Marwan

Umar bin Abdul Aziz

Yazid bin Abdul Malik bin Marwan

Hasham bin Abdul Malik bin Marwan

Sharh Fiqa Akbar, by Mulla Ali Qari, page 73 (publishers Muhammad Saeed and son, Quran Mahal, Karachi)

Ibn Khaldun after including the five Rightly Guided Khalifas says:

“Mu’awiya is the 6th, Umar bin Abdul Aziz is the 7th the remaining 5 will be from the Ahl’ul bayt, the lineage of Ali”.

Muqaddimah Volume 2 page 178 Urdu translation by Maulana Raghayb Rahmani.

The former grand Mufti of Deobandies, Maulana Muahmmad Shafi states:

“Of the four, Sidiq al Akbar, the Great Farooq, Uthman Ghani, ‘Ali al Murtadha (may Allah be pleased with them) are included after some time Umar bin Abdul Aziz is accepted by consensus as the 5th rightly guided caliph”

Tafseer Maarif al Qur’an Volume 3 page 78

The gap between the death of Maula ‘Ali (as) and Umar bin Abdul Aziz coming to power is several decades, it has been 1300 yrs since he died and he hasn’t mentioned who the remainder seven Khalifa’s, who are they and how will this prediction be fulfilled? It would have been better for the Mufti to fill in the names of the remainder 7, but he didn’t mention any other Khalifa.

After a detailed discussion in ‘Tareekh ul Khulafa’ page 28 Suyuti states:

“The 12 Khalifas mentioned by Rasulullah (s) are the four rightly guided khalifas, Hadhrat Hasan, Hadhrat Mu’awiya, Ibn Zubayr, Umar bin Abdul Aziz is the 8th. Muhtadi should also be counted because during the Abbasid reign he was a just person just like Umer bin Abdul Aziz was from Banu Umayyah, Tahir should be counted as 10th caliph because he was a symbol of justice, after these 10, two caliphs remains among those one will be Imam Mahdi who will be from the Ahl’ul bayt”.

Tarikh al Khulfa (Urdu), page 28 by Jalaluddin Suyuti

Al Muhaddith Shah Waliyullah Dehlavi was and is still regarded as a high ranking scholar from the Sunni’s. The Deobandi scholar Maulana Siddiqi writes:

“Shah Waliullah of Delhi, the celebrated philosopher, theologian, legist, traditionalist and commentator before whose learning and piety bowed the Arab and non Arab Ulama, found all the qualities of a mujtahid in his person”.

Taken from ‘Awake to the call of Islam’ Vol 2 no 9, Sep-Oct 1974, by the Young Men’s Muslim Association.

This is his interpretation of the aforementioned Hadith.

Abu Bakr

Umar

Uthman

Ali

Mu’awiya

Yazid

Abdul Malik bin Marwan

Walid bin Abdul Malik bin Marwan

Sulayman bin Abdul Malik bin Marwan

Yazid bin Abdul Malik bin Marwan
Hasham bin Abdul Malik bin Marwan
Umar bin Abdul Aziz
Walid bin Yazid bin Abdul Malik

Qurrat ul Ainain by Al Muhaddith Shah Waliyullah Dehlavi, page 297

Shah Waliyullah takes Yazid out of the khalifas list because “he could not establish his kingdom, his reign was short and his character was not good”.

Qurrat ul Ainain by Al Muhaddith Shah Waliyullah Dehlavi page 298

Bare this in mind because that means Shah Waliullah feels the other individuals all had good characters. It is not necessary to analyse each individual; we will simply cite the character of Walid the 12th Caliph in a later chapter.

We shall now turn to ‘Sirat un Nabi’ by Allamah Shibli Numani. Sufficient as to its rank are the words of the Sunni scholar “Muhammad Atiqul Haque:

“Sirat an Nabi is a unique book on the life of the Prophet and is acclaimed as one of the best books in the world. He wrote only four volumes of this book and the remaining four volumes were written by his disciple, Syed Sulayman Nadvi”.

Muslim Heroes of the World, by Muhammad Atiqul Haque, page 130 (Taha Publishers Ltd, UK)

Allamah Syed Sulayman Nadvi records the names of 12 caliphs cited by Hafiz Ibn Hajar:

Abu Bakr
Umar
Uthman
Ali
Mu’awiya
Yazid
Abdul Malik bin Marwan
Walid bin Abdul Malik bin Marwan
Sulayman bin Abdul Malik bin Marwan
Umar bin Abdul Aziz
Yazid bin Abdul Malik bin Marwan
Hasham bin Abdul Malik bin Marwan

Sirat un Nabi, Volume 3 page 380 published in Lahore

Let us turn to the great Hadith scholar Allamah Waheed uz Zaman Khan Hyderabad. This figure was a scholar of the Qur’an, he wrote a commentary of Sahih al Bukhari spanning 9 volumes. He also wrote commentaries of Muslim, Nasai, Abu Daud, Ibn Majah, Muwatta Imam Malik and authored ‘Lughat al Hadith’. We will demonstrate how he has contradicted himself in his interpretations of this Hadith. In his Sharh of Bukhari, Tayseer al Bari page 267 he states:

“These 12 have passed through the Ummah, the number from Hadhrat Siddique through to Umar ibn Abdul Aziz are 14. Two reigned for a very short period Mu’awiyah ibne Yazeed and Marwan, if we remove them we have 12 Khalifas”.

In his commentary of Sunan Abu Daud Volume 3 page 347, Allamah Waheed Zaman departs from this position:

“Outwardly this Hadith is difficult. The focus of the Ulema is on the four caliphs via whom the Deen remained intact and the vast bulk of the Ummah were agreed upon them, the remaining Abbasid and Umayyad Khalifas were unjust tyrants, although amongst them just individuals also existed”.

So we see that among Sunni scholars, everyone came up with his own set of 12 caliphs and they have always been confused on this matter [imamate] this is why it had been said by Imam Hajar Asqalani:

“There is no one who could tell the correct meaning of this hadith”

Fatah ul Bari, Volume 13 page 183 (Published by Daarul Ma`arifah, Beirut)

In ‘Lughaat ul Hadith’ page 108, letter Jeem [Meer Muhammad Kutb Khana, Karachi] he states:

“There is major difference in determining the twelve, The Imamah have taken it to mean the 12 Imams. And the Sunni Ulema say different things. Allah (swt) knows who the twelve were. We know that Abu Bakr, Umar, Uthman, Ali were amongst the twelve thus leaving seven. They will be born at various intervals, some may have already passed by, and some remain. The 12 are completed with Imam Mahdi”.

In Lughaat ul Hadith page 61, Allamah Waheed uz Zaman then offers a completely different point of view, interpreting the Hadith as follows, he says:

“The Sunni Ulema have scratched around and after the 4 rightly, count some from the Banu Ummayya, and some from the Abbasids that were good and just. I have stated in ‘Hidayath al Mahdi’ that the twelve refers to the twelve Imams...”

Lughaat ul Hadith Volume 1 Kitab ‘Alif’ page 61 (Published in Karachi)

Let us now cite his book Hidayath al Mahdi, page 102 published in Delhi in 1328 Hijri, wherein Zaman after writing down the names of the twelve Khalifas states:

“These twelve are our Imams, they are our Leaders. In their Khilafah is inheritance of the Prophet (s)...These people are the sunset of the skies...May Allah (swt) grants us the next life with the 12 Imams, may our footing remain firm with them, and may we remain loving them until the Day of Judgement”.

What is clear is that Rasulullah (s) foretold the coming of twelve successors, and yet even today the Sunni Ulema can't agree on who these twelve are. On the other hand the twelve Imams that the Shi'a accept as their Guides, are recognised by all for their greatness, knowledge and piety.

A discussion on a version of Hadith which says that the Ummah will agree upon all twelve caliphs

It is now quite clear as to which of the Islamic sects adheres to the same number of Imams/Caliphs as identified by Holy Prophet [s]. Our opponents seek to counter this strong evidence by producing different traditions such:

Umro bin Uthman – Marwan bin Muawiyah – Ismaeel i.e. Ibn Abi Khalid – from his father – Jabir bin Samrah who narrated that: Holy Prophet

[s]: ‘The religion will continue until it passes by twelve rulers, whom whole ummah will agree upon’

Sunan Abu Daud, Volume 4 page 170

It is quite evident that the latter part of the hadith “whom whole ummah will agree upon” is an addition by the narrator himself as is clear by a clearer version of this same tradition which we can read in Imam Tabarani’s Maujam al-Kabir, Volume 2 page 207 Hadith 1849:

عن ابن أبي خالد ، عن أبيه ، عن جابر بن سمرة ، قال : قال رسول الله ﷺ : ” لا يزال هذا الدين قائما حتى يقوم اثنا عشر خليفة ” ، قال إسماعيل : أظن ظنا أن أبي ، قال :
كلهم تجتمع عليه الأمة

Ibrahim bin Hameed – Ismaeel bin Abi Khalid – from his father – Jabir bin Samrah who narrated that Holy Prophet said: ‘This religion will remain until there comes twelve caliphs’. Ismaeel said: ‘It is my conjecture that my father said that whole ummah will agree upon them’

So we come to know that Ismaeel said: ‘It is my conjecture’ while we have been clearly instructed in the Holy Quran: “and conjecture avails nothing against Truth.” (53:28). This same ‘conjecture’ of Ismaeel was then recorded through Marwan bin Muawiyah in the manner of a ‘confirmed’ report. Marwan bin Muawiyah is a narrator about whom Ibn Mueen said: ‘I have never seen a greater cheater in corruption (tadlis) than him’ while Al-Ajuri narrated from Abi Daud that: ‘He used to commit dishonesty in names’ (see Tahdeeb al Tahdeeb). Ibn Hajar in his other book ‘Merateb Al-Mudalaseen’ wrote about Marwan bin Muawiyah: “He was known for corruption (Tadlis), he used to distort the names of the Sheikhs as well, Al-Darqutni described him the same” .

It is hence evident that the mistake that appeared in the chain of that tradition then also appeared in the text [matan].

Moreover Ismaeel bin Abi Khalid was an illiterate and a perpetrator of various grave mistakes. His father who is also present in the chain of the above cited hadith is considered ‘Majhul’ by many of the esteemed scholars (Tahdheeb al Tahdheeb).

Worthy of note is the fact that the first five khalifas of the Ahl’ul Sunnah are included among those 12 caliphs mentioned in this tradition and this includes Ali (as) and Imam Hasan (as) yet we see that not all the Ummah agreed upon them, rather they were subjected to all manner of torment from the Ummah’s notable trouble makers.

Even if for arguments sake we overlook these strong objections about this version of the hadith and deem it to have been narrated by the Holy Prophet [s], the words ‘tuhatma aleh umah’ (ummah will agree upon them) must mean that ‘All people of ummah should agree upon them’ or it must mean like what has been said by Shaykh Suleman Qandozi that among these caliphs Mahdi will be the last one and the entire Ummah will agree upon him on his appearance.

Chapter Four: The Takwini and Tashri'i authorities of Prophets and Imams

This will server as a kind of prerequisite to some of the topics discussed in later chapters.

Allah (swt) chooses and appoints some of his close and beloved servants for the implementation of Takwini affairs and His decisions like He (swt) through Hazrat Jibrail and various subordinate angels destroyed and punished the oppressive and disobedient nations, while some prophets and their adherents were helped and rescued in the same manner. Similarly Hazrat Mekail and his various subordinate angels are appointed for the distribution of food and for the issues of rain and likes.

Izrail and other angels are also delegated similar duties and authorities. These angels, utlisie divine authoritative powers granted by Allah (swt), through his will and permission of Allah (swt) as a means if implementing His (swt) instructions. It would not therefore be incorrect not be incorrect to say that angels helped Muslims in the Battle of Badr this cannot be deemed polytheism [Shirk] due to the fact that it was Allah (swt) who had sent angels to help the Muslims. This aid and the reasons for getting relief are in fact decided by Allah (swt), if some authority or duty is delegated by Allah (swt) and subsequently executed with his permission, only a bigot would have such reservations.

We read in the Holy Quran:

[Shakir 79:5] Then those who regulate the affair.

Shah Abdul Aziz Muhadith Dehlawi writes under the commentary of this verse:

“Al mudabaraat al amra” means perfect and complete hearts who after getting access to the rank of unification, tend to carry the creation to the Creator (raising them from a low rank to an exalted one) and they share the attributes of Allah (swt) and then are considerate to the masses.”

Tafseer Fatah-ul Aziz, chapter ‘am (30th para), page 23, published in Delhi.

Are angels exclusively designated for implementing Takwini affairs? Or are such powers to discharge duties cascaded to those exalted beings who are superior to angels thus making them the administrator of the angels [those who regulate the affair]?

The researchers of Ahle Sunnah agree that exalted beings are designated at a rank above angels for the implementation of the Takwini affairs. Angels and others are engaged and act as their subordinates for the implementation of Takwini affairs. We read in Tafseer Baydawi:

Allah (swt) tells us that when the souls of exalted beings separate from their bodies they head towards greatness, and it is on account of their greatness that are incorporated amongst those that have authority over world affairs. These sacred souls after their death intervene in the affairs of the world.”

Shaykh Abdul Haq Dehalwi has also recorded while copying from Qadhi Bedhawi:

“These souls belong to perfect humans, when they leave their bodies at the point of death, they do so with ease and joy and travel towards Alam-

Malakout and visit the sacred places [they are] on account of their piety, greatness, power and authority included amongst the mudabaraat al amra [those who regulate the affairs].”

Ashat al-Le'ma'at, Volume 3 page 410 (published in Lucknow)

A similar notion is also present in Allamah Alusi Baghdadi's work Tafseer Ruh al-Maani, Volume 30 page 64.

Shah Ismaeel Shaheed Dehalwi records from his master Syed Ahmed Barelvi:

“The Imams of this path and the elite of this group are considered amongst those angels who receive intuition from elite angels about regulatory affairs and they strive to propagate them, hence their state should be considered equal to that of the angels.”

Siraat e Mustaqeem, pages 68-69 (Islami Academy Lahore)

The above mentioned abilities and qualities were for companions and Tabi'in while the traits and authorities of Prophet Muhammad (s) and the Imams of Ahlulbayt (as) are far above evidenced by the fact that the angels and their Leader Hazrat Jibrael (as) cannot trespass Sidrat-ul-Muntaha (i.e. a tree in the seventh heaven) whilst the Holy Prophet (s) is designated to the station of Qaba Kosein. Such people are accordingly issued with directives to implement Takwini affairs in accordance with the rank they possess, which would certainly be greater than that bestowed on the angels due to their superiority over the angels. Shah Ismaeel Shaheed writes on this topic:

“Likewise, the perfect from amongst conduct regulatory actions that can be the source of all the services for angels. The killing of pagans, for example by angels through fighting or prayers can also be done by perfect people through fighting or prayers. The service of providing benefit through angels can also be performed by such people, the prayers and remembrance of Allah (swt) attributed to a class of angels is also shared by these people, the services of teaching, preaching and communication methods performed by angels are also done by them. For establishment of a just kingdom and lofty caliphate, spiritual imamate, prophethood, apostleship, and seal of prophethood, the services designated to angels can also originate from them and it should be thought that they can perform all the other services.”

Siraat e Mustaqeem, page 176 (Islami Academy Lahore)

Can anyone be superior to Holy Prophet (s) and Ali al-Murtada (as) or be higher in perfection over them? It is an attested fact that they are head of all angels for the implementation of all types of Takwini affairs.

Shah Ismaeel Shaheed has made it crystal clear that Allah (swt) implements all kinds of work of awarding punishment or benefits throughout the universe through these revered people, it is not therefore wrong to attribute such acts to them because they have performed these duties on the instructions of the Lord of all creations Allah (swt), hence He (swt) is the one who is the actual regulator of these affairs.

So what is the element of Shirk in this? Shah Ismaeel Shaheed has elaborated this point with the words of his master Syed Ahmad Barelvi:

“The special disciple of the King of India has the right to say that “our kingdom extends from Kabul City to the sea shores”, likewise those exalted beings with high ranks have the complete and undisputable right and

authority of operating the issues of “Aalam-e-Mithal” and “Aalam-e-Shahdah”, they have the right to attribute everything to themselves, for example, they have the right to say that from the earth till the heavens, everything is in our kingdom. This statement means that everything from the earth till the heavens is in the kingdom of our Lord, and they can be attributed towards us, or say that nothing has the specification of being attributed towards us and accept that nothing can be attributed towards us.”

Siraat e Mustaqeem, pages 199-200 (Islami Academy Lahore)

Similarly Maula Ali al-Murtadha (as) heads the list of those who award punishment or benefit on the instructions of Allah (swt) as Shah Ismaeel Shaheed wrote:

“Hadhrat Murtadha (ra) has a proven edge of merit over the Shaykhan namely his geater number of adherents. Besides that, the status of Wilayah, rather Qutbiat, Ghauthiat and Abdaliat and others like these flowing from him. His share in the wealth of the wealthy and lordship of the lords isn't hidden from the disciples of spiritualism.”

Siraat e Mustaqeem, pages 115-116 (Islami Academy Lahore)

Shah Abdul Aziz Muhaddith Dehlawi while writing on the Takwini authorities of Ahlulbayt (as) writes:

“The vast bulk of the Ummah deem Hadhrat Ali and his progeny as Peer and Murshid and deem Takwini affairs to be related with them. They always make dua, fatiha, durood, charity, Nazr Nyaz for them as has been the routine of all Awliyah Allah”

1. Tauhfa Athna Ashariya, pages 39-40 (Thamar Hind, Lucknow)

2. Tafseer Azizi, pages 27-28 (Delhi)

The urdu translator of Tuhfa Athna Ashariya has translated ‘Takwini affairs’ as ‘The affairs of the world’

Tuhfa Athna Ashariya, page 338 (Noor Muhammad Kutub Khana, Karachi)

Imam Rabbani; Shaykh Ahmed Sarhandi also believed in the same exalted rank of Imam Ali bin Abi Talib (as). He wrote:

“O Brother! Indeed Imam Ali is the holder of the keys of Wilayah of Prophet Mohammad (s) and the training regime for the status of Aqtaab, Autaad and Abdaal who are from amongst the reserved awliyah is done under the shelter of Wilayah. Qutbul Aqtaab who is the greatest Qutb and the guide and mentor of others lies under his (Ali's) feet. His orders are issued under the supervision and support of Ali and he performs his duties under the supervision and support of Ali and fulfills his tasks. Syeda Fatima and both of her sons, the Imams (Hasan and Hussein) share this rank with Ali (as).”

Maktubaat Imam Rabbani, Volume 1, page 438 Letter 251

In the original /Arabic wordings of Shaykh Sirhandi, 'Imam Ali' has been used which was not likewise translated in the Urdu version.

Moreover the same notion has been discussed in detail by Shah Abdul Aziz Dehlawi in his famed work Tauhfa Ashna Ashariya, page 339 40 (Thamar Hind, Lucknow).

We will end the topic by citing the comments of the beloved scholar of Salafies/Wahabies Ibn Tamiyah about the authorities of angels granted to pious people. In his comparison between human beings and angels he states:

They said: ‘The human scholars, with the existance of what is denied and opposition, are better. In this life and the hereafter they will be revered with praise, like they were made to breath. About the preceding benefit, and the benefit for creatures, and the direction of the universe, they have said: “They are the ones over whose hands the provision (Rizk) of creatures runs over, and they cascade science and revelations, and they preserve and hold other acts from the deeds of the angels.

And the answer is that the good people have what is like this and more

...

Majmu’a Fatawa, Volume 4 page 379

Chapter Five: The doctrine of Imamate from a Shi'a perspective (Part I)

In this section we will discuss in detail the objections raised by the Nasibi authors in their respective work on the following topics:

[1]: Understanding the concept of appointment from a logical perspective

[2]: Imamate is a Divine Rank

[3]: The twelve Imams to be followed

[4]: Imamate and Prophethood are two separate ranks

[5]: Do Shias worship their Imams?

[6]: The authority to abrogate religious laws

[7]: The multi faceted role of Imamate

[8]: Infallibility of the Imams

[9]: Taking religion from the infallible Imams

[10]: Hadith narrated by the Imams

[1]: Understanding the concept of appointment from a logical perspective

As part of their rant:

Madrassa Inaamiya states:

There is no difference of opinion among the Shias regarding their belief of the equality between Rasulallah (Sallallaahu Alayhi Wasallam) and the Imaams of Shi'ism. The abovementioned statements testify to this claim. The same book, viz., 'The Faith of Shia Islam', states: 'We believe that the Imaamat, like Prophethood, must be an appointment from Allah through His Messenger, or an appointed Imaam. From this point of view, the Imaamat is the same as the prophethood.'

Position One: The Prophet (s) who Allah (swt) sent as a Mercy for Mankind eternally for the Ummah, remained silent on the issue of guidance after him, and transferred this right to the Ummah to appoint whomsoever they liked. It is here that we ask people to think about the two opinions logically, and then decide on which one makes more sense:

Position Two: Allah (swt) through Rasulallah (s) appointed a successor ensuring that the station of Imamate was occupied by that individual best placed to sit on it.

We would ask those with open minds whether there is anything objectionable to believing that appointing an Imam to lead the Ummah after Rasulallah (s) is a duty of Allah (swt) through his Prophet (s)? What sounds more logical, that Rasulallah (s) appointed an Imam, or the Sunni position epitomised by the Sunni scholar Muhammad Sharif Chaudhry:

"Prophet Muhammad (PBUH) did not nominate his successor nor left any explicit instruction on the question of selection or appointment of his successor".

An introduction to Islamic State and Government, by Muhammad Sharif Chaudhry, p 56, (Islamic Bk Publishers, Kuwait).

The Sunni Ulema acknowledge the necessity for appointing an Imam, which is why Mullah Ali Qari had said that the appointment of the Imam

was so important that “the companions preferred it to attending the Prophet’s funeral”

Sharh Fiqh Akbar, by Mulla Ali Qari, p 175 (publishers Muhammad Sa’eed and son, Qur’an Muhall, Karachi).

If these individuals deemed the appointment of an Imam to be a necessity that should be afforded greater priority than attending the funeral of the Holy Prophet, would Allah (swt) and his Rasul (s) also not have likewise recognised this necessity? Is it logical that a Prophet who commented on the minutiae of every aspect of Islam, down to how we eat, sleep and enter the toilet, would remain silent on a matter as crucial as leadership? Were the Shaykhayn smarter than him? The Ahl’ul Sunnah believe that in the absence of the appointment by the Prophet (s) the Imam is appointed by ijma , logically whilst that person can be referred to as a representative of the people he cannot be a representative of Allah (swt) or his Prophet (s). If the appointment via ijm is a valid method, we would like to know whether Rasulullah (s) could be included in this ijma?

If Rasulullah (s) did not see this appointment as a necessity then what right do the Ummah have to deem it as one? The Qur’an is very clear that all matters are to be decided by Allah (swt) and his Rasul (s):

033.036[YUSUFALI]:

It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.

004.065 [YUSUFALI]:

But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction.

When Rasulullah (s) was present to resolve all matters of dispute, why would he remain completely silent on the issue of leadership that followed him (s)? Are we to believe that he was so naïve as to not have envisaged that could be decisive enough to curb division after him? Even the least enlightened leader dies with at least indicating his preferred choice of successor. If a leader leaves his people there is always a deputy appointed to deal with Home Affairs in case the Premier dies or is killed. The primary motive here is of course to ensure that in the event of war that the nation is not left leaderless with no commander-in-chief, for even the smallest time interval. That’s just temporary and here we see that one leader is just not going away temporarily but rather is departing on a permanent basis, would he be that careless to leave his people without a leader? It is common sense that when a Leader is departing permanently from this world he will seek to appoint in his place a Leader with similar qualities, virtues to him, with the capabilities to lead the people to the right path. Rasulullah (s) was a mercy to mankind and the Seal of all Prophets can there be someone more logical and conscious of the needs of the people than him? Rasulullah (s) came to provide guidance to the world, would he leave his nascent Ummah leaderless without any focal point to turn to for guidance? We see how Rasulullah (s) would not even temporarily leave his Ummah without a

Leader, even when he left from Madina he appointed a successor, who would be his example and have a firm grasp of matters relating to Shari'ah. Ahl'ul Sunnah texts confirm that when Rasulullah (s) left on the military campaign of Tabook, he appointed 'Ali (as) to deal with affairs in the city in his absence, when hypocrites began saying incorrect things about the reason for this decision Maula 'Ali (as) went to the Prophet, as we read in Sahih Muslim Book 031, Number 5914:

Sa'd b. Abi Waqqas reported that Allah's Messenger (may peace be upon him) left 'Ali b. Abi Talib behind him (as he proceeded) to the expedition of Tabuk, whereupon he ('Ali) said: Allah's Messenger, are you leaving me behind amongst women and children? Thereupon he (the Holy Prophet) said: Aren't you satisfied with being unto me what Aaron was unto Moses but with this exception that there would be no prophet after me.

This example demonstrates that the Prophet (s) deemed the appointment of an Imam to be such a necessity that would not even leave the Ummah leaderless without an Imam for a temporary basis. Surah Ahzab confirms the station of Muhammad (s) as the Seal of all Prophets, and there is no issue that he (s) failed to convey to his People as part of his role of propagator, hence it is illogical to believe that he remained silent on such a crucial matter. We as Shi'a do not believe that Rasulullah (s) would be that irresponsible, remaining silent on such a crucial matter. We believe that only Allah (s) is in the best position to decide who the Imam should be. One that is not himself a Mujtahid is unable to recognise a Mujtahid, his rank / station requires verification from an existing scholar, with existing excellence on matters of Shari'ah, Fiqh etc. Along the same line Imamate's rank is one that no ordinary man can recognise, it requires verification from those already in the position of authority namely Allah (swt) and his Prophet (s). We believe that it was the duty of the Prophet (s) to appoint someone as an Imam, who would act as the focal point of guidance for the Ummah.

In the same way that the role of a GP is to identify the condition of his patients and potential risks to their health we can point to the fact that the Prophet (s) did just that. He told the companions not to become kaffirs by killing each other (Sahih al Bukhari Arabic – English, Volume 9 hadith number 198 – 200) and predicted that afflictions would fall on to their homes in the same way that rain drops fall (Sahih al Bukhari Arabic – English, Volume 9 hadith number 18) and that some would become apostates after him (Sahih al Bukhari Arabic – English, Volume 8 hadith number 586) with the majority perishing in the fire (Sahih al Bukhari Arabic – English, Volume 8 hadith number 587).

At the same time the Prophet (s) was fully aware of the threat imposed by the neighbouring Byzantine and Persian empires, what better time would there have been to attack the Muslims when their Prophet (s) had died? In the same way that a GP after identifying a condition prescribes medication for his patient, we believe that the Prophet (s) was fully aware of the risks facing the nascent Ummah and provided a remedy by fixing in to position an Imam (Leader) to guide the Muslims after him. If one is unfamiliar with matters related to the Shari'ah how will you turn to him? If a non Muslim tribe go out on a quest for truth to ascertain whether Muhammad the Arab

was indeed the Last Prophet where will they turn to for guidance? What will be there focal point for directions? Does logic not suggest Rasulallah (s) would himself deem it necessary to have in that position one that is his example, that shares the attributes of excellence, perfection, knowledge, wisdom of the Prophet (s), had the capabilities to guide and is perfect in respective of his own personal deeds? This is essentially the Shi'a position on Imamate, like the Ahl'ul Sunnah we deem the appointment of an Imam to be an absolute necessity, but we do not believe that fallible beings are in the position to appoint guides for themselves, Allah (swt) and his Rasul (s) would never allow the people to appoint whoever they liked as guides, this a major responsibility that can only be decided by those appointed by Allah (swt) and his Prophet (s).

[2]: Imamate is a Divine Rank

Afriqi states:

As far as the nature of their appointment is concerned, it is a matter of consensus amongst the Shi'ah that the right of their twelve Imams to lead the Ummah was bestowed by Allah Ta'ala Himself. No distinction is made between the appointment of Muhammad sallallahu 'alayhi wasallam as the Messenger of Allah and the appointment of the twelve Imams as his successors. Underscoring this vital aspect of Imamah, 'Allamah Muhammad Hussain Kashif al-Ghita, who was the most prominent Shi'i 'alim of Najaf in Iraq during the seventies, writes in his book *Asl ash-Shi'ah wa-Usuluha*:

Imamah is a divine station, just like Nubuwwah. Just as Allah chooses whomsoever He wants to for Nubuwwah and Risalah ... similarly, for Imamah too, He selects whomsoever He wishes.

We believe that in the same way that the people have no right to designate Prophets; the same rule applies with Imamate, since both are divine stations. Sunni Ulema have advanced that Imamate is an absolute necessity upon the people, because his (s) presence is required for:

Reply One – The Quran confirms that only Allah (swt) designates Imamate

the implementation of the Shari'ah,
instructions on jihad,
the protection of subjects

These are all religious obligations, when all these are a necessity, then the Ummah must likewise appoint an Imam to ensure these issues are addressed. We agree with the Ahl'ul Sunnah that these religious matters merit the necessity of having an Imam at the helm of the State, but our contention is that this is the duty to appoint the Imam is borne on the shoulders of Allah (swt) through his Prophet (s). When the Ummah are not duty bound to implement these matters, then the appointment of an individual to implement them, is not duty bound upon them either. The Qur'an tells the stories of past peoples as a learning curve for us, and when it comes to the doctrine of appointment, whether that be Prophets or non Prophets the common thread is one and the same, that Allah (swt) has the exclusive right of appointment, and no one individual has the right to

interfere in such a matter. At this point, this is just a summary argument, we shall now delve into the matter by citing more explicit verses.

The basic view about the position of Imamate being divine comes from the Holy Quran itself. There are many verses in which we come to know that it's only Allah (swt) who bestows Imamate while we are yet to see any proof from the Quran which stipulates that it's the people's right to choose the Imam. We will discuss the verses about Imamate in another chapter but by way example we see Allah (swt) declaring:

"I will create a vicegerent on earth." Al-Baqara, Verse 30

"O David! We did indeed make thee a vicegerent on earth" Surah Sad verse 26

"Thy Lord does create and choose as He pleases: no choice have they (in the matter)" Surah Al-Qasas verse 69

These verses negate the power of the people. Whether it be Takwini or Tashrii matters, in the way that birth, death, wealth, illness, health, is a matter people cannot control of their own accord. Similarly Tahsri matters, that deal with ordinances on what is halaal or haraam are matters in the Hands of the Creator (swt), people cannot intervene in such matters.

Whilst we have just selected a few verses here, in this chapter we shall shed light on two verses (a) Surah Baqrah, verse 124 (b) Surah Baqarah verses 246 to 247, and (c) Surah Inshira verse 7-8.

We read in Surah Baqrah the appointment of Prophet Ibrahim (as) as Imam:

[Yusufali 2:124]

And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But My Promise is not within the reach of evil-doers."

When Prophet Ibraheem (as) was made an Imam (of the humans) by Allah (swt); referring to this very imamate, he pleaded of Allah (swt) to bring about more such imams from his offspring. Thus, the imams to emerge from prophet Ibraheem (as)'s offspring held the imamate of prophet Ibraheem (as). And since, the first stage of imamat comes after the ulil azm stage of risalat; and a rasool is always divinely appointed, how logical would it be to say that an Imam is not? If anything, the request made by Ibraheem (as) that Imamate be placed in his lineage to Allah (swt), is clear proof that the right to appoint the Imam is the right of Allah (swt) alone, if it was the right of the people there would have been no need for Ibraheem (as) to make such a supplication / request, rather he would have simply appointed an Imam. When Hadhrat Ibraheem, an Ul'il Uzm Prophet (s) had no right to use his own discretion to appoint an Imam, then the right of ordinary people to exercise such discretion does not even come into the equation.

Allah (swt) whilst accepting the supplication of Ibraheem then imposed the condition that the unjust would be exempt from this station 'But My Promise is not within the reach of evil-doers', that proves that one that falls in this category of promise, can only be appointed by Allah (swt), He chooses whoever He (swt) wants. People through self appointment have no

way of determining whether such a person meets this condition. If the right fell on the people to choose whoever they liked, Allah (swt) would have never replied 'Al Yahnul', rather He (swt) would have said 'there is no need for making such a request, I don't make decision on this subject matter, you choose whoever you like future generations can choose whoever they like', when he did not do this then it is clear proof that the appointment of the Imam is a right of Allah (swt) alone.

Ignorant Nawasib claim that the promises, is a promise of Prophethood, which is false because Hadhrat Ibraheem was already on the station of Prophethood, he (as) did not make this specific supplication until Allah (swt) granted him the station of Imamate:

...Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded: "And also (Imams) from my offspring!"

Shaykh ul Islam Allamah Dr. Tahir ul Qadri known for his anti-Shia sentiments in his book 'Zibeh-e-Azeem' pages 41-42 comments:

"Ibrahim supplicated twice, firstly of that was 'O Allah (swt) provide the Seal of Prophets from my lineage' and second one was 'Provide the position of imamate to my ummah'. Thus, the Seal of Prophets appeared in the shape of Muhammad al Mustafa (s). With Prophethood ending on Muhammad (s) it was obligatory that the station of Muhammad's Prophethood appear and move forward in the shape of Imamate and Wilayah. Wilayah then appeared in the lineage of Ibrahim (as). The Prophet (s) did not have a natural son, the station of Muhammad's Prophethood appeared as the Imamate and Wilayah of al Mustafa, which is why it was necessary for it to be continued by a revered and respected family, those that may not be the natural son of the Prophet (s) but should be the body part of Rasulullah (s). Therefore, Allah (swt) focussed on Ali (k) and the beloved daughter of Fatima al Zahra (ra), Leader of the Women of Paradise for the same exalted position.

The Heaven's decision of the marriage of Ali (ra) and Sayyida Fatima (ra)

"In accordance with Allah (swt) and the desire of the Prophet (s) decided on the marriage of these great personalities:

" Abdullah Ibn Masud narrates that the Prophet (s) said 'Verily Allah (swt) has ordered me to marry Fatima to Ali' [Muajim al Kabir al Tabarani, Volume 10 page 156].

Rasulullah (s) said that the marriage if Ali and Fatima had been ruled on in the Heavens, this marriage was in accordance with the order of Allah (swt) because the Wilayah of Rasulullah (s) had to continue with Ali, and he (ra) had to become the fulfilment of the supplication of Ibrahim, to attain this the King of the World (s) through him (ra) and Fatima (ra) attained a pure association"

Zibeh-e-Azeem, pages 41-42 (Minhajj al Quran publications, Model town, Lahore)

Reply Two – Allah (swt) told Rasulullah (swt) to appoint an Imam to succeed him; Surah Inshirah, verse 7-8

Like Ansar.Org these bunch of ignorant people also attacked this Shi'a belief as follows:

Madrassa Inaamiyah states:

'We believe that the Imaamat, like Prophethood, must be an appointment from Allah through His Messenger, or an appointed Imaam. From this point of view, the Imaamat is the same as the prophethood.'

"Oh Muhammad! Have we expanded not your breast? And didn't we ease your burden, which weighed down on your back, and increased your name, certainly after every difficulty comes ease, so when you finish appoint and return to your Lord" (The Qur'an 94:7-8) We read in Surah Inshirah, verse 7-8

This verse has been the victim of the greatest tahreef (change, corruption) with regards to Sunni translations of the Holy Qur'an. The word used is fansab, which means to "appoint" in the sense of appointing or fixing in position a successor or vicegerent. One would speak, for example, about the appointed Imam by calling him al-imam al-mansub, the appointed or designated Imam. This meaning is the one that is most clear from the verse, but in spite of this Sunni translators and commentators have sought to distort this verse, and translate the words fansab in accordance to some of its other meanings, meanings which are alien to the surah.

The word that Allah (swt) uses is nasb. The Hans-Wehr English-Arabic dictionary defines this word as:

Nasb: To raise, rear, erect, set up, put; to prepare, get ready, fit up, to pitch (a tent), to plant, raise (a standard, a flagstaff), to hoist (a flag), to plant (a tree); to level, to aim (a cannon); to install, appoint (to an office); to show, manifest, display; to direct, aim; to cheat, swindle, dupe, gull, deceive...to fight, combat, oppose; to rise up, to straighten up, draw up, to plant, to rise, to get up, to stand up, to get on one's feet...To distress, trouble, fatigue, wear out, exhaust; to be tired, fatigued, jaded, worn out; exhausted; to exert to the utmost.

"A Dictionary of Modern Arabic Writing"(3rd Edition) by Hans Wehr pages 968-969

We see from this definition that almost all the words ultimately relate to putting something in place, to establish something in a place. This is why it is used to mean "appoint" somebody, because somebody who is appointed to a position is made "to stand" in that office and is "planted" in that position the way one would plant a tree. We can see examples from Sunn Hadith literature wherein the word has been used in the context of appointment by Rasulullah (s).

The Prophet said, "At every womb Allah appoints (al Nasibi) an angel... Sahih Bukhari, Book 6 Hadith 315

The Prophet said, "No, we do not appoint (al Nasibi) for our jobs anybody who demands it earnestly."

Sahih Bukhari, Book 36 Hadith 462

Unfortunately Sunni Muslims (past and present) that have adhered to a belief that appointing an Imam is the exclusive right of the people, have

vigorously opposed any suggestion that a successor to the Prophet (s) was appointed by the Prophet (s) himself, for entertaining such a thought in fact brings the Sunni concept of Imamate crashing to the ground, and with it the legitimacy of all those appointed as Khalifas by the people. The Sunni Ulema have therefore deemed it necessary to provide a different meaning to Funsab rather than translate it as ‘appoint’, they have translated it as ‘physically work harder’. Some add extra words to the commentary so that they actually add to the Qur’an. Others dodge the verse’s implications totally and miss out the last word so it now reads ‘and when you finish...and return to your Lord.’

We will now proceed to translate each word, from Arabic to English, lest our opponents allege that we have added words to the Qur’an in order to support our minority viewpoint. The reader is urged to study what is said below very carefully and then make up his own mind. The Qur’an, Surah 94; verses 7-8:

“..Fa iza faraghta funsab wa illa Rubika farghab”

and with translation:

Fa (So) itha (when) faraghta (you finish) fainsab (appoint) Wa (and) ila (towards) rabbika (your Lord) fairghab (return)

In truth there shouldn’t be much difference in the translation, you may get one or two extra words, so that the verse makes sense in the English language but since our critics’ belief is the Prophet left no successor (which is the belief of most Muslims), it has become necessary to give the key word Funsab an alternative meaning, which is to ‘work harder’.

The reason why sometimes it may be used to refer to “working hard” is that somebody would be planting themselves firm in their work; hence, it they would be nasb-ing themselves in their dedication to work. We have one such example in the Qur’an itself:

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا

When they had passed on (some distance), Moses said to his attendant: “Bring us our early meal; truly we have suffered much fatigue (nasaban) at this (stage of) our journey.” YUSUF ALI 18:62

Here we see that the journey is not complete, and Musa (as) is tired, is logical that Nasaba here means tired / fatigue, the content is clear tiredness has set mid way through his journey. The meanins is Nasab is clear from the context of the Surah. But as we have seen, when it comes to Surah Inshirah this meaning is alien to the surah: it contradicts other verses that instruct the Prophet (s) not to fatigue oneself, and yet we see that the meaning of nasb in the sense of “hard work” means to absolutely distress and exhaust oneself, and this is precisely the manner in the Sunni Ulema have transliterated this verse ‘hard manual labour till one is tired to the brink of physical exhaustion’ – in other words they interpret the verse as ‘so when you finish work manually harder till you are exhausted to the brink of physical endurance and return to your Lord’. Was the Prophet (s) a mere bricklayer!

Yet Allah (swt) said:

“O thou the wrapped up in thy mantle! Rise thou in the night to pray but a little! Half of it or curtail of it a little” (Surah Muzamil: 1-3)

As such, we do not need any tafsir to establish that this ayat is a command for Allah (swt) to appoint a successor. The argument that the verse means “still toil” is to translate nasb in its meaning of stand fast or plant something in the grown, meaning that Allah is ordering the Prophet (s) to firmly devote himself to his task and work. Yet this does not fit with the general meaning of the verses, for the assumption is that the Prophet (s) has finished whatever his general task was at the time, not merely the obligatory salat, as well as the fact that there is no textual basis from this surah to establish that meaning. It does not make sense for Allah (swt) to be ordering the Prophet (s) to do one thing (pray), tell him he is finished, and then tell him to keep doing it. Allah (swt) has told the Prophet (s) “When you have finished...” It does not make sense to tell somebody “When you have finished, still labor hard.” This is a contradiction, for then there would be no reason for Allah (swt) to say: “When you have finished...” Why would Allah (swt) address somebody who has finished the job that Allah himself has appointed, and then tell the person to keep working? In understanding these verses, we should always make reference to ‘urf (common understanding) of what the language under consideration refers to, and follow the plain meaning (zahir) of the Qur’an. As such, we may give an everyday example: One brings one’s car to the mechanic, and tells the mechanic to fix the brakes. Does it make any sense to tell the mechanic: “Once you have finished fixing the brakes, keep working”? Keep working on what? This is not a logical order to make for a normal human being in his everyday life, so it is most certainly not logical to attribute such non-sense to Allah (swt).

The only way this would make sense is if Allah (swt) is ordering the Prophet (s) to move on to a second task after he has finished his first task, and the commentators disagree as to what this first task was (some say prayer, some da’wah. It is not of importance here). But in any case, it is not rational to say: “When you have finished this task, keep doing it.” Rather, Allah must be ordering the Prophet (s) to a second task. Yet if we argue that the word nasb here means “to stand fast,” which is one of the meanings of the word, Allah (swt) must be ordering the Prophet (s) to stand fast on some task or activity, and it cannot be the previous task (whatever it is) which the Qur’an already describes as finished. Yet if we translate nasb as “stand fast” or “work hard” there is nothing in the surah to establish what the Prophet (s) has been ordered to stand-fast to, i.e., what this second task is. Therefore, if we accept Pickthall and Yusuf ‘Ali’s translation, then Allah (swt) has commanded the Prophet (s) to do something and yet not told him what that something is. This is not rational nor is it in accordance with the wisdom and justice of Allah (swt). After ‘finishing’ (faraghta) you cannot ‘work harder’ (one of two possible meanings of funsub), you can ‘appoint’ a successor or vicegerent. Therefore the translation of the word as “nominate” is indicated, and this is precisely what the Imams have taught.

Furthermore, if the meaning is “stand fast,” then there should be some sort of a direct object for the imperative verb in this sentence. It would have made more sense for Allah (swt) to say “fansabik” (may yourself firm) or something to this effect, rather than “fansab” (make firm). Make what firm?

This is not in accordance with the beauty or clear meaning of the Holy Qu'ran, and as such this is not in any way a reasonable translation.

It has been argued that this verse means that once the Prophet (s) finishes with his obligatory salat, he should stand fast in mustahab salat. The idea that the first task was the obligatory salat and the second task was the mustahab salat at least has the advantage of making more logical sense than the translations given by Yusuf 'Ali. But unfortunately such an interpretation requires evidence, of which there is none, and conflicts with the apparent meaning of the Qur'an. It is also not the generally used meaning of the word nasab, since the word is not used to refer to the salat. The standing up for salat is referred to using the word qam (as in the iqamah, where we say qad qamat as-salat, lit. the salat is rising, is standing). Nasab does not mean so much to stand up but as to put your feet in the ground. If Allah (swt) had been ordering the Prophet (s) to establish mustahab salat after the wajib salat, He would have used the same word which he uses all through the Qur'an for establishing salat, namely iqimu as-salat, "lit. stand the salat." Never does he say ansab as-salat, and this would sound somewhat strange in the Arabic language. The interpretation that this ayat refers to establishing mustahab salat, therefore, is really in contradiction to the general usage of words in the Arabic language, as well as requiring evidence of which there is none. However, if we translate the word as "nominate," which is one of the word's main and most important meanings (we describe our Imams as being mansub, appointed), the verse is very clear in meaning and does not require any mental-gymnastics or tafsir bi ar-ra'i (commenting on the Qur'an by one's own personal opinion) to make sense out of it. If we accept Yusuf 'Ali's translation, then it makes no sense at all, and if we accept the opinion of those that the Prophet (s) is being ordered to do mustahab salat or du'a after the wajib salat, then the word nasb is being used in a very strange and alien meaning indeed. As such, it can only mean to appoint a successor, and anybody with a real knowledge of the Arabic language and a sincere heart will understand that.

We would ask our readers to compare the two transliterations:

Shi'a transliteration

"so when you finish appoint and return towards your Lord"

Sunni transliteration

"so when you finish work harder and return to your Lord".

A child can see this doesn't make any rational sense. Reading various translations of the Qur'an one cannot help but wonder how whereas everything else is usually translated coherently, this verse rarely is. Below are just a few examples of how the scholars, which the majority of the Muslims seek guidance from, have sought to translate this verse:

Name of Sunni Tafsiir / author	Transliteration of the verse
Tafsiir by Mahmood Hasan and Shabbier Ahmad Uthmani	"...so when you have finished work harder and return to your Lord"
Tafsiir Bayan ul Qur'an, by Ashraf Ali Thanvi	"...so when you are free from your daily Tabligh, do other kinds of worship, with hardship which is peculiar to you, and work hard in it, and whatever you want, turn towards God".
Tafhim al Quran, Sayyid Abul Ala Maudoodi	"When you've finished, so do hardship in your worship, and turn to your Lord".
Kanz'ul Iman, Ahmad Raza Bareilvi	"When you've finished, so do hardship in your worship, and turn to your Lord".
The Qur'an, as translated by Mufassir Muhammad Ahmadi	"After completing prayers strive to preach the faith, and fervently seek your Lord."
"Interpretations of the meanings of the Noble Qur'an in the English Language – A summarized version of Al Tabari, al Qurtubi and Ibn Kathir with comments from Sahih Bukhari"; by Dr Muhammad Taqi ud Din Al Hilali's	"So when you have finished (from your occupation) then stand up for Allah's worship (ie Stand up for prayer). And to your Lord (Alone) turn (all your intentions and hopes and) your invocations".
The meaning of the Holy Qur'an by Abdullah Yusuf Ali	"Therefore, when thou art Free (from thine immediate task), Still labour hard, and to thy Lord turn (all) thy attention".
The Holy Qur'an by Marmaduke Pickthall	"So when thou art relieved, still toil and strive to please thy Lord"
The Holy Qur'an by TB Irving	"So whenever you have finished still toil on! Towards your Lord direct your longing"
"In the shade of the Qur'an" by Syed Qutb Shaheed . English translation by M. A. Salehi translates the verse as follows:	"So when thou art relieved, still toil and "When you have completed your task resume your toil and seek your Lord with all fervour"
Zil al Qur'an by Pir Muhammad Kurum Shah	"So when you are free from the duties of Prophethood then continue praying to God".
Tafsiir Durr Manthur by Jalaladeen Suyuti, taken from Abdullah Ibn Masud	"When you're free from your duties work hard in your night prayers".
Tafsiir Durr Manthur by Jalaladeen Suyuti, taken from Hasan (no mention of which Hasan)	"When you're free from Jihad, then work hard in your prayer"
The Message of The Qur'an, by Muhammad Asad	"Hence, when thou art freed (from distress), remain steadfast, and unto thy Sustainer turn with love".
The Holy Qur'an translated by Muhammad Sarwar	"When you are free from (your obligations), strive hard (to worship God) and be devoted to your Lord's service".
The Holy Qur'an translated by Mouni Sher Ali	"So when thou art free from thy immediate task, strive hard, And to thy Lord do thou turn with full attention".
An Authorized English Version, Translated from the original by Dr. Rashad Khalifa, Ph.D.	Whenever possible you shall strive, Seeking only your Lord.

This is just a sample of transliterations from where we can see the utter confusion of the Sunni Ulema in relation to this verse. The desire to protect Sunni aqeedah on man appointed Imamate has lead to the addition of words into the transliteration to hide the true meaning of Funsab (appoint). It is common sense that when one finishes; they do not work harder, since their task is already complete. That is logical, yet rather than understand the verse in a logical manner the preference has been to confuse readers by suggesting that when Rasulullah (s) finished, it did not mean following the completion of all duties, rather it meant from:

daily tabligh
Praying

**your occupation
your Immediate task
duties of Prophethood
from Jihad**

Whilst the absurdity and contradictions espoused by a sample of Sunni scholars are clear for all to see, interpreting finishing in this manner is the only manner in which they can dilute the key word in this verse Funsab. After all were they to simply translate the verse literally so when you finish then the word Funsab can only point to the term appoint, after all you cannot work harder when you finish. The only way that Funsab can be interpreted as work harder, is when additional words are slotted in as the Sunni Ulema have done.

In addition to flying in the face of rationality and our belief in the perfection of the Qur'an, to believe the word Funsab in the context of this verse means work harder and not to appoint is to suggest that Muhammad (s) was in some way lax in his mission! It is to suggest that the Prophet (s) did not fully dedicate his life and all his energies to the revelation! It is to suggest that what came after the revelation was more important than what came during the revelation. And the Prophet (s) did not even live for much longer after the revelation of the Qur'an had been completed. For Prophet Muhammad (s), revelation was his life, as he died a few weeks after the revelation of the Qur'an to him, so there was not even any time for him to work harder after he had finished his mission, if that is what our critics are hinting at! The grammatically and rationally correct meaning is as 'appoint'.

Surah Inshira was an early Makkan verse telling Rasul (s) to appoint when his mission was completed. He accordingly did that at Ghadhir Khumm, when all else had been Allah (swt) revealed told the Prophet (s).

“O Apostle! Announce what has been sent down to you from your Lord; and if you do not do it, you have not Announced his message (at all); and Allah will protect you from the people” (5:67)

Rasulullah (s) had been told to convey that which had already been given, all else had been fulfilled save the duty to appoint upon set out in Surah Inshira. This makes logical sense when we link up the two verses:

“so when you finish appoint...”

With the mission complete, Allah (swt) told the Prophet (s) ‘Announce what has been sent down to you’

The duty to appoint someone had to occur with the completion of the Prophetic Mission, and what clearer event to convey the final message than at the time of the first and last Hajj of Rasulullah (s) wherein Muslims from all over the Arabian Peninsula were in attendance to hear each and every word of our Prophet (s). It was here that Rasulullah (s) gave his final sermons summarising the teachings that he conveyed that then lead into the final sermon of appointment. We will allow Sunni scholar Dr Tahir Qadri to expand on this point, we are citing the 23rd tradition he recorded from ‘The Ghadir Declaration’:

“Imam Razi comments on the mode of revelation of this verse:

(O (honoured) Messenger! Whatever has been revealed to you from your Lord, convey (it all to the people). Qur'an (al-Ma'idah, the Table spread) 5:67.

“This verse has been revealed to stress ‘Ali’s excellence, and when the verse was revealed, the Prophet (s) caught hold of ‘Ali’s hand and said: One who has me as his master has ‘Ali as his master. O Allah! Be his friend who befriends him, and be his enemy who is his enemy. (Soon) after this, ‘Umar (r) met him (‘Ali (r)) and said: O Ibn Abi Talib! I congratulate you, now you are my (master) and the master of every male and female believer.

“It has been narrated by Abdullah bin Abbas, Bara bin Azib and Muhammad bin ‘Ali (r).”i Razi related the tradition in at-Tafsir-ul-kabir (12:49, 50).

Ibn Abi Hatim Razi has copied Abu Sa'id al-Khudri's tradition from 'Atiyyah al-Awfi in Tafsir-ul-Quran-il-'azim (4:1172 # 6609) to point out that the verse (5:67) was revealed in praise of 'Ali bin Abi Talib (r).

The following also related the tradition:

- i. Wahidi, Asbab-un-nuzul (p. 115).
- ii. Suyuti, ad-Durr-ul-manthur fit-tafsir bil-ma'thur (2:298).
- iii. alusi, Ruh-ul-ma'ani (6:193).
- iv. Shawkani, Fath-ul-qadir (2:60)".

The Ghadir Declaration, page 46-47

Acting on the cited verse of Surah Inshira, appointing one's successor was also the sunnah of all the imams. Relevant to the fact is that Shah Abdul Aziz Muhhaddis Dehlvi explains the Imamate assigned to Prophet Mohammad (s) and Imam Ali (as) in the following words:

“Thus, it is the greatness of Prophet (s) which is the fountainhead of different kinds of Wilayah, which continuously flow through Ahl-ul-Bayt (as) and Imamate means that each one of them appointed the other as his successor.”

1. Tafseer Azizi, Surah al Haaqa, page 125-126 (Published by H. M Saeed Co. Karachi)

2. Tauhfath Athna Ashari, page 338 (Noor Muhammad Kutub Khana, Karachi)

Reply Three – According to Sunni sources Rasulullah (s) said that Allah (swt) designates leadership

The early books that deal with Seerah and Tarikh record the invitation of Rasulullah to the Makkani tribes to embrace Islam, and support him. Some placed a conditional acceptance of the offer provided they be given the station of Khilafah after the death of the Prophet (s). Rasulullah (s) stated explicitly that he could not agree to any such condition, rather this was a matter that Allah (swt) alone decides upon. In this regard we read in the History of Tabari, Volume 6 page 121:

He went to the Banu Amir b. Sa'saa'ah called them to God and offered himself to them. One of them called Bayharah Bin Firas addressed at him, “By God if I could take this young man from Quraysh I could conquer all the Arabs with him”. Then he said, “Do you think that if we follow you and God gives you victory over your opponents we shall have the command

after you?”. He replied “Command belongs to God, who places it where He wills”.

Muhammad, by Muhammad Ridha, page 116 similarly records:

وروى ابن إسحاق أنه ﷺ عرض نفسه على كندة وكتب وعلى بني حنيفة وبني عامر بن صعصعة فقال له رجل منهم : أ رأيت إن نحن بايعناك على أمرك ثم أظفرك الله على من خالفك أ يكون لنا الأمر من بعدك ؟ فقال : الأمر إلى الله يضعه حيث يشاء ، فقال له : أناقتل العرب دونك فإذا أظفرك الله كان الأمر لغيرنا ؟ لا حاجة لنا بأمرك

Ibn Ishaq reported that he declared (his Prophethood) to the tribes of Kinda, Kalb, Bani Hanifa and the Bani Amer bin Sasa. Thus a man from them said: “If we followed your religion and God granted you victory over your opponents will you then let the authority (Khilafa) go for us after you? He (the prophet) replied: ‘Authority (the Khilafa) is up to Allah, he gives it to whoever he wants’. He (man) replied: ‘Do you want us to fight the Arabs for you and then when you achieve victory you will give the authority (Khilafa) to someone else? We don’t need your religion’.

Similarly we read in Sirah Al-Halabya by Burhanuddin Al-Halabi, Volume 3 page 307:

وذكر أن عامر بن الطفيل قال لرسول الله ﷺ وقد قال له أسلم يا عامر، فقال: أ تجعل لي الأمر بعدك إن أسلمت؟ فقال رسول الله ﷺ: ليس ذلك لك ولا لقومك: أي إنما ذلك إلى الله يجعله حيث يشاء: أي وقال له: يا محمد أسلم على أن لي الوبر ولك المدر، فقال: لا، فقال: ما لي إن أسلمت؟ فقال: لك ما للمسلمين وعليك ما عليهم، فقال: أما والله لأملأها عليك خيلا ورجالا، وفي رواية: خيلا جردا ورجالا مردا، ولأربطن بكل نخلة فرسا، فقال رسول الله ﷺ: يمنعك الله عز وجل.

It’s reported that Allah’s apostle said to Amir bin Tufail: ‘O Amir, convert to Islam’. He (Amir) replied: ‘If I convert to Islam would you transmit the authority to me after you?’ Allah’s apostle replied: ‘This can’t be transmitted to you nor to your tribe’- [Halabi added: The Prophet meant that this is up to Allah, he transfers it to whomsoever he wills]. He (Amir) said: ‘I convert to Islam on condition that you grant me authority over the nomad people and you have the authority over sedentary people’. He (prophet) replied: ‘No’. He (Amir) said: ‘Then what I can have if I convert to Islam?’ He (the Prophet) replied: ‘You will get what every Muslim will get and you will have duties like every Muslim’. He (Amir) said: ‘By God I will refill this yard with knights and warriors against you’. Allah’s apostle said: ‘Allah (swt) will prevent you from doing this’.

These narrations informs us of the Arab mentality at the time that command ‘Amr’ referred to leadership, sovereignty, that they wanted a share of. The reply of Rasulullah (s) to the Kuffar leaves us with no doubt that the decision to appoint the Imam to succeed Rasulullah (s) is based upon the appointment by Allah (swt) alone. If Imamate that succeeds the Prophet (s) was a right to the people, then why didn’t the Prophet (s) say (as

per the Tabari tradition) ‘This matter will be left in the hands of the people, who will be given free to devise a process for appointing whoever they liked’?”

We are in no doubt that like Nubuwwah, Imamate or the Khalifatullah is indeed a divine system of appointment, in the same way that Allah (swt) chooses Prophets to guide the people He (swt) likewise appoints the Imams. The Imam or caliph appointed by Allah (swt) is also called Khalifatullah due to the fact that he has been divinely appointed while the caliph selected or elected by the people cannot be referred to as Khalifatullah. The example about the appointment of Khalifatullah by Allah (swt) can be found in Sahih al Bukhari, Volume 9 Hadith 306 and also in Volume 8, Book 77, Number 608:

Narrated Abu Sa’id al-Khudri: The Prophet said, “Allah never sends a prophet or gives the Caliphate to a Caliph but that he (the prophet or the Caliph) has two groups of advisors: A group advising him to do good and exhorts him to do it, and the other group advising him to do evil and exhorts him to do it. But the protected person (against such evil advisors) is the one protected by Allah.’ “

The tradition illuminates the fact that Allah (swt) bestows the Khilafah to the Khalifa and since the creator designates the leadership and not the people therefore He designates it to the person who is infallible (protected person) or in other words He makes the one infallible that he chooses to bestow leadership.

Reply Four – A Sunni scholar’s admission that the appointment of the Imams was divine

If we believe that the appointment of the 12 Imams was via Allah (swt) then the author should know that Dr Tahir ul Qadri al Hanafi also said exactly the same thing in his preface of the Ghadir Declaration. Whilst the author sought to protect the Sunni position on Imamate by distinguishing between manifest and hidden Caliphate (thus upholding the Khilafah of Abu Bakr) he makes these crucial comments:

“I propose to establish the point that three forms of legacy are derived from the person of the Prophet (s):

- i. The spiritual legacy of internal (hidden) sovereignty.
- ii. The political legacy of external (manifest) sovereignty.
- iii. general legacy of religious sovereignty.

-The first form of legacy was given to the members of the Prophet’s family.

-The second form of legacy was given to the rightly-guided caliphs.

-The third form of legacy was given to the Companions and the Successors (r).....

The Ghadir Declaration, page 6

Qadri expands on the matter on page 9 as follows:

2. The manifest caliphate is an elective and consultative issue.

The hidden caliphate is an inherent and selective act.

3. The manifest caliph is elected by the people.

The hidden caliph is elected by God.

4. The manifest caliph is elected.
The hidden caliph is selected”.
The Ghadir Declaration, page 9

Reply Five – Ayesha acknowledged that the appointment of Khalifas is a divine one

What is interesting is the fact that Ummul Momineen Ayesha albeit intentionally also endorses the Shi’a viewpoint. Esteemed Sunni scholar Sulaiman Nadwi, in his biography of Ayesha notes that prior to the battle of Jamal she said these words (taken from Balaghut un Nisa, by Ahmad bin Abi Tahir):

“I pray to God to shower his blessings on His Apostle Muhumud and to appoint His successors as He appointed successors of Prophets”

Hadhrat Aisha Siddiqah her life and works, by Allamah Syed Sulaiman Nadvi, (Publishers Dar ul Ishaat, Pakistan, 1997) page 43

Reply Six – The Ahl’ul Sunnah believe that the appointment of Imam Mahdi (as) is a divine one

Proof that the rank of Imamate is divinely appointed can be evidenced from Sunni Hadith literature that confirm that Imam Mahdi (as) will be the Khalifathullah. In his book ‘The Awaited Imam’ page 29, Dr Tahir Qadri records this tradition from various Sunni sources under the sub heading Imam Mahdi (as) as Allah’s Caliph:

“Thawban narrates that the Messenger of Allah (s) said: Three persons will wage war near your treasure. All three will be sons of the Caliph and yet this treasure will not be transferred to any one of them. Then black flags will appear from the east and they will wage war on you with such intensity that no nation had waged war with such aggression before.

“Thawban says): Then the Messenger of Allah (s) said something (which I could not remember). Then the Prophet (s) said: when you people see him, you should take the oath of allegiance on his hand even if you have to come dragging on snow. Indeed he will be the Caliph of Allah, Mahdi”.

[Ibn Majah narrated it in as Sunan, b. of fitan (turmoils) 4:453 (number 4084) with a sound chain of transmission and its men are trustworthy...”]

The Awaited Imam, page 29

Similarly Shaykh al-Albaani in his al-Sahiyah, volume 4 page 38 Hadith 1529 records a Sahih hadith that the Messenger of Allah said (pbuh):

لَتَمْلَأَنَّ الْأَرْضَ جُورًا وَظُلْمًا , فَإِذَا مَلَأَتْ جُورًا وَظُلْمًا , بَعَثَ اللَّهُ رَجُلًا مِنِّي , اسْمُهُ

اسْمِي , فَيَمْلؤها قِسْطًا وَعَدْلًا , كَمَا مَلَأَتْ جُورًا وَظُلْمًا

The earth will be filled completely with evil deeds and injustice. When it is fully filled with evil deeds and injustice, Allah will send a man from me, his name will be the same as my name, and he will re-fill it completely with equity and justice, just as it was previously filled completely with evil deeds and injustice.

Jalaluddin Suyuti also declared it ‘Sahih’ in al-Jame al-Saghir, v1 page 100, al-Hakim termed it “Sahih according to the standards of two Sheikhs”

in al-Mustadrak, v4 p510 where as Dhahabi in his Talkhees echoed the same.

If Sunnis interpret this by suggesting that Khalifatullah here means that individual who is appointed by the consensus of the community, we will counter this by pointing out that they also believe that Abu Bakr was appointed by the consensus of the community, yet he never referred to himself as the Khalifa of Allah (swt) rather he said he was the Khalifa of the Prophet (s). There is a plethora of Sunni material wherein the Prophet (s) referred to the coming of Imam Mahdi (as), yet there is not a single Sunni tradition that refers to him being appointed by the community, whether that be via a shura committee or an electoral process, rather they refer to him (as) as the Khalifathullah. If there remains any doubt on this reality, then allow us to cite a further tradition from the Salafis own beloved Shaykh al-Albaani who in his al-Sahahiyah, Volume 4 page 38, Hadith Number 1529 records that the Messenger of Allah said (s):

لتملأن الأرض جورا و ظلما , فإذا ملئت جورا و ظلما , بعث الله رجلا مني , اسمه اسمي , فيملؤها قسطا و عدلا , كما ملئت جورا

The earth will be filled completely with evil deeds and injustice. When it is fully filled with evil deeds and injustice, ALLAH (swt) WILL APPOINT A MAN FROM ME, his name will be the same as my name, and he will re-fill it completely with equity and justice, just as it was previously filled completely with evil deeds and injustice.

This tradition is in complete conformity with the Shia viewpoint on Imamate, Rasulullah (s) made it clear that “Allah (swt) will appoint” that completely negates the dogged Sunni insistence that only the appointment of Prophets is divine, all others are appointed via the people, whatever guise that may take. Interestingly, the word used for the manner of appointment of Imam al-Mahadi (as) is the SAME used for the appointment of the prophets (as) in the Quran. For instance, Allah states (2:213):

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ

Humanity was one Ummah. Then Allah (swt) APPOINTED prophets to give glad tidings and to warn.

Allah (swt) in his Glorious Book states (16:36):

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

And verily, We have APPOINTED among every Ummah a Messenger (proclaiming): “Worship Allah (Alone), and avoid the Taaghoot.

This tradition makes it absolutely clear that the Khalifathullah Imam Mahdi (as) is appointed in the same manner as the Prophets and Messengers (s), with the exception being that he is only an Imam, a caliph and not a Prophet (s). This reality tells us that caliphs, prophets and messengers are appointed in the same manner by Allah (swt) that thus renders a belief that man decides who leads as a doctrine that is alien to the design of Allah (swt). If our opponents continue to insist that belief in divinely appointment Imamate is a baseless notion coined by Abdullah Ibn Saba, perhaps they would be so kind to elaborate on why they await the arrival of Imam Mahdi (as). After all according to their aqeedah “The appointment of the Imam is

the duty of the public”. This being the case what is preventing them from appointing Imam Mahdi? The answer is as we have evidenced from the aforementioned tradition that Mahdi (as) will be appointed by Allah (swt). This needs to be borne in mind, if the people cannot appoint the last Imam, what gave the companions the right to gather at Saqifah and appoint the first Imam?

The very fact that the Ahl’ul Sunnah have not appointed Imam Mahdi (as), rather they await his coming serves as conclusive proof that his Imamate is divinely appointed. If the Ahl’ul Sunnah are prepared to accept the Imamate of Imam Mahdi (as) as divine, why the opposition if we adhere to the same position about the other Imams?

Reply Seven – A Salafi scholar’s attempts to revise his aqeedah to match that of the Shi’a

It seems that the Salafis have now recognised the absurdity of the view that the Prophet (s) left no successor, and have sought to revise their aqeedah accordingly. In “The Muslims Belief”; the Wahabi scholar, Shaikh Muhammad al Saleh Al Uthaimin, seeks to set out what a Muslim should believe. In the chapter entitled ‘the Rightly Guided Caliphs’, this is what he writes:

“We believe that the Prophet, peace be upon him, had rightly guided successors who carried out his Sunnah in spreading knowledge, calling to Islam and managing the Muslims affairs. We believe the best among them and the most entitled to Caliphate was Abu Bakr as Siddiq, then Umar Ibn al Khattab, then Uthman Ibn Affan, then Ali Ibn Abi Talib, may Allah be pleased with them all. Thus their succession to the Caliphate was according to their virtues. Allah, the Exalted, who possesses the infinite wisdom, would not appoint a ruler over the best generations unless he was the most superior among them and had the best claim to Caliphate”

The Muslim’s Belief, by Shaikh Al Saleh Al Uthaimin, translated by Ar Maneh Hammad al Johani, page 22

Worthy of note is the fact that this assertion completely contradicts the aqeedah of the Ahl’ul Sunnah who deem Imamate to a man appointed system! We will ask Afriqi:

‘If the Shi’a concept of Imamate is indeed so abhorrent, then why has the above mentioned Salafi scholar sought to revise Muslim belief, deeming Khilafah to be divinely appointed, thus bringing it in line with the Shi’a?’

You only seek to revise a belief structure when there is something inherently wrong with it, the attempts of this modern Salafi to alter his views on Imamate can only be because he recognises how weak the Sunni position on man made appointment is.

Reply Eight – The testimony of Hajr-e-Aswad (Stone of the Kaaba) to the Imamate of Imam Zayn’ul Abideen (as) proves that the appointment of Imams is a divine one

Mufti Ghulam Rasool al-Hanafi (d. October 2010) in his book ‘Jawahir al Uloom’ published by ‘Anjuman Fatmiyah UK’ [one of the most vibrant

Sunni groups in the country, on account of its famed leader Pir Sayyid Abdul Qadir Jilani] states:

“Muhammad bin Hanafeeya claimed that he was more deserving of Imamate

In Shawahid un Nubuwwa we read that following the martyrdom of Imam Hussain (as), Muhammad bin Hanafeeya approached Imam Zayn’ul Abideen (as) and said ‘I am your uncle, I am older than you and more deserving of Imamate, give me the turban of the Prophet (s) that you have in your possession’. Imam Zayn’ul Abideen said ‘Do not make such a claim’, Muhammad bin Hanafeeya reiterated his stance, and he replied ‘Uncle let us go to a Judge to resolve the matter, and we shall act on thee ruling accordingly. Muhammad bin Hanafeeya said ‘Who is the Judge? He replied ‘Hajr-e-Aswad’. They both approached Hajr-e-Aswad, he said ‘O Uncle speak to it’, he spoke but received no reply. Following this Imam Zayn’ul Abideen supplicated; he held aloft his hand and recited the special attributes of Allah (swt) that caused Hajr-e-Aswad to speak.

Imamate and inheritance was the right of Imam Zayn’ul Abideen (as)

Then Imam Zayn’ul Abideen (as) directed his face towards Hajr-e-Aswad and said ‘I swear by Allah (swt) in whose name this man has testified in your name, tell who has the right to the Imamate and inheritance of Imam Hussain. Hajr-e-Aswad then began to shake and nearly, it then began to speak in a clear voice ‘Muhammad bin Hanafeeya the matter has been decided that after Hussain, Imamate and inheritance belongs to Hussain bin Ali (Imam Zayn’ul Abideen).

Jawahir al Uloom, pages 283-284 (published in London)

Comment

If Imamate is (according to the Ahl’ul Sunnah) a matter that man decides then there would have been no need for Imam Zayn’ul Abideen (as) to seek the affirmation of Hajr-e-Aswad over who the rightful Imam was. Imam Zayn’ul Abideen’s (as) act of asking Hajr-e-Aswad to clarify the matter proves that the rank of Imamate is divine, moreover the reply of Hajr al-Aswad ‘Muhammad bin Hanafeeya the matter has been decided that after Hussain, Imamate and inheritance belongs to Hussain bin Ali’ proves that the matter had been decided by Allah (swt) not by the people. Had Imamate been a man made right there would have been no need for Hajr-e-Aswad to make any such comment. This episode provides us with clear evidence that the appointment of the Imam is the exclusive right of Allah (swt) nobody else.

[3]: The Twelve Imams to be followed

Afriki states:

Before going any further it would be well-advised, for the benefit of those who may not be fully aware of what the Imamah of the Shi‘ah means, to expand somewhat upon the detail of the issue. Once the reader has a proper focus of what Imamah means to the Shi‘ah, and what its position in

the belief structure of the Shi'ah is, we will continue with our discussion of that doctrine in the light of the Qur'an.

Essentially, Imamah is about leadership of the Ummah after the demise of Rasulullah sallallahu 'alayhi wasallam. The Shi'ah believe that just as Allah chose Muhammad sallallahu 'alayhi wasallam as His Messenger to mankind, he chose and appointed a line of twelve men to succeed him as the leaders of the Ummah in all matters, spiritual as well as temporal. The first of these leaders, or Imams as they are called, was 'Ali ibn Abi Talib radiyallahu 'anhu. He was succeeded by his eldest son Hasan, and he by his brother Hussain. After Hussain the Imamah continued in his progeny until the year 260AH, when the twelfth Imam, a child of five, disappeared upon the death of his father. He is believed to be the Awaited Mahdi who will return from occultation to establish justice upon the earth. To these twelve men from amongst the family of Rasulullah sallallahu 'alayhi wasallam alone belongs the right to assume leadership of the Ummah. There are two aspects to Imamah that need to be looked at with attention. The first is the nature of the appointment of the Imams, and the second is the nature of their office

Reply One – This is indeed our belief and we have accordingly interpreted the twelve Khalifa's Hadith in this way

We believe that in the same way that Allah (swt) sent his elected prophets to guide mankind towards His Deen which was completed with the Seal of all Prophets, Muhammad al Mustafa (s) he also appointed Imams to provide the correct teachings of the Qur'an / Sunnah to the people. Whilst the divine revelation ended with the Prophet Muhammad (s) and was encoded within the Book of Allah (swt) and the Sunnah of his Messenger, both of the sources cannot speak of their own accord, both require an individual to provide the correct interpretation of the Deen. We do not believe that Allah (swt) would just leave religious guidance to be borne out of a social experiment, one where people appoint their leader and then turn to him for guidance. In the same way that Mankind had no choice on the appointment of Prophets the same issue arises in connection with Imams. This crucial post of eternal guidance, to the correct teachings of Islam, can only be given to those that Allah (swt) appoints as His true guides, after all Allah (swt) is all knowing, all seeing. He selects that individual upon He bestows guidance and blessings, mankind cannot benefit from such a right, their selection is macabre and can only be based on the individual as he appears, it can be a choice clouded by duress, self interest or bribery.

If one assesses the politics of the world we see regular change, with regards to the selection of people. People are appointed on to different positions. That can be at different levels, at a Committee level, a Council level, a Governmental level. When we choose that person, we do so having a specific expectation, a faith in that individual. Unfortunately the person elected often does not live up to expectation. You become disillusioned with that individual, he has not fulfilled the promises he made during the elections, pledges you relied on when deciding to vote for him.

Man chooses without knowledge of the unseen, he does not know what the future holds. He elects an individual via his own limited capacity, his own limitations. The person elected likewise has limitations, he has limited knowledge, and he is unaware of what will happen in the future. When people elect their fellow citizens to power they do so in their limited capacity. People will also take in to account factors such as relationship to the election candidate, they might have some tribal / familial loyalty which forces them to vote in a particular way. It is not necessary that they like that individual have factors which have forced them to vote for him, i.e. external pressure such as duress from family, friends, and powerful figures in the community. In Feudal Europe and the present third world it is common for landlords to exert pressure on their tenants / subjects to vote for their choice of individual, failure to do so could lead to severe consequences such as loss of employment, home etc. Individuals vote not out of choice but through fear.

Allah (swt) in his infinite wisdom knew that fallible humans could fall into such a trap which is why He (swt) took it on Himself to ensure that religious guidance would fall on His shoulders and He (swt) alone would choose Imams to guide the Ummah to the correct teachings of Islam, and bestowed upon them the same right over the Ummah as the Prophet (s) did. In this context allow us to cite a tradition recorded by Shaykh de Jour al-Albani in his “Sahih al-Targheeb wa al-Tarheeb” Volume 2 Hadith 2188, records this hadith and declares it authentic:

الأئمة من قريش إن لي عليكم حقا ولهم عليكم حقا مثل ذلك ما إن استرحموا رحموا وإن عاهدوا وفوا وإن حكموا عدلوا فمن لم يفعل ذلك منهم فعليه لعنة الله والملائكة والناس أجمعين

“The Imams are from the Quraysh. Verily I have a right over you and they have right over you just like it whence they are sought for mercy, give it, and if they promise, they keep it, and if they judge/rule, they are just, and verily whomsoever doesn't do this from them, then God's curse, as well Angels, as well as humans are upon them.”

The right of Rasulullah (s) in obedience is based on the right of Allah (swt) in obedience. His obedience is that which is at one with Allah (swt). He has a right to be followed in all aspects that he commands and teaches, the question we would like to ask is whether this is a right peculiar to Rasulullah (s) alone? The Quran makes reference to Imams (that we shall discuss in a later chapter), and this tradition confirms the existence of Imams whose characteristics and it is made clear that if they failed to adhere to this, God's curse would be upon them, and this concurs with the Quranic verse wherein Allah (swt)'s wrath is upon those with , as Allah (swt) says in Surah Baqarah verse 124: “But My Promise is not within the reach of evil-doers“.

This is similar to the words of Allah (swt) in the Quran wherein He (swt) made it clear that if Prophets would deem themselves Gods Allah would punish them, this was of course merely underlining a concept, those divinely

appointed to do Allah (swt)'s work whether they be Prophets or Imams would never do such a thing.

We will explain in a later chapter in the fact that the Imams are appointed by Allah (swt) in the Quran and they are made to guide by Allah's Command. This is what Imams means in revelation language.

The said tradition also refers to Allah (swt)'s disassociation with bad leaders. Whilst the true Imams acquire rights that equate with those of Rasulallah (s), bad leaders are cursed and kept aloof from Allah (swt)'s mercy.

Now who are these Imams that have acquired such a right?

We know that the number of these Imams would be twelve. We have already cited the tradition from Sahih Muslim, Kitab al Imara Book 020, Number 4483:

The Islamic religion will continue until the Hour has been established, or you have been ruled over by twelve Caliphs, all of them being from the Quraish.

This tradition has fixed the period of Islam's supremacy till the day of Qiyamat and also fixed the number of Imams for this Ummah as twelve.

There may well be normal temporal leaders, they exist from all sorts of tribes, not just the Quraysh, from all around the world. The leadership that Rasulallah (s) refers to is that which is sui generis in nature, it is special in that it exists only in the Quraysh. It refers to the Divine Imamate successorship. Whilst the Saheeh Muslim tradition informs us that Rasulallah (s) said that these 12 leaders from the Quraish who have an existence up until the day of Judgement, the membership of which family from the Quraish is broken down yet further in other traditions.

Shaykh al-Albani records a Sahih narration in his book "Sahih wa Da'if al-Jami' al-Saghir wa Ziyadatuh" volume 1 page 423 Number 4222:

إني تارك فيكم خليفتين : كتاب الله حبل ممدود ما بين السماء و الأرض و عترتي أهل

بيتي و إنهما لن يتفرقا حتى يردا علي الحوض

"I am FOREVER leaving amongst you TWO SUCCESSORS, they are the Book of Allah, which is a rope stretching between the heavens and the earth, and my nearest kindred, my Ahl al-Bayt. BOTH will NEVER separate from each other until they return to me at the Lake-Fount."

Al-Albani further records another hadith of the Prophet with the same message in his Zilal al-Jannah, vol. 2, p. 37, Number 754:

ثنا أبو بكر ثنا عمرو بن سعد أبو داود الحفري عن شريك عن الركين عن القاسم بن

حسان عن زيد بن ثابت قال قال رسول الله ﷺ إن تارك فيكم الخليفتين من بعدي كتاب

الله وعترتي أهل بيتي وإنهما لن يتفرقا حتى يردا علي الحوض

"Narrated Zayd ibn Thabit:

Allah's Apostle, peace be upon him, said: "I am forever leaving among you THE TWO SUCCESSORS AFTER ME: the Book of Allah and my nearest kindred, my Ahl al-Bayt. BOTH will NEVER separate from each other until they return to me at the Lake-Fount."

Rasulullah (s) referred to the Quran and Ahl'ul bayt (as) as his Khalifas, whose existence would remain up until the Day of Judgment. Rasulallah (s) also made reference to the worlds existence being inter linked with the presence of twelve khalifas. It would make no sense for Rasulallah (s) to refer to the Ahl'ul bayt (as) as the khalifas to follow after him, whose existence would be present up until the Day of Judgment and then make reference to a completely different set of 12 Khalifas whose existence would exist up until the Day of Judgement! By reading both traditions together one can logically deduce that they are one and the same, the twelve khailifas whose existence is up until the Day of Judgment, must refer to the Khaifas from Ahl'ul bayt (as) whose existence is up until the Day of Judgment. The twelve successors from the Quraysh are the twelve Imams (as) of the Ahl'ul bayt.

We deem our Imams to be the true successors of the Prophet (s) who had been tasked with guiding and protecting the Ummah from deviation. In this connection we will cite the comments of Shaykh Saduq in al-I'tiqadat al-Imamiyyah, translated into English as Shi'ite Creed page 84:

“And our belief is that after His Prophet, the Blessing of Allah be upon him, the proofs of Allah for the people are the Twelve Imams, the first of them being the Prince of Believers ‘Ali bin Abi Talib, then al Hasan, then al Hussain, then ‘Ali bin al Hussain, then Muhammad bin ‘Ali, then Jafar bin Muhammad, then Musa bin Jafar, then Ali bin Musa ar Rida, then Muhammad bin ‘Ali, then ‘Ali bin Muhammad, then Hasan bin ‘Ali, then Muhammad bin al Hasan the Proof (al Hujja), who upholds the command of Allah (al-qaim bi-amri'l –lah), The Master of Time (sahibu ‘z-zaman), the Vicegerent of the Beneficent One (Khalifatu-r Rahman)’

In order to open the closed eyes of Ahl ul Sunnah, let us cite a narration from their own literature that affirms this very belief and sequence of Imams. The grand Mufti of Constantinople (Qustantinya), and the Chief Justice of Ottoman Caliphate, Shaykh Suleiman Qundozi al-Hanafi records this narration in Yanabi al-Muwaddat, chapter 76, pages 685-686:

Hamwayni reports from Mujahid who narrates from Ibe Abbas that a Jew named Na'thal came to Prophet [saww] and after asking about Tauhid and Nabuwat, he said:

“Let me know about your successor; who is the person? Every Prophet does have a successor. Our Prophet Musa bin Imran (as) had nominated Yoshe' bin Nun as his successor.” Prophet [saww] replied: “My successor is Ali ibne Abi Talib. After him my two grandsons Hasan and Hussein. And then nine Imams from the progeny of Hussein.”

The Jew said: “O Muhammad! Let me know their names.”

Prophet [saww] replied: “When Hussein passes away, his son Ali will be Imam, and after him, his son Muhammad will be the Imam, and he will be succeeded by his son Ja'far and after him, his son Musa will be the Imam. After Musa's demise his son Ali will be the Imam and after Ali his son Muhammad will be the Imam, and after him, his son Ali will be the Imam, and after Ali his son Hasan will be the Imam who will be followed by his son Mehdi. These are the twelve.”

The Jew said: “Let me know about the deaths of Ali, Hasan and Hussein.” Prophet [saww] replied: “Ali will be struck on his head and martyred, Hasan will be poisoned, whereas Hussein will be slaughtered.” The Jew asked: “What will be their destiny?”

Prophet [saww] replied: “They will at my status in paradise.”

We also read in Yanabi al Mawaddah pages 501 to 502:

In the book *Manaqib*, Abu Tufail bin Wasila narrates that in Madina a Jew appeared before Ali (K) and said ‘I shall question you regarding three things, then another three, followed by one more’. Ali said ‘Why don’t you just say you are going to pose seven questions’. He replied ‘I shall ask three questions, if you answer them correctly I shall ask a further three, if you ask those correctly I shall ask the one question. Ali said, what do you think, shall I answer incorrectly or correctly? The Jew produced from his bag an old book and added, I attained this book as inheritance from my father who attained it from his grandfather, who attained it from his forefather Haroon, it was written by Musa bin Imran. I shall refer to issues written in this book. Ali said ‘Will you embrace Islam if I answer these questions correctly’. He said ‘By God, should you do so I shall immediately embrace Islam on your hands. Ali said ‘Ask away’. He said ‘Inform me about the first stone that appeared on the earth, the first tree planted on the earth, and the first water spring. ‘Ali said ‘The Jews said that the first stone was the dome of the rock, but they lie it was the stone of Hajr-e-Aswat. When Adam was removed from Paradise, he placed it at a place called Rukn, people would touch, kiss and make vows at it. This stone was initially an angel...when Adam left Paradise he also left but was turned into a stone. The Jew said ‘You have spoken the truth’. Ali said ‘With regards to the first tree planted on the earth, the Jews says it was Zaitoon, but they have lied on this matter. It was a date palm tree that Adam brought with him from Paradise; all dates originate from this tree. The Jew replied ‘You have spoken the truth’. Ali said ‘In relation to the first river on the earth, the Jews assume that it was the water that flowed under the stone of the Dome of Rock, but they lie. It is that river where the companion of Musa forgot about the fish. When the fish came into contact with the water from the river, the fish came to life and remained alive in it. Khider and Musa travelled through this river. The Jew commented ‘You have spoken the truth’. Ali then said ‘Ask me the next three questions’. He asked ‘How many Imams will appear from this Prophets Ummah? What be the destination of Muhammad? Where will he be in Paradise? Tell of your destination, where will you be in Paradise and who will accompany you? ‘Ali said ‘There shall appear twelve Imams from this Prophets Ummah, the efforts of their enemies will be unable to destroy them.’. The Jew said ‘You have spoken the truth’. ‘Ali then said ‘The Jew accompanying him [Rasulullah] to Paradise will be these twelve Imams, the first being me, the last being the awaited al Mahdi’. The Jew said ‘You have uttered the truth’ Ali then said ‘Ask me the single question’. The Jew said ‘Tell me how long you shall remain alive after the Prophet.’. He [‘Ali] said ‘thirty years, until this will become reddened, he signalled at his beard and forehead’. The Jew then said, ‘I testify that none is worthy of worship save

Allah, that Muhammad his Messenger, and I testify that you are the Wasi of Rasulullah’.

Reply Two – Sunni scholars have also affirmed this belief

In summary these are key points that be deduced from this paragraph:

Imamate is a divine concept, Allah (swt) chooses whoever he wills

There are twelve Imams, starting with Imam ‘Ali (as) and ending with Imam Mahdi (as)

We shall mention here that in terms of adherence to Ahlulbayt (as), the Sunni sect has always been divided into two types:

Nawasib, who like their ancestors remained harsh to the Imams of Ahlul’bayt (as) and never deemed them (as) pious and reliable enough as Hadith narrators (inshallah we will discuss it later on) In this era of post modernity Nawasib like those of Sipah-e-Sahabah and Ansar.Org exemplify this group.

Later Sunni ulema who soon recognised the greatness of the Imams of Ahl’ul bayt (as), but in the absence of their teachings/hadeeth, were merely left with the ability to praise their (as) greatness. With the passage of time, this group whilst relinquishing their taught Nasibi behaviours learnt more and more about the Imams of Ahl’ul bayt (as) and recognized their (as) exalted status. Despite the unlocking of these realities they were unable to completely cut away from the Nawasib umbilical chord, and consequently never abandoned their ties with the enemies of Ahl’ul bayt (as). Alhamdulillah, the Shi’a have always been attached to the door of Ahl’ul bayt (as) and have always drunk from their spring of knowledge.

The Nasibi author of ansar.org has intentionally sought to create a ‘them’ and ‘us’ division in this paragraph (while closing his eyes from the aforesaid second group of Sunni thinking) and has sought to draw an inference that Sunnis have nothing whatsoever to do with this aqeedah. Despite being attached to the enemies of Ahl’ul bayt (as) or with those who aided the enemies of Ahlulbayt (as), many Sunni scholars have affirmed their belief in the twelve divinely appointed Imams (as set out in that paragraph). In his efforts to discredit Shi’aism, the author has also managed to rip the heart out of Sunni’ism as well! Here is a small sample of Sunni scholars who have written on the merits and rank of the twelve Imams:

(1). Imam of Ahl’ul Sunnah Mulla Ali al-Qari (d. 1014 AH) in his authority work ‘Mirqat fi Sharh Mishkat Misabih’ under the commentary of the 12 Khalifa Hadith quoted other esteemed scholars of his school to prove that Sunnis do believe in the 12 Imams of Ahl’ul bayt yet they are different then Rafida (Shia) and Khawarij. He writes:

Shia refer the twelve Caliph as the continuous khalifas of the prophet’s Ahl’ul bayt, the first is Ali ibn Abi Talib, Hasan bin Ali, Husayn bin Ali, Zain Al-Abdeen, Muhammad Al-Baqir, Jafar Al-Sadiq, Musa Al-Kadhem, Ali Al-Ridha, Muhammad Al-Naqi, Ali Al-Taqi, Hasan Al-Askari, Muhammad Al-Mahdi (may Allah be pleased with them all).

This is like what Khawaja Muhammad Parsa mentioned in detail in ‘Faslu -l Khitab’, followed by Maulana Abdur Rahman Al-Jaami in the last section of ‘Shawahid un Nubuwwa’ where he mentioned their merits, virtues and miracles in general and set out counter-arguments to the Rafida

who by their corrupted beliefs and illusions think that the Ahl'ul-Sunnah hate the Ahl'ul bayt but the people of truth love all the companions and AhlulBayt, not like the Khawarij who are enemies to the prophet's progeny, and not like the Rafida who have enmity to the companions and the esteemed figures of the nation.

Mirqat Sharh Mishkat Volume 11 page 260-261

(2). Mufti Ghulam Rasool from 'Daar-ul-Uloom Qadriya Jilaniya, London' is a modern day Hanafi scholar and very acerbic towards Shias. He has authored four books on the Imams of Ahl'ul bayt [Imam Hussain (as) Imam Zaynul Abideen (as), Imam Baqar (as) and Imam Sadiq (as)] in which he advanced the usual pathetic Sunni notion that they are the true adherents of the Imams of Ahlulbayt (as) not the Shi'a. In his writings he continually makes reference to the fact that the Imams of Ahl'ul bayt (as) are the Imams of Deen, holders of Wilayah (authority), inheritors of the knowledge of the Prophet (s) and most knowledgeable of the Qur'an. By way of example we will cite the preface to his excellent biography of Imam Baqir (as) – Jawahir al Uloom. The preface has been written by Allamah Sayyid Sabir Shah Gilani, who states on page 5:

“The whole Muslim Ummah is in agreement that the treasures of Shar'iah and spirituality were spread by the pure Imams of Ahl'ul bayt. The four Imams [Abu Hanifa, Hanbal, Sha'afi and Malik] attained their knowledge and Irfan from them. All the chains of the Saints of Allah, in terms of recognition come through the Imams of Ahl'ul bayt (as)”.

Jawahir al Uloom fi Fadail Baqir al Uloom, page 5 (published in London)

Mufti Ghulam Rasool himself writes in one of his books:

“Among the 12 Imams of Ahlulbayt the first one is Maula Ali, then Imam Hasan, Imam Hussain, Imam Zain-ul-Abdeen, Imam Baqir, Imam Jafar Sadiq, Imam Musa Kazim, Imam Ali Raza, Imam Muhamad Taqi, Imam Naqi, Imam Hasan Askari and then Imam Mahdi who will come before Qiyamah. These Imams of Ahlulbayt are the Imams of Tareeqat, Wilayah and the religion of Islam”.

Imam Zain-ul-Abdeen, pages 76-77 (Published in London)

(3). Anti Shia scholar Maulana Noor'ud Deen Abdur Rahman Jaami (d. 898 A.H) was famed for being deeply involved in spirituality and various studies. In his book Shawahid'un Nubuwwat [Urdu translation] pages 278-374 he writes details on the twelve Imams, citing those scholars that cited their knowledge, miracles and contributions to the Deen. He makes reference to the fact that the Ahl'ul Sunnah deem the Imams from 'Ali (as) to Mahdi (as) to be the Imams of Deen and spirituality.

(4). Shaykh Shibli in 'Nur al Absar' pages 116 to 263 writes on the 12 Imams, Maula 'Ali through to Imam Mahdi (as) in detail, by relying on the Qur'an, Hadith and true historical facts. He glorifies each of the Imams separately, that includes providing details on the birth and Ghaybah of Imam Mahdi (as).

(5). Shaykh Sibte Ibn al-Jawzi al-Hanafi (d. 654 H) in 'Tadhkiratul Khawwas al Ummah' provides details on the lives of each of the twelve Imams, including Imam Mahdi (as), citing their knowledge and miracles.

(6). ‘Sawaiq al Muhriqah’ by Ibn Hajr Makki al-Haythamni is a book that was written against the Shi’a. Despite its attacking style the book is replete with references about the excellences and miracles of the twelve Imams.

(7). Another prominent anti-Shia figure amongst Ahl’ul Sunnah Shaykh Ahmed Sarhandi (d.1034 A.H./1624 A.D.) popularly known as Imam Rabbani, ‘Mujaddad Alf-e-Thani [the Mujaddid of Second Millenium] also believed in the twelve Imams from Ahl’ul bayt (as). Allamah Prof. Dr. Tahir ul Qadri in the preface of his book “The Ghadir Declaration” quoted him:

“...And there is another way close to the spiritual sovereignty and this is the way of the saints and the general friends of Allah, and this way is marked by its characteristic passion and it carries the guarantee of mediation and the leader and chieftain of the saints of this way is ‘Ali al-Murtada (ra). And this grand office is reserved for him. On this way, the feet of the Holy Prophet (S) are on ‘Ali’s head and Fatimah and Hasan and Hussain (as) are included with him. I believe that he enjoyed this position even before his physical birth, as he did after it, and whosoever has received the divine blessing and guidance, has received it through him, because he is closest to the last point on this way and the centre of this spot belongs to him. And when his period ended, the grand office passed on to Hasan and Hussain (ra) and then on to each one of the twelve Imams, individually and elaborately.(Maktubaat, 9:17 # 123)”

The Ghadir Declaration, pages 14-15

Here we present the original page from

Maktubaat Imam Rabbani (Urdu), Volume 3 page 680 letter No.123

(8). A prominent scholar with anti-Shia tendencies respected in various segments of Ahl’ul Sunnah i.e Muhhaddith Shah Waliullah Dehlavi (1703 – 1762 AD) also wrote about the exalted rank of the 12 Imams of Ahlulbayt (as).

“And just as there is a requirement to maintain the correct faith about the sahaba there is also a requirement to possess a similar faith towards Ahlulbayt, in particular the pious ones amongst them, who should be afforded even greater respect. Allah (swt) is infinitely capable, and this faqeer [referring to himself] has come to know that from all the other relations, the 12 Imams (ra) have the relation of central pole leadership (Qutb). The path of Tassawuf (Sufism) was born during their eras. All the orders of Aqaed and Shariah are limited to the ahadeeth of the Prophet (s). They have the order (Amr) of inner (Batin) leadership (Qutbiyat), which is free from the problems of Shariah. With regards to the very leadership (Qutbiyat), each of them had an indication and ‘Nas’ for the next one to come, and the affairs of imamate which they said, actually referred to this kind of central pole leadership (Qutbiyat).”

Maqalaat al Waziyah fi Naseehat al-Wasiyah, page 7 (Lucknow)

(9). One of the most revered scholars of Ahl’ul Sunnah and a Muhhaddith, Shah Abdul Aziz Dehlavi (d. 1239 Hijri) in his popular anti-Shia book ‘Tauhfa Athna Ashariyah’ (Gift to twelvers) also affirms the Sunni belief in the imamate of the Imams of Ahlulbayt (as). Mufti Ghulam Rasool quotes him as follows:

“Shah Abdul Aziz Muhadith Dehlavi writes that the Imams of Ahlulbayt are the successors of the Holy Prophet (s) and since the Prophet (s) was the possessor of Sharyah therefore the Imams of Ahlulbayt likewise became the successors to the possessor of the Sharyah, the Imams of Ahlulbayt adopted the tough task which was of chain and wilayah, they remained involved in worship, spiritual discourses and the purification of souls, which is why most aspects of knowledge and Tareeqat have been reported from the Imams of Ahulbayt and Ahle Sunnah wal Jamat regard the Imams of Ahlulbayt as the chiefs of wilayah and tareeqat and Hadith Thaqlayn also attests to the same fact (Tauhfa Athna Ashariyah, page 75)”

Imam Zainul Abdeen, page 86

(10). Renowned Ahl’ul-Hadith/Salafi scholar Allamah Waheed uz Zaman Khan (late) besides being the Urdu translator of Sahah Satta and the author of famed Urdu commentary of Sahih Bukhari is also the author of famed Islamic lexicon ‘Lughaat ul Hadith’ and under the words ‘Jafar’ or other names of Imams from Ahl’ul bayt (as), he attested that they are amongst the twelve Imams. For example we read under the word ‘Jafar’:

“Among the twelve, Imam Jafar is a prominent Imam”

Lughaat ul Hadith, Volume 1 Kitab ‘Jeem’ Page 61

At another place he wrote:

“Imam Jawwad is the title of Muhammad bin Ali bin Musa Raza (as) who is among the twelve Imams.”

Lughaat ul Hadith, Volume 1 Kitab ‘Jeem’ page 123

(11). One of the pioneer Imams of Deoband Maulana Rasheed Ahmed Gangohi (1829 to 1905) his popular anti Shia book says:

“And the Ahl’ul Sunnah consider the twelve Ai’ma of Ahl’ul Bayt to be the Imams, we believe that they are those that we should follow, and are the Qutb-e-Irshad [pivots of knowledge].”

Hidayat al Shi’a, page 35, old edition, published in Delhi

Mufti Ghulam Rasool also cited this same reference from Hidayat al Shi’a, page 77, in his book

‘Subeh Sadiq’ page 403

(12). Modern day Hanafi scholar Syed Muhammad Saeed-ul-Hasan Shah in his book ‘Khandan e Mustafa (s)’ (Family of Mustafa) draws a complete chart about the lives of all twelve Imams of Ahl’ul bayt (as).

Khandan-e-Mustafa (sa), page 725-726 (Maktaba Nuriya Rizwiya, Faisalabad)

(13). Allamah Riyaz Ahmed Samdani has been the resident Imam at Jam’a Masjid Newham, (E-12) London for the past ten years. His Sunni’ism has forced him to cite Shaykh Abdul Qadir Jilani amongst the possessors of Wilayah, yet at the same time he has made it clear that Wilayah typically belongs to the twelve Imams from the Ahlulbayt (as). He states:

“The fountainhead and aggregate of all the excellences and perfectness of Wilayah is Maula Ali the Lion of Allah (ra). After him the station went to his sons, Imam Hasan and Imam Hussain, then Imam Zainul Abideen, then Hadhath Muhammad Baqir, then Imam Jafar Sadiq, then Imam Musa Kazim, then Imam Ali Raza, then Imam Muhammad Taqi, then Imam Naqi, then Imam Hasan Askari attained it. This station then went to Ghawz al

Azam Shaykh Abdul Qadir Gilani, and after it the station will go to the twelfth Ahlul bayt Imam, Imam Muhammad Mahdi (ra), they are the ones who are referred to as the twelve Ahl'l bayt Imams, excluding Ghaws al Azam (ra)”

Bayaan al-Arkaan, page 32 (Published in 1981 by Maktabah Hamidiyah, Gunj Road, Lahore.)

Suffice it to say that the Nasibi author has sought create an unnecessary wedge between the two Sects by fraudulently suggesting that belief in the twelve is a concept foreign to the Ahl'ul Sunnah. The reality is very different, if the followers of Mu'awiya don't affirm it, then is due to the fact that they are strict Nasibis, who falsely claim to represent Sunni beliefs.

[4]: Imamate and Prophethood are two separate ranks

Afriqi states:

The mujaddid of Shi'ism in the eighth century after the Hijrah, Ibn Mutahhar al-Hilli (died 726AH) expresses similar sentiments in the following terms:

Imamah is a universal grace (lutf 'amm) while Nubuwwah is a special grace (lutf khass), because it is possible that a specific period in time can be void of a living Nabi, while the same is not true for the Imam. To reject the universal grace is worse than to reject the special grace.⁶

Reply

A Nabi or a Rasul is a person whom Allah (swt) designates in order to guide the human beings and show them the right path. There are differences amongst the ranks of respective Prophets (as), therefore Allah (swt) says in Surah al Baqarah verse 253:

“Of those messengers we have exalted some above others”

Some Prophets were also granted the rank of Imamate along with Prophethood. For instance, Harun (as) was for example a Prophet alongside Musa (as) who carried the rank of Imamate. This fact is confirmed by Shah Abdul Qadir Dehalvi (1162 AH to 1230 AH) in his famed 'Tafseer Moazeh-ul-Quran' who one of the verses of Surah al-A'raaf whilst advancing his own belief in the Imamate stated:

“Hadhrat Harun and his progeny were the Imams of Hadrat Musa's Ummah, but when he became his Caliph, the Ummah did not remain obedient.

The Caliphate was destined someone else. A Caliph refers to the individual that holds the ummah in worldly and religious affairs in the manner that the messenger had bettered it, so that supporting the truth remains with them. An Imam refers to that individual who is a reminder of the Prophet, destined and approved with the service and benevolence of the Prophet, the masses approach them in the same manner so as to acquire bounties.”

Tafseer Moazeh-ul-Quran, page 204

‘Reminder of the Prophet’ means that the Imam should be one whose traits remind people of the Prophet a fact cogently described by Shah Ismail Shaheed Deobandi as ‘Imamate is the reflection of prophethood’.

The text informs us that a person can be a Nabi and an Imam at the same time, both designations can be combined in a single person. At the same time Nabuwat and Imamate remain two different ranks, a person awarded the rank of Prophethood will not necessarily also acquire Imamate, and likewise an Imam will not automatically be a Prophet.

[5]: The authority to abrogate religious laws

Numani states:

Imams have authority to declare anything lawful or unlawful: It is related by Mohammad bin Sanan that : “I enquired from Abu Jafar Sani (Muhammad bin Ali Taqi) about the mutual differences of Shias in respect of the lawful and the unlawful. He replied: O Mohammad God has been unique in His Oneness since eternity. He then created Mohammad, Ali and Fatima who remained as they were for thousands of years. Thereafter God created all the other things of the world and made them (Mohammad Ali and Fatima), a witness to the creation of those things and declared obedience to them obligatory for all creatures and entrusted all their affairs to them. Thus they make lawful whatever they like and unlawful whatever they do not like excluding what Allah likes”. (p.278). It is worth mentioning that while commenting on this tradition. Allama Qazwini has explained that by Mohammad Ali and Fatima are meant not only those three persons but all the Imams of their lineage. Anyhow, the substance of Imam Jafar Sani’s reply is that since the Imams had been given authority to make anything lawful or unlawful it so happened sometimes, that while an Imam declared a thing or act lawful another declared it unlawful and it was because of this that differences arose among Shias about legality or illegality of a thing.

Reply One: Nawasib present the tradition in twisted form

This is a further example of the deceit, ignorance and stupidity of the author. Allah (swt) is undoubtedly the sole law-giver, the Prophet (s) and the Imams of AhlulBayt (as) deliver, interpret and comment on those laws, to ensure that guidance from Allah (swt) continues. In this course the only accusation that the Nawasib come up with is a narration from Usool al-Kafi which says:

“They (Ai’ma) proclaim things permissible or non-permissible as per their wishes, but they do not wish anything but what Allah wishes.”

This exact narration is also quoted by the slain terrorist Moulana Azam Tariq on page 87 of his ‘Khutbaat-e-Jail’, he too just like his ilk, misunderstood the last part of the narration, which says: “..but they do not wish anything but what Allah wishes”. The fact is the tradition can be understood from its wording, the wishes of the Imams of AhlulBayt (as) replicate those of Allah, they are not slaves of lust or materialistic worldly desires like the Sunni Banu-Umayyah Kings who treated Islam like a child’s toy and forced the so-called Ulema and jurists to issue edicts to concur with their wishes by classifying Halal and Haram to match their desires. When the wishes of Imams of Ahlulbayt (as) are in complete conformity with the wishes of Allah, do our opponents have any grounds for such objections?

When the articles of faith and religious obligations has been formalized, and the process of “Wahi Jalli” has come to an end, there should be no room

for mistakes when providing explanations or decisions on religious doctrine, divine guidance in the form of Imamate is that formal system devised by the Creator for continuous guidance and supervision. The complexities of Islamic Shariah can be exclusively obtained from these Imams, as their knowledge base provide a practical commentary to the term “Rasikhoon fil-Ilm” just as the Holy Prophet (s) had already indicated.

A tradition from Imam Jafar Sadiq (as) in the concerned chapter of Usool al-Kafi further explains the issue as follows:

“Allah (swt) trained his Prophet (s) in the best manner, when the training was perfected, He (swt) said: “And thou (standest) on an exalted standard of character”, He (swt) then handed over the duties of Religion and the Ummah to the Prophet (s) so that he may organize the people. The guidance, correspondence and affirmation of the Holy Prophet (s) were carried through Rooh-ul-Quds (Jibrael). He never committed any error in anything he performed in order to guide or organize the people, he had completely learnt the commands of Allah (swt) and followed them.”

Usool al-Kafi, page 163, Bab al-Tafweez ila-Rasool Allah wa ilal-Aima, published in Lucknow.

Reply Two – The Imams ruled according to the Shari’a

The best response to Manzoor Numani’s assertion comes from Imam Raza (as)’s appraisal of the characteristics of the Imams (as) in Usool al-Kafi, Volume 2 page 61:

“The Imams deem halaal what is halaal to Allah, and haraam, what is haraam to Allah”.

We shall now cite some examples of our Imams adhering to the Qur’an and Sunnah. When Maula ‘Ali ruled on the case of a fornicating woman he said:

“O Allah I adhere to your Book and the practice of the Prophet by passing the judgment of stoning”.

Man la yahduruh al-Faqih Volume 4 page 21

In a similar narration Maula ‘Ali (as) says:

“O Allah I am not one that ignores your penal code, neither do I oppose you, nor am I your enemy, not do I pay disregard to your orders, I obey your judgments, and adhere to the Sunnah of your Prophet”

Man la yahduruh al-Faqih Volume 4 page 24

We read in Usool al-Kafi:

An individual came before Imam Jafar Sadiq and asked a problem, the Imam replied, and he asked if the problem was like this what would be your reply? The Imam showed signs of anger and said: ‘Silence, I have given you a reply that was given by the Prophet of Allah, it is not my own”.

Ashaafi, Usool al Kafi (Arabic-Urdu) Volume 1 page 108

When teaching on the practices involved in the Hajj Imam Sadiq (as) said:

“The Sunnah of the Prophet is that the Sunnah that must be obeyed”.

Man la yahduruh al-Faqih Volume 2 page 312

Whilst teaching on Hajj rituals, Imam Sadiq (as) said:

“O Allah, I have faith in you, and affirm my belief in your Book, and remain in adherence to the Sunnah of the Prophet (s)”.

Man la yahduruh al-Faqih Volume 4 page 315

If this is not clear enough then in Usool Kafi, Imam Sadiq (as) says:

“Whoever opposes the Book of Allah and the Sunnah of his Prophet, commits Kufr”.

Ashaafi; Usool al Kafi (Arabic-Urdu), Volume 1 page 123 (published in Karachi)

Let us now cite an unequivocal statement of Imam Abu Abdullah (as) from al-Kafi, Volume 1 page 58 Hadith 19 that has been declared ‘Sahih’ by Shaykh Majlesi in Miraat al-Uqool, Volume 1 page 200:

Ali ibn Ibrahim has narrated from Muhammad ibn Isa ibn Ubayd from Yunus from Hariz from Zurara who has said the following: “Once I asked Imam Abu Abdullah (as) about lawful and unlawful matters and he said, ‘Whatever the Holy Prophet (s) has made lawful will remain lawful forever up to the Day of Judgment and whatever he (s) has made unlawful will remain unlawful forever up to the Day of Judgment. There will be no one other than him and there will come no one other than him.’ He said that Imam Ali has said: ‘No one has established any innovation (heresy) without abandoning an established noble tradition.’”

Reply Three – The Sunni Ulema have bestowed the powers of abrogation upon their leaders

Ahl’ ul Sunnah have granted the same authority of abrogation, revival or formation of laws to their Imams and Mujtahideen, who due to their internal differences have ruined the image of Islam. Rather than get embarrassed by this they are proud of it, take the example of Dr. Khursheed Ahmad from Delhi University who wrote a book on Umar, in which he collected the “Official Letters” of Umar to his governors. In this book he writes:

“...The Ijtehaad of Hadhrat Umar was free and courageous. If he deemed something to be correct or beneficial to the Khilafaah, he acted upon it without any hesitation even if by doing so he had to go against the Sunnah of Rasool (saww) or Sunnah of Abu Bakr Siddique. If the situation was unfavourable, he would even neglect the Qur’anic rules and regulations. The Qur’an for example stipulates that conquered lands be given to the Mujahideen (soldiers) who fought but Hadhrat Umar made it a Waqf (Trust) for all Muslims. Hadhrat Umar also took “Double Zakaat” from the Christians of Mesopotamia, whereas the Qur’an stipulates that “Zakaat” is only obligatory upon Muslims...”

“Hadhrat Umar kay Sarkari Khatoot” (The official letters by Hadhrat Umar), page 25, published by Idarah Islamiyat, Lahore Pakistan)

Not only did Umar ignore the Qur’an and Sunnah on matters he ruled in contravention to them, will Maulana Manzoor Numani’s spiritual successor care to offer an appropriate Fatwa on their second Khalifa?

Lets us ignore all other differences and just consider the differences in Prayers (Salat), if one observes the differences amongst the Hanafi, Shafiyee, and others of their mujtahideen over Salat, particularly the famed incident wherein Sultan Mehmood Ghaznavi sought a practical comparison of Hanafi and Shafiyee Salats should suffice leave our opponents dejected in abject humiliation,.

The so-called Mullahs, who are in reality the enemies of Islam, have always failed on this issue, because no conflicts amongst the Shia on beliefs, whereas disputes on rules, regulations, the abrogation or formation of laws, permeates throughout the Ahl'ul Sunnah school, gifted to them by their Nasibi leaders so-called ijtehad, due to which all of them are at each other's throats.

Those that accuse the Shi'a of believing that their Imams had the authority to change the Shariah should answer these questions:

The Qur'an stipulates that divorcing a woman must be done over three menstrual cycles, why have you changed this divine order?

The Qur'an orders the faithful to perform Hajj Tamatu (in Surah Baqarah verse 196) why has this divine order been changed?

The order to provide Khums to the family of the Prophet (s) is set out in Surah Anfal verse 41, why has this order been changed?

On these changes the Sunni Ulema have written major works and have sought to justify the fact that changes in religious law can be made in accordance with changing times / situations. Those wishing to investigate the matter are encouraged to consult the book of Sunni scholar Maulana Muhammad Taqi 'Ahkham Shariath mai halaath wa zamana kai rayaath' and should then ask why the Shi'a are being blamed for a practice that is linked with Sunni Jurisprudence?

[6]: Do Shias worship their Imams?

After reading the about the knowledge, virtues, piety and powers bestowed to the Imams of Ahl'ul Ibayt (as) by Allah (swt), some ignorant hate mongers have concluded that the Shia attribute divinity to their Imams or deem them deities (godforbid). This is because the Imams they adhered to were devoid of such virtues and depended on the Imams of Ahlyl'bayt (as), this inferiority complex caused them to arrive at this absurd conclusion. For example:

Islamweb states:

"Signs of the prophets are possessed by the Imams" (Ibid, p. 231.) The Shi'ites have once again elevated their Imams to a very high level. The Imams they refer too are only human! So why do the Shi'ites worship them.

Reply One

So just like islamweb, there have always been people unable to understand the exalted status of our Imams (as) and for such ignorants, one of the lights of the Ahlul'bayt (as) Imam Jafar Sadiq (as) elaborated impeccably on the issue in this manner (which is the actual Shia belief):

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Barqi from abu Talib from Sadir who has said that he asked abu 'Abdallah (a.s.) the following. "A certain group of people believe that you are gods. They read to us from the Quran about it. And it is He Who in heaven is God and in earth is God." (43:84). The Imam (a.s.) said, "O Sadir, my hearing, my sight, my skin, my flesh, my blood and my hair are (all) disdain such people, and Allah also disdains them. They do not follow my religion and the religion of my forefathers. I swear by Allah, Allah will not place me with them on the Day of Resurrection. The only thing from Allah

to them will be His anger.” The narrator has said that he said, “Among us there is a group of people who believe that you are messenger and read to from the Holy Quran. “O Messengers, eat of the good things and do righteousness; surely I know the things you do (23:51). The Imam (a.s.) said, “O Sadir, my hearing, my sight, my skin, my flesh, my blood and my hair are (all) disdain such people, and Allah and His Messenger also disdains them. They do not follow my religion and the religion of my forefathers. Allah will not place me with them on the Day of Judgment. The only thing from Allah towards them will be His anger.”

The narrator has said that he then asked, “What are you then?” the Imam (a.s.) said, “We are the treasuries of the knowledge of Allah. We are the translators of the commands of Allah. We are infallible people. Allah, the Most Holy, the Most High, has commanded people to obey us and prohibited them to disobey us. We are the complete Divine authority over all that is below the heavens and above the earth.”

Usool al Kafi, Volume 1, Kitab al Hujah, Chapter 53 Hadith 6

Reply Two

Manzoor Numani in the concluding remarks of his chapter states:

Numani states:

Imamate is the combination of Prophethood and Divinity:

Whilst the words of Imam Jafar Sadiq (as) should suffice to clarify the Shia stance about the rank of their Imams let us teach the followers of Numani; the pathetic Nawasib of Sipah-e-Sahabah (www.kr-hcy.com) about Prophethood and divinity from their esteemed works. Maulana Ashraf Ali Thanvi who in the Deobandi world is known as ‘The Physician of the Muslims’ [Hakim al-ummat] and ‘Reformer of the Nation’ [Mujaddid al-Millat] records the following details on the ‘holy’ rank of his master Muhammad Qaasim Nanotavi:

“Maulana Ahmad Hasan was a great logician and thought that no one excelled him in this field. One day there was a lecture by the hazrat (Muhammad Qaasim) Nanotvi and, by chance, he (Ahmad Hasan) was sitting in front of him and so he became the addressee, and (in Nanotvi’s discourse) there began the rejection of the problems of logic. Upon conclusion of the discourse, he (Ahmad Hasan) exclaimed, Allah is great! Such things (which Nanotvi said) cannot be the product of any human mind. These are but the sayings of Allah.”

Arwah e Thalaasah, by Maulana Ashraf Ali Thanvi, page 174 (Daar’ul Ishaat Karachi)

It was the tongue of Maulana Qaasim Nanotavi yet those were Allah’s words! Do we need to comment any more?

Reply Three

These stupid Nawasib need to understand that there is a massive difference between loving someone on account of the exalted rank that Allah (swt) has provided them and worshipping that individual. In many ways their ignorance in this regard should be mitigated by the fact that these Nawasib are merely following the sarcastic yet intolerant takfeer attitude that had been taken by their first Khalifa Abu Bakr, who in his momentous

inaugural speech, made a direct reference to those Sahaba who ‘worshipped’ the Prophet, as is attested in Sahih Bukhari, Book of Funerals Volume 2, Book 23, Number 333:

Abu Bakr said, “Amma ba’du, whoever amongst you worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, Allah is alive and will never die.

If those companions that Islamweb.com and kr-hcy.com revere were unable to escape from the allegation that they deemed Rasulullah (s) a deity due to their love of him (s), then what is the likelihood for the poor Shi’a being immune from such attacks, particularly when they love and adhere those that Rasulullah (s) had ordered the Ummah to follow? Rather than attack the Sahaba, it would have been far better for Abu Bakr to have looked in the mirror and eradicated the identified shirk running through his veins, a fact testified by Rasulullah (s) who said “Shirk is moving inside you, like the crawling of an ant.”

Many Sunni scholars have recorded these words for the sake of brevity we shall name a few:

Tafseer Durre Manthur, Volume 2 page 51

Kanz al Ummal Volume 2 pages 98-99

Izalat ul Khifa Volume 1 page 199

al Adaab al Mufraad page 234 (by Imam Bukhari)

Tafseer Ibn Katheer Volume 2 page 465

Fathul Majeed Sharh Kitab Tawheed page 63

Hayaath al Haywaan Volume 2 page 80

We wish to make it clear that worship is only for the Creator (swt) of this universe, whilst loving, praising and focussing ourselves on the Ahl’ul bayt Imams is an act of worship as stated by the very creator (swt). If Nawasib have an issue with that, then we suggest they prepare their takfeer edicts for the sahaba, for Suyuti records:

“Ibn Masud, may Allah be pleased with him, related that the Prophet, may Allah bless him and grant him peace, said, ‘Looking at Ali is an act of worship’.

It has also been narrated in Hadith of Imran ibn Husayn, Abu Bakr as Siddiq, Uthman ibn Affan, Mu’adh ibn Jabal, Anas, Thawban, Jabir ibn Abdullah and Aishah may Allah be pleased with them”

History of the Khalifas who took the right way, page 179; English translation of Tarikh ul Khulafa by al Hafidh Jalaladeen as-Suyuti

We would urge readers to ponder over the significance of the words of the Prophet (s) in this Hadith. The mere looking at Ali (as) is an act of worship. Praying is an act of worship, looking at one that is offering Salat is not an act of worship. Performing Hajj is an act of worship, looking at a pilgrim is not an act of worship. Fasting is an act of worship, looking at one that is fasting is not an act of worship. Performing Jihad is an act of worship, looking at a Mujahid is not an act of worship. Looking at one performs these meritorious acts is not an act of worship, yet when it comes to Maula Ali (as), merely looking at his face is an act of worship. In Islam there are only three things that constitute worship, by merely looking at them, they are as follows:

Opening the Qur'an is an act of worship
Looking at the Kaaba is an act of worship
Looking at the face of Ali (as) is an act of worship.

Al Muhaddith Shah Abdul Aziz in his commentary of Tafseer Azizi, Surah Shams attested that looking the above three is an act of worship and commented that it is because Nur (light) flows from them.

With Maula Ali (as) physically no longer in our midst, all that his Shi'a are left with are the opportunity to speak of his greatness, an act that Rasulullah (s) also graded as worship. Dr Tahir ul Qadri in 'Zibhe Azeem' pages 56 narrates the following from Ayesha:

The Prophet (s) said that the Dhikr [talking about] Ali is an act of worship”

Firdaus al Akbar by al Dailmi Volume 2 page 367

Kanz al Ummal Volume 11 page 601

'Zibhe Azeem' pages 56-57

[7]: The multi faceted role of Imamate

Afriqi states:

office of Imamah can thus be seen to incorporate more than just the political leadership of the Ummah. The Imams are more than just heads of state with a divine right to rule.

Reply One – Imamate is a multi faceted divine right

We agree with this statement, Imamate indeed touches all realms, political, spiritual perfection. It is interesting to note that the spiritual and physical domain of Imamate has been accepted by the leading lights of Ahl'ul Sunnah. Imam of Ahl'ul Sunnah, Mir Seyyed Shareef in Sharh Muwaffaq page 729 states:

“...Our Ulema have deemed Imamate to be ‘Kingdom’ in the spiritual and physical sense it means to uphold and protect the Ummah, it is succession to Prophethood, its obedience is compulsory on the Ummah”.

Similarly Imam of Ahl'ul Sunnah Ibn Abideen Shaami in Fatawa Shami Volume 1 page 384 comments:

“Imamate is that Kingdom that is spiritual and worldly, it acts on behalf of Prophethood”.

In a later chapter we will see that in their commentaries of the verse ‘and obey those in authority amongst you’ the Sunni Ulema have identified three categories of Ul'il Umr, Heads of State, Military Commanders and the the Ulema, the Shi'a concept of Imamate, does not believe in such a demarcation, we believe that Allah (swt) chooses that man to lead the Ummah who excels in all of these categories, he is politically astute, is the commander in chief of the army on account of his military excellence and is the lead authority on matters pertaining to the Shariah, these excellences exist in one man, provided for us by the Creator (swt) that acts as the focal point for the Ummah on all matters.

We would like to ask this Nasibi whether he believes that the authority of Rasulullah (s) was purely political in nature? Clearly not, his authority covered the political and spiritual realm of the believer. If the authority possessed by the Prophet (s) was more than just political in nature then

exactly the same domain of authority was transferred to his appointed successor, we shall elaborate on this through reliance on the Sunni work 'The Ghadir Declaration' wherein Dr Tahir ul Qadri recorded the following as Hadith No. 19 from various Sunni sources:

"It is narrated by Hudhayfah bin Usayd al-Ghifari (r)... He (s) said: O people! I have been told by a highly reliable source that Allah gave every prophet half the life span of his predecessor and I apprehend I shall (soon) receive the call and I shall accept it. I shall be asked (about my responsibilities) and you will (also) be asked (about me). What do you say (about this)? They said: we bear witness that you struggled hard to groom us in the faith and taught us virtuous things. May Allah bless you with a noble reward! He said: Don't you bear witness that there is no god but Allah and Muhammad is Allah's servant and His Messenger; Paradise and Hell are a reality and life after death is a reality and there is no doubt about the Day of Judgement and Allah will raise us again from the graves? All of them replied: why not! We bear witness to all this. He said: O Allah! Be you a witness. He said: O people! Surely Allah is my master and I am the master of all believers and I am nearer than their lives. One who has me as his master has 'Ali as his master. O Allah! Be his friend who befriends him and be his enemy who is his ('Ali's) enemy. O people! I am to leave before you and you will meet me at the Fountain (of kawthar). This fountain is even wider than the distance between Basra and San'a'. It has silver bowls as big as the stars. When you come to me, I will ask you about two highly important things. It is to be seen how you treat them in my absence. The first important thing is Allah's Book which is related in one aspect to Allah and, in another aspect, to His servants. If you hold on to it firmly, you will neither go astray nor deviate (from truth); and (the second important thing) is my progeny, that is, the members of my family. Hold on to them. The highest authority has told me that surely these two will never deviate from the truth and they will meet me at the Fountain."

[Tabarani related it in al-Mu'jam-ul-kabir (3:67, 180, 181 # 2683, 3052; 5:166, 167 # 4971); Haythami, Majma'-uz-zawa'id (9:164, 165); Ibn 'Asakir, Tarikh Dimashq al-kabir (45:166, 167); Ibn Kathir, al-Bidayah wan-nihayah (5:463); and Hindi in Kanz-ul-'ummal (1:188, 189 # 957, 958).

Ibn 'Asakir related it from Sa'd also in Tarikh Dimashq al-kabir (45:169)]

'The Ghadir Declaration', pages 40-41

In the same way that Rasulullah (s) had a divine right to rule over the believers, due to the authority that Allah (swt) had bestowed upon him, exactly the same level of authority was transferred to Imam 'Ali (as) when Rasulullah (s) declared his station at Ghadir Khumm. When Imam 'Ali (as) has exactly the same authority over the believers that is possessed by Allah (swt) and his Prophet (s) then this means his authority is more than just political leadership, it is the divine right to rule that is political and spiritual in nature. This divine right to rule was then transferred to the remaining eleven Imams, we have previously cited from Shawahid un Nubuwwa a dispute over the Imamate between Imam Zayn ul Abideen (as) and

Muhammad Hanafeeya, that was resolved by Hajr al-Aswad declaring ‘the matter has been decided that after Hussain, Imamate and inheritance belongs to Hussain bin Ali (Imam Zayn’ul Abideen).

Jawahir al Uloom, pages 282-283 (published in London)

The testimony of Hajr al-Aswad proves that that Imamate is a divine right. They have a divine right to rule because Allah (swt) has bestowed this right on them, they are the elect of Allah (swt). This divine right was transferred to each Imam; ultimately to Imam Mahdi (as) who will establish the Kingdom of God on earth, without relying on any form of endorsement from the Ummah, or participation in an electoral process, he will take control of the reigns of power because it is his divine right. Interestingly Dr Tahir ul Qadri, whilst bestowing political leadership on Abu Bakr, accepts that the spiritual leadership of our Imams (as) is divine. He writes in the preface of his book “The Ghadir Declaration”:

The gist of the discussion is that the Prophet’s declaration at Ghadir Khum proved forever that ‘Ali’s spiritual sovereignty is in fact the Prophet Muhammad’s spiritual sovereignty. Though the door of prophethood was closed after the Holy Prophet (s), Allah opened new avenues for the continuation of the Prophet’s blessings till the Day of Judgement. Some of these avenues were manifest, while others hidden. The hidden avenue led to spiritual sovereignty and ‘Ali al-Murtada (as) was the first person to hold this office. Then this chain of sovereignty passed down to his progeny and finally to the twelve Imams. During this period, many leaders appeared on the spiritual horizon but they all, directly or indirectly, expressed their allegiance to ‘Ali al-Murtada (as). No one was disaffiliated from him and this chain will continue up to the Day of Judgement until the appearance of the last Imam (spiritual leader), and he will be Imam Muhammad Mahdi (as), the twelfth Imam and the last caliph. In his person, the manifest and the hidden paths which ran parallel to each other will be rejoined, as he will be the spiritual as well as the political legatee, and he will be the last person to hold these offices. Any one who denies Imam Mahdi (as) will deny both the manifest and hidden forms of religion.

The Ghadir Declaration, pages 15-16

Reply Two – The Ahl’ul Sunnah believe that Imamate is a divine right

One wonders what right this Nasibi has to mock the Shi’a belief that Imamate is a divine right, when Abu Bakr during the secret discussions at Saqifa, pressed forward his case before the Ansar by asserting that Imamate was the divine right of his tribe.

Ibn Khaldun points to the discussion at Saqifa as follows:

“The condition of Qurashite origin is based upon the general consensus on this point that obtained in the men around Muhammad on the day of the Saqifah. On that day the Ansar intended to render the oath of allegiance to Sa’d b. Ubadah. They said “One amir from among us, and another from among you”. But the Qurashites argued against them with Muhammad’s statement, “The imams are from the Quraish”.

The Muqaddimah, by Ibn Khaldun, translated by Franz Rosenthal, Volume 1 page 597 (Princeton University Press)

When (according to Abu Bakr) ‘The Imams are from the Quraish’ – a point that has led to his leading advocates such as Mawardi and Ibn Khaldun stating that Imamate can only remain in this tribe then this automatically makes Imamate a Divine right to rule for the Quraish. This being the case then this Nasibi has no right to mock the Shi’a for believing that Imamate is the divine right of the Ahl’ul bayt (as), particularly when this divine right was endorsed by Rasulullah (s) who said:

‘Whoever wants to board the boat of salvation, and take the firm handle, and grasp the firm Rope of Allah (swt) should love ‘Ali and be an enemy to his enemies, and from the lineage of ‘Ali he should follow the Imams of Guidance. Verily these are my Khalifas and the Proofs of Allah (swt) after me. These are the Chieftains of my Ummah and the Leaders of the Pious entering Paradise. This group is my group and my group is the group of Allah (swt). Their enemies group is the group of Shaythan’

Yanabi al Mawaddah, pages 503-504

[8]: Infallibility of the Imams

Afriqi states:

On this point it would be sufficient to say that the Shi’ah bestow upon their Imams all the perfections and accomplishments of the Ambiya’, and even more.

Numani states:

Like the Prophets the Imams too, are Innocent: Another chapter contains a long sermon of the eighth Imam Ali bin Musa Raza in which he extols the virtues of the Imams and repeatedly stresses about them that they were innocent. At one place, he says “Imam is free from sins and faults and defects of all kinds”. And again: “He (Imam) is innocent. God’s special help is with him. God keeps him on the right path and he is protected from error, forgetfulness and prevarication. God bestows upon him the exceptional blessing of innocence so that he may be the Ultimate Argument to His servants and witness to His creatures”. (P. 121-122).

Reply One

As Shi’a perfection means absolute perfection where an individual is free from sins i.e he should be “Masoom”. One needs to recognise that one of the major distinctions between the two Sects is on infallibility. We believe that Allah (swt) sent 124,000 Prophets on the earth as models par excellence, upstanding individuals whose characters formed a magnet of attraction for the people. Such attraction could only be achieved if the people could see personalities who whilst human in exterior, possessed such excellent attributes that they exemplified the perfect man, individuals who did not indulge in any form of sin no matter what heinous society they lived in. Infallibility is a core part of Shi’a belief, when Allah (swt) sends Messengers to be Guides then it is logical that such guides must also possess perfect unblemished records that the people can look to as true examples. Allah (swt) in his infinite wisdom sends Prophets on the earth who are free from both minor and major sins, and this chain of perfection continued via

Imamate. The majority Ahl'ul Sunnah do not concur with this position, on the contrary whilst they deem Imamate to be a necessary part of the Deen, they believe that the position can be occupied by anyone, his individual excellence is not relevant, to the point that the one occupying the seat of the Prophet (s) can be a Fasiq and Fajir. We reject this notion, since the leadership of the Ummah is not some irrelevant seat that anyone devoid of excellence can occupy.

When it comes to these three roles we see that:

Creating the Shari'ah is the role of Allah (swt)

Bringing the Shari'ah is the role of the Prophet (s)

Protecting the Shari'ah is the role of the Imam

The teachings of each Prophet contributed towards the development of the Deen. We had previously cited the role of Prophethood from a Hadith in Sahih al Bukhari Book 030, Hadeeth Number 5674:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The similitude of mine and that of the Apostles before me is that of a person who built a house quite imposing and beautiful and he made it complete but for one brick in one of its corners. People began to walk round it, and the building pleased them and they would say: But for this brick your building would have been perfect. Muhammad (may peace be upon him) said: And I am that final brick.

The completion of the Palace symbolizes the completion of Allah's deen, the Shar'iah is complete. Whilst there is no doubting that Muhammad (s) is the final messenger, was there still not a risk of individuals seeking to unlawfully enter the Palace, occupy it, rearrange its fabric or worse still, attack its foundations?

If we have learnt anything from past peoples, it is that whilst every Prophet brought a brick towards the building of the Palace, after their deaths their teachings were corrupted, many had become unrecognizable. It is therefore little surprise that the Prophet (s) warned his companions that his adherents would follow the way of previous nations, so much so "that even if they entered a hole of a mastigure (lizard), you would follow them" (Sahih al Bukhari Arabic-English, Volume 9 hadith number 422).

When Muhammad (s) was the Last Messenger, is not logical that Allah (swt) in his infinite wisdom would appoint guardians to the Palace to ensure that his deen is protected from corruption? It is common sense that when anyone builds a lavish property they will seek to put into place mechanisms to protect whether that be taking out insurance, fitting security etc. When ordinary people are conscious about the risk of their homes being burgled, and invest in strong doors / insurance, do you not think that Allah (swt) who is the best of planners would not seek to put into place some means of protecting the Palace? This is all the more significant when one considers that the Palace that Rasaulullah (s) completed was of much greater importance to one that meets an individuals material needs, it was there to meet the spiritual / physical needs of all humanity. It was therefore necessary for Rasulullah (s) to appoint an Imam as a protector to the Palace. It is common sense that the best mechanism for protecting a door is by having a firm secure door to restrict the opportunity of unlawful entry. If a

beautiful palace is composed and rather than a door a cloth is put up, this it discredits the entire Palace. If the door and Palace are nice all will look fine, and if the door is unattractive the characteristics of the Palace get affected. If a door has been poorly constructed, it will simply serve as the perfected opportunity for burglary to dislodge it and enter the Palace. That is why Rasulallah (s) sought to protect the Palace by ensuring that there is a firm entry door, evidenced by his saying 'I am the city of knowledge and 'Ali is its Gate'. A palace that includes the brick work of Adam Sifathullah, Ibraheem Khaleelullah, Isa Ruhullah, Muhammad Rasulallah (s) is a the perfect palace with the perfect door of Ali Waliyullah. Ali is the door of the Palace built by Prophets, entry into it is through the door, proving that if anyone needs to meet Prophets they can only do so through via 'Ali (as), Ali (as) benefited from the brickwork and benefited from the Palace by inheriting the virtues of past Prophets, which is why Rasulallah (s) said:

"He who wants to see Adam (as) in his knowledge, Noah (as) in his determination, in his clemency, Moses (as) in his intelligence and Jesus (as) in his religious devotion should look at Ali Ibn Abi Talib (as)"

Riyadh al Nadira Volume 2 page 239, Dhikr Ali ibn Abi Talib

This is what we see as Imamate, they are Guides divinely appointed to protect the complete Palace, this can only be achieved if they have a complete command of the teachings of the Deen and cannot fall into misguidance. The Imam is present to ensure that the Palace is not harmed in any way. The Imam protects the foundation, they have knowledge of every inch of the Palace, they can provide a commentary on every aspect of the Palace; they can guide you through the Palace, and ensure you don't get lost inside it. If you are an unlawful occupant they will remind you of that fact, as is recorded by Suyuti:

"Al Hasan ibn Ali came to Abu Bakr when he was upon the mimbar of the Prophet, may Allah bless him and grant him peace, and said 'Come down from my father's seat'. He said 'You have told the truth, it is your father's seat,' and he placed him in his lap and wept'. Ali said 'By Allah this was not from my command'.

History of the khalifas who took the right path, page 71

If an objection is presented that the completion of the Palace, suffices as security without the need of any person to protect, then allow us to present this Hadith for consideration. We are citing Sahih Muslim Book 001, Number 0293:

Jabir b. 'Abdullah reported: I heard the Messenger of Allah (may peace be upon him) say: A section of my people will not cease fighting for the Truth and will prevail till the Day of Resurrection. He said: Jesus son of Mary would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would say: No, some amongst you are commanders over some (amongst you). This is the honour from Allah for this Ummah.

If the Palace is complete through the existence of the Prophets, without the need for other to protect it, who would Allah (swt) send Imam Mahdi (as)? Would Nabi Isa (as) as the penultimate brick of the complete Palace not suffice to do the job?

The Imam is the guide over the nation and hence in the same way the Prophet (s) was ma'sum so are his Imams who have been entrusted the duty to guide mankind. The Qur'an makes it clear that the duty to obey the Imam is obligatory, if the Imam is not infallible then it means he can fall into error, that could ultimately lead to him issuing edicts in contravention to the Qur'an and Sunnah, if this occurs then what is the Ummah to do? Do they adhere to the Qur'anic ordinance to follow the Ul'il Umr or do they comply with the duty to keep aloof from wrong acts? If the Ul'il Umr is to be obeyed (as the Qur'an instructs) then the entire notion of adhering to the good and keeping aloof from the bad becomes redundant, one will have to accept the Ul'il Umr and submit to all his decisions even if they breach the Shari'ah. How can the people have faith in an Imam that is capable of making mistakes, whose character is one that does not reflect the seat that he occupies? What is left of the fallible Imam who either intentionally or unintentionally makes mistakes? He will lose the respect of his people, people will no longer trust his directives / teachings and judgements, since he may deem halal those things that are prohibited under the Shari'ah and prohibit those things that are halal. What stance will one hold of the Imam that instructs people to adhere to religious rules and regulations but does not observe them himself? Such an Imam effect becomes an object of ridicule amongst his subjects, who will deem him a hypocrite adhering to the famous saying 'do as we say not as we do', his worth in the eyes of the people is null and void that becomes a severe impediment to the Imam's ability to perform Dawah to the people, since they will be repulsed by his hypocrisy. How can a man capable of mistakes ensure the smooth running of the Islamic State, free from incorrect edicts, rulings etc? This could naturally lead to disastrous consequences and we believe that this would go against the Justice of Allah (swt). Hence we argue that the Imam as the legitimate leader at the helm of the State has to be ma'sum, since he shall rule solely by the rule of law, he shall be untouched by personal views, bribery, corruption and his goal shall be one, that of serving Allah (swt).

Evidences that justify the need for the Prophet (s) to be masum also apply to the Imams. Allah (swt) stated that Imamate wouldn't go to the unjust, as we read in Surah Baqarah:

[YUSUFALI 2:124]

And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But My Promise is not within the reach of evil-doers."

When Allah (swt) exalted Prophet Ibraheem (as) to the rank of Imam, he (as) made a du'a that this rank remain in his family, but Allah (swt) said that it would not go to the Dhalimeen (unjust). The verse proclaims that wrongdoers or unjust who transgress the bounds of piety and inerrancy, whether they wrong others or their own selves, and who have committed dhulm (injustice), will be denied the rank of Imamate.

[3:135]

And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults—and who

forgives the faults but Allah, and (who) do not knowingly persist in what they have done.

Every form of injustice is a sin. Imamate is restricted to those individuals who are purified from all forms of injustice (such as sins); under the Shari'ah such a person is called Masum.

Ahl'ul bayt (as) have been purified of all sin as attested to in the verse of purification. The term Rijs incorporates the term Dhanib (Sins) as has been used in the following works of Ahl'ul Sunnah:

Tafseer Tabari Volume 22 page 5 (published in Egypt)

Tafseer Gharaib al Qur'an by Nishaburi Volume 2 page 212 in the footnotes of Tafseer Tabari Volume 22 page 10

Tafseer Kashaf Volume 2 page 212

Asaf'ul Raghbeen, under the footnotes of Nur al Absar page 154

We read in Asaf'ul Raghbeen:

“Rijs refers sins and Taharah means pure from sins “

When we consult the books of Ahl'ul Sunnah we see that this verse descended in honour of five personalities:

The Prophet

Fatima (as)

Ali (as)

Hasan (as)

Hussain (as)

Suyuti in his commentary of this verse after narrating the descent upon these individuals in Tafseer Durre Manthur Volume 5 page 378:

“Me and my Ahl'ul bayt are free from sins”

After the death of the Prophet the rank of infallibility fell on these twelve Imams alone. In accordance with the du'a of Ibraheem (as) an unjust individual cannot be an Imam, Allah (swt) therefore chooses whosoever he wishes.

Reply two – The Sunnis believe that non Prophets can be Infallible (Masoom)

If the Ahl'ul Sunnah brethren looked into the matter objectively they would soon recognise that such an aqeedah is in line with the Qur'an and Hadith. Of interest Shah Ismail Shaheed Dehlawi in his esteemed book 'Mansub e Imamate' pages 66-67 states:

“One superior rank in the status of Wilayat is infallibility. Ismat means hidden protection that controls all the sayings, acts, manners, relationship, beliefs, and rank of Wilayat and drags him towards the truth, and curtails anything that seeks to drive you away from the truth. When such protection is used in the context of Prophets it is called Ismat, but when it is used for others it is called 'Hifdh'. In reality Ismat and Hifdh are the same thing but the rules of manners prevent the usage of the title of Ismat for Awliya Allah.

The point is that, just as this hidden protection was bestowed on the Prophets also went to some obedient followers, hence Allah (swt) says:

”Surely (as for) My servants, you have no authority over them; and your Lord is sufficient as a Protector (Surah Bani Israil Verse 65)”.

Mansab e Imamate, page 66-67 (published in Lahore)

Shah Ismail acknowledges that infallibility exists in Prophets and non Prophets the only difference is in terminology. Ma'soom literally means 'protected', which comes from asama (protection), like the term mahfoodh that comes from the term hifdh (protection). The terms ma'soom and hifdh mean the same thing.

We Shi'a say that when Allah (swt) says that Shaythan will be incapable of taking control His special people, it refers to non Prophets about whom Allah (swt) made a promise with regards to the 'Awaleen' He (swt) was referring to our Imams. They lived their entire lives in accordance with the orders of the Creator, and were never taken into the clasps of Satan. They come within the definition of Masoom as provided by Shah Ismail Shaheed Dehlawi.

Moreover we read in Sahih Bukhari Volume 9, Book 89, Number 306 & in Volume 8, Book 77, Number 608:

Narrated Abu Sa'id Al-Khudri: The Prophet said, "Allah never sends a prophet or gives the Caliphate to a Caliph but that he (the prophet or the Caliph) has two groups of advisors: A group advising him to do good and exhorts him to do it, and the other group advising him to do evil and exhorts him to do it. But the protected person (against such evil advisors) is the one protected by Allah." "

The Arabic word used in the above Hadith for "the protected person" is "Masoom". The tradition clearly shows that these people are the prophets and their successors (Caliphs). The tradition also illuminates the fact that He is Allah who gives the position of Caliphate and it is not given by the people and therefore he is Masoom. Allamah Ibn Hajjar Asqalani in the commentary of the words used in this tradition for the divinely appointed infallible caliph "But the protected person is the one protected by Allah" states:

والمراد به إثبات الأمور كلها لله تعالى : فهو الذي يعصم من شاء منهم " فالمعصوم من عصمه الله لا من عصمته نفسه " إذ لا يوجد من تعصمه نفسه حقيقة إلا إن كان الله عصمه

"... And what is meant by it, is to prove that Allah is the controller over all things, so He makes infallible whom He wants from them". So the Infallible is the one who is made infallible by Allah and not by himself, because there isn't anyone whose self (nafs) makes him Infallible, except if Allah has made him infallible."

(Online) Fath al Bari, Kitab al Ahkaam, Hadith 6659

Imam of Ahl'ul Sunnah Allamah Badruddin al-Aini in his commentary of this tradition writes:

والفرق بين عصمة المؤمنين وعصمة الأنبياء عليهم السلام أن عصمة الأنبياء بطريق الوجوب وفي حق غيرهم بطريق الجواز

"The difference between the infallibility of believers (Mominin) and the infallibility of prophets is that the Prophet's infallibility is by the way of necessity and of other's is by the way of possibility".

Umada tul Qari Sharah Sahih Bukhari, Volume 23 page 155

Reply Three – Sunni scholars have confirmed that the Shi'a Imams are Masoom

The Hadith that we shall advance to verify our claim also been cited by Shah Ismail Shaheed in connection with this same topic (that we cited in reply 2). He says the Prophet said about 'Ali:

“The Qur'an is with Ali and Ali is with the Qur'an”.

We also read:

“I am leaving amongst you two weighty things, one of the Book of God, the other is my ahl'ul bayt they shall not separate unto they meet me at the Spring of Kauthar”.

Mansab e Imamate, page 68

We appeal to justice when the Prophet (s) is telling us to hold on to the ahlul-bayt and that we will never go astray if we follow them, does that not equate with absolute obedience to the ahlul-bayt, and their infallibility? And if it is not absolute obedience, how can we understand that from such clear words of the Prophet (s)? Clearly when Rasulallah (s) said that Ali and the Qur'an are not separate and his 'Itrat' will not separate from the Qur'an until they meet him at the Spring of Kauthar then it clearly indicates that their whole lives were in accordance with the Qur'an then there is no likelihood of them committing wrong deeds, hence they were Masum. The Sunni Ulema have likewise recognised the Imams as Masum.

In some of the traditions of Hadeeth al-Thaqalayn, Rasulallah specifically cited adherence to the Ahl'ul bayt (as) as a guaranteed method of avoiding deviation. Just contemplate over the words of our blessed Prophet (s) 'if you follow them you will never go astray' this directive only has a clear meaning if we accept that these individuals are those that never fall into deviation, misguidance, lesser and greater sins, since such transgressions opens up the obvious risk of falling away from the rulings of the Qur'an and Sunnah. How can Rasulallah (s) tell his Ummah to grasp the Ahl'ul bayt (as) as a means of protecting oneself from deviance, if (as the Ahl'ul Sunnah believe) no one is infallible and we are all averse to sin and error? This was clearly not the case with the Ahl'ul bayt (as), Rasulallah (s) provided the Ummah with a guarantee, that there was never a risk of deviation amongst these special people 'if you follow them you will never go astray'. the word 'never' suffices as conclusive evidence that these selected people are those whose every action and deed is guidance, they can never adhere to the wrong path, not even for a second. The only person that can never fall into error at any time in his life is that person which is infallible. One should also recognise that the words of the Prophet (s), were not just directed at the Sahaba present at the sermon, this was a directive that was applicable to all members of the Ummah, the Qur'an and Ahl'ul bayt (as) will not separate from one another until the Day of Judgement, meaning as long as the infallible Book of God remains on the earth, the infallible Ahl'ul bayt (as) are also present.

Imam Abdur Rauf Munawi in Faiz ul Qadeer Shrah Jami al-Sagheer, Vol 3 page 14 No. 2631 while commenting on the people Hadith Thaqalayn refers to, said:

تفصيل بعد إجمال بدلاً أو بياناً وهم أصحاب الكساء الذين أذهب الله عنهم الرجس
وطهرهم تطهيراً

“...Explaining in detail they are people of cloak from whom Allah kept away the uncleanness and purified them (thorough) purifying...”

Deobandi scholar Maulana Qari Muhammad Tayyib in his book ‘Shaheed-e-Karbala aur Yazeed’ [The martyred of Karbala and Yazeed] page 77 said whilst discussing the merits of Imam Hussain (as):

“As well as Hussain (ra) being a Sahabi, he is also the kindred of the Prophet (s) that is specific to the Ahl’ul bayt who have been thoroughly purified and are aloof of all manner of physical and spiritual impurity, a fact reaffirmed by Allah (swt) who had a special plan for them declaring:

“Verily Allah intends to keep off from you every kind of uncleanness O’ People of the House (Ahlul-Bayt), and purify you with a perfect purification”.

Sahih traditions attest to this, that Hussain (ra) is from amongst the Ahlul bayt and is part from amongst whom Allah “...intends to keep off from you every kind of uncleanness O’ People of the House (Ahlul-Bayt), and purify you with a perfect purification” as testified by Aisha, Umm Salmah, Sad ibn Abi Waqqas, as recorded in Saheeh Muslim, Baghdadi, Ibn Jareer, and Tafseer Mazhari wherein all the narrations have been collated together “

Shaheed-e-Karbala aur Yazeed, page 77 (Aram Bagh, Karachi)

Sunni scholar and Muhaddith, Shah Abdul Aziz Dehlawi replying to the question as to why Sunnis do not follow the Imams of Ahlulbayt and instead follow Abu Hanifa, Malik, Shafe’i and Hanbal, he confirmed the infallibility of the Imams of the Ahlulbayt (as) by stating:

“The reply to this accusation is that the Imam in reality is the vicegerent of the Prophet, and the Nabi is the possessor of the Shariah not Mazhab, because Mazhab is a name of the path that is opened for some people from the Ummah, they then make certain rules and regulations and try to understand the issues of Shariah through them; therefore in this there is the chance for both correct understanding as well as errors. Now because the Imam is infallible (Ma’soom) and holds the position of the Prophet, the rationale doesn’t allow Mazhab being attributed to Imam ...”

Tauhfa Athna Ashariya, page 108 (published by Noor Muhammad Kutbkhana, Karachi).

At one place while comparing the views of a scholar Khuwaja Naseer with those of ‘Ameer’ Ali bin Abi Talib (as) he stated:

“Therefore we should adhere to Ameer. And we have to rely on His views instead of Khuwaja Naseer and others because Khuwaja Naseer is not Masoom while Ameer is Masoom.”

Tauhfa Athna Ashariya, page 287 (published by Noor Muhammad Kutbkhana, Karachi).

His father Al Muhaddith Shah Waliyullah Dehlavi states in At-Tafhimatu l-Iahiyah, Volume 2 page 21:

“No one doubts that truthfulness, purity, piety and good deeds were present in those individuals before they were appointed as Prophets.

Similarly non Prophets can also naturally possess such virtues, this is called Isma (infallibility)”.

At-Tafhimatu l-Iahiyah Volume 2 page 21

So the question arises: ‘who are these people (other than Prophet’s) that have attained the rank of infallibility?’. Shah Waliyullah answers this question as follows:

“Finally the Prophet’s Waris (Executors) are of three types, those that possess Hikmah (Sagacity, wisdom), Isma (Infallibility) and Qutbiyat Batiniyah (are Spiritual Pivots) they are his Ahl’ul bayt and special people”.

At-Tafhimatu l-Iahiyah Volume 2 page 14

Shah Waliyullah then proceeds to expand on the concept of Isma of the Ahl’ul bayt (as) yet further:

“And He is (Allah’s) beloved, and whatever Allah has created was created for him. And when ‘Isma is completed, all his actions become Haqq (true, correct). I do not say that his actions occur according to the Haqq; but (I say that) his actions are the Haqq (personified); rather, the Haqq is a thing which is reflected from those actions as the rays are (reflected) from the sun. And the messenger of Allah has pointed to this rank when he prayed to Allah Ta’ala about Ali, saying: “O Allah! Turn the Haqq with him wherever he (‘Ali) turns”; and he did not say: Turn him (‘Ali) wherever the Haqq turns.”

At-Tafhimatu l-Iahiyah Volume 2 page 22

As his (s) executors, the Imams from the Ahl’ul bayt inherited the knowledge and wisdom of Rasulullah (s). After Rasulullah (s) Imam Ali (as) was the yardstick of truth. Shah Waliyullah was an open advocate of the Isma of the Ahl’ul bayt (as) that Numani and Afriqi object to. His student Mullah Muhammad Moin ibn Muhammad Amin al-Sindi (d. 1161 H) expanded on this yet further in his discussion on the verse of purity (33:33):

“Whoever has the slightest integrity in him cannot doubt that the Hadith and verse refers to the 12 Imams and Leader of Women of Paradise Sayyida Fatima Zahra. There exists no doubt of their infallibility, they are free from sin, in the same way that Imam Mahdi (who is from among them) is Ma’sum — for there are Hadith where we are told that he shall tread the path of Rasulullah (s), similarly Shaykh Akbar elaborated on this, as we cited in response to a previous question”.

Derasat al-Labib fi al-Auswa al-Hasana bel Habib, pages 208-209

These comments came to the notice of Allamah Waheed uz Zaman Khan who wrote:

“Amongst the Sunni Ulema the author of Derasat al-Labib recognised the Imams from Ahl’ul bayt as Masum”

Lughaat ul Hadith, letter Swaa, page 125

Maulana Waheed uz Zaman himself also referred to the Ahl’ul bayt (as) as infallible. He said:

“The correct view is that in this verse (of Purity) only these five persons are included (i.e. the Prophet, Ali, Fatimah, Hasan and Hussain), although in Arabic usage, the word Ahlu ‘l bayt is used for wives also. Some people prove by this verse that these five persons were sinless and ma’sum

(infallible). But if not ma'sum, then of course they were surely mahfuz (protected from committing any sin or error).”

Anwar ul Lughaat, Banglore, para 22, page 51

The Hanafi scholar Muhammad Shafi Okarvi in his book ‘Imam Paak aur Yazeed Paleed’ [The pure Imam and impure Yazeed] page 236 whilst discussing the verse of purity states as follows:

“The verse proves that the Ahl’ul bayt of the Prophet (s) are aloof from any unacceptable actions, or from those that are immoral or impure, they are purified from all bad things as they have been endowed with cleansed hearts and they are from the esteemed ranks of those that are aloof from physical and spiritual impurities, those that attain this rank of purity do not attain the rank of infallibility possessed by the Prophets, they are however Mahfuz (protected)”

Imam Paak aur Yazeed Paleed, page 236 (Lahore)

The prestigious scholar among Ahle Sunnah, Qadi Thana-ullah Pani Pati is also among those Sunni scholars who believed in the infallibility of Ahlulbayt (as). We read in the Holy Quran:

[Shakir 3:36]

So when she brought forth, she said: My Lord! Surely I have brought it forth a female—and Allah knew best what she brought forth—and the male is not like the female, and I have named it Marium, and I commend her and her offspring into Thy protection from the accursed Shaitan.

Qadhi Thanaullah Pani Pattee Uthmani writes under the commentary of the cited verse in his esteemed commentary of Holy Quran namely Tafseer Mazhari:

“Abu Hurayra (ra) narrated that the Holy Prophet (s) said: “When a child is born Iblis surely touches him due to which the child cries except Maryam and her child (means Shaitan did not touch Isa (as) when he was born) (unanimously) because of the blessings of the prayers of Hinah (Maryam and her child remained protected from being touched by Shaitan). There is another tradition from Abu Hurrarah wherein the Holy Prophet (s) said that Shaitan struck his finger against every child of Adam (at the time of birth) on both of his sides except that of Isa ibn Maryam (as), Shaitan did go to strike his finger but was in the end unable to do so.

I say that it has been mentioned in a ‘Sahih’ tradition that when the Holy Prophet (s) married Fatima with Ali, He(s) said: “O Allah I give her and her progeny under your protection from cursed Shaitan”. He(s) said likewise for Ali. Narrator Ibn Habban and Anas (ra).

It is obvious that the supplication/prayer of the Holy Prophet (s) is more acceptable than that of Hinah therefore I hope that Allah (swt) has protected Fatima and her progeny from Shaitan and Shitan was not able to touch them. In this situation the merit of Maryam and her son for being untouched by Shaitan will not remain exclusive rather there is an addition. It means that whilst Shaitan usually touches every child at the time of birth some specific people are exempted such as Maryam and her son (and Fatima and her progeny) who were protected by Allah”.

Tafseer Mazhari, Volume 2 page 155 (Published by Daarul Isha`at Karachi)

Worthy to note is that fact that in the index pages of this version of Tafseer Mazhari, this reference is contained under the topic: “Fatima Zahra (ra) and her progeny being Masoom”.

Tafseer Mazhari, Volume 2 Index page 9

What clearer statement can there be than the following one by the Prophet of Allah (s):

“Me and my Ahl’ul bayt are free from sins”

Tafseer Durre Manthur Volume 5 page 377-378

Reply Four- The Deobandis have attributed infallibility to their own Ulema

From amongst the Nawasib, the adherents of Sipah-e-Sahabah are seen as more vocal and active when attacking the Shia doctrine of the infallibility of the Ahl’ul bayt (as). The material that we shall now cite is such that one can easily draw an inference that the Ulema of Sipah-e-Sahabah and Numani’s own Sect deemed themselves infallible.

Let us start with the direct claim of Imam of the Deobandies Maulana Rasheed Ahmad Gangohi recorded by Maulana Ashraf Ali Thanvi wherein he linked his acts directly with the instructions of the Holy Prophet (s) in the following manner:

“The Prophet (s) remained in my heart for so many years that I did nothing before asking Him (s)”

‘Arwah e Thalaasah’ by Maulana Ashraf Ali Thanvi, page 205 (published by Daarul Ishaat, Karachi)

Deobandies have given such an exalted place to Gangohi that questioning his acts are tantamount to questioning the injunctions of the Holy Prophet (s) who received everything from Allah (swt). If this claim isn’t sufficient for our Deobandi opponents then let us also cite the following shocking claim of Maulana Rasheed Ahmad Gangohi:

The Hazrat (Gangohi) declared that: “Allah Almighty has promised me that He will not cause any wrong word to come from my mouth”.

‘Arwah e Thalaasah’ by Maulana Ashraf Ali Thanvi, page 206 (published by Daarul Ishaat, Karachi)

If one who is divinely secluded from lies, absurdities and any sort of incorrectness is not called infallible then how else can he be described? It is reported that Rasheed Ahmad Gangohi also said:

“Remember that truth is only what flows from the tongue of Rasheed Ahmad. And I swear to you that I am nothing but guidance in the present times, and redemption depends upon following me”.

Tazkiratur Rasheed, Volume 2 Page 17

According to Imam of Ahle Sunah Ibn Hazm:

“...the Companions were not infallible, and hence made mistakes, so it would be wrong to say that following any of them leads to guidance”

If we accept the statement of Gangohi as true, then the logic of Ibn Hazm would mean that Gangohi is infallible. As we shall cite in details later, Ibn Hazm rejected the concept of adhering to the Sahaba for the purposes of salvation since none of them were infallible. If we look at the claim of Gangohi he is stating that everything that he says is the truth and he swears

before Allah (swt) that salvation means following him. Ibn Hazm logic would therefore make Gangohi infallible, since salvation was dependent upon following him. It is incredible that Numani mocks the Shi'a believing that adhering to the Imams of Ahl'ul bayt (as) as the route to salvation, but fails to inspect the open claim of Gangohi that links him directly to salvation!

Maulana Ashraf Ali Thanvi (1280 A.H. to 1362 A.H.) on page 377 of his book "Arwaah-e-Thalaasah" also known as 'Hikayat al-Awliyah' praised one of his Deobandi scholars as follows:

"Haaji (Imdaadulaah) Sahib was the Ali of his times and truth was subservient to him".

Arwaah-e-Thalaasah, page 377

So Debandies have associated this scholar directly with these two Hadith of Rasulallah (s)

"Ali is with the Truth and the Truth is with Ali"

Kanz ul Ummal hadith number 33018

"Oh Allah, turn the truth in whichever direction Ali turns"

al Mustadrak, Vol. 3, Page 124

This Hadith demonstrates that the truth is always associated with Maula 'Ali (as), rather it follows him, meaning every step he takes is the path of truth. Shah Waliyullah Muhaddith Dehalvi had used this Hadith to prove that Maula 'Ali was infallible. This being the case, when Thanvi compares a Deobandi scholar to Maula 'Ali (as) by stating that 'truth was subservient to him' i.e. his every step was the path of truth and being immune from falsehood, then Shah Waliyullah logic would deem Haaji infallible like Maula 'Ali (as).

[9]: Taking religion from the infallible Imams

Islamweb states:

"All the Imams are infallible just like the prophets. The Shi'ites derive their religion from their immaculate Imams" (Ibid, p. 22) Well this is a clear statement of kufr from the Shi'ites, as you can see they admit that they derive their religion from their Imams, well this means that if a Shi'ite Imam made something that in the Qur'an was lawful, forbidden, the Shi'ites would follow their Imams... by this statement the Shi'ites have taken themselves outside Islam.

Reply One – Rasulallah (s) instructed us to take our understanding of religion from the Ahl'ul bayt Imams

Just look at the dishonesty used by this Nasibi when interpreting this narration. The narration is informing readers that our understanding of Islam has come through the Imams from Ahl'ul bayt (as) who attained it from Rasulallah (s). If we have derived our religion from our Imams, it is because the Imams were inheritors of the teachings of Allah (swt). All of the virtues of the blessed Book are with the Creator, this reference is referring to those esteemed personalities whom Allah (swt) blessed with a complete knowledge of his Book, one wherein Allah (swt) declares:

Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (Kitab Mubeen).

The verse proves that all knowledge is contained in the Qur'an. If one wishes to attain knowledge they will need to get a correct interpretation and commentary from those with knowledge of the Qur'an, who will have a complete understanding of every verse of the Qur'an. If knowledge could have been obtained from consulting the common Ulema then surely there would at least be some consensus amongst them over the meanings of Alif, Laam, Meem. When these Ulema do not even have an agreement over the meaning of Alif, Laam, Meem, what do we expect from their commentaries of the Qur'an? It is interesting that even the Sahaba whom the Ahl'ul Sunnah deem the cornerstones of the Deen, were not unanimous on the meanings of Qur'anic verses, a fact accepted by Ghazzali:

There are different opinions regarding the interpretation of some verses among the companions. It was not possible for them to be unanimous. Everybody did not interpret it after hearing it from the Prophet. If they said anything after hearing it from the Prophet, then their own opinions are fit to be rejected. It is well known that the interpreters extracted many meanings by applying their intellect. Even they had seven interpretations of the abbreviated words at the beginning of a chapter. So how can it be said that they interpreted them by hearing everything from the Prophet?

Ihya Ulum id Din Volume 1 page 281, Book of Worship

The Nur of the Qur'an can only be understood by those personalities who are themselves created from Nur, and who have a complete command and understanding over every verse of the Qur'an. Rasaulullah (s) made reference to these personalities at the time of his last Hajj at the plain of Arafat when he declared:

يا أيها الناس ! إني قد تركت فيكم ما إن أخذتم به لن تضلوا ؛ كتاب الله وعترتي أهل

بيتي

“O people! I am leaving among you what if you follow them, you will never go astray; the book of Allah and my Etra my Ahlulbayt’

Declared ‘Sahih’ by Imam Al-Albaani in Silsila Sahiha, volume 4 page 355.

As well as following the Qur'an the Ummah was told to also grasp the Ahl'ul bayt (Itrat'ai Ahl'ul bayt). The question is why did Rasulullah (s) deem it necessary? Rasulullah (s) told the Ummah how to protect themselves from division. Rasulullah (s) knew that the Muslims would split into Sects with different interpretations of the Qur'an, with a single verse carrying different interpretations amongst the Ulema that would lead to misguidance in the Deen and result in people perishing in the Fire. When Rasulullah (s) knew that all this would happen then it was common sense that he would put into place the appropriate safety mechanism to counter the division, by pointing to those that would provide the true commentaries / understanding of the Glorious Qur'an. We have accordingly taken our religious teachings of the Qur'an and Sunnah through these revered

personalities because Allah (swt) deemed it obligatory on the Ummah to follow the Qur'an and the Ahl'ul bayt (as).

As for the Nasibi's false qiyas:

Islamweb states:

well this means that if a Shi'ite Imam made something that in the Qur'an was lawful, forbidden, the Shi'ites would follow their Imams...

The stupid Nasibi has himself cited the fact that we believe that our Imams are infallible like the Prophets, this being the case their deeming something that was lawful in the Qur'an to be forbidden does not even come into the equation, since Rasulullah (s) said follow Qur'an and Ahl'ulbayt (as) as they will never separate from each other until they appear in the next world. The guarantee of non separation issued by the Prophet (s) suffices as clear evidence that every act, deed, saying, ruling of the Ahl'ul bayt Imam (as) shall be in complete conformity with the dictates of the Qur'an. In this regard we have the assurance of the Prophet. Tahir'ul Qadri records this as his seventh Hadith in 'The Ghadir Declaration' page 28:

"It is narrated by Zayd bin Arqam I: When Allah's Messenger (s) was returning after the Hajjat-ul-wada', he stayed at Ghadir Khum. He commanded that a canopy should be put up and so it was done. Then he said: It seems as if I am about to breathe my last which I shall accept. Indeed, I am leaving two important things in your midst which exceed each other in importance: One (is) Allah's Book and the other (is) my progeny. Now it is to be seen how do you treat both of them after me and they will not be separated from each other, and they will appear before me at the Fountain of kawthar. Then added: Surely Allah is my Master and I am the master of every believer. Then, holding 'Ali's hand, he said: One who has me as his master has this ('Ali) as his guardian. O Allah! Befriend him who befriends him ('Ali) and be the enemy of one who is his enemy."

[Hakim narrated it in al-Mustadrak (3:109 # 4576); Nasa'i, as-Sunan-ul-kubra (5:45, 130 # 8148, 8464); Tabarani, al-Mu'jam-ul-kabir (5:166 # 4969); and Ibn Abi 'asim related it briefly in as-Sunnah (p.644 # 1555).Nasa'i related it with a sound chain of authorities in Khasa'is amir-il-mu'minin 'Ali bin Abi Talib (pp.84, 85 # 76). Abu Mahasin copied it in al-Mu'tasar min-al-mukhtasar min Mashkal-il-athar (2:301).

The Ghadir Declaration, page 28

The words of the Prophet (s) show that both sources (the Qur'an and Ahl'ul bayt) compliment one another, this nexus will not separate until the next world. This means that in the same way that the Qur'an is the perfect infallible text book of guidance for the Ummah, the Ahl'ul bayt (as) are likewise the perfect infallible practical guides for the Ummah.

It is interesting that in the foreword of book 'The Science of Hadith' by beloved scholar of the Salafies Dr. Suhaib Hasan cites Hadith in the common domain and then comments on their authenticity in the appendix. The fifteenth Hadith he cites is this one:

"My companions are like the stars: whichever of them you follow, you will be guided."

The science of Hadith at www.usc.edu

Dr. Suhaib Hasan provides this commentary to the Hadith by Imam of Ahl'ul Sunnah Ibn Hazm:

"...the Companions were not infallible, and hence made mistakes, so it would be wrong to say that following any of them leads to guidance"

The science of Hadith at www.usc.edu

This therefore means you can only logically follow that Hadi who is infallible, since it is only that individual that will lead you to guidance. It may be wrong to believe following the Sahaba leads to guidance but the same cannot be said of the Ahl'ul bayt (as), afterall Rasulullah (s) provided a guarantee 'follow them and you will never go astray' this acts as clear proof that following them leads to guidance and this would render such people as infallible (in the eyes of Ibn Hazm). Let us not forget that Maula 'Ali was at the helm of this group and Rasulullah (s) made it clear to the Sahaba that following him was a definite route to guidance after all Rasulullah (s) said:

"If you make Ali your Ameer (Khalifa), although I do not think you will, you will find him to be a Guide (Hadi), one who is Guided (Mahdi), and one who will take you to the Right Path (Sirratal Mustaqim)".

Mansab-e-Imamate, by Shah Ismail Shaheed, page 72

Does this Hadith not prove that following Ali leads to guidance? Leading to the right path is indeed guidance and when Rasulullah (s) refers to Ali (as) as the individual that will act as a Hadi and Mahdi leading people to the right path, then there is no room to contemplate that he could err and made mistakes. If Ibn Hazm's assertion was that only adherence to an infallible person leads to guidance, then clearly this Hadith and Hadith-e-Thaqalayn prove that Maula Ali and the Ahl'ul bayt are infallible.

These perfect personalities are those who's every act / deed will never be at variance to the Qur'an. Whatever the time or situation, these personalities are those who will never for a second contravene the regulations of the Qur'an, no action, stop, breath taken or physical state will be against the Qur'an. The purity of the Ahl'ul bayt can best be proven by the fact that they are free from those impurities that would prevent them from practicing religious rituals such as reading the Qur'an or entering the mosque. The blessed Ahl'ul bayt are those esteemed personalities are those who are physically pure at all times, since when one is impure they are aloof from the Qur'an, whilst the Ahl'ul bayt (as) are not at any time aloof from the Qur'an, not even for a second. That is why Rasulullah (s) referred to Sayyida Fatima (as) as Batool that means purity from Menses. Shia scholar Shaykh Seduq records in Ma'ani al-Akhbar, page 64:

Ali bin Abi Talib said: 'Once Allah's messenger was asked: 'What is batool? Oh Allah's messenger, we heard you saying Mary is batool and Fatima is batool?'. He (as) replied: 'Batool is the one who never saw blood, has never had a period, because the daughters of prophets are kept free of menses.'"

Imam of Sunnah Tabarani records in Muajam al-Kabir, Volume 22 page 401:

Ayesha said: I saw Allah's messenger (pbuh) kissing Fatima. Thus I said: 'Oh Allah's messenger! I see you doing some thing you never used to do

before?’ He replied: ‘Oh Humayra, the night I was taken on a journey of the heaven, I entered the paradise, I stood next to a tree amongst the trees of the paradise and I never saw any tree looking better than it, nor better leaves than it, nor better fruit than it, hence I took one of its fruits and ate it, then it became a seed in my loin and then when I return back to earth, I had intercourse with Khadija thus she became pregnant by Fatima. Therefore whenever I miss the smell of paradise, I smell Fatima. Oh Humayra, verily Fatima is not like other women and she doesn’t have periods’.

We also have the testimony of the Prophet (s) to Ali:

‘It is not permitted for anyone to be in a state of Janub (requiring the complete washing of the body known as Ghusl) in the Mosque apart from me and you’.

Tarikh ul Kulafa (English), page 179 by Jalaluddin Suyuti

This tradition proves that these pure personalities are always in a state of ritual purity, which is why Allah (swt) endorsed their purification with the descent of the verse of purification, Surah Ahzab verse 33, wherein He (swt) said that the Ahl’ul bayt (as) were aloof from ALL forms of Rijs both of the mind (forbidden practices) and body (ejaculation and menses). They can enter into the mosque in any state. When a woman menstruates she is prohibited from praying / reciting the Qur’an. A man who has ejaculated semen cannot enter the mosque of the Prophet until he performs Ghusl. Sexually impure men and menstruating women are both impure. The Ahl’ul bayt (as) that Allah (swt) refers to in the verse of purification are those that never experience these states, their lives are free from those terms that Allah deems shirk such as Kufr, Shirk and menstruation. In the tradition we see that before using the term Ahl’ul bayt (as), Rasulullah (s) used the term ‘Itratee’, the Ahl’ul bayt (as) are those who are Itratee, Itrat means ‘lineage’. Of interest is the fact that after saying Itratee, Rasulullah did not add the words ‘wa oo Ahl’ul baytee’ i.e. my Itrat and my Ahl’ul bayt (as) had he done so, then people would have suggested that Itrat and Ahl’ul bayt are two separate entities, and the question could have been asked ‘Why didn’t the Prophet (s) say that he was leaving three weighty things?’ Rasulullah (s) referred to two weighty things which means that we have to accept that those that are not Itrat cannot be counted as Ahl’ul bayt (as). The Ahl’ul bayt (as) are those whose position as Itrat is proven, and whose absolute purity is proven from the Qur’an. Rasulullah (s) then confirmed that the Imamate would remain in this pure Ahl’ul bayt (as). Shakyh Ibrahim bin Muhammad Al-Juwayni recorded this tradition:

“I and Ali and Hasan and Hussain and nine of the descendants of Hussain are the purified ones and the inerrant.”

Fara’id al-Simtayn, page 160 (Beirut 1978)

When Allah (swt) has purified the Ahl’ul bayt (as) in such a manner that they can never physically separate from the Qur’an then who is this Nasibi to even think that the Ahl’ul bayt (as) Imams may hold a position that differs to the Qur’an? All of the teachings of Islam are incorporated in the Qur’an and Sunnah of Rasulullah (s), and our Imams as the true inheritors of the mission of the Prophet (s) ensured that they always adhered to the Qur’an and Sunnah and never took any separate position to these tools of

guidance. It is for this precise reason that Maula 'Ali (as) rejected the Khilafah when it was offered to him following the assassination of Umar. Abdur Rahman bin Auf approached the pulpit and said that he (Imam 'Ali) shall be given bayya provided that he follow the Qur'an, Sunnah and that he adheres to the practices of Abu Bakr and Umar. Ali stated that he would adhere to the Qur'an and Sunnah but would not accept the condition that he adheres to the practices of Abu Bakr and Umar. This is recorded in the following Sunni texts:

al Bidayah wa al Nihaya Volume 7 page 146

Sharah Fiqh Akbar, page 66 "Fadail Naas badh ai Rasulallah"
(Maktabah Haqaniya, Multan. Pakistan)

Iqd al Fareed Volume 2 page 213

Tareekh Abu Fida Volume 1 page 166 Dhikr Maqatil Umar

Tareekh Khamees Volume 2 page 255

Tareekh Tabari Volume 14 page 158-159

Tareekh Kamil Volume 3 page 35 Dhikr Shura

Our Imam (as) was so strict in his adherence to the Qur'an and Sunnah he refused flatly to adhere to any additional source of man made legislation. Maula Ali (as)'s refusal to adhere to this third condition has been recorded in "Khilafah" by Hizb at-Tahrir as follows:

"... As for the appointment of the six people by 'Umar, it was a nomination to them by him upon the request of the Muslims. Then 'Abdul Rahman ibn 'Auf consulted the Muslims about whom they wanted from the six people. The majority wanted 'Ali if he adhered to the practices of Abu Bakr and 'Umar, otherwise they wanted 'Uthman. When 'Ali rejected to adhere to the practices of Abu Bakr and 'Umar, 'Abdul Rahman ibn 'Auf gave the pledge to 'Uthman and the people gave their pledge"

The Imams will always provide a correct understanding of the Qur'anic verses, since they are the talking Qur'an. In this regards we shall cite the comments from Mansab-e-Imamate, page 105 by the great Imam of the Deobandis Shah Ismail Shaheed:

"Imamate is the Shadow of the Prophethood. The Imam's leadership is openly declared. Whereas history provides evidence of Saints that remained silent, the Imam announces whatever powers he possesses as Ameer al Momineen Ali Murtuza(ra) did when he declared 'I am the Siddiq al Akbar (The Great Truthful One) and whoever declares this after me is a liar and I am the talking Qur'an".

Mansab-e-Imamate, page 105

Rasulullah (s) had told the Ummah that the Ahl'ul bayt (as) would act as guides, and turning to them would ensure that people would not get lead astray. The main cause of getting lead astray is through incorrect understanding of the Qur'an which is why Rasulallah (s) took it upon himself to make clear that the Qur'an and Ahl'ul bayt (as) were linked with one another. In other Hadith Rasulallah (s) has said that they would never separate from one another until they meet me at the pool, hence for this Nasibi to suggest that the Imams may hold an opinion in opposition to the Qur'an proves that they have no regard for the guarantee of our Prophet (s).

If Nasibi still wish to throw dirt at us, by falsely suggesting that the Shi'a would be prepared to adhere to their Imams, even if they contravened the Qur'an then allow us to present a Hadith attributed to Rasulullah (s) that suggests that we should follow those Imams that abandon the Sunnah of Muhammad (s)! This is what we read in Saheeh Muslim, Kitab al Imara Book 020, Number 4554:

It has been narrated through a different chain of transmitters, on the authority of Hudhaifa b. al-Yaman who said: Messenger of Allah, no doubt, we had an evil time (i. e. the days of Jahiliyya or ignorance) and God brought us a good time (i. e. Islamic period) through which we are now living Will there be a bad time after this good time? He (the Holy Prophet) said: Yes. I said: Will there be a good time after this bad time? He said: Yes. I said: Will there be a bad time after good time? He said: Yes. I said: How? Whereupon he said: There will be leaders who will not be led by my guidance and who will not adopt my ways? There will be among them men who will have the hearts of devils in the bodies of human beings. I said: What should I do. Messenger of Allah, if I (happen) to live in that time? He replied: You will listen to the Amir and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey.

Now allow us to interpret this Hadith by paraphrasing the accusation that this Nasabi threw at us:

“well this means that if a Sunni Imam made something that in the Qur'an was lawful, forbidden, the Sunnites would follow their Imams...”

Is this not a fair assessment of this narration? Clearly the author needs to examine his own Hadith literature before jumping to wrong conclusions about adhering to the twelve Imams (as).

[10]: Hadith narrated by the Imams

Numani tries to suggest that the Shi'a texts go back to the Imams and are not the sayings of the Prophet (s).

Numani states:

At the very outset, it should be noted about the Isna Ashariyya books on the tradition that just as among us, the Sunnis, Sahi Bukhari and Sahi Muslim etc., are the collection of the Traditions of the holy Prophet in which his sayings and doings are related with authoritative references in the same way there are books on the Traditions among the Isna Ashariyya Shias as well but in them very little space has been devoted to reports concerning the sayings and doings of the sacred Prophet. – hardly five per cent and the rest of it contains the narrations of deeds and events relating to the Imams from their own sources.

Reply

This Nasibi claims that the remainder 95% of the Shi'a traditions are from the Imams. He is ignorant of the fact that our Imams never spoke of their own accord. Whatever they said was a narration of the ahadith received as inheritance through their sinless forefathers. As this fact was known to one and all, there was no need for them to elongate their hadith by mentioning the chain of narrators.

Someone who was unaware of this fact asked Imam Muhammad al Baqir (a.s.) about the hadith “which you transmit without mentioning its chain of narrators” The Imam (a.s.) said: “When I narrate a hadith without mentioning its chain of narrators, then my link in that is “my father (Imam Zaynu ‘l ‘Abideen a.s.) from my grandfather (Imam al-Husayn a.s.) from his father (Imam ‘Ali a.s.) from his grandfather the Messenger of Allah (Blessings of Allah be on him and his progeny) from Jibra’il from Allah the Mighty, the Great.”

1. Kitab ul Irshad, by Shaykh al Mufid, p. 250 (published in Tehran 1377)

2. Bihar ul Anwar, by Al Majlisi, Vol. 46, p. 288 (new ed.)

Similarly we read in Basair al-Darajat by Saffar, page 319:

Abu Yazid al-Ahwal said: ‘I heard Abu Abdullah (as) saying: ‘If we told the rulings to the people through our personal opinion, surely we would be doomed, but we tell the traditions of Allah’s Messenger (s) which we inherited from our forefathers’.

Chapter Six: The doctrine of Imamate from a Shi'a perspective (Part II)

In this section we will discuss in detail the objections raised by the Nasibi authors in their respective works on the following topics:

[1]: **Believing in Imamate is on par with believing and Tawheed and Nubuwwah**

[2]: **Rejecting Imamate is tantamount to rejecting Prophethood**

[3]: **Did the vast bulk of the Sahaba apostatize after the death of Rasulallah (s)?**

[4]: **Deliberately rejecting the Imams is Kufr**

[5]: **Rejecting the Imams is on par with rejecting Allah (swt)**

[6]: **Rejecting the Imams is on par with rejecting all Prophets (as)**

[7]: **The position of false Imams**

[8]: **The enemies of the Imams are Kaafir**

[9]: **One who refuses to obey the Imam is a Kaafir**

[10]: **Afriqi's efforts at creating Fitnah by using Shia belief of Imamate**

[11]: **The difference between a Mumin and a Muslim**

[12]: **Salvation on adhering to the Hujutallah (Imam)**

[13]: **Paradise for the Mumins**

[14]: **Differing rights for a Mumin and Muslim**

[15]: **Differing ranks of Mumin**

[1]: **Believing in Imamate is on par with believing in Tawheed and Nubuwwat**

Madrassa Inaamiyah states:

The Shi'i book, 'The faith of Shia Islam' states, 'We believe that Imaamat is one of the fundamentals of Islam and that man's faith can never be complete without belief in it. It is wrong to imitate our fathers, family or teachers in this matter, even if we respect both, for it is just as necessary rationally to consider Imaamat as it is to consider Tawheed and Nubuwwat.'

The Ahl'ul Sunnah have six kalima, the first of which is referred to as Kalima Tauheed:

There is none worthy of worship but Allah

Muhammad (Sallallohu-Alaihe-Wa-Sallam) is Allah's Messenger.

Logic would dictate that Kalima Tauheed (Tauheed means unity of Allah) should have within just an affirmation in the unity of Allah (swt), but we see that also testifying to the Prophethood of Muhammad (s) forms part of Kalima Tauheed. One that testifies to the oneness of Allah (swt) but makes no comment about the Prophethood of Muhammad (s) has rejected Kalima Tauheed. Whilst the oneness of the Creator and Prophethood of Muhammad (s) are two separate subjects, they are interlinked in that one does not truly believe in the oneness of Allah (swt) until he also believes in the Prophethood of Muhammad (s). Exactly the same concept applies with the doctrine of imamate since it forms part of Usul al-Deen.

Usool al-Deen are linked with one's faith, whilst Furu al-Deen are linked with one's actions. As Shi'a we place the following things in Usul al-Deen:

Tauheed

Adalat of Allah (swt)
Prophethood
Imamate
Day of Judgement

As Shi'a we believe that the rejection of any of these makes one a kaafir. The Ahl'ul Sunnah count Imamate as a part of Furu al-Deen, linking the appointment to a necessity under Shari'ah. As Shi'a we believe that Imamate is linked to aqeedah and is there an Usul al-Deen. In this regards the evidence that we can advance is the appointment of Imam Ali (as) at Ghadeer Khumm. In Hadith No. 22 recorded by Dr Muhammad Tahir ul Qadri in the Ghadir Declaration he states”

Exegetes and hadith-scholars have described the following narration in the mode of revelation of the verse:

Today, I have perfected your religion for you. Qur'an (al-Ma'idah, the Table spread) 5:3.

“Abu Hurayrah (r) has narrated that one who fasted on 18 Dhul-hijjah will receive a reward equal to 60 months of fasting. This was the day of Ghadir Khum when the Prophet (s), holding ‘Ali bin Abi Talib’s hand, said: Am I not the guardian of the believers? They said: why not, O messenger of Allah! He said: One who has me as his master has ‘Ali as his master. At this ‘Umar bin al-Khattab (r) said: congratulations! O Ibn Abi Talib! You are my master and (the master of) every Muslim. (On this occasion) Allah revealed this verse: Today, I have perfected your religion for you.”

[Khatib Baghdadi related it in Tarikh Baghdad (8:290); Wahidi, Asbab-un-nuzul (p.108); Razi, at-Tafsir-ul-kabir (11:139); Ibn ‘Asakir, Tarikh Dimashq al-kabir (45:176,177); Ibn Kathir, al-Bidayah wan-nihayah (5:464); and Tabarani in al-Mu'jam-ul-awsat (3:324#).

Ibn ‘Asakir narrated it through Abu Sa'id al-Khudri in Tarikh Dimashq al-kabir (45:179)

Suyuti said in ad-Durr-ul-manthur fit-tafsir bil-ma'thur (2:259) that the verse (5:3) revealed when the Prophet (s) said on the day of Ghadir Khum:

‘One who has me as his master has ‘Ali as his master’.]

After the narrations of the two companions Abu Sa'eed and Abu Hurairah it is crystal clear that until the Prophet (s) declared the Wilayah of Ali (as) on the day of Ghadir e Khum, Allah (swt) did not declare the Deen to be perfected until this happened. Something that is complete is not necessary perfect. A building may be complete on account of its structure and brickwork but to be perfect it requires a chandelier, paintings, central heating. Likewise when a child is born, he is complete, but it is only when he attains puberty that the level of reasoning / understanding emerges to make him perfect. Similarly, on the day of Ghadeer Islam was complete but was perfected with the Wilayah of Ali (as). Allah (swt) linked the Wilayah of Maula ‘Ali (as) to the Deen. If The Wilayah was not a part of the Deen, Allah (swt) would have said ‘On this Day I have completed the Shari'ah’ hence making it a part of Furu al-Deen. Allah (swt)’s deeming the Deen completed with the Wilayah of ‘Ali (as) means that the concept of Imamate is a part of Usul al-Deen, just like Tauheed and Nubuawah. If Nawasib are still not convinced then the Hadith, “Whoever dies without recognising the

Imam of his time dies the death of Jahilyya (ignorance)” (Munsub e Imamate page 108) shall suffice, after all in the same way that rejecting Tawheed and Nubuwwah makes one a Kaafir, the same is the case with one that fails to recognise the Imam of his time.

This clearly places the doctrine of Imamate within Usul-e-Deen. Ponder over the crucial word in this Hadeeth ‘whoever’ – a term that incorporates every person, whether that be Muslims living through this era of post modernity back through to the time of the Sahaba or Tabieen, ‘whoever’ amongst the Ummah dies without recognising his Imam of his time, will die the death of jahiliyya. Ignorance of Furu-e-Deen (branches of religion) does not result in an individual dying a kaafir. One ignorant of Furu-Deen (e.g Salat, Fasting, Zakat) remains a Muslim, he will at worst be a Fasiq (transgressor) whilst rejecting the Usul-e-Deen automatically renders one a kaafir. This fact has been expounded on by Imam of Ahl’ul Sunnah Ibn Juzaym in al Muhalla page 45 (published in Egypt):

“In the world that can only exist one Imam at one time. One that spends even one night without the bayya of an Imam, dies the death of Jahiliyya”

Al Muhaddith Shah Waliyullah Dehlavi in Izalatul Khifa Volume 1 page 1 states:

“The rightly guided khalifas are counted within the Usul-e-Deen, since one cannot resolve religious problems unless one grasps them”

Iman is linked to recognizing the Imam of your time. The crucial word here is that of recognition. The pre-requisite for recognition is Iman (faith). If you don’t have faith in the Imam of your time, how can you recognise him? When you don’t have a certainty in them how will you understand / appreciate their teachings? When one does not have certainty or faith in a scholar, what benefit will you attain from their knowledge? How will you recognize scholars of the likes of Afriki and appreciate the level of knowledge that he possesses when you don’t even recognize him? It can only be attained when your heart has faith in that scholar. Once you have faith in that scholar all doubts are automatically removed, you appreciate his valuable words and recognise the depth of knowledge that he has. When the recognition of a scholar is dependent upon having faith in him, then it is common sense that you can only recognize the Imam of your time, when you have faith in him that is why the Shi’a incorporate belief in Imamah as part of one’s iman, following faith in Tauheed and Nubuwwah. Recognition of all three is dependent upon accepting all three as part of one’s iman, rejecting them makes one a kaafir.

[2]: Rejecting Imamate is tantamount to rejecting Prophethood

Afriqi states:

It is interesting to note that the book from which this statement is drawn was written for the express purpose of correcting contemporary misconceptions about the Shi’ah. Since Imamah is then for all practical purposes on exactly the same plane as Nubuwwah and Risalah, consistency would dictate that the rejection of Imamah be censured with the same severity as the rejection of Nubuwwah and Risalah. If rejection of the

Nubuwah of Muhammad sallallahu ‘alayhi wasallam cast the likes of Abu Jahl and Abu Lahab outside the fold of Islam, then it is only logical to expect that rejection of the Imamah of ‘Ali ibn Abi Talib radiyallahu ‘anhu should cast the likes of Abu Bakr, ‘Umar and the rest of the Sahabah radiyallahu ‘anhum out of the fold of Islam.

The Nabi sallallahu ‘alayhi wasallam said: “Whoever shall deny ‘Ali his Imamah after me has denied my Nubuwah, and whoever denies me my Nubuwah has denied Allah His divinity.”

Reply One – The curse on Harith ibn Numan proves this to be the case

We are in absolute agreement with this fact, and this is proven by the event of Harith bin Numan. Like Afriqi, Harith was also a Nasibi who had a hatred for Maula ‘Ali (as) in his heart. When Imam Ali (as) was divinely appointed as the Imam at Ghadir Khumm, he openly opposed the designation, this is how Imam of Ahl’ul Sunnah Halabi and others have recorded the event:

On the day of Ghadir the Messenger of Allah summoned the people toward ‘Ali and said: “Ali is the mawla of whom I am mawla.” The news spread quickly all over urban and rural areas. When Harith Ibn Nu’mān al-Fahri (or Nadhr Ibn Harith according to another tradition) came to know of it, he rode his camel and came to Madinah and went to the Messenger of Allah (s) and said to him: “You commanded us to testify that there is no deity but Allah and that you are the Messenger of Allah. We obeyed you. You ordered us to perform the prayers five times a day and we obeyed. You ordered us to observe fasts during the month of Ramadhan and we obeyed. Then you commanded us to offer pilgrimage to Makkah and we obeyed. But you are not satisfied with all this and you raised your cousin by your hand and imposed him upon us as our master by saying ‘Ali is the mawla of whom I am mawla.’ Is this imposition from Allah or from you?”

The Prophet (s) said: “By Allah who is the only deity! This is from Allah, the Mighty and the Glorious.”

On hearing this Harith turned back and proceeded towards his she-camel saying: “O Allah! If what Muhammad said is correct then fling on us a stone from the sky and subject us to severe pain and torture.” He had not reached his she-camel when Allah, who is above all defects, flung at him a stone which struck him on his head, penetrated his body and passed out through his lower body and left him dead. It was on this occasion that Allah, the exalted, caused to descend the following verses:

“A questioner questioned about the punishment to fall. For the disbelievers there is nothing to avert it, from Allah the Lord of the Ascent.”(70:1-3)

al-Sirah al-Halabiyah, by Noor al-Din Ali bin Burhan ud-din al-Halabi, v3, part 2, page 336 & 337.

Al-Kashaf wal Bayan fi Tafsir al Quran by Abu Ishaq Thalabi, commentary of verse 70:1-3. The Tafsir can be downloaded from Wahabi/Salafi website

Download from almeshkat.net

Nur al-Absar, Shaykh Shibli, p119

Mufti Ghulam Rasool quoted the same incident from ‘Tadkiratul Khawwas’ page 39 in his book

Imam Zain al Abdeen, pages 49-51

Tafseer Qurtubi, under the commentary of 70:2.

Faiz al Qadeer Shrah Jami al-Sagheer by Imam Abdurauf al-Munawi, Volume 6 page 218 No. 9000

This verse and cause of its descent serves as clear evidence that those that reject the Wilayah of Imam Ali (as) are Kaafirs.

Reply Two – Momin are those that are firm in their belief about the khilafath of ‘Ali (as)

A momin is that individual who attests to a belief in Allah (swt) and his Messenger with his tongue and heart. A Munafiq is an individual who recites the Shahadah (testimony) with his tongue but does not believe in it in his heart. It is from this context that we deem anyone who denies the Wilayah of Maula ‘Ali (as) in his heart to be a munafiq (i.e. a hypocrite) or a Kaafir.

In this connection we have this Hadith recorded by Ibn Maghazali in his famed work ‘Manaqib Ameer’ul Momineen’:

“Whoever dispute with ‘Ali over the Khilafath after me is a Kaafir”

Manaqib Ameer’ul Momineen, page 48

Along similar lines we have this Hadith recorded by Shaykh Suleman Qandozi al-Hanafi in Yanabi al Mawaddah Volume 1 page 290 on the authority of Ayesha:

“The Prophet (s) said ‘Verily Allah (swt) has promised me that anyone that rebels against Ali is a Hell Bound Kaafir’. When Ayesha narrated this, she was asked ‘O Lady why did you rebel against ‘Ali?’ She replied ‘I forgot this Hadith on the Day of Jamal but remembered it again when I arrived in Basra. I have sought the forgiveness of Allah (swt) for this’

Yanabi al Mawaddah Volume 1 page 290

Reply Three – Momin are those that accept the superiority of Ali (as)

From a logical perspective, if we believe that Imam Ali (as) was the true successor of the Prophet (s) then it is because he was the best of men, and we believe that the person the best of men should lead the Ummah, in the capacity of Khalifa of the Prophet (s). Those who excel in merits are those who should be entitled to lead the Ummah. So what merits does Allah (swt) deem essential to lead the Muslims? The answer to this and all question’s lies in Allah (swt)’s Glorious Book. Saul (as) appointed a successor, a decision that was resented by the people:

“And their Prophet said to them, ‘Surely Allah has raised Talut to be a King over you’. They said, ‘How can he hold Kingship while we have a greater right to Kingship than him, and he has not been granted an abundance of wealth?’ He said, ‘Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants his Kingdom to whom He pleases and Allah is Ample-giving, knowing”.

The verse makes it clear that the Leader is chosen by Allah (swt) not by the people, had it been their choice they would have voted in a man with wealth. Monetary power is nothing in the eyes of Allah (swt); He makes it clear that the right to succeed is based on the individual possessing superiority in:

Knowledge

Bodily Strength

If we look at the Seerah of the Prophet and his Sahaba we can safely conclude that no one was greater in knowledge and physical strength than Imam Ali (as). From a knowledge perspective Rasulullah (s) said 'I am the City of Knowledge and 'Ali is its Gate'.

Physical strength is tested in the battlefield, and one only need to pick up the books of classical history to see the manner in which 'Ali (as) came out to duel in Badr, stayed with the Prophet (s) when all around had fled in Uhud a fact testified by the Prophet (s) (see the scan below from Madarij un Nubuwwa, v2 p 210-211), he slew the leader of the Kuffar in battle at Khunduq (trench), and through his leadership conquered the main fortress at Khayber killing Mahrab in the process. What greater proof of the superiority of 'Ali (as) in battle can there be than the testimony of Gibrael (as) at Uhud: 'There is no brave young man but Ali, and there is no sword but Dhulfiqar'

1. Madarij un Nubuwwat, Volume 2 page 210-211

2. History of al-Tabari Volume 7 pages 120-121

If we look at these two criteria via which Allah (swt) chose Talut above others, then it is logical that 'Ali (as) should likewise succeed the Prophet (s) as he was the best of men, and to hold a different opinion is Kuffar. To corroborate our position what better evidence can we present than the testimony of Ayesha from Yanabi al Mawadah page 290:

Ata narrates: 'I asked Ayesha about Ali. She replied: 'He is the best of men; no one denies this except a Kaafir'.

Yanabi al Mawadah Volume 1 page 290

The same text has also been narrated from Hudhayfa, Jabir ibn Abdullah and Imam Ali (as) himself on the same page. Other Sunni scholars have also recorded this from the blessed lips of our Prophet (s); here is a list of where it can be located:

Tareekh Damishq Volume 2 page 942, by Ibn Asakir

Tarikh, by al-Khateeb al-Baghdadi, v3, page 193

Min Hadith Khaithema bin Sulaiman page by Khaithema bin Sulaiman Al-Qusashi

Kunuz Al-Haqa'iq, by Abdul Raouf al-Manawi, Volume 2 page 15, the letter Ayn

Faraid al Simtayn, Volume 1 page 154 Chapter 31

Kifayath al Muttalib Volume 9 page 245

Muwaddat ul Qurba page 30

Kanz ul Ummal, Hadith 33046

"Ali is the best of Men, and the denial is nothing but Kufr"

Online Kanz ul Ummal, Hadith 33046

<http://www.al-eman.com/Islamlib/viewchp.asp?BID=137&CID=410>

A salafy website with the book “Min hadith Khaithema bin Sulaiman” by Khaithema bin Sulaiman Al-Qusashi also records:

علي خير البشر من أبي فقد كفر

“Ali is the best of Men, and the denial is nothing but Kufr”

<http://www.alsunnah.com/Hadith.aspx?Type=S&HadithID=426376>

Reply Four – Momin are those who submit to the authority of the Gate of repentance Maula ‘Ali (as)

002.058 [YUSUFALI]:

And remember We said: “Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase (the portion of) those who do good.”

In this verse the Israelites were ordered to prostrate at the Gate of repentance prior to entering the town. The act of submission to the Gate meant recognising the status of the Gate that was linked to submitting to Allah (swt). This act of submission before the Gate was a means via which Allah (swt) forgave the people of Moses (as) and deciphered between momins and munafiqs. Now let us link this verse to this Hadeeth of Rasulullah (s) recorded by Ibn Hajar in his al-Sawa’iq al-Muhriqah:

“The Prophet (s) stated Ali is the Gate of Repentance, whoever entered therein was a believer and whoever went out was an unbeliever.”

Sawaiq al Muhriqah, page 425

If the Gate of Repentance acted as the means via which the Israelites could prove that they were momin’s by submitting to their Creator through the Wasila of this Gate then for this Ummah affirming that one is a momin depends upon submitting to the authority of ‘Ali (as). Whoever submits to the authority of ‘Ali is in fact submitting to the authority of Allah (swt) and is hence a momin Those that have turned their backs on ‘Ali (as), keeping aloof from his teaching, preferring to praise those that hated fought and cursed him (as) cannot be deemed momins.

[3]: Did the vast bulk of the Sahaba apostatize after the death of Rasulullah (s)?

Afriqi states:

For one who views the problem from this perspective it thus comes as no surprise to find the Shi’ah narrating from their Imams that “all the people became murtadd after the death of Rasulullah, except three,”² since it is consistent with the principle that equates Imamah with Nubuawah in the sense that each of them is a position appointed by Allah.

Reply One

This is one of the favourite narrations that Nawasib cite as part of their campaign to stoke up anti Shi’a feelings. The tradition is weak since one of the narrators of this tradition was Hanaan bin Sadeed who adhered to the “Wakfee al Madhab”, and Imam Raza (as) declared the following about such persons:

“An adherent of the wakfee al madhab is an individual opposed to the truth, should he remain on this deviant path until his die, his ultimate resting place shall be in Hell”.

Mukees ad’a raraya fi ilm al riwaya page 83

Reply Two

Whilst Nawasib of the rank and caliber of Abu Sulaiman cite this to create sectarian strife, there are open minded Sunni scholars have sought to interpret in a manner that will prevent dissent. The famous Wahaby scholar Allamah Waheed’udeen Zaman Khan narrates a similar narration in his famous work ‘Lughaat al Hadith’, one should observe the translation that he made of it:

“All the people turned from Ali with the exception of three Salman Farsi, Abu Dharr Ghaffari and Miqdad bin Aswad. I said ‘is Amar Yasir not amongst them and he (Imam Abu Jafar) said: ‘he was also turned little bit (then he returned to the right path)’.”

‘Lughaat al Hadith’ Volume 1 page 143, letter Jeem

Those who wish to incite sectarian violence should inspect the interpretation offered by this late Sunni scholar, is there any suggestion that the Sahaba became kaafir from such a translation?

If we for arguments sake accept this Hadith as correct then we will provide the same explanation that had been offered by Allamah Zaman, namely that the Sahaba turned away from ‘Ali (as), yet when we look at those Sahaba that stood with ‘Ali on the position of Khilafath, then this narration can only be understood in this manner.

We believe that far more than three people believed in the Imamate of Maula ‘Ali (as), which is why Abu Bakr used methods of State terrorism to quell support for our Imam. In no way were just three believers left the tradition cited from Usul Kafi carries a weak Isnad.

[4]: Deliberately rejecting the Imams is Kufr

Other comments that the Nawasib advances are:

Afriqi states:

The prolific Abu Ja’far at-Tusi, called Shaykh at-Ta’ifah, (died 460AH), who is the author of two of the four canonical Hadith collections, has the following to say:

Rejection of Imamah is kufr, just as rejection of Nubuwah is kufr.5

Madrassa Inaamiyah states:

Rejection of a Nabi is Kufr. One who does not believe in a Nabi is a Kaafir. This is the belief of Islam. But according to the Shi’ah religion, belief in Imaamat is Fardh just as Fardh as it is to believe in Rasulullah (Sallallaahu Alayhi Wasallam). According to Shi’ism, one who denies any of the Shi’i Imaams – one who does not accept any of the Shi’i Imaams – is a Kaafir. Propounding this view, the Shi’i authority, Kulaini, states in his ‘most trustworthy and celebrated work of Hadith’, Al-Kaafi:

“We (i.e. the Imaams) are those whose obedience Allah has made Fardh... Whoever denies us is a Kaafir.’

Reply One – Rejecting the bounties of Allah (swt) is kufr

Kufr carries a literal and hidden meaning. Under the Shariah to deny any of the Usool-e-Deen for example the Prophets, their books, the Angels is Kufr. With regards to Furoo-e-Deen a person that does not practice them (e.g. offer Salat) is a Faasiq (transgressor). If that same individual does not pray because he rejects the concept of Salat outright, then he has committed Kufr.

It should also be recognised that a failure of man to thank his Creator for the bounties that he has bestowed also constitutes kufr. Ingratitude is kufr as can be evidenced by the fact that the opposite of the word shukr, or “gratitude,” in Arabic is kufr. The Qur’an explicitly uses the word kufr to mean “ingratitude”:

014.007 [YUSUFALI]

And remember! your Lord caused to be declared (publicly): “If ye are grateful, I will add more (favours) unto you; But if ye show ingratitude, truly My punishment is terrible indeed.”

The literal Arabic text denoting “But if ye show ingratitude” reads: wa la’in kafartum. Thus, the Qur’an uses both renderings of the word kufr, namely, denial of truth and ingratitude.

Allah (swt) has bestowed all manner of nemut (bounties) upon the believers and a failure to thank Allah (swt) for such blessing is indeed kufr. We read in Surah Nahl verse 5 to 18:

5. And cattle He has created for you (men): from them ye derive warmth, and numerous benefits, and of their (meat) ye eat.

6. And ye have a sense of pride and beauty in them as ye drive them home in the evening, and as ye lead them forth to pasture in the morning.

7. And they carry your heavy loads to lands that ye could not (otherwise) reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful,

8. And (He has created) horses, mules, and donkeys, for you to ride and use for show; and He has created (other) things of which ye have no knowledge.

9. And unto Allah leads straight the Way, but there are ways that turn aside: if Allah had willed, He could have guided all of you.

10. It is He who sends down rain from the sky: from it ye drink, and out of it (grows) the vegetation on which ye feed your cattle.

11. With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought.

12. He has made subject to you the Night and the Day; the sun and the moon; and the stars are in subjection by His Command: verily in this are Signs for men who are wise.

13. And the things on this earth which He has multiplied in varying colours (and qualities): verily in this is a sign for men who celebrate the praises of Allah (in gratitude).

14. It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, and that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the bounty of Allah and that ye may be grateful.

15. And He has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that ye may guide yourselves;

16. And marks and sign-posts; and by the stars (men) guide themselves.

17. Is then He Who creates like one that creates not? Will ye not receive admonition?

18. If ye would count up the favours of Allah, never would ye be able to number them: for Allah is Oft-Forgiving, Most Merciful.

In this verse Allah (swt) sets out the vast array of bounties that he provides for the betterment of his servants. In this verse Allah (swt) states that it is His (swt) duty to show the right path and this attained via the stars.

To be unthankful to these bounties is one thing, but it is a fact that no one denies the bounties that are set out in this verse, on the contrary man seeks to determine what further benefits that he can derive from such bounties, for example the stars, or deep sea exploration to locate the bounties in the oceans. The bounties set out in the verses we cited are for our own enjoyment, to improve our personal quality of life. Allah (swt) further states in Surah Nahl verse 11:

and be grateful for the favours of Allah, if it is He Whom ye serve”.

Non Muslims derive benefits from the bounties of Allah (swt) but never give thanks for them. Muslims seek to say thanks through the act of Salat. Whilst Surah Nahl refers to those bounties that we benefit from in this world, what of those bounties from which we will benefit us in the next world? Clearly these bounties must play a pivotal role for Muslims. All humans benefit from the bounties that Allah (swt) provides, but when it comes to the bounties that are linked to the next world, then this will refer to the Muslims alone, for Paradise is for them alone. Guidance is also a bounty, Allah (swt) states in Surah Nahl verse 81:

It is Allah Who made out of the things He created, some things to give you shade; of the hills He made some for your shelter; He made you garments to protect you from heat, and coats of mail to protect you from your (mutual) violence. Thus does He complete His favours on you, that ye may bow to His Will (in Islam).

But if they turn away, thy duty is only to preach the clear Message.

They recognise the favours of Allah. then they deny them; and most of them are (creatures) ungrateful.

Notice how the first portion (verse 81) refers to the blessing on the Believers. The address in verses 82 then switches to the Holy Prophet (s), making it clear that the duty of the Prophet (s) is to only convey these bounties to the Believers, nothing more. The final bounty of Allah (swt) for the faithful was conveyed by the Prophet, following the descent of this verse:

O Messenger! proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith.

In this regard we read in Tafsir ibn Abi Hatim, Volume 4 page 1172:

حدثنا أبي ثنا عثمان بن خرزاد ثنا إسماعيل بن زكريا ثنا علي بن عباس عن الأعمش وابي الحجاب عن عطية العوفي عن أبي سعيد الخدري قال : نزلت هذه الآية يا أيها الرسول بلغ ما انزل اليك من ربك في علي بن أبي طالب.

Narrated my father from Uthman bin Kharzad from Ismail bin Zakaria from Ali bin Abes from al-Amash and Abi al-Hajeb from Attya al-Aufi from Abu Saeed al-Khudari who said: This verse {O Messenger! deliver what has been revealed to you from your Lord} has been revealed about Ali bin Abi Talib.

We should point out that the chain is authentic as per Imam Abi Hatim because according to his own admission, he had only collected Sahih chains in his book. We read in Volume 1 page 14:

سألني جماعة من اخواني اخراج تفسير القرآن مختصرا بأصح الأسانيد.... فأجبتهم إلى

ملتمسهم وبالله التوفيق

“A group of my brothers requested that I write a brief commentary of the Quran with the most Sahih chains.... I therefore responded to their request and Allah grants success”.

It was immediately after this that the Prophet (s) delivered his sermon at Ghadir Khumm declaring Imam Ali (as) to be his successor, clear from his words “One who has me as his master has ‘Ali as his master”.

Just after the declaration of the Imam Ali’s (as) guardianship, Allah (swt) revealed the verse

“Today I have perfected your religion and completed my bounty upon you, and I was satisfied that Islam be your religion.” (Quran 5:3)

Here is a small list of those Sunni scholars who attested that the above verse of Quran in Ghadir Khum after the speech of the Prophet:

Tarikh, by Khatib al-Baghdadi, v9, pp 222 from Abu Hurayra

Manaqib, by Ibn Maghazali, p29-36 (Hadith 23-29)

History of Damascus, Ibn Asakir, v2, p75

Manaqib, by Khawarazmi al-Hanfi, p80

Tadhkiratul Khawwas, page 37 by Sibt Ibn al-Jawzi al-Hanafi

Let us quote the complete account recorded by Khateeb Baghdadi in Tarikh Baghdad, Volume 9 page 222 Biography No. 4345:

أنبأنا عبد الله بن علي بن محمد بن بشران أنبأنا علي ابن عمر الحافظ حدثنا ضمرة بن ربيعة القرشي عن ابن شوذب عن مطر الوراق عن شهر بن حوشب عن أبي هريرة قال من صام يوم ثمان عشرة من ذي الحجة كتب له صيام ستين شهراً وهو يوم غدير خم لما أخذ النبي ﷺ بيد علي بن أبي طالب فقال: ” أأنت ولي المؤمنين؟ ” قالوا بلى يا رسول الله قال: ” من كنت مولاه فعلي مولاه ” فقال عمر بن الخطاب بخ بخ لك يا ابن أبي طالب أصبحت مولاي ومولى كل مسلم فأنزل الله: ” اليوم أكملت لكم دينكم“

Abdullah bin Ali bin Muhammad Bashran narrated from Hafiz Ali bin Umar Darqutni narrated from Abi Nasr Habshoon bin Musa Khalal narrated

from Ali bin Saeed Ramli narrated from Zamrah bin Rabiya narrated from Abdullah bin Showzab from Matar Waraq narrated from Shahr bin Hoshab narrated from Abu Hurrirah that Holy Prophet (s) stated: “Whoever fasts on the 18th of Dhil Hijjah, Allah will grant him the reward of fasting on sixty months. That is the day when the Holy Prophet (s) grabbed the hand of Ali bin Abi Talib and stated: ‘Am I not Wali of all believers (momineen)?’. All of them replied: ‘Yes Oh Prophet of Allah’. To which the Prophet (s) said: ‘Of whomsoever I am Maula, Ali is his Maula’. (Upon this) Umar bin Khattab said: “Congratulations, congratulations Oh Ali bin Abi Talib, today you have become my Maula as well as Maula of all Muslims.” It was then that the verse was revealed: “Today I have perfected your religion and completed my bounty upon you, (Quran 5:3)”.

Abdullah bin Ali bin Bashran: Khatib Baghdadi said: ‘His narration is reliable’. (Tarikh Baghdad, v10 p15). Ali bin Umar al-Darqutni: The famous Imam of Ahle Sunnah requires no authentication. Habssoon bin Musa: Dhahabi said: ‘Thiqah’ (Syar alam alnubala, v15, p316). Ali bin Saeed al-Ramli: Ibn Hajar said: ‘Seduq’ (Lisan al-Mizan, v4, p232). Zamra bin Rabiya: Ibn Hajar said: ‘Seduq’ (Taqrrib al-Tahdib, v1, p445). Abdullah bin Showzab: Ibn Hajar said: ‘Seduq’ (Taqrrib al-Tahdhib, v1, p501). Matar al-Waraq: Ibn Hajar said: ‘Seduq’ (Taqrrib al-Tahdhib, v2, p187). Shahr bin Hoshab: Ibn Hajar said: ‘Seduq’ (Taqrrib al-Tahdhib, v1, p423).

Baghdadi has recorded the same account with a slight different chain of narration which is:

خبرنيه الأزهرى قال حدثنا محمد بن عبدالله بن أخي ميمي قال حدثنا أحمد بن عبدالله بن أحمد بن العباس بن سالم بن مهراڻ المعروف بابن النيرى إملاء قال حدثنا علي بن سعيد الشامي حدثنا ضمرة بن ربيعة عن ابن شوذب عن مطر عن شهر بن حوشب عن أبي هرير

Abul Qasim al-Azhari: Dhahabi said: ‘Hujjah’. (Syar alam alnubala, v17, p578). Muhammad bin Abdullah bin Akhi Mimi: Dhahabi said: ‘Thiqah’. (Tarikh al-Islam, v27, p204). Ahmad bin Abdullah al-Nayri: Dhahabi said: ‘Seduq’. (Tarikh al-Islam, v23, p596)

The verse and the declaration before its descent make it clear for everyone that though belief in the Unity of Allah, the Prophethood, prayers, fasting, pilgrimage, the payment of poor-rate and jihad already existed, the final bounty of Allah (swt) and with it the completion of the Deen came with the declaration of the Wilayat of ‘Ali (as).

It is crystal clear that it was not until the Prophet (s) declared the Wilayat of Ali (as) on the day of Ghadir, that Allah (swt) declared the religion to be perfected. Whilst previous verses gave the provision for the bounties of Allah (swt) for His servants, the declaration at Ghadir and with it this verse was in effect the seal on all bounties from Allah (swt). The declaration of the Wilayat of Maula ‘Ali (as) at Ghadir Khumm was a confirmation that the bounty of guidance of Prophethood (s) had been sealed forever and had been replaced with the door of Imamate – starting with the guardianship of Imam Ali (as). The designation of Imamate through the twelve divinely appointed Imams is a bounty from Allah (swt) for the Ummah. As the Imams are inheritors of the Qur’an and Sunnah of

Muhammad (s) their recognition is linked to Iman (Faith) and their hatred constitutes hypocrisy. In this connection, Imam of the Nasibis Ibn Taymeeya defined Kufr as follows:

“Kufr is the attribute of everyone who rejects something that Allaah has commanded us to believe in, after news of that has reached him, whether he rejects it in his heart without uttering it, or he speaks those words of rejection without believing it in his heart, or he does both; or he does an action which is described in the texts as putting one beyond the pale of faith.”

Majmoo’ al-Fataawa, Volume 12 page 335

With this definition in mind let us contemplate over the fact that Allah (swt) states in Surah Nahl verse 83:

They recognise the favours of Allah. then they deny them; and most of them are (creatures) ungrateful.

The Ne’mat (bounty/favour) that the vast bulk of people knowingly deny refers to the Wilayah of Maula Ali (as), and anyone that intentionally denies this ne’math has committed Kufr. Such is the importance of this ne’mat that we will be asked of it on the Day of Judgement.

Referring to the verse “And stop them, they are to be asked (Quran 37:24)” Allamah Ibn Hajr Makki records a tradition in Sawaiq al-Muhriqa (Urdu translation page 503) that on the day of judgment, the Wilayat e Ali (as) will also be questioned about, along with the belief in the Unity of Allah, the Prophethood, the revealed books and faith. He records:

Abu Sa’eed Khudri narrates: “Holy Prophet (s) said that on the day of judgement Allah Almighty will say: Stop them for now, they will be questioned about Wilayah of Ali (as)”

Sawaiq al-Muhriqa, page 503

Mohibuddin al Tabari records the same Hadith in:

Riyadh al Nadhira Volume 2 page 116

The darling of the Deobandi movement equally admired by the Wahabis Shah Ismail Shaheed echoes the same sentiments in, Mansab-e-Imamat, page 109-110, published in Lahore. Whilst discussing evidence of Wilayat in the next world he says:

We read in Surah Azhab ‘The Prophet is aula (authority) to the believers’, and in the next world his Wilayat will remain in tact, as Allah (swt) says ‘What will be the position when a witness will be summoned from each Ummah, and you shall be a witness over them [Surah Nisa]. Similarly the Imam has such authority in this world and the next, which is why the Prophet said ‘Don’t I have more rights over the people than they have over themselves, to which the people replied ‘Yes’. The Prophet then said ‘Of whomsoever I am Maula, Ali is his Maula’. This is why Allah says in the Qur’an that on the Day of Judgement you will be summoned with your Imam and questioned [Surah Safaath], and the Prophet said that we will be asked about the Wilayat of Ali”

Mansab e Imamat, page 109 & 110

When the Wilayah of Maula Ali (as) is such an important bounty in the eyes of Allah (swt) that we will be asked of it on the Day of Judgement then clearly rejecting or denying this bounty is an act of kufr.

Similarly we read in Tafsir Shawahed al-Tanzeel, of al-Hakem al-Hasakani al-Hanafi, volume 2 page 162:

ابن عباس قال : قال رسول الله صلى الله عليه وآله إذا كان يوم القيامة أوقف أنا وعلي
على الصراط ، فما يمر بنا أحد إلا سألناه عن ولاية علي

Ibn Abbas reported: that the messenger of Allah (pbuh) said’: On the day of resurrection me and Ali shall stand on the path, verily no one will pass without we ask him about the Wilayah of Ali’.

Reply Two- The Prophet (s) differentiated between belief and disbelief on the basis of successor

In his final recorded Hadith on Ghadir Khumm, Prof. Dr Muhammad Tahir ul Qadri in ‘The Ghadir Declaration’ page 80 narrates this tradition:

It is narrated by ‘Ali (as) himself. He said: on the day of Ghadir Khum, the Messenger of Allah (saww) had a turban tied round my head (as a symbol of honour) and let the loose end hang down at the back. Then he said: The angels whom Allah (swt) had sent to help me at Badr and Hunayn were wearing turbans of the same kind. He then added: surely the turban differentiates between belief and disbelief.” ‘

In the footnotes Qadri cites those sources from wherein he cited this narration, he writes:

Tayalisi related it in al-Musnad (p.23#154); and Bayhaqi in as-Sunan-ul-kubra (10:14).

Hindi says in Kanz-ul-’ummal (15:306,482#41141,41909) that, besides Tayalisi, this tradition has also been narrated by Bayhaqi, Tabarani, Ibn Abi Shaybah and Ibn Muni’. Hindi has added the following words:

“Surely the turban differentiates between Muslims and polytheists.”

‘Abd-ul-A’la bin ‘Adi has also narrated that the Prophet (saww) called ‘Ali bin Abi Talib (as) on the day of Ghadir Khum, tied a turban round his head (as a sign of honour) and let the loose end hang down at the back.

This tradition is recorded in the following books:

- i. Ibn Athir, Asad-ul-ghabah fi ma’rifat-is-sahabah (3:170)
- ii. Muhib Tabari, ar-Riyad-un-nadrah fi manaqib-il-’ashrah (3:194).
- iii. Zurqani, Sharh-ul-mawahib-il-laduniyyah (6:272).

The Ghadir Declaration, page 80

The turban given to Imam Ali (as) at Ghadir Khumm signified his Imamate / succession as the true Khalifa of the Prophet (s). Consider the words of the Holy Prophet (s) “surely the turban differentiates between belief and disbelief” – this clearly means that those that recognise the importance of the turban (i.e. its link to the Imamate of Maula ‘Ali) have true faith whilst those that deny it have committed kufr.

Reply Three – Rejecting the Imams, that Allah (swt) associated as the Ark of Salvation is kufr

Nuh (as) was the first of the Ul’il Uzm Prophets of Allah (swt). When his (as) people remained stubborn and refused to submit to the teachings of Allah (swt), Nuh (as) built an Ark for him and his believers to protect

themselves from the pending wrath of Allah (swt). For the disbelievers there was no escape, as we read in Surah al Hud:

011.042-43 [YUSUFALI]:

So the Ark floated with them on the waves (towering) like mountains, and Noah called out to his son, who had separated himself (from the rest): “O my son! embark with us, and be not with the unbelievers!”

The son replied: “I will betake myself to some mountain: it will save me from the water.” Noah said: “This day nothing can save, from the command of Allah, any but those on whom He hath mercy! “And the waves came between them, and the son was among those overwhelmed in the Flood.

This verse makes it absolutely clear that those that failed to board the ark of Nuh (as) were disbelievers that perished on account of their failure to board it. This can be clearly evidenced from the words of Noah (as) to his son ‘O my son! embark with us, and be not with the unbelievers!’ – words that demonstrate that turning away from the boat of salvation, places such a person within the category of kaafirs. Salvation was restricted to those that boarded the Ark. Similarly, Rasulullah (s) compared his Ahl’ul bayt (as) to the Ark of Noah. In this connection we have sought reliance on a Hadith from the following esteemed Sunni works:

Mishkat al Masabih Volume 2 page 258

Fadha’il al-Sahaba, by Ahmad Ibn Hanbal, v2, p786

Tafseer al-Kabeer, by Fakhr al-Razi, under the commentary of verse 42:23, Part 27, p167 al-Bazzar, on the authority of Ibn Abbas and Ibn Zubair with the wording “drowned” instead of “perished”.

al-Sawaiq al-Muhriqah, by Ibn Hajar Haythami, Ch. 11, section 1, p234 under Verse 8:33. Also in section 2, p282. He said this Hadith has been transmitted via numerous authorities.

Hilyatul Awliya, by Abu Nu’aym, v4, p306

al-Kuna wal Asma, by al-Dulabi, v1, p76

Yanabi al-Muwaddah, by al-Qundoozi al-Hanafi, pp 30,370

Al Mastadrak al Hakim:

Kitab Tafsir, Surah Hud No. 3270,

Kitab Marfat Sahabah, No. 4703

Musnad al Bazar, No. 3322

Al-Matalib al-Aaliya by Ibn Hajar Asqalani, Kitab al-Manaqib:

Fadl Ahlylbayt No. 4074 ,

No. 4705

Mu’ajam al Kabir by Tabarani, Baab Ulha Hassan bin Ali bin Abi Talib,

No. 2570,

No. 2572,

No. 2573,

Baab min Isma Abdullah, No. 12220

Mu’ajam al Awsat by Tabarani:

Baab ulha, Isma Hussain No. 5694,

Baab al Ghayn, No. 5694,

No. 6032

Mu’ajam al Saghir by Tabarani:

Baab min Isma al Hussain, No. 392,
Baab min Isma Muhammad, No. 826
Amthal Al-Hadith by Abi Al-Sheikh Al-Asbahani, Dikr Salwat al
Khams, No. 299
Akhbaar e Makkah by al-Fakehi, No. 1837
Musnad Al-Shehab Al-Qudha'I:
No. 1239,
No. 1240
Al-Sharia'a by Al-Ajeri, Kitaab Jami` Fadail Ahlulbayt:
No. 1653,
No. 1654,
No. 1659

We read in al Mustadrak and in Mishkat:

“Abu Dharr narrates that Rasulullah (s) said ‘ Beware! My Ahlul-Bayt are like the Ark of Noah. Whoever embarked in it is saved, and whoever turned away from it is perished”.

There is no doubt about the authenticity of this Hadith. Al Hakim in al-Mustadrak has graded it as Sahih.

Ibn Hajar Makki has also recorded this hadith from different sources in Sawaiqh al Muhriqa, (Urdu) page 621-622

The comments of leading Deobandi Imam [similarly loved by the Salafi] Shah Ismail Shaheed are also worthy of note. Having narrated this Hadith in his classical source ‘Taqwitalul Iman’ page 228, Chapter ‘The Companions and Ahl-e- Bait of the Messenger of Allah’ he offers his understanding of the Hadith:

“It is clear from this Hadith that those who follow the ways and modes of the ahl-bait (members of the Prophet’s house) are saved from Unbelief and Hell, like those who were saved by mounting on the Ark of Noah. Those who refused to be in the Ark were ruined, including a son of Noah who was also among the Unbelievers”

Taqwitalul Iman page 228 (published by Idara-e-Islamiaat, Lahore)

Mufti Ghulam Rasool (d. October 2010) offers this commentary of the Hadith in ‘Jawahir al Uloom’ page 85-86:

“In other words obedience and love of the Ahl’ul bayt descendants is a means of salvation, and bearing enmity and opposition to them is destruction, for guidance one must adhere to both, since the Prophet said as long as you adhere to both you will never go astray. From this it becomes obvious that an individual who claims that he will remain attached to the Qur’an and adheres to its orders, but deems the teachings and love of the descendants to be unimportant will not attain guidance or salvation”.

Jawahir al Uloom, page 85-86

When one boards a boat, they are seeking salvation (to get to a destination) by boarding it, and as part of that process the passenger places all his faith in the Captain steering the ship. The duty for the passenger is to accept the authority of the Captain and adhere to the orders / guidance that he issues. During the time of Nuh (as) boarding the ship, involved recognition of the Wilayah (authority) of Nuh (as) and adhering to his guidance. The Hadith of Safina, should likewise be seen in the same

manner. Rasulallah (s) identified the Ahl'ul bayt (as) as a means of salvation, turning away from them constitutes misguidance. This form of salvation can only be attained by one that follows them, and recognises their Wilayah (authority) as religious guides, and accordingly attains knowledge and wisdom through these Imams. Shah Ismail had accepted that turning away from them is kufr, that rejecting their Wilayah (by refusing to follow them for guidance) means turning away from them and this is an act kufr.

Reply Four – Rejecting the signs of Allah (swt) makes one a Kaafir

Allah (swt) has made reference about the signs of Allah (swt) in his Glorious Book. In Arabic grammar the word 'Aya' carries multiple meanings that have been similarly used in the Quran itself. According to the Hans Wedr Dictionary of Modern Arabic, it means:

“Sign, token, mark; miracle; wonder, marvel, prodigy, model, exemplar, paragon, masterpiece” (page36)

Now that we understand the meaning of Aya, let us see how Allah (swt) grades those that reject his Signs.

Al-Baqarah, Verse 159:

Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the people in the Book,-on them shall be Allah.s curse, and the curse of those entitled to curse,-

Baqarah, Verse 39

“But those who reject Faith and belie Our Signs, they shall be companions of the Fire; they shall abide therein.”

An-Nisa, Verse 56

Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise.

Baqarah, Verse 99

We have sent down to thee Manifest Signs (ayat); and none reject them but those who are perverse [Fasiqoon].

Al-Araf, Verse 147

Those who reject Our Signs and the meeting in the Hereafter,- vain are their deeds: Can they expect to be rewarded except as they have wrought?

Al-Ankaboot, Verse 47

And thus (it is) that We have sent down the Book to thee. So the People of the Book believe therein, as also do some of these (pagan Arabs): and none but Unbelievers reject our Signs.

The state of those that reject the Signs of Allah (swt) are:

Cursed

Hellbound

Transgressors

Kaafirs

People whose deeds will of no use in the next world

Our contention is that the Ahl'ul bayt (as) Imams are also signs of Allah (swt) that automatically makes one that rejects them a kaafir. If Nawasib

object saying people cannot be Sign of Allah (swt), then we can refute this by pointing out that Ibn Hajar Asqalani commented:

“The earth is never devoid of him who stands for Allah with a proof (Hujjah)”

Fatah ul Bari Shrah Sahih al Bukhari, Vol 6 page 494 Hadith, No. 3265

This admission constitutes clear evidence that the proof of the existence of the Creator is proven through the existence of the Imam, what greater Sign of Allah (swt) can there be than that? Moreover Maryam (as) and Isa (as) are called Signs of Allah (swt) in our blessed Book.

Muminoon verse 50

And We made the son of Mary and his mother as a Sign: We gave them both shelter on high ground, affording rest and security and furnished with springs.

With this in mind let us once more present the Hadith Safina to our readers:

“Abu Dharr narrates that Rasulullah (s) said ‘ Beware! My Ahlul-Bayt are like the Ark of Noah. Whoever embarked in it is saved, and whoever turned away from it is perished”.

Fadha’il al-Sahaba by Ahmad Ibn Hanbal, volume 2 page 786

Rasulullah (s) equated the function of the Ahl’ul bayt (as) and the boat of Noah (as) to be the same, namely the provision of salvation. This is how Allah (swt) describes the Boat of Salvation in Surah Ankaboot verse 15:

We saved him and the companions of the Ark, and We made the (Ark) a Sign for all peoples!

If Allah (swt) has described the Boat of Salvation for the Ummah of Nuh (as) as a Sign of Allah (swt), the Ark of Salvation for the Ummah of Muhammad (s) are likewise a Sign of Allah (swt). Now that we have proven that the Boat of Salvation i.e. the Ahl’ul bayt Imams are amongst the Signs of Allah (swt) the position of those who reject them is the same as those that reject any sign of Allah – namely such people are Hell Bound Kaafirs.

[5]: Rejecting the Imams is on par with rejecting Allah (swt)

Afriqi quoted the words of Shaykh Ibn Babawayh al-Qummi:

Afriqi states:

It is our belief concerning a person who accepts (the Imamah of) Amir al-Mu’minin but rejects any one of the Imams after him, that he is similar to one who believes in all the Ambiya’ but rejects the Nubuwah of Muhammad sallallahu ‘alayhi wasallam. The Nabi sallallahu ‘alayhi wasallam said: “The Imams after me are twelve. The first is Amir al-Mu’minin ‘Ali ibn Abi Talib and the last is the Qa’im (the Mahdi). Obedience to them is obedience to me, and disobedience to them is disobedience to me. Thus, whoever rejects one of them has rejected me.”

Reply – The Sunnis also believe rejecting Imams is tantamount to rejecting Allah (swt)

It seems that Nawasib have gone down so deep into the hatred of Shia of Ali (as) that they now don’t even bother to have a glimpse at their on books. The Ahl’ul Sunnah books contain this Hadith:

“The Prophet (s) said ‘Whoever obeys me, obeys Allah (swt), whoever disobeys me, disobeys Allah (swt), whoever obeys the Imam [Islamic laws], obeys me, whoever disobeys the Imam, disobeys me”

Sunan Ibn Majah Volume 2 page 550, Chapter ‘Itaat e Imam, translated by Maulana Waheedudeen Zaman, Lahore

Allamah Zaman defines Imam here in brackets as Islamic Laws, but we can refute this by citing the fact that the books of Ahl’ul Sunnah contain this Hadith:

“Whoever dies without recognising the Imam of his time, dies the death of Jahilyya (ignorance)”

Nashr al Fawaid al Jalaal, Sharh Aqaid Nafsee page 197, by Maulana Ubayd’al Haqq, Deoband scholar, Kadeemi Qutbkhana, Karachi.

Allamah Waheedudeen Zaman commenting on this Hadith states:

“Although this Hadith is found in the Sunni books of Aqaid, I have not located it in the books of Hadith”.

Lughaat ul Hadith, Kitab Meem Volume 4 page 102, Karachi

What Zaman admits is the Imamate is linked to aqeedah, as for locating in books of Hadith Zaman needed to look into the matter in further depth.

Shah Ismail Shaheed writes the Hadith as follows:

“Whoever dies without recognising the Imam of his time dies the death of Jahilyya (ignorance)”

Mansab Imamate, page 108

Linked to this hadith we would request our readers to apply the comments of the great Egyptian scholar Syed Qutb Shaheed:

“There are only two possibilities for the life of a people, no matter in what time and place they live. These are the state of guidance or the state of error, whatever form the error may take; the state of truth or the state of falsehood, whatever may be the varieties of falsehood...People live either according to Islam, following it as a way of life and a socio-political system, or else in the state of unbelief, jayiliyyah, whim, darkness, falsehood and error”.

The Islamic Concept and its characteristics, by Sayyid Qutb, translated Muhammad Moinuddin Siddiqui, p 78 (American Trust Publications)

Syed Qutb is quite correct there are two paths for us to choose Islam or jahiliyya. If you have not identified Islam and embraced it then you will die the death of jahiliyya. At the same time we are told from the aforementioned hadith that if you fail to recognise your Imam of the time you will die the death of jahiliyya. The identification / recognition of the Imam of your time is therefore inexorably linked to Deen. If you fail to recognise your Imam, then all your deeds, such as Salat, Saum, Zakat etc will be of no avail, you will die as a non-Muslim. It is therefore incumbent on us to attain guidance from those individuals who are the absolute embodiment of Deen they are perfection par excellence they are the authorised guides and it is through them that we can seek guidance on all aspects of Deen.

Maulana Abdul Aziz Fehrawi sheds light on this matter as follows:

“The appointment of the Imam is compulsory, its foundation is based on the fact that Rasulullah (s) said whoever dies in a state where he has failed to recognise the Imam of his time or who dies at a time when the Imam is

present and fails to recognise him, or dies when no Imam exists (nevertheless), his death shall be the death of jahiliyya (one belonging to the time of ignorance). We have a hadith in Sahih Muslim by Ibn Umar whoever dies without an Imam dies the death of jahiliyya. In the tradition of Muslim we find these precise words “Whoever dies in state, having not had bayya over his neck shall die the death of one belonging to the time of jahiliyya”.

al Nabraas Sharh al aqaid, page 512.

At one of the prominent Sunni websites, we read a booklet ‘Aqidah al-Tahawiyya by Imam Abu Ja’far al-Tahawi al-Hanafi (239-321 AH)’ translated by Iqbal Ahmad Azami set out the Sunni belief on the ‘obligation’ of adhering to a Imam:

“We do not recognize rebellion against our Imam or those in charge of our affairs even if they are unjust, nor do we wish evil on them, nor do we withdraw from following them. We hold that obedience to them is part of obedience to Allah, The Glorified, and therefore obligatory as long as they do not order to commit sins. We pray for their right guidance and pardon from their wrongs.”

<http://www.masud.co.uk/ISLAM/misc/tahawi.htm>

Isn't it an irony that Sunnies and Nawasib in particular attack the Shia belief i.e. the rejection of the ‘just’ Imam is rejection of Allah (swt) while they themselves hold the same belief even for those Imams who are unjust?

To die the death of jahiliyya is definitely kufr. Now that we have addressed this matter, perhaps the Nawasib could enlighten us, ‘which Imam’s recognition is necessary?’, is it Mu’awiya, Yazeed, Marwan and the other Ummayya and Abbaside khalifas, whose bayah is the difference between dying as a Muslim or as a kaffir? Would giving bayah to Yazeed prevent you from dying a kaffir? We believe that the rightful Imams are the Ithna Ashariyya Imams, the Shi’a have always given them bayah and believed in their unconditional obedience. The Nasibis can feel happy in having ancestors that gave bayah to Mu’awiya and Yazeed, we will learn on the Day of Judgement whether Allah (swt) such bayah is one that had protected their ancestors from dying the death of jahiliyya.

The identification / recognition of the Imam of your time is therefore inexorably linked to Deen. If you fail to recognise your Imam, then all your deeds, such as Salat, Saum, Zakat etc will be of no avail, you will die as a non-Muslim. It is therefore incumbent on us to attain guidance from those individuals who are the absolute embodiment of Deen they are perfection par excellence they are the authorised guides and it is through them that we can seek guidance on all aspects of Deen.

We ask people to ponder over this Hadith carefully. You will see later that Abu Sulaiman tries his utmost to suggest that the term Imam in the Qur’an refers to Prophethood and there is no such thing as a doctrine of Leadership after the Seal of all Prophets. If this is the case, what explanation does he have to say about this Hadith? This Hadith clearly means that Imamate is a rank separate from Prophethood. When Rasulullah (s) was the Seal of all Prophets why was he telling all future generations of Muslims, that it was incumbent that they recognise the Imam of their time?

If Imam means Leader of the time there's no need to recognise him, the Leader is a recognisable individual in the eyes of the people., there is no need to recognise him. If the recognition protects you from dying the death of Jahiliyya, then the people must believe that the Imam will enter Heaven. Do the tyrannical leaders of Banu Hashim and Abbas fit into this Hadith? When your books deem it incumbent to obey the Imam and reject him makes him a Kaafir, when rejecting your Imams such as Mu'awiya, Yazeed etc leads to such a person dying the death of Jahiliyya clearly the Shi'a holding the same in regards to their twelve Imams from Ahlulbait (as) should likewise not be an issue of contention.

[6]: Rejecting the Imams is on par with rejecting all Prophets (as)

Afriqi cited to Shi'a texts along this line:

Afriqi states:

What is surprising is the opinion the Shi'ah of today express about the Ahl as-Sunnah in general. One would expect them to say about the Ahl as-Sunnah as they have said about the Sahabah: that they are unbelievers, out of the fold of Islam. After all, there are many non-Muslims who believe in the oneness of Allah, but do not believe in the prophethood of Muhammad sallallahu 'alayhi wasallam, and for that reason we all regard them as unbelievers. If Imamah is then a "divine station, like Nubuwah," Sunnis who do not believe in the Imamah of the Twelve Imams must also be unbelievers. There have been many 'ulama of the Shi'ah in the past who have displayed consistency in this regard and declared all those who deny the Imamah of the Twelve Imams—like the Ahl as-Sunnah—unbelievers. For example, Ibn Babawayh al-Qummi (died 381AH), the author of one of the four canonical Hadith collections of the Shi'ah, Man La Yahduruhu al-Faqih, states in the treatise in which he expounds the creed of the Shi'ah:

It is our belief about one who rejects the Imamah of Amir al-Mu'minin (Sayyiduna 'Ali) and the Imams after him that he is the same as one who rejects the of the Ambiya'.

Numani states:

It is related by Zuraih; he relates that "I asked Imam Jafar Sadiq about the Imams after the Prophet (peace be upon him) to which he replied: 'Amir-ul-Momini Hazrat Ali was the Imam after the Prophet. After him, Hasan was the Imam, and, after him, Husain was the Imam, and after him. Ali Bin AL-Husain was the Imam and then Mohammad bin Ali (Imam Baqar) was the Imam. Whoever denies it is like the denier who denies God and His Prophet'" (p. 106).

Reply One

In that there is no doubt. When one builds a house the walls, ceilings, brickwork, roof all contribute towards the development of the house. If any of these items are damaged or fall down, the house may get damaged but it will not fall down completely. The house will only fall down if its foundations are damaged or removed. Islam is a deen that passed through 124,000 Prophets, it came bit by bit. This role of Prophethood was explained beautifully by the Prophet (s) himself:

We read in Sahih Bukhari Book 030, Hadeeth Number 5674:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The similitude of mine and that of the Apostles before me is that of a person who built a house quite imposing and beautiful and he made it complete but for one brick in one of its corners. People began to walk round it, and the building pleased them and they would say: But for this brick your building would have been perfect. Muhammad (may peace be upon him) said: And I am that final brick.

Essentially each Prophet was a brick that developed the Palace. A brick may contribute towards the development of the Palace, but it is not the foundation of the Palace. The foundation has been located by some Sunni Ulama in their commentaries of verse 55 of Surah Zukhrif.

Abdullah Ibn Mas'ud narrated that Holy Prophet (s) said: "An angel came to me and said: "O Muhammad! Ask the messengers sent before you that how were they designated as messengers." I inquired that how were they designated? The angel replied "They were designated on the affirmation of your and Ali Ibn Abi Talib's Wilayah"

Tafseer Thalabi, Volume 5 page 416

The foundation of this Palace was the Wilayah of Muhammad (s) and 'Ali (as). If this foundation is removed the whole Palace falls down, since the brickwork (of each Prophet) was placed upon this foundation, if Prophets did not accept this foundation they would not be regarded as Prophets. If the Prophethood of past Prophets was dependent upon their accepting the Wilayah of Maula 'Ali (as) the cornerstone of Imamah, then it is common sense that anyone that rejects this same Wilayah has in effect rejected Prophethood.

Reply Two

We have already mentioned that the Imamah of Maula 'Ali (as) came via divine revelation, and was the final blessing for the Ummah, one that they will be interrogated about on the day of Judgement. Since divine guidance in the form of Imamah followed the Seal of all prophets, to deny the appointment of Imam Ali (as) at Ghadir Khumm is indeed tantamount to rejecting Prophethood outright. One only needs to consider the importance of the declaration in the eyes of Allah (swt), who before the declaration told the Prophet (s):

: O Messenger! Proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith.

The declaration of Imam Ali (as)'s Wilayah at Ghadir Khumm was so important that if the Prophet (s) had failed to tell the Ummah of the system of guidance that would succeed him, all his Prophetic mission would be in vain. It is therefore little wonder that Professor Anti-Shia debator Shaykh ul Islam Dr. Muhammad Tahir ul Qadri in his preface to "The Ghadir Declaration" page 5 states:

"...18 Dhul-hijjah, the day when the Prophet (S) stayed at Ghadir Khum after his return from Hajjat-ul-wada' to Medina, and surrounded by the Companions (ra), he declared while raising the hand of 'Ali al-Murtada (as):

One who has me as his master has ‘Ali as his master.

This was the declaration of ‘Ali’s spiritual sovereignty and its unconditional acceptance is binding on the believers till the Day of Judgment. It clearly proves that anyone who denies ‘Ali’s spiritual leadership in fact denies the Prophet’s leadership.”

The Ghadir Declaration, page 5

Allamah Tahir ul Qadri in his other book ‘Zibeh-e-Azeem’ pages 62-63 commenting on the event of Ghadir expands on the matter yet further:

“Any individual that denies the Wilayah of ‘Ali, denies the Prophethood of Mustafa (s). One that denies the status of Ali, denies the status of Mustafa (s), whoever rebels on the issue of the closeness of Ali, is a rebel against the closeness of the Prophet, one that rebels against the love of Ali rebels against the love of the Prophet (s), a rebel of MustafA (s) is a rebel of the Creator (swt)”

Zibeh-e-Azeem, pages 62-63 (Minhajj al Quran publications, Model town, Lahore)

Reply Three

If the above mentioned replies are not sufficient to strike the empty brains of Nawasib belonging to Ansar.org and Kr-hcy.com then we shall seek to further strengthen our position by citing the comments of the darling of the Deobandies as well as of Wahabies namely Shah Ismail Shaheed:

The Imam is like the pious son of the Prophet (s) and the Ummah are like servants / helpers etc. If a Kingdom has an heir apparent on account of his piety, opposing him is an act of doubt and rebellion. If you are opposing that choice you are challenging the logic of the Prophet (s), friendship with him is on par with loving the Prophet (s), opposition to him is the same as opposing him (s)... Let us cite an example:

For example if a person has won great position and honour for himself in a kingdom and has been appointed on a special service, and his son is also of the same calibre and abilities and he too is kept in high esteem in the court and honoured, and the king appoints him as a successor to his father, now if anyone from his father’s companions is envious about him, tries to compete with his or boasts about his own position as compared to his, in this way he would be accused of disobedience and rebellion against the king.

Likewise, rebellion or turning away from the Imam of the time is like competing with the Imam, rather competing with the Prophet (s) himself. It is tantamount to criticizing Allah (swt) indirectly, that such a non-deserving person was made the vicegerent of a Prophet. Hence, without these means, approaching Allah (swt) is a mere dream and fantasy and impossible.

Rasulullah (s) said:

‘Friendship of ‘Ali is such a thing that no bad deeds will harm you, hatred of ‘Ali is such a thing that no good deeds will benefit you.

My Ahlul-Bayt are like the Ark of Noah. Whoever embarked in it is saved, and whoever turned away from it is perished.

Mansab-e-Imamate, pages 111-112

The comments of Shah Ismail clearly indicate that rejecting an Imam designated by Rasulullah (s) in effect constitutes rebellion against Allah (swt) and his Prophet (s), and one that opposes them is indeed a Kaafir.

[7]: The position of false Imams

Afriqi states:

Whoever wrongfully claims the Imamah is an accursed oppressor. Whoever places the Imamah in anyone besides its rightful repositories is an accursed oppressor.

Reply One

The meaning of adh-dhulm (oppression) is: “Acting in that which involves another’s rights in a way which is not your right.” Or, “Transgression of boundaries and transgression upon a soul, its honor, its property or causing harm to another human (without right).”

When it comes to the issue of Imamah the attributing of Dhulm as cited by Afriqi apply, one who falsely claims Imamah, or attests in the Imamah of an illegitimate Imam has committed dhulm.

Adh-dhulm can essentially be divided into two categories:

Category One: Dhulm al-insaani nafsahu (for a person to oppress themselves). A person oppresses themselves by following their whims and desires rather than the teachings of Allah (swt) and his Messenger (s). This approach in effect leads to them turning their back on the guidance provided by Allah (swt) through Rasulullah (s). When Allah (swt) has provided the twelve Ahl’ul bayt Imams (as) as a source of eternal guidance for the Ummah on matters pertaining to the Deen, when someone has consciously turned his back on these Imams, and sought to counter their station through attesting in the Imamate of others, by advocating the doctrine of man made appointment then one who does has committed Dhulm (injustice).

Category Two: Dhulm al-insaani li ghairihi (for a person to oppress others) among the slaves of Allah and His creation. This is for a Muslim to unjustly take that which does not belong to him.

It is common sense that anyone that seizes something that does not belong to them is indeed an oppressor. If I have a car and my neighbour breaks into my house, takes the keys and drives off with the car, the car may be his but his illegal method (entering, stealing it) makes him an illegal occupier that has seized property he has no right to. If the Israelis are oppressors for seizing land that they have no legal right, those that occupy a seat that they have no right to are also accursed oppressors.

The outrage that the author has displayed is on account of his low esteem of the concept of Prophetic succession. He adheres to a school of thought that believes the Prophet (s) left the seat of Imamah completely vacant so that whoever was lucky enough to climb onto it becomes its rightful repository! If Afriki is giving a lecture in a community centre on a seat, a seat that is automatically occupied when he leaves the building, by children who climb on and off the seat and start impersonating Afriki’s mannerisms, style of talking / delivery, should we assume that the child by occupying the seat becomes the rightful repository of Imamah and the Khalifa of Afriki? To us there is never any risk of such an illogical position; Rasulullah (s) would never leave such an important role vacant for anyone to climb onto when he departed. He left the Ahl’ul bayt (as) as Imams for the Ummah, starting with the coronation of ‘Ali ibn Abi Talib at Ghadhir Khumm. When

Rasulullah (s) has appointed the Ahl'ul bayt (as) as Imams to succeed him then it is common sense that anyone that counters such appointment by thrusting himself onto the seat of Imamah is an accursed oppressor.

Reply Two

When Nabi Ibraheem (as) had supplicated that Imamate remain in his lineage, Allah (swt) made it clear that this covenant would not encompass the unjust. It is therefore common sense that an individual that wrongfully claims the Imamah when he possesses the trait of being unjust, then he is automatically an accursed oppressor; he has claimed something that he has no right to. The right repositories are those that Allah (swt) has deemed fit to lead, hence to create a counter to this process via a man made method of appointment is indeed an unjust act.

Reply Three

Mufti Ghulam Rasool of 'Daar ul Uloom Qadriyah Jilaniyah' London in his book 'Imam Zayn'ul Abideen' pages 32-33 records:

On one occasion Ali in a gathering asked those in attendance to testify if they had heard Rasulullah (s) stated 'Of whomsoever I am Maula (Master), Ali is his Maula. At that time twelve Ansar present testified save one, who did not testify despite his hearing this Hadeeth. Hadhrat Ameer (ka) said 'Why don't you testify, since you heard the Prophet (s) say this, he said 'I had heard but forgotten it'. Ali supplicated 'O Creator is he is lying then afflict him with facial disfigurement that even a helmet will be incapable of disguising'. The narrator says 'I saw this man in Najd and a large white mark was between his eyes'. Hadhrat Zayd bin Arqam narrates 'I was also present in that gathering, I had heard the Hadeeth but did not testify to it, rather I hid the matter, Allah therefore cause me to go blind, he remained embarrassed for his failure to testify and always sought forgiveness before this' [Shawahid un Nubuwwa page 293]

Imam Zayn'ul Abideen, pages 32-33

Anas ibn Malik was likewise punished by Allah (swt) for his denial of the same episode. Ibn Qutaybah, Kitab al-Ma`arif, Manuscript: British Library Or. 1491, , 710AH/1310CE, Folio 118r records as follows:

Anas bin Malik had al-baras [evident] in his face. Some people mentioned that 'Ali asked him regarding the saying of the Messenger of Allah, prayers and peace of Allah be upon him: "Oh Allah, Lead [be the Guide of] the one who accepts his leadership and be the enemy of the one who towards him has animosity." He [Anas] said: "I have grown old in age and I forgot!" So 'Ali, prayers of Allah be upon him (salawatu Allah 'alayh) said to him: "If you were lying, then may Allah strike you with whiteness that shall not be hidden by a turban."

Al-Maarif, page 118

These events relay that Maula 'Ali (as) was asking those present to affirm the Imamate [Wilayah] that Rasulullah (s) had bestowed on him at Ghadir Khumm. If failure to testify to the Imamate leads to one being cursed with affliction by Allah (swt), then it is common sense that one that not only denies the Imamah but in fact challenges the true Imam's authority

by supporting the Imamate of another or deeming himself an Imam is an accursed oppressor.

Reply Four

It is amusing that according to the Sunni school of thought, one who takes the reigns of Imamah must be obeyed unconditionally. The individual in power becomes the rightful repository under Sunni jurisprudence. If a second person then challenges that Imamah and deems himself to be the Imam, not only is he an accursed oppressor, he should be put to death for his transgression! We read in Sahih Muslim, Kitab al Imara, book 020, Number 4568:

It has been narrated on the authority of Abu Sa'id al-Khudri that the Messenger of Allah (may peace be upon him) said: When oath of allegiance has been taken for two caliphs, kill the one for whom the oath was taken later.

[8]: The enemies of the Imams are Kaafir

Afriqi states:

Imam Ja'far as-Sadiq said: "Whoever doubts the kufr of our enemies is himself a kafir."3

Reply

Whoever doubts the Kufr of Nimrod, Pharoah, Abu Lahab is a Kaafir because they were the open enemies of Allah (swt) and His Prophets. When we deem our Imams to likewise be divinely appointed, then its logical that anyone that doubts the Kufr of their (as) enemies is a kaafir!

Beside Nawasib, both Sunni and Shia are in no doubt about the Kufr of the enemies of the Imams of Ahlulbayt (as) as the fact is clearly stated by the Prophet of Allah (s) himself. Love of Imam Ali (as) is linked to one's iman, and anyone that hates Imam Ali (as) is a Munafiq, that is in reality a Kaafir. We have this tradition in Sahih Muslim, Book 001, Number 0141:

Zirr reported: 'Ali observed: By Him Who split up the seed and created something living, the Apostle (may peace and blessings be upon him) gave me a promise that no one but a believer would love me, and none but a hypocrite would nurse grudge against me.

On a wider level we read in Tafseer Dur al-Manthur by Allamah jalauddin Suyuti who under the commentary of Ayah Mawwaddah clearly records:

Narrated Ibn Uday in report of Abi Saeed that the messenger of Allah of said: 'Whoever hated us ahlulbayt, verily he is hypocrite'.

Narrated Ahmad and Ibn Habban and Al-Hakim, in report of Abi Saeed that the Messenger of Allah said: 'By Him in Whose Hands my life is, anyone who hates us ahlulbayt, will be sent to hell by Allah'

We read in Tafseer Kashaf, under the commentary of the verse of Mawaddah:

ألا ومن مات على حب آل محمد مات مؤمناً مستكمل الإيمان

ألا ومن مات على بغض آل محمد مات كافراً

“One who dies in the love of the progeny of Muhammad dies with complete Iman, one who dies with a hatred of the progeny of Muhammad dies a Kaafir”.

Tafsir Kashaf, Volume 3 Page 467

Imam Fakhruddin Razi has also recorded same traditions in his esteemed commentary of Quran under the commentary of same verse. Please see Tafseer Kabeer, Published in Egypt (1357/1938), Part 27, pp. 165-166.

In ‘Tazkirah Imam Hussain’ page 78, Mufti Ghulam Rasool quotes the above Kashaf’s tradition and similar under the subheading ‘One that hates the pure Ahl’ul bayt is a munafiq’:

“Abu Said Khudri narrates “Whoever hates the Ahl’ul bayt of the Prophet (s) is a munafiq” [Musnad Ibn Hanbal Volume 2 page 661] and Ali Lion of Allah stated ‘that a munafiq would never love me, and a momin would never hate me’.

Ibn Abbas narrates that Rasulullah (s) said ‘If any individual prays in the Kaaba in between Rukn and the place of Ibraheem, fasts, and then dies in such a state that he hated the Ahl’ul bayt of Muhammad that person shall go to Hell ‘ [Dakhair al Ukba page 51]”

Tazkirah Imam Hussain, page 78

[9]: One who refuses to obey the Imam is a Kaafir

Afriqi cites specific traditions wherein obedience to the Shi’a Imams is obligatory.

Afriqi states:

His student Shaykh Mufid (died 413AH) writes: There is consensus amongst the Imamiyyah (the Ithna ‘Ashari or Ja’fari Shi’ah) that whoever denies the Imamah of anyone of the Imams, and denies the duty of obedience to them that Allah has decreed, that such a person is a kafir, misguided, and that he deserves everlasting torment in Hell.

Numani took matters to a higher level by citing traditions that conform that disobeying them makes one a kaafir.

Numani states:

Obedience to Imams is obligatory: It is narrated by Abu al Sabah; he says: “I swear that I heard Imam Jafar Sadiq saying” ‘I swear that Ali is the Imam and God has made obedience to him obligatory, and Hasan is the Imam and God has made obedience to him obligatory and Ali bin Husain (Zainul Abidin) is the Imam and God has made obedience to him obligatory, and his son, Muhammad bin Ali (Imam Baqar) is the Imam and God has made obedience to him obligatory” – (p. 109). Another narration tells that Imam Jafar Sadiq once said: “We are those to obey whom God has made obligatory. It is essential to recognize and accept us. Mere ignorance will not serve as an excuse. Those who recognize and accept us are true believers and those who deny us are infidels. Those who neither recognize us nor deny us are misguided and erring till they come back to the right path and profess loyalty to us which is obligatory”. (p. 110). Yet another tradition of the same import is from Imam Baqar which ends with these words: “This is the religion of God and His angels”. (p. 111). Obedience to Imams is as obligatory as to the Prophets: It is related by Abul Hasan Ata that he heard Imam Jafar Sadiq saying: “Join the Awsiyal (Imams) with the Prophets in

the matter of obedience (i.e. regard obedience to the Imams obligatory in the same way as obedience to the Prophets)” (p. 110).

Reply One

Yet again the Nawasib have failed to look at what is in their own books on this matter. First and foremost one must understand that adherence is based on recognition. Once the Imam is recognised, unconditional obedience is afforded to him, for as Shi’a we believe the Imams to be the legitimate protectors of the Deen. Imamate has been provided for the Ummah by Allah (swt) and since this is a divine appointment then obedience to the Imam is obligatory upon the Ummah. On this type of recognition the Ahl’ul Sunnah ascribe to the same belief. Suffice it to say, Maulana Abdul Aziz Fehrawi sheds light on this matter as follows in his Shrah of ‘Shrah Aqaid’:

“The appointment of the Imam is compulsory, its foundation is based on the fact that Rasulullah (s) said whoever dies in a state where he has failed to recognise the Imam of his time....who dies at a time when the Imam is present and fails to recognise him, or dies when no Imam exists (nevertheless), his death shall be the death of jahiliyya (one belonging to the time of ignorance). We have a hadith in Sahih Muslim by Ibn Umar whoever dies without an Imam dies the death of jahiliyya. In the tradition of Muslim we find these precise words “Whoever dies in state, having not had bayya over his neck shall die the death of one belonging to the time of jahiliyya”.

al Nabraas Sharh al aqaid page 512.

To die the death of jahiliyya is definitely kufr. Now that we have addressed this matter we now question these Nasibis, which Imam’s recognition is necessary, Mu’awiya, Yazeed, and the Umayyaa and Abbaside khalifas, whose bayah is the difference between dying as a Muslim or as a kaffir? Would giving bayya to Yazeed prevent you from dying a kaffir? Accordingly we believe that the rightful Imams are the Ithna Ashariyya Imams, the Shi’a have always given them bayah and believed in their unconditional obedience. The Nasibis can feel happy in having ancestors that gave bayah to Mu’awiya and Yazeed, we will learn on the Day of Judgement whether Allah (swt) such bayah as one that had protected their ancestors from dying the death of jahiliyya.

Reply Two

When the Sunni themselves state rejecting Imamate leads you to denying the death of Jahiliyya, and there are clear traditions on obedience in Sunni works, rejection of which makes you a Kaafir. If we hold the same for our Imams (who are divinely appointed Imams from Ahlulbait (as)) there should be no objection, and if Afriqi ail Nawasib finds our position unpalatable then we suggest him to take a close inspection at his own books, specifically in the case of our first Imam Maula ‘Ali (as) this Sunni tradition exists:

“Whoever obeys ‘Ali, obeys me, whoever obeys me, obeys Allah, whoever disobeys ‘Ali disobeys me, whoever disobeys me, disobeys Allah”

[Kanz ul Ummal, Hadith numbers 32973]

Kanz ul Ummal, Page 614, Hadith numbers 32974 & 32977

Mustadrak al Hakim, Vol. 3, Page 128

Riyadh ul Nadira, Vol. 3, Page 110

Rasulullah (s) said exactly the same in relation to obeying the other Imams, he said, Maula Ali (as) narrates that he heard the Prophet say:

The Prophet (s) said ‘The Imams will be from my lineage. Whoever obeys them, obeys Allah (swt). Whoever disobeys them disobeys Allah (swt). This is the form relationship that must be followed, this is the means of approach from the Exalted One’.

Yanabi al Mawaddah page 504

These Hadith make it absolutely explicit, obedience to ‘Ali (as) and the other Imams is unconditional, it is on par with obedience to Rasulallah (s) and Allah (swt). If disobedience to the Imams is tantamount to disobedience to Muhammad (s) and his Creator (swt) and makes such an individual a Kaafir, then this is in complete accordance with the comments of Shaykh Mufid.

Reply Three

We read in Surah Baqarah verses 30-34:

Behold, thy Lord said to the angels: “I will create a vicegerent on earth.” They said: “Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?” He said: “I know what ye know not.”

And He taught Adam the nature of all things; then He placed them before the angels, and said: “Tell me the nature of these if ye are right.”

They said: “Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom.”

He said: “O Adam! Tell them their natures.” When he had told them, Allah said: “Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?”

And behold, We said to the angels: “Bow down to Adam” and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith.

Importantly credence should be given to the Arabic used in this verse:

“Ini Ja’ilun Khaleefa fil urz”. In Arabic Jai’lun means permanence, Allah (swt) will always send a khalifa upon the earth. If this was only a temporary measure bestowed exclusively on Adam (as) the following would have been used: “Ini aja’ulu khaleefa”.

If Allah (swt) is going to appoint a khalifa on the earth in the capacity as a representative on earth, it is logical that the authority to appoint vests with Allah (swt) alone and this is confirmed in Surah Nur 024.055

Allah has promised, to those among you who believe and work righteous deeds, that He will, of a sureLy, grant them in the land, inheritance (of power), as He granted it to those before them;

Therefore Allah promises that He will appoint Khalifas as He has always done in the past. When we look at past precedence in relation to the appointment of Khalifas we see that it has been divine. We have cited the example of Adam when Allah (swt) tolf the Angels:

“Verily I intend to appoint a khalifa in the earth” (The Qur’an 2:30)

And, likewise, Allah appointed Dawood (as) as khalifa also, not man:

“O Dawud verily we have you a khalifa in the earth” (The Qur’an 38:26)

Musa (as) was called away by his Lord to Mount Sinai he said to Haroon (as) as he departed:

“...And Musa said unto his brother Haroon: Take my place (as khalifa) among the people.” (The Qur’an 7:142)

In English the one Arabic word “ukhulfni” chosen by Allah in 7:142 has been translated, as above, as “Take my place...”. “ukhulfni” is the root origin of the Arabic word “Khalifa” (Caliph).

The examples here are of divine appointments either by Allah (swt) or his Prophet (musa) which is exactly what we as Shi’a believe that Imamate / Khilafath is divine in nature and that Allah (swt) and his Messenger (s) appoint the Prophet as was the precedent Allah (swt) states in Surah Nur. There is no evidence that any previous Prophet was appointed through a secret meeting or consultation, the decision was Allah’s alone. Like Adam (as) we deem our Imam / Khalifas to be divinely appointed, as they were the greatest in faith and deeds. Ahl’ul Sunnah scholars incapable of hiding this fact have sought to muddy the waters to maintain the Sunni belief in the Khilafath of Abu Bakr as political, and that of Ali (as) as spiritual in nature (thus splitting the spiritual and political realm of ruler ship), but what is important is their acknowledgement that the appointment of the Ahl’ul bayt Imams was divine in nature thus making them Khalifas of Allah (swt). In this regards we have cited the comment of Dr Tahir Qadri who made a distinction between spiritual / hidden legacy (of the Ahl’ul bayt) from political / manifest legacy (of the rightly guided khalifa), he expanded with this admission on page 9 of the Ghadir Declaration:

The manifest caliph is elected by the people.

The hidden caliph is elected by God.

Whilst we dispute with Qadri’s attempts to split leadership in this manner, particularly when Allah (swt) states in Surah Nur that He (swt) alone appoints Khalifas, for the purposes of this discussion the relevant point is that like the Shi’a we have this esteemed Sunni scholar’s admission that our Imams to be divinely appointed as Khalifas by Allah. This being the case, then it logical that one that refuses to accept the authority of the divinely appointed khalifa / imam is a cursed kaafir like iblis who refused to submit to the authority of khalifa Adam (as).

[10]: Afriqi’s efforts at creating Fitnah by using Shia belief of Imamate

Afriqi states:

To us this reveals much more than what the author intended. It reveals to us that when the Shi’ah say they regard Sunnis as Muslims, it is in strict reference to worldly matters. In eschatological matters, matters of the hereafter, Sunnis who do not believe in the Imamah of the Twelve Imams are just like Jews, Christians, Buddhists, Hindus or any other rejectors of the Nubuawah of Rasulullah sallallahu ‘alayhi wasallam. The only reason for saying that Sunnis are Muslims is expedience and convenience. Without professing such an opinion the Shi’ah would have had to retreat into

seclusion and bear ostracism from the rest of the Muslim world. This reason is given by Sayyid ‘Abdullah Shubbar (died 1232AH) in his commentary of az-Ziyarat al-Jami‘ah, the comprehensive du‘a read at the graves of the Imams. At the point where the ziyarah reads:

Whoever denies you is a kafir,

Reply One

All of the above is also held within the Sunni belief in Imamate, namely failure to believe in it makes you die the death of Jahilyya. This is in Sunni books of Hadith and is contained in their books of aqaid, why make a song and dance over the comment ‘Whoever denies you is a kafir’, when your books of aqaid state failure to recognise the Imam makes you die a Kaafir. When no difference exists between these two viewpoints why on earth is this Nawasib falsely alleging that this belief belongs exclusively to the Shi’a? There exist only two options, he either does not know his own aqeedah, or he is lying to create enmity towards the Shi’a. Option two is the more likely, since when your great Shaykh cited this tradition to uphold the Imamate of Yazeed ibn Mu’awiya [Sahih al-Bukhari Volume 9, Book 88, Number 227] then such a viewpoint must be indelibly pumping through Afriqi’s Yazeedi veins.

Reply Two

Anyone that is aware of the texts confirming the Wilayah of Imam Ali (as) and the other Imams, but rejects them has committed kufr, and is no different to the Jews that recognized the Prophethood of Muhammad (s), but hid the reality in their hearts, as Allah (swt) says:

002.089 [YUSUFALI]

...when there comes to them that which they (should) have recognised, they refuse to believe in it but the curse of Allah is on those without Faith.

He (swt) also said:

002.146 [YUSUFALI]:

The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know.

Kufr in these verses existed because the Jews were aware of the reality and refused to embrace it. Exactly the same ruling applies to ‘those’ people who know that the Imams have been designated by Allah (swt) and his Prophet (s) to guide the Ummah, but refuse to accept this fact, such denial is indeed kufr.

Reply Three – The Sunnis also deem the rejecter of ‘their’ Imams to be Kafirs

What these pathetic Nasibies are yapping about? What right do these filthy people have to mock at Shia and spread hatred among Sunni masses while they themselves deem the rejecter of the Imamate of Abu Bakar and Umar as infidels? Why do they hide such editcs from their adherents?

A Sunni author in his anti-Shia book quoting from various Hanafi authority works declares the rejecter of their caliphs to be Kaafir. For example he quotes from Barjundi Sharah Naqayah, Volume 4 page 21 published in Lucknow which quoted Fatwa e Zaheeriya:

“The rejecter of the Imamate of Siddiq Akbar (ra) is Kaafir and some have said that such a person is ill-madhab and not a Kaafir while the correct view is that he is Kaafir and similarly the rejecter of the Imamate of Farooq Azam (ra) is also Kaafir according to correct view.

... Bahar al Raiq, Volume 5 page 131 published in Egypt states that the rejecter of the Imamate and Khilafat of Abu Bakr or Umar is Kaafir”

‘Imam Ahmed Raza aur Shia Madhab’ page 53 (Ahmed Raza Publishers, Lahore)

The author cites similar kinds of edicts from Kiafaya Sharh Hidayah, Vol 1 (Bombay) and Mustakhlis al Haqaiq Shrah Kanz al Dhaqaiq, page 32 (Ahmedi publishers).

The book can be downloaded from the following Sunni website

<http://www.haqchaaryaar.net/Books.html>

We also read in authority Sunni work ‘Hashiat al-Tahawi ala al-Maraaqi’ Volume 2 page 299:

وإن أنكر خلافة الصديق كفر كمن أنكر الإسراء

“If someone denies the Khilafa of al-Siddiq he is kafir like the one who denied al-Isra”

Hashiat al-Tahawi ala al-Maraaqi, Volume 2 page 299

We read in ‘Sawaiq al Muhriqa’ by Ibn Hajar al-Haythami, Volume 1 page 138:

“The doctrine of Abu Hanifa may Allah be pleased with him is that whoever denies the khilafa of the Siddiq or Umar is kafir”

Sawaiq al Muhriqa, Volume 1 page 138

On Volume 1 page 139:

“It is written in al-Fatawei al-Badi’a that whoever denies the Imamate of Abu Bakr may Allah be pleased with him, is kafir”

Sawaiq al Muhriqa, Volume 1 page 139

If this is not suffice to show the biased and noxious attitude of Nawasib then let us further cite from ‘Al-Sawaiq al-Muhriqa’ Volume 1 page 145:

“The Hanafi Imams have declared anyone who denies the khilafa of Abu bakr and Umar may Allah be pleased of them as Kafir. the statement is recorded in al-Ghaya and other books as it is mentioned in the book of Muhammad bin al-Hassan may Allah have mercy upon him and it appear that they took the judgment from their Imam Abu Hanifa may Allah be pleased with him”

Al-Sawaiq al-Muhriqa, Volume 1 page 145

It is a strange belief clouded in confusion, one who rejects the Imamate of a man given bayya and elected by a handful of individuals is a Kaafir, as is the rejecter of the second Khalifa who was directly appointed by the first! Two different scenarios and yet the rule applies. Accepting the caliphate does not only mean to adopt his rulings when it suits one and rejecting them when it doesn’t. Keeping the Nawasib fatwa in mind we would ask their belief regarding Maula Ali (as) and Fatima Zahra [sa] who according to Sunni sources did not give bayah to Abu Bakr for six months, and never accepted the ruling of the khalifa in the case of Fadak rather they kept rejecting him, labelling him as dishonest, sinful, treacherous, liar. Maula

‘Ali (as) continued to adhere to this opposition stance and flatly refused to adhere to the practices of the previous two khalifas when the election committee for nominating the third was established, and pointed out their mistakes and rejected their rulings during the reign of third khalifa in the issue of Zakat and Hajj-e-Tamatu etc.

When Nawasib themselves uphold such ideology about their man made khalifas then why do they have objection when it comes to the ‘deliberate’ rejection of the Imamate of the Imams of Ahl’ul bayt (as) proven from Quran and Hadith?

[11]: The difference between a Mumin and a Muslim

Afriqi states:

This is the opinion held by four of the most eminent classical scholars of the Shi‘ah, and if seen from the angle of consistency, it is a commendable position indeed. Yet, if one has to ask the Shi‘ah of today (especially recent converts to Shi‘ism) whether they believe Sunnis are Muslims or not, they will respond with surprise, and might even appear grieved at such a question. As far as recent converts to Shi‘ism are concerned, this is to be expected, since it is in the interest of any propaganda scheme that certain facts be kept secret from neophytes. However those who are more knowledgeable about the technicalities of Shi‘ism will know that in the eyes of the Shi‘ah a distinction is made between a Muslim and a Mu‘min. All those who profess Islam outwardly are Muslims: Sunnis, Zaydis, Mu‘tazilis, and all other sects. A Mu‘min, however, is only he who believes in the Twelve Imams. By this clever ruse the fuqaha of the Shi‘ah kill several birds with one stone. By accepting all other sects as Muslims they protect themselves against the ridiculousness of casting out of the fold of Islam over 90% of its adherents, and the same men who carried the banner of Islam to all corners of the world. At the same time they avoid the antagonism of Sunnis and others, which facilitates proselytisation for them.

Reply One – Allah (swt) draws a distinction between a Mumin and Muslim in the Qur’an

A Munafiq is a Muslim on account of his reciting the Shahada (testimony), but a Munafiq can never be a Mumin. A munafiq is in reality a Kaafir but he is protected on account of his recital of the kalima. One that refuses to accept the Wilayah may well be a Muslim in that he has recited the Shahada, but he is in fact a munafiq. Allah (swt) provides a distinction between a Mumin and Muslim in Surah al Hujurat verse 14:

The desert Arabs say, “We believe.” Say, “Ye have no faith; but ye (only) say, ‘We have submitted our wills to Allah,’ for not yet has Faith entered your hearts. But if ye obey Allah and His Messenger, He will not belittle aught of your deeds: for Allah is Oft-Forgiving, Most Merciful.”

Allah (swt) accepted that they had embraced Islam, but not Iman. An esteemed Wahabi Scholar Abu Ameenah Bilal Philips in his Tafseer Soorah Hujurat page 132 provides the following comments on this verse:

“The Prophet (s) is told to inform them that they are merely Muslims who have formally accepted Islam and not Mu‘min, true believers. That is, they have only complied with the preliminary requirements of Islaam by

their declaration of the Shahaadataan, there is no God but Allaah and Muhammad is His Messenger), by their acceptance of the obligation to perform Salaah, pay Zakaah, fast in the month of Ramadaan and make Hajj if they are able”.

Tafseer Soorah al-Hujuraat, page 132

Bilal Philips states that acceptance of the preliminary requirements of the Deen distinguishes a Muslim from a Mumin. We also place the doctrine of Imamate as such a preliminary requirement of the Deen, we have cited Sunni books of Aqaid quoting the Hadith “Whoever does not recognise his Imam of the time dies the death of jahiliyya”. Imamate in the eyes of the Holy Prophet (s) is so important that not recognising the Imam of your time leads to you dying a Kaafir. When the Prophet (s) placed such an importance on recognising the Imam of your time, then why the objection if we as Shi’a place this as a preliminary requirement of Islam that distinguishes a Mumin from a Muslim?

Reply Two – Mumineen are those that deem Maula ‘Ali (as) to be their Imam and have turned to him for Guidance

Whilst the adherents of both sects are Muslims, attesting to the Wilayah of the Imams gives one the rank of Mumin. Rasulullah (s) declared the Wilayah of Maula ‘Ali (as) at Ghadir Khumm and also stated ‘Ali (as) inherited his teachings (Qur’an and Sunnah). As such Mumin are those that uphold the Wilayah at Ghadir Khumm, and have accordingly taken their understanding of the Qur’an and Sunnah through him. It is obligatory to turn to ‘Ali (as) for religious guidance and those that have accordingly done so deeming Maula ‘Ali (as) their Imam are Mumin, what clearer proof can there be than the words of our Holy Prophet (s), recorded by Dr Tahir ul Qadri al Hanafi from Kanzul Muttalib fee Fadail Manaqib ‘Ali ibn Abi Talib (ra) page 62:

” Umran bin Husain narrates the Prophet (s) said ‘verily ‘Ali is from me and I am from him. He is the Wali of every believer after me.

[Sahih al-Tirmidhi, Vol 5, Page 236, al Sahih by Ibn Habban Volume 1 page 383, Mustadrak al Hakim , Vol. 3, p. 119, Sunan al Nasai Volume 5 page 132, by Ibn Abi Sheeba Volume 6 page 383 Musnad Abu Yala Volume 1 page 293]”

Kanzul Muttalib fee Fadail Manaqib ‘Ali ibn Abi Talib, page 62

Imam Nisai in ‘Khasais’, Imam Hakim in his ‘Mustadrak’ and Ibn Hajar Asqlani in ‘Al-Istiab’, Mulla Mutaqi Hindi in ‘Kanz ul Ummal’, Dahabi in ‘Talkhees Mustadrak’ and Al-Baani the Wahabi in ‘Silsilat al-ahadith al-Sahihah’ have called the tradition ‘Sahih’.

Also narrated by Maula ‘Ali (as) himself:

“Ali is the door of the Deen, one that enters it is a Mumin, one who turns away is a Kaafir”.

Yanabi al Mawqaddah, Volume 1 page 278

Kaafirs are those Nasibis that distanced themselves from Maula ‘Ali (as) in regards of teachings. The Ahl’ul Sunnah have no doubt taken some aspects of the Deen through Maula ‘Ali, hence they are Muslim. The Shi’a are those that have taken all their religious teachings, interpretations of the

Qur'an / Sunnah through Imam Ali (as) the door of the Deen, hence they are Mumin.

Reply Three – Mumineen are those that deem ‘Ali (as) to be their Maula (Master)

Dr. Tahir ul Qadri al Hanafi records the following tradition in his book “The Ghadir declaration”:

Hadith No. 46

“It is narrated by ‘Umar (ra) that two Bedouins came to him disputing with each other. He said to ‘Ali (ra): O Abū Hasan: decide between these two. So he decided between them (and settled their dispute). One of them said: Is he the only one left to decide between us? (At this) ‘Umar (ra) moved towards him and caught him by his collar and said: May you be dead! Do you know who he is? He is my master and the master of every believer [Mumin] (and) one who does not acknowledge him as his master is not a believer [Mumin].”

The Ghadir declaration, page 74

Dr. Tahir ul Qadri then sets out the texts from where he narrates this tradition:

“Muhib Tabari has narrated this tradition in Dhakha’ir-ul-‘uqba fi manaqib dhaw-il-qurba (p.126), and says that Ibn Samman has mentioned it in his book al-Muwafaqah. He also narrated it in ar-Riyad-un-nadrah fi manaqib-il-‘ashrah (3:128)”.

We have attached a scanned image of this narration from

Al Riyadh al Nadhira, Vol. 3, Page 115.

In the tradition Umar states clearly that one who does not recognise ‘Ali (as) as his Maula (Master) is not a Mumin. It was unfortunate that Umar was aware of the true merits of Ali (as) but thrust of power did not allow him to remember those merits throughout his life. If the Ahl’ul Sunnah will embrace the fatwa of Umar we will gladly accept them as Mumin, whilst they choose not to, and worse oppose such a terminology for ‘Ali (as) they will remain Muslims.

Reply Four – Mumineen are those who love Imam Ali (as) through word and deed

We have this tradition in Sahih Muslim, Book 001, Number 0141:

Zirr reported: ‘Ali observed: By Him Who split up the seed and created something living, the Apostle (may peace and blessings be upon him) gave me a promise that no one but a believer [Mumin] would love me, and none but a hypocrite would nurse grudge against me.

In this Hadith Iman is linked to the love of ‘Ali (as). Love is dependent on two components

Love by words

Love by actions

You can truly love an individual only when you possess these two components. Let us provide an example:

“I claim to love my father, and constantly tell him how much I love. Despite my claim, I ignore his guidance and prefer to make my own

decisions. I also keep close friendship with those that my father dislikes, including those that have subjected untold hardships on him”

From this example it is clear that the love I proclaim for my father is just by mouth, it cannot be demonstrated on a practical level, on the contrary my actions evidence the exact opposite to love. My love for my father is nothing more than token words. As Shi’a we deem ourselves Mumin by virtue of word and deed, just like the great Salaf, praised as the early Shi’a by Al Muhaddith Shah Abdul Aziz Dehlavi:

The title Shi’a was first given to those Muhajireen and Ansar who gave allegiance (bay’ah) to Ali (may Allah enlighten his face). They were his steadfast faithful followers during his (Ali’s) caliphate. They remained close to him; they always fought his enemies, and kept on following Ali’s commands and prohibitions. The true Shi’a are these who came in 37 Hijri”

Tauhfa Ithna ‘Ashariyyah, (Gift to the Twelvers), page 27 Urdu version published in Karachi

These great Salaf were the shining example of Mumins, they were Shi’a were those who:

- Pledged their allegiance to ‘Ali (as)
- Remained close to him
- Followed his orders
- Fought his enemies

Alhamdullillah that is exactly the same definition of the Shi’a today. All the above attributes of the Shi’a then, are still inherent in the Shi’a today, which is why deem ourselves to be Mumin. When we make an overall assessment of the Ahl’ul Sunnah Sect we see that they have failed to adhere to the path of the Salaf in this regards, rather they have taken scant traditions from him and have praised and defended his enemies such as Mu’awiya and Amr ibn Aas, whilst their love for Imam Ali (as) is on their lips, it cannot be substantiated through actions, which is why we deem such individuals Muslim rather than Mumin.

[12]: Paradise for the Mumins

Afriqi states:

while Mu’mins are those to whom salvation in the hereafter belongs exclusively, and that depends upon belief in the Twelve Imams.

Reply One – All Sects believe that Paradise is exclusively for them

What is the issue if we as Shi’a adhere to this viewpoint? Both major Sects accept that the Prophet (s) said in a Sahih Hadith that Muslims would be divided into 73 sects of which only one would attain paradise. We read in Sunan Abu Dawud, vol 3, Hadith Number 4580, English Translation:

“Indeed those who were before you, from the people of the book (Jews and Christians) split into seventy sects, and this religion will split into seventy three; seventy two will go in to the hell fire, and one of them will go to paradise, and it is the Jamaah.”

Do the Ahl’ul Sunnah not believe that they are that sole Sect that will attain Paradise? Do they not regard themselves as the fortunate Jamaah? If the Shi’a also hold this position why the objection?

Reply Two – Paradise is exclusively for the Shi'a

Whilst each group claims that the path of salvation is with them, there exists only one path to salvation, all others lead to misguidance and hence ruin in the next world. We read in the esteemed Sunni work, Miskhaat ul-Masaabih:

“Allah’s Messenger (s) drew a line with his hand and said, “This is the straight path of Allaah.” He then drew lines to its right and to its left and said, “These are the other paths, which represent misguidance and that at the head of each path sat a devil inviting people to it (path).” He then recited, “And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.”

Reported by Ahmad, an-Nasaa’ee and ad-Daarimee and collected in Miskhaat ul-Masaabih, Vol 1, Hadith #166, Arabic-English Translation

Salvation is dependent upon the path that has been set for us by Allah (swt) and his Prophet (s). It is crucial that you are sure that the path that you are adhering to is that left for us by the Prophet (s) after all, you do not want to end up like Christopher Columbus who discovered America but until his last breath was adamant that he had discovered India. It would be illogical to blindly follow the majority on the belief that they are taking you to one place, when you actually want to go somewhere else. With the harsh consequences of adhering to the wrong path we ask ‘would Rasulallah (s) really have simply left the Ummah to determine what that path of salvation was, by simply drawing a line on his hand, particularly when he predicted the division of the Ummah into 73 Sects all of whom assumed that were treading on that right path’? We believe that Rasulallah (s) would never inform us about a path, without providing the appropriate road signs that would ensure that we were on it. Those road signs, to adhere to the path of salvation came in two forms a map (the Qur’an) that provided theoretical direction, and from a practical form guides (the Ahl’ul bayt) that would assist us, thus ensuring we never took a wrong turning and went elsewhere. Rasulallah (s) told the Ummah of these two essential tools, required to tread on the path to salvation, when he declared:

“I am leaving you two weighty things, if you follow them you will never go astray, they are the Qur’an and my Ahlul’bayt”.

Sunan al-Tirmidhi, v5, page 662-663

It is clear and logical that when the Prophet (s) is informing the people that ‘follow them and you will never go astray’ then these sources are the path to salvation, that Rasulallah (s) was referring to. If the Qur’an is the theoretical guide book for us the Ahl’ul bayt (as) are our Practical Guides, hence we can only tread the path of salvation if we submit to their authority. It is for this precise reason that he (s) said of Imam Ali (as):

“Ali is a guide (Hadi), a guided one (Mahdi) and shall take you to the right path [Siratul Mustaqim]”

Kanz al Ummal, page 612

When Imam Ali (as) is the means via which the people after the Prophet (s) would be guided, he (s) accordingly appointed him as his successor, so that all the people could benefit from his guidance and adhere to the path of

salvation. Salvation is hence for those that if grasped Imam Ali (as) by accepting his Wilayah.

We read the following words of Holy Prophet (s):

“Whoever wants to live and die like me and abide in eternal heaven which Allah promised me, should acknowledge Ali Ibn Abi Talib as WALLI, he will never lead you out of guidance and never lead you astray.” The Isnad of this hadith are Sahih.

Therefore we believe that Paradise is exclusively for the Mumins who took Maula Ali (as) as their Imam. Allah (swt) says in His Glorious Book:

“On the Day when some faces will be bright and some faces will be black, And as for those whose faces will have turned black, it will be said ‘What did you disbelieve after believing, taste the chastisement for your disbelief’. And as for those whose faces are white, they shall be in the Mercy of God, they shall abide therein forever”. The Holy Qur’an 3:106-107

It is clear from this verse that the successful Party on the Day of Judgement will be those, whose faces are bright. Now apply this verse to the following Hadith, taken from two recognised Sunni works:

“Three things have been revealed to me about Ali: That he is the Sayyid al Muslimeen (Chief of Muslims), Imam-ul-Muttaqeen (Imam of the Pious), and wa Qa’id ul Ghurrul Muhajj’ileen (Leader of the bright) face people on Yaum al Qiyamah”.

1. Al Mustadrak, by Imam Hakim, Vol 3 p 137 & 138

2. Riyad al Nadira, by Mohibbudin al Tabari, Vol 2, p 122

So Ali (as) will be the leader of the bright face people, the bright face people referred to in the tradition as the Mumineen will follow him i.e. they will be his Shi’a and it is this group which will attain Paradise.

In “al Dhurrah ul Bayza fee Manaqib Fatima al Zahra” page 105, Dr Tahir ul Qadri records this Hadith:

“Ali narrates, ‘The Prophet told me ‘alongside me the first to enter Paradise shall be you, Fatima, Hasan and Hussain’. I asked ‘O Messenger of Allah (swt) where will our lovers be?’ He said ‘behind you’.

[1]al Mustadrak al Hakim Volume 3 page 164 No. 4723 [2]Tarikh Damishq Kabir, Volume 4 page 173, [3]Kanz ul Ummal, Volume 12 page 98 No. 34166 [4]In Sawaiq al Muhriqah it is stated that Ibn Sa`ad narrated this [5] Dakhair ul Uqba, page 214.

al Dhurrah ul Bayza fee Manaqib Fatima al Zahra, page 105

Notice how in this Hadith, Maula Ali (as) questions the whereabouts of the lovers of Ahlulbayt (as). The Ahl’ul Sunnah have themselves stated that the terms Shi’a refers to the above personalities. We read in Al Munjudh page 423, the term Shi’ah:

“The Shi’a of any person is he who will help him and follow him, the plural of Shia or Ashi’a. The word is generally used for more than one it can be used for masculine and feminine tens... In this day and age it has become exclusively associated with those who love ‘Ali and his household, although it has become their specific name, the literal meaning of Shi’a is Sect”.

This further strengthens our position that Paradise is for the Shi’a alone. If that is not clear enough that what more explicit evidence can there be than

the Hadith narrated by Suyuti in Tafsir Durre Manthur, Volume 6 page 643 (Beirut edition).

وأخرج ابن مردويه عن علي قال: قال لي رسول الله ﷺ: "ألم تسمع قول الله: {إن الذين آمنوا وعملوا الصالحات أولئك هم خير البرية} أنت وشيعتك وموعدي وموعدكم الحوض إذا جئت الأمم للحساب تدعون غرا محجلين".

"Ali narrates that the Prophet (s) said to him, "Have you not heard this verse:

'Those who have faith and do righteous deeds,- they are the best of creatures'.

This verse refers to you and your Shi'a, I promise you that I will meet you at the Fountain of Kawthur" when the nations comes for judgement, you and your shia will come gloriously"

Tafsir Durre Manthur, Volume 6 page 643

Allamah Jalaluddin Suyuti has recorded this hadith from many chains. Ibn Hajr Makki records this tradition from Imam Ahmed:

Holy Prophet (s) said to Hadhrat Ali (as): "Are you not pleased with it that you will enter the heaven with Me, Hasan and Hussein and our descendents will follow us and our wives will follow our descendents and our Shi'a will be to the left and right of us".

Sawaiq al Muhriqah, page 541 (published in Faisalabad, Pakistan)

Reply Three – The deeds of believers will be weighed in accordance with our love for the Imams

Scales act as a means of measurement. Different types of scale are used to measure different things, for example milk, clothes etc. On the Day of Judgment the quality and quantity of a Muslim's deeds will also be placed on scales and weighed:

Surah Anbiya verse 47:

We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least, and if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account.

Surah Muminoon verses 102-103:

Then those whose balance (of good deeds) is heavy,- they will attain salvation:

But those whose balance is light, will be those who have lost their souls, in Hell will they abide.

Surah Qariya 006-10:

Then, he whose balance (of good deeds) will be (found) heavy,

Will be in a life of good pleasure and satisfaction.

But he whose balance (of good deeds) will be (found) light,-

Will have his home in a (bottomless) Pit.

And what will explain to thee what this is?

Surah Araf verses 8-9:

The balance that day will be true (to nicety): those whose scale (of good) will be heavy, will prosper:

Those whose scale will be light, will be their souls in perdition, for that they wrongfully treated Our signs.

What we see from these verse is that only our good deeds will be weighed. This method of assessment will only apply to Muslims. In this verse Allah (swt) refers to scale as Mawadheen, the plural of Maudhoon which literally means ‘one that has already been weighed’. The question that needs to be asked is ‘what will be the scale via which our deeds will be weighed?’

We read in Surah Shura verse 017:

It is Allah Who has sent down the Book in Truth, and the Balance (by which to weigh conduct). And what will make thee realise that perhaps the Hour is close at hand?

We read in Surah Hadeed 025:

We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will).

Allah (swt) associated the Meedhan (scales) alongside the Book of Allah (swt). The Qur’an first appeared on the blessed lips of our Holy Prophet (s) and was codified into book form after his death. With regards to the scales Hadhrat Muhammad (s) provided a practical commentary of this. We are narrating a Hadith recorded by Dr Tahir ul Qadri al Hanafi in “al Dhurra tul Bayza fee Manaqib Fatima al Zahra” page 104:

“Abdullah ibn Abbas narrates that the Prophet said ‘I am the scale of knowledge, Ali is its weights, Hasan and Hussain are the beams, Fatima is the supporting rod, the pure Imams are the ropes, the deeds of our lovers and our enemies will be weighed through this”.

[1]Dalimi – al Fardaus page 441 No. 107, [2]Ajlooni – Kashal al Hifdh wa Mazzel al Labaas Volume 1 page 236

al Dhurra tul Bayza fee Manaqib Fatima al Zahra, page 104

[13]: Salvation on adhering to the Hujutallah (Imam)

Maulana Manzoor Numani cites two Hadeeth from Usul-e-Kafi, in an effort to prove that the Imams (as) endorsed Paradise for the Shi’a, irrelevant of their bad conduct. In the process the mullah utilised maximum dishonesty, by presenting words that are not present in the actual text. We shall look at each Hadeeth cited separately.

Numani states:

Shias believing in Imams are dwellers of Paradise even if they be vicious, licentious and oppressors. All other Muslims, even if they be righteous, are doomed to Hell.

To revert of Usul-e-Kafi, it says that Imam Baqar (once) said:”God will not spare from chastisement the community which believes in an Imam who has not been nominated by Him (like Hazrat Abu Bakr, Hazrat Omar and Hazrat Usman) even if that community (Ummat) is righteous and doer of good deeds. And God will spare from chastisement those who believe in

Imams designated by Him even if, in their practical lives, they are oppressors, wicked and evildoers”. (p. 238).

Reply One – The actual Hadith refers to adhering to the divinely appointed Imam

We shall now present to our readers the ‘actual’ text so that they can see for themselves how dishonest the author was.

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following. “I heard abu Ja‘far (a.s.) say, ‘Whoever follows the religion of Allah worshipping assiduously without an Imam, Leader with Divine Authority his toil will not be acceptable. In fact, he is lost and confused and Allah disdains his deeds. Such person’s case and example is like a sheep that has lost the shepherd and the flock that runs back and forth the whole day. As the night would fall that sheep would see a flock of sheep with a shepherd. The (lost) sheep would then join the flock affectionately that in fact is only a deception. The sheep would pass the night in their shelter but when the shepherd would lead the flock to the pasture the lost sheep would feel lost and away from the flock and the shepherd, thus, run back and forth in search of the flock and the shepherd. Then it would find a flock of sheep with a shepherd and affectionately join them but, in fact, suffer a deception. This shepherd would shout at the lost sheep saying, “Go and find your own flock and shepherd you are lost, confused and without a flock and shepherd. The lost sheep then would run back and forth in confusion, fear and frustration without a shepherd to guide to the pasture and to the shelter. While the lost sheep is in such confusion a wolf would seize the opportunity and would kill the lost sheep for food. Thus, by Allah, O Muhammad is the case of a person from this ‘Umma (nation) who would live without an Imam (Leader with Divine Authority) from Allah, the Most Majestic, the Most gracious, who is clearly supported with evidence and is just in his dealings. A person without such Imam is lost and confused and if he would die in such condition his death would be like dying in disbelief and hypocrisy. O Muhammad, bear in mind properly that the unjust Imams and their followers are far away from the religion of Allah. They are lost and misleading. Their deeds that they do are like the dust blown by the winds away in a windy day which, would go out of hand without benefits. Thus is straying far away from the truth.”

Usool al Kafi, Volume 1, Kitab al Hujjah, Ch. 86, Hadith 2

We appeal for justice and ask our readers to pinpoint where in the text can we find Numani’s claim that

Numani states:

“...God will spare from chastisement those who believe in Imams designated by Him even if, in their practical lives, they are oppressors, wicked and evildoers”?

With this deception in mind we would urge our readers to remember the word of Allah (swt) in Surah Hujuraat:

O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done.

The entire Hadith places influence on the importance of adhering to the Imam appointed by Allah (swt) since adhering to man made Imams, who have no authority to lead the Ummah is the path of destruction. A person may assume that he is adhering to the right path may assume that he is following the right path, has submitted to an Imam himself needs guidance, and this entire concept runs the risk of leading adherents to the path of destruction. Of relevance here are the words of the man made Imam, in his first inaugural speech we are quoting from Tarikh Tabari: English translation Volume 9 p 201:

“Now then: O people, I have been put in charge of you, although I am not the best of you. Help me if I do well; rectify me if I do wrong”

We would ask our readers to ponder carefully over this speech, and in its context think about this example:

“Five or six of us decide to embark on a journey to Manchester. We get prepared and the group decide that they will ask that I lead guide them to Manchester. I have been appointed as the Guide who will show you all the sights, the sounds everything. Now I have never been to Manchester I do not know my way around the city, so my reply will be ‘Well brothers, I’ve never been to Manchester before, I might get lost, so If I do give me a hand guide me, help me so I don’t make any mistake’. I’m not going to be much use as a guide if I am myself requesting that others guide me. Now as a group we would have no sense whatsoever If I am chosen as the guide when ‘X’ has a greater right to lead, being a Manchurian who knows the sights and sounds of Manchester like the back of his hand”.

Now apply this example to the inaugural speech of Abu Bakr. His first speech when he became Khalifa over the people. When Abu Bakr was himself looking to other for guidance, on account of their superiority to him, then what is the benefit in Muslims placing their trust in him and turning to him for guidance? That is the difference between a man made imam and a divinely appointed Imam, who looks for guidance, the other is a guide. Those that turn to man made Imams for guidance have essentially placed their lives into hands of men that depend on other for guidance, and the scenario is one of ‘the blind leading the blind’. Our Imam (as) gave the example of a flock without a shepherd, it is interesting that Mu’awiya sited this example, he sought to justify his desire to appoint his son Yazid as his successor to Abdullah ibn Umar via this argument:

“I am afraid of leaving my subjects uncared for like the flock of sheep and goats in the rain but without a shepherd” .

The life of Caliph Ali, by S. Abul Hasan Ali Nadwi, p 220, who takes it from al Bidayah wa al nihayah, by Ibn Kathir, Vol 8 p 80

If Mu’awiya was so concerned about leaving his flock without a shepherd, hence his desire to appoint his Fasiq son as a Shepherd, do you not think Allah (swt) would also have such a concern and would seek to appoint the perfect Shepherd that could guide the flock to success in this world and the next? We believe that Allah (swt) is just and he would never

leave the Ummah wondering about aimlessly like flock searching for a Shepherd, rather he appointed twelve Shepherds. Adherence to the divinely appointed Imams means adhering to the Will of Allah (swt), attaining understandings of the Qur'an and Sunnah from those that Allah (swt) has appointed as inheritors of the Qur'an and Sunnah. The Usul-e-Kafi hadith stresses the importance of following the Imams that Allah (swt) has told us to follow, not to appoint Imams, that turn to others for guidance and run the risk of misinterpreting the true Qur'an and Sunnah. We shall seek to expand on this by providing another example:

If you want to travel abroad the best means is to make contact with an authorised representative. You went to get to a specific place and you want to follow the route, which will get you to that point. There may well be four routes to a specific destination, but you are unable to travel all four so how can you say that all four are okay? You will need to decide which of these paths is the clear, straight chosen path...the path which will take you to your desired destination...the path which will ensure you arrive there safely...the path chosen by Allah (swt). Let's assume that you finally reach your destination point. Even then to get out of the airport, you'll first of all need to convince the authorised representative that you have the correct documentation, only when you have convinced him will you be given authorised entry.

This is important, because authorised representatives exist in this world and the next, for "Abu Bakr narrates that the Prophet (s) said no one will be allowed to cross the bridge on the Day of Judgement until he has the permission of Ali"

Sawaiq al Muhriqah, page 429

It is common sense if Allah (swt) appoints Imams' in this world it is only rational that he would give those Imams' rights of intercession in the next world, and will be provided to those adherents that followed them in this one. Salvation in the next world cannot be attained if you choose to create your own system of guidance appointing any Shepherd you find – since this contradicts what Allah (swt) has told us to do, it can only be attained if you follow the Shepherd (Imam) that Allah (swt) had told us to adhere to.

Numani states:

There is another narration by a devoted disciple of Imam Jafar, Abdullah bin Ali Yafur, which tells that once, he said to the Imam : "When generally, I meet people I am surprised to find that those who do not believe in your Wilayat and Imamate i.e. who are not Shias and believe in the Wilayat and Imamate of so-and-so i.e., Abu Bakr and Omar they possess the virtues of sincerity, integrity, truthfulness and trustworthiness and those who believe in your Wilayat and Imamate (i.e. happen to be Shias) they are devoid of honesty, truthfulness and trustworthiness (but are perfidious, treacherous, liars and cheats)". Upon it, Imam Jafar sat up and said to him in a state of great anger: "The faith and religious deeds of a person who believes in an Imam not nominated by God are neither right and creditable nor acceptable. A person who believes in the Wilayat and Imamate of the just Imams nominated by God will be exempted from punishment by God. (Meaning that however wicked and evil-doer such a person may be he will

attain salvation if he believes in the Imamate of the Twelve Imams”. (p. 238).

The actual Hadith is very different to the one cited by Manzoor Numani moreover he left out the remaining part of the hadith as well which is quite related to the preceding part. It is as follows:

A number of our people has narrated from Ahmad Muhammad ibn ‘Isa from ibn Mahbub from ‘Abd ‘Aziz al-‘Abdi from ‘Abdallah ibn abu Ya‘fur who has said the following. “I said to abu ‘Abdallah (a.s.). ‘Isma‘il meet people and it increases my wonders when I find people who do not consider you as their guardians and Imams but they consider so and so as their Imam. However, they are trustworthy, truthful and loyal. I also find people who consider you as their guardian and Imam but are not that trustworthy, loyal and truthful.” The narrator has said that abu ‘Abdallah (a.s.) then sat in an upright position and turned to me as if with anger and then said, “One follows the religion of Allah under the guardianship of an unjust Imam who possesses no Divine authority, he has no religion. One who follows the religion of Allah under the guardianship of an Imam who just in his dealings (possesses Divine authority) will face no destruction.” I then said, “Those have no religion and these will face no destruction.” The Imam (a.s.) said, “That is correct “those have no religion and these will face no destruction.”

Then the Imam (a.s.) said, “Have you not heard the words of Allah, the Most Majestic, the Most gracious, “God is the Guardian of the believers and it is He who takes them out of darkness into light. . .” (2:257) It means that He takes them out of the darkness of sins to the light of repentance and forgiveness because of their love for and their being under the guardianship of the just Imams who possess Divine authority. He has also said, “The Devil is the guardian of those who deny the Truth and he leads them from light to darkness.. .” (2:257) It means that they were in the light of Islam but when they accepted the guardianship and the leadership of every unjust Imam who possessed no authority from Allah, the Most Majestic, the Most gracious, their guardianship took them out of the light of Islam to the darkness of disbelief. Allah then made it necessary for them to suffer in fire along with the unbelievers. “These are the dwellers of hell wherein they will live forever.” (2:257)

Usool al Kafi, Volume 1, Kitab al Hujjah, Ch. 86, Hadith 3

Reply Two – Deeds must be accompanied by correct aqeedah

Manzoor Numani prior to citing both traditions claimed:

Numani states:

‘Shias believing in Imams are dwellers of Paradise even if they be vicious, licentious and oppressors. All other Muslims, even if they be righteous, are doomed to Hell’

Could his adherents kindly show us where such a thing had been written in the Hadith? The Hadith compares two groups of individuals, those with correct aqeedah and those with false aqeedah.

The deeds of an individual are of no use if they are unaccompanied by correct belief. Take the example of Mother Teresa she was a deeply pious

woman, who dedicated her life in the service of the poor and destitute of Calcutta. Her deeds far exceed those of the vast majority of Muslims, yet we still believe that she will not attain Paradise in the next world, due to her wrong beliefs, particularly Shirk which is an unforgivable sin. Allah (swt) says about shirk:

“But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.” (6:88)

Along the same lines the two Hadith that Maulana Manzoor Numani presented to his flock compares those with correct aqeedah but are sinners against those with good deeds but incorrect aqeedah. What the Hadith are saying is that those with wrong aqeedah no matter how decent they are in terms of deeds will not be successful in the next world. We ask these Nasibis:

‘We have two individuals. One is a deeply pious individual and performs good deeds on daily basis but believes in the leadership of Pharaoh. The other has some imperfections, and has sinful traits, but nevertheless believes in the divinely bestowed leadership to Musa (as), what will be the end result of these individuals? Will they be judged the same way? Will there abode be the same?’

Clearly not, and we will allow the Deobandi’s Imam Shah Ismail Shaheed to comment on this:

“Salvation in the next world is within one’s individual power. If someone recognizes God through his efforts but does not believe in prophets, he will not attain salvation. We have a similar case with one that implements Islamic principles but does not obey the Imam of his time, all his deeds will be of no avail, Rasulallah (s) said: “Whoever dies without recognising the Imam of his time dies the death of Jahilyya (ignorance)”

Rasulallah (s) also said “Pray five times a day, fast in the month of Ramadhan, pay Zakat, obey the ‘Wali al Amr’ then you may enter Paradise of your Lord”

Mansab Imamate, pages 122-123

This Hadith makes it clear that no matter that the value of someone salat, fasting, zakat and Hajj is of no bearing if he has not adhere to the basic aqeedah of recognizing the Imam of his time. This means that virtues of sincerity, integrity, truthfulness and trustworthiness cited by the narrator Abdullah are of no value if these people did not recognize the Imam of the time, they would die apostates. A sinner with correct aqeedah (believe in the Adil Imam of the time) may possess indiscretions, and even if those sins are weighed against him on a measuring scale, they will not result in him becoming a kaafir, his end will not be the same as those that died as Kaafirs for not recognizing the Imam of their time, and this is the simple concept we have been taught in the two cited hadiths.

Reply Three – The door of repentance is available for those with correct aqeedah

The tradition states that there is no salvation available to those that follow the wrong Imam, whatever their deeds, whilst repentance is available for those that follow the Divinely appointed Imams yet indulge in some

kinds of sins. Nowhere does the text suggest that bad deeds are irrelevant and that being a Shi'a suffices for Paradise, rather it says the door of repentance is available for such individuals, since they adhered to the correct aqeedah (of believing in Hujutallah; the just Imam from Ahlulbayt), and what is the issue if we believe this, after all Rasulullah (s) did say:

My Ahlul-Bayt are like the Gate of Repentance of the Children of Israel; whoever entered therein was forgiven.”

al-Sawaiq al-Muhriqah, by Ibn Hajar al-Haythami, page 505

(also see Matalib Aliya by Ibn Hajar Asqalani and Muajam al Kabir/Awsat/Saghir by Tabarani)

One of the pioneer scholars of Numani's own school Shah Ismaeel Shaheed shed light on the issue of accepting Imams as Hujjutullah and deeming them the means of approach to Allah (swt) in order to seek repentance for their sins, in the following manner:

The Imam is Hujjutullah

Verily take it to your hearts that when an Imam openly declares his Imamate all sinners should know that proof of Allah (Hujuthullah) has arrived, and that Allah (swt) has fulfilled his promise, failure to adhere to it shall lead to the wrath of Allah (swt), and sins and wrongdoing against the Imams shall take one to the doom.”

Hence the human beings are designated to find them and know them (get Ma'rifat), therefore Allah (swt) has said:

[5:35] O ye who believe! Do your duty to Allah, seek the means of approach unto Him...

Meaning of Waseela (means of approach):

Waseela is a person who due has nearness to Allah due to his high status, as Allah Almighty says in the Quran:

[17:57] Those whom they call upon do desire (for themselves) means of access to their Lord, – even those who are nearest..

Prophet is nearer to Allah than all the Imams:

In regards to nearness to Allah, the Prophet is nearer to Allah as compared to the Imams, after the Prophet, the Imams being his successors are nearest to Allah (swt). As Prophet (s) said: ‘On the Day of Judgment, the beloved and closest to Allah would be the Just Imam’.”

Mansab-e-Imamate, pages 107-108

Hence unlike Manzoor Numani tried to suggest, at no point did the Imams state that the Shi'a would be forgiven even with involved in evildoings, wickedness, oppression etc rather bulk of traditions prove that they continually emphasised the importance of keeping aloof from lies, oppression, untrustworthiness and all other kinds of evildoings and always emphasized on righteous deeds. For example:

Imam Hadi, the tenth Imam [a], said: “People are respected in this world for possessing wealth and in the Hereafter for possessing righteous deeds.”

Bihar-ul-Anwar, vol. 78, p. 368

Imam Ali (as) said:

“Lying is the most abominable trait”

Ghurar al Hikam page 175

On being untrustworthy, Imam Ali (as) said the following to Malik al Ashthar:

“Refrain from bragging to your subjects about your kindness (to them), and from preferring yourself (as governor) to your subjects, or to promise them and follow your promises with betrayal, for bragging thwarts kindness, preference conceals the light of righteousness and betrayal deserves Allah and the people’s resentment. Allah (swt) said ‘It is a great resentment to Allah that you say that which you do not act on’”

Mustadrak al Wasail volume 2 page 85

Regarding oppression, the following hadith has been transmitted from the Imams of Ahlulbayt (as) which goes back to Holy Prophet (s):

Ali (as) narrated that Holy Prophet (s) said: ‘beware of oppression, it destruct your hearts’

Bihar Al-Anwar Volume 75 page 315

Ahmad ibn Hanbal said about this chain of narration:

“If this chain of narration is read a mentally ill individual, he would be cured of his mental condition”

Al-Sawaiqh Al-Muhriqa by Ibn Hajar p122

The following words of Maula Ali (as) shall be final nail in Numani’s coffin made by the wood of dishonesty:

Imam Amir ul Mu’mineen Ali [a] said: “If one of you desires to know his standing with Allah he may evaluate his situation in relation to his sins against Allah, such is his worthiness to Allah, the Blessed and Exalted.”

Bihar-ul-Anwar, vol. 70, p. 18

Reply Four – Nawasib believe that Rasulallah (s) guaranteed paradise for Yazeed

Whilst Numani the Nasibi is expressing outrage at the suggestion that Shi’as that sin will attain salvation in the next world let us present the character of their own beloved Imam Yazeed.

Imam Dhahabi records the following words from the sermon of Abdul Malik bin Marwan in ‘Tarkeeh Islam’ Volume 1 page 634:

ولست بالخليفة المستضعف – يعني عثمان – ولا الخليفة المداهن – يعني معاوية – ولا

الخليفة المأبون – يعني يزيد

“I am not weak like Uthman and I am not cunning like Mu’awiya and I am not a homosexual like Yazid”

The tradition is also recorded in old transcripts of ‘Al Bidayah wal Niahayh’ while in the present transcripts available on the internet, the filthy Nawasib have done Tahreef in the word Ma’bun (homosexual) and have made it Ma’un (secure).

It is recorded in Tabaqat al Kabeera Volume 5 page 66 Dhikr Abdullah bin Hanzala and also in Volume 4 page 283:

“Abdullah bin Hanzala stated ‘By Allah we opposed Yazeed at the point when we feared that stones would reign down on us from the skies. He was a fasiq who copulated with his mother, sister and daughters, who drank alcohol and did not offer Salat’”

We read in Tafseer Ruh al Ma'ani, Volume 26 page 72 commentary of Surah Muhammad:

“Al-Tabarani narrated with Hasan chain of narration: ‘Oh Allah perpetuated injustice and frightened the residents of Medina, scare him and may the curse (la'nat) of Allah (swt), His Angels and all the people be on such a person, may any of his deeds or justice not be accepted.

The great tragedy was what he did to Ahlulbayt and his complacency over the killing of al-Hussain and showing happiness for it, and insulting (Hussain's) family, as this is narrated in ‘Mutwater’ reports but the details in ahad reports”

People who wish to learn more about Yazeed should read our article on him. Suffice it so say this CV shall suffice to convince our readers of his disgraceful man. Now what position would Allah (swt) hold of such a person? What is interesting here is the fact that the filthy Nawasib of Sipah-e-Sahaba (kr-hcy.com) who have put Manzoor Numani's booklet at their website in order to attack Shias, one of their diseased leader Azam Tariq (like plenty of other supporters of Yazeed) was of the opinion that Yazeed was guaranteed Paradise! In one of the article on Yazeed (la) available at the very website, Azam Tariq [la] said:

Azam Tariq states:

YAZID WAS THE COMMANDER OF MUSLIM FORCES WHO MARCHED TO CAESAR'S CITY. THIS EXPEDITION WAS SENT DURING THE REIGN OF HAZRAT MUAWIYAH AND IN THIS TASK FORCE WERE INCLUDED ELDERLY AND ILLUSTRIOUS SAHABA LIKE HAZRAT ABU AYYUB ANSARI WHOSE FUNERAL PRAYER WAS LED BY YAZID ACCORDING TO THE WILL OF HAZRAT AYYUB ANSARI HIMSELF. THIS EXPEDITION TOOK PLACE IN 51 H IN WHICH HAZRAT HUSAYN FOUGHT UNDER THE LEADERSHIP OF YAZID. THIS WAS THE PIONEERING MUSLIM FORCE WHICH LANDED IN CAESAR'S CITY AND ACCORDING TO A HADITH NARRATED BY ABDULLAH BIN UMAR WHICH HAS BEEN RECORDED BY BUKHARI, RASUL-ALLAH SAID:

“THE ARMY WHICH WILL FIRST EMBARK ON THE EXPEDITION OF CONTANTINOPLE WILL BLESSED.” (BUKHARI).

YAZID WAS THE COMMANDER OF MUSLIM FORCES ON THIS EXPEDITION WHO WAGED JIHAD IN CAESAR'S CITY AND AS SUCH HE FALLS WITHIN THE PARAMETER OF ABOVE HADITH OF THE PROPHET (SAW). IN VIEW OF THIS IT IS NOT BECOMING ON ANY MUSLIM TO CAST ASPERIONS ON YAZID AS THE ENTIRE ARMY WHICH TOOK PART IN THIS COMPAIGN HAS BEEN BLESSED BY ALLAH IN THE CONTEXT OF ABOVE HADITH.

We appeal to justice! If Yazeed a drunk homosexual, graded by the Sunni Ulema as a Fasiq, Faajir, rejecter of prophet hood and the slayer of the Ahl'ul bayt (as) and Sahaba can attain Paradise, then why the issue, if the Shi'a believe that repentance is available for Shias who have some individual weaknesses? After all such traits are nothing compared to those of Yazeed!

Reply Five: The reason Nawasib attack the authority bestowed on the Imams of Ahl'ulbayt (as) for providing salvation to their followers is because their own caliphs were deprived of such blessings

“Ad Dahhak said: Abu Bakr said: By Allah, I wish that I were a tree by the side of the road which a camel passed by, and took me into its mouth, chewed me, swallowed me, passed me out as dung, and that I were not a man. Umar said: ‘Would that I were my family’s ram, which they were fattening as much as seemed right to them, until when I became as fat as can be, some people whom they love visit them, until when I became as fat as can be, some people whom they love visit them, and they sacrifice me for them, make some of me into roasted meat, some of me into dried meat, then eat me, and that I were not a human being”

History of the Khalifas who took the right way, page 143

Just compare the words of the shaykhayn with those of the regretful for their grave sins to the extent they would wish they were some abase creature but not human beings. According to Allah (swt) on the day of judgement they will say:

Surah An-Naba’ verse 78[YUSUFALI]:

Verily, We have warned you of a Penalty near, the Day when man will see (the deeds) which his hands have sent forth, and the Unbeliever will say, “Woe unto me! Would that I were (metre) dust!”

For the followers of the Shaykhayn this should be all the more concerning, when one considers the fact that Allah (swt) says:

010.062-64 [YUSUFALI]:

Behold! verily on the friends of Allah there is no fear, nor shall they Those who believe and (constantly) guard against evil;-

For them are glad tidings, in the life of the present and in the Hereafter; no change can there be in the words of Allah. This is indeed the supreme felicity.

We would appeal do those that attack us for have boarded the Ark of the Ahl’ul bayt (as),

‘when your most esteemed Imams state was such that they wished they were faeces and had never been born, then what is the likelihood of them providing salvation to their adherents in the next world?’

Alhamdulillah those that have recognised the divine rank of the Imamate of Ahl’ul bayt (as), have nothing to fear, Qadhi Iyad wrote:

“Recognition of the family of Muhammad is freedom from the Fire. Love of the family of Muhammad is crossing over the Sirat. Friendship for the family of Muhammad is safety from the fire”.

Ash-Shifa, page 241 by Qadi Iyad, (d.544 Hijri) English translation by Aisha Bewley, Madinah Press 1991.

[14]: Differing rights for a Mumin and Muslim

Afriqi states:

This distinction between Muslim and Mu’min can be found throughout classical Shi’i literature. The seventh century faqih, Yahya ibn Sa’id al-Hilli (died 690AH), for example writes in his manual on fiqh, al-Jami’ lish-

Shara'i': It is correct for a Muslim to make an endowment (waqf) upon Muslims. Muslims are those who utter the two shahadahs, and their children. But if a person makes something waqf upon the Mu'minin, it will be exclusively for the Imamiyyah who believe in the Imamah of the Twelve Imams.⁷

Eight centuries later, exactly the same view is propounded by Ayatullah Khomeini. In his own manual of fiqh, Tahrir al-Wasilah, he states:

If a person makes a waqf upon the Muslims it will be for all those who confess the two shahadahs ... If an Imami makes a waqf upon the Mu'minin it will be restricted to the Ithna 'Ashariyyah.

Reply One

One wonders why there is any form of objection here. When Afriqi's Sect do not deem Shi'as as Muslims to the point that you cannot give them any land, gift, sit with them, leave them inheritance etc then why the opposition if such a distinction is made?

Reply Two

If the distinction is a point of contention, then perhaps they should look at the distinctions in stipends that were drawn between Nasibis and Shi'as during the reign of Mu'awiya. We read in al Imama wa al Siyasa Volume 1 page 173 Dhikr Bayya as follows:

"Mu'awiya sent stipends to the people of Medina he increased their amounts, with regards to Banu Hashim stipends were withdrawn as they had rejected the bayya of Yazeed"

Reply Three

If the distinction is causing distress to Afriqi, lets take a look at the distinction that your Khalifa Umar drew up with regards to stipends to the Sahaba. We read in Hayatus Sahaba volume 2 pages 240-24:

"When Hadrat Umar (rad) was appointed Caliph after the death of Hadrat Abu Bakr (Rad) victories took place in quick succession. Hadrat Umar (Rad) said 'I differ from Hadrat Abu Bakr (Rad) in regard to the distribution of wealth among people. I cannot bring about equality for those who fought for and against the Holy Prophet (s). Thus he have preference to the Immigrants and the Ansars (Madenites) and fixed five thousand each for those who took part in the Battle of Badr; four thousand each for those that embraced Islam before the Badrites..."

Hayatus Sahaba, volume 2 pages 240-241

[15]: Differing ranks of Mumin

Afriqi states:

Some amongst the contemporary spokesmen for Shi'ism, like Kashif al-Ghita, have realised that even this ruse is not sufficiently subtle. He thus devised another terminology. He speaks of being a Mu'min in the special sense, and of being a Mu'min in the general sense. Whoever believes in Imamah is regarded as a Mu'min in the special sense, while those who do not believe in it are regarded as being Mu'min in the general sense, as a result of which all the temporal laws of Islam are applicable to him. The

result of this difference, he says, will become apparent on the Day of Judgement, in the degrees of Divine proximity and honour that will be bestowed upon the believers in Imamah.

Reply One – Different levels for believers can be proven from Qur'an

We read in Surah Nisa verse 69-70:

“All who obey Allah and the messenger are in the company of those on whom is the Grace of Allah,- of the prophets (who teach), the sincere (lovers of Truth), the witnesses (who testify), and the Righteous (who do good): Ah! what a beautiful fellowship! Such is the bounty from Allah: And sufficient is it that Allah knoweth all”.

This is a special honour bestowed on the true lovers of the Prophet (s). Qadi Iyad in al Shifa page 224 (English translation by Aisha Bewley) states:

“It is related that a man came to the Prophet and said, “Messenger of Allah, I love you more than my family and my possessions. I remember you and I cannot wait until I come and look at you. I remember that I will die and you will die and I know that when you enter the Garden, you will be raised with the Prophets. When I enter it I will not see you”. Allah then revealed, ‘Whoever obeys Allah and his messenger those are with those whom Allah has blessed among the prophets (the true ones, the witnesses, the martyrs and the right doers. They are the best of Companions (4:68)’. The Prophet called the man and recited the verses to him” [Tabrani]

al Shifa by Qadi Iyad, page 224 (English translation by Aisha Bewley)

Ibn Katheer says as follows in his commentary of this verse:

“Any individual that acts in accordance with what Allah (swt) and his Prophet (s) have given and distances himself from those acts they said refrain from; such person shall enter Paradise with the Prophets and shall become the Rafiqeen”

Reply Two – Different levels for believers can be proven from the Books of Ahl'ul Sunnah

If different ranks of Mumin exist in the eyes of al Ghita then this can be proven from traditions. We find this tradition in Sahih Muslim, The Book of Faith (Kitab Al-Iman), Book 001, Number 0359):

“Abdullah b. Mas'ud reported that the Messenger of Allah (may peace be upon him) said: “I know the last of the inhabitants of Fire to be taken out therefrom, and the last of the inhabitants of Paradise to enter it. A man will come out of the Fire crawling. Then Allah, the Blessed and Exalted will say to him: Go and enter Paradise. So he would come to it and it would appear to him as if it were full. He would go back and say: O my Lord! I found it full. Allah, the Blessed and Exalted, would say to him: Go and enter Paradise. He would come and perceive as if it were full. He would return and say: O my Lord! I found it full. Allah would say to him: Go and enter Paradise, for there is for you the like of the world and ten times like it, or for you is ten times the like of this world. He (the narrator) said. He (that man) would say: Art Thou making a fun of me? or Art Thou laughing at me. though Thou art the King? He (the narrator) said: I saw the Messenger of

Allah laugh till his front teeth were visible. And it was said: That would be the lowest rank among the inhabitants of Paradise.

Reply Three – Those that love the Ahl’ul bayt (as) will have a special position with the Prophet (s) on the Day of Judgement

There are different levels on the Day of Judgement and in Paradise, those that have affiliation with the Imams from Ahl’ul bayt (as) will indeed have a rank of close proximity with them, pre judgement and in Paradise. Dr. Tahir ul Qadri records this Hadith in “Maraja Al-Bahrayn fi Manaqib al-Hasnayn” page 58:

“Ali narrates, that he heard the Prophet (s) say ‘Me, Fatima, Hasan and Hussain and those who love us, will gathered at one place on the Day of Judgement, we will eat and drink together, until (after their deeds are judged) when they will be dispersed”

[1] Mu`ajam al Kabir, Vol 3 page 41 No. 2623. [2] Tarikh Damishq, Vol 3 page 227 [3] Majmal Zawaid, Vol 9 page 174

Maraja Al-Bahrayn fi Manaqib al-Hasnayn, page 58

Upon entry into Paradise the lovers of Ahl’ul bayt (as) will yet again rejoin their leaders. We have already cited Shi’a traditions that confirm that the Shi’a of Ali (as) will be with him in Paradise. Dr. Tahir ul Qadri records this Hadith in “Maraja Al-Bahrayn fi Manaqib al-Hasnayn” page 57:

“Ali narrates ‘The Prophet (s) grabbed Hasan and Hussain by the hands and said ‘Whoever loves me, these two and mother and father, shall be with me, in my rank on the Day of Judgement“.

[1] Sunan Tirmidhi Volume 5 page 641 No. 3733, [2] Musnad Ahmad ibn Hanbal Volume 1 page 77 number 576, [3] Fadail as Sahaba volume 2 page 693 No. 1185, [4]Mu`ajam al Kabeer al Tabarani, Volume 3 page 50 No. 2654...

Maraja Al-Bahrayn fi Manaqib al-Hasnayn, page 57

Chapter Seven: The doctrine of Imamate from a Shi'a perspective (Part III)

In this chapter we will be discussing topics:

- [1]: **The Imam's possession of the knowledge of Prophets and Angels**
- [2]: **The knowledge of previous books possessed by the Imams**
- [3]: **The Imam's knowledge of the unseen**
- [4]: **The Imams are the masters of this world and the next**
- [5]: **Miracles bestowed on the Imams**
- [6]. **The ability of the Imams to raise the dead**
- [7]: **The Imams meeting with angels**
- [8]: **All the deeds of men are presented before Imams**
- [9]: **The role of Imam (as) during Laylatul Qadr (Night of Power)**
- [10]: **The knowledge of unseen in respect of knowing the death of others**
- [11]: **The Imams knowing the time of their death and having authority over it**
- [12]: **The Imams knowledge over whether a person is destined for Heaven or Hell**

[1]: **The Imams possession of the knowledge of Prophets and Angels**

Islamweb's onslaught on the Shi'a includes this wonderful analysis:

Islamweb states:

"The Imams possess all the knowledge granted to angels, prophets and messengers" (Al-Kulaini, Al-kaafi, p.255.) Well here is more shirk from the Shi'ites... How can an Imam, who is just a human, know the Unseen??? Only Allah knows the Unseen, and think about this... The Imams were not even Alive at the time of all of the prophets so here is a major contradiction in the Shi'ite faith!

Reply One

Could this Nasibi tell us how modern man has knowledge of how a telephone system operates when you were not alive during the time of its founder Thomas Edison? The answer is this knowledge was then passed on through the generations, so that even simpletons like the Islamweb writers possess a general understanding of the telephone. This is what is called the transference of knowledge through the generations.

Imam of Ahl'ul Sunnah Muhammad Ismaeel Bukhari set about taking collecting narrations long after the death of Rasulallah (s). When such individuals narrated these Hadith were they committing shirk, since they possessed ghayb, as they had never seen the Prophet (s)? Clearly not, the teachings of the Prophet (s) had been passed on to them by their father, forefather, their teachers etc! Likewise knowledge that was possessed by Prophets and Messengers was not just hidden away in their minds. This was disseminated as inheritance through the lineage of the Prophets and let us not forget some Prophets also brought divine books, ultimately this knowledge went to Rasulallah (s) the City of Knowledge and was then

transferred as inheritance to ‘Ali (as) and then to the other eleven Imams. This fact was beautifully elaborated on by Imam Jafar al Sadiq (as):

“The Prophet Dawud inherited the knowledge of the preceding prophets, and he then bequeathed it to Sulayman. From Sulayman it was transmitted to the Prophet Muhammad, peace and blessings be upon him and his family, and we in turn have inherited it from him.”

Abu Basir who was present then saw fit to remark: “There are all kinds of knowledge!” The Imam responded! “The knowledge you have in mind is not particularly valuable. The knowledge of which I speak is truly precious; it is inspired in us night and day, from one hour to the next.”

al-Kulayni, al-Kafi, Vol. I, p.225.

Reply Two

The Nasibi is suggesting how the Imams knew the teachings of past Prophets when they were not alive, well that type of Nasibi logic would suggest that neither the Imams nor Prophet Muhammad (s) should have a knowledge of any aspect of the lives of past Prophets after all to quote their logic they were not even Alive at the time of all of the prophets so here is a major contradiction in the Shi’ite faith!

This being the case could this Nasibi author kindly offer an explanation to this Hadith that we read in Sahih Bukhari, Volume 4, Book 55, Number 616:

Hammam b. Munabbih reported that Abu Huraira reported many ahadith from Allah’s Messenger (may peace be upon him) and one, of them speaks that Allah’s Messenger (may peace be upon him) is reported to have said: Banu Isra’il used to take bath (together) naked and thus saw private parts of one another, but Moses (peace be upon him) used to take bath alone (in privacy), and they said: By Allah, nothing prevents Moses to take bath along with us; but scrotal hernia. One day when he (Moses) was taking bath (alone) he placed his clothes upon a stone, but the stone began to move along with his clothes. Moses raced after it saying: My garment, stone; until (some of the people) of Banu Isra’il looked at the private parts of Moses, and they said: By Allah, there is no trouble with Moses. The stone stopped after he (Moses) had been seen. He took hold of his garments and struck the stone. Abu Huraira said: I swear by Allah that there were six or seven scars on the stone because of the striking of stone by Moses (peace be upon him).

Whilst here is not the place to address this filthy narration, suffice it to say the Ahl’ul Sunnah have graded it as Sahih, so tell us Islamweb when (according your aqeedah) Rasulullah (s) was not alive at the time of Musa (as) then how was he aware of that that the Jews believed that he had a genital defect? How did the Prophet (s) know that a stone ran off with the clothes of Musa (as)? More interesting is Abu Hurrayra’s addition, about the marks on the stone, how did he know that there are six or seven marks present on the stone from the beating? When you deem this narration as Sahih then the position you held is shot down by it! Will you therefore issue Takfeer against Bukhari for claiming this? And what about the claim of Abu Hurrayra, a claim so confident that he swore before Allah (swt) at its accuracy?

Besides the above cited tradition, there are many other traditions written in Sahih texts of Ahl'ul Sunnah wherein the Prophet (s) or his companions mentioned the incidents of past nations. For example:

The Prophet (s) narrated the conversation Prophet Musa (as) had with Allah (swt). [Sahih Bukhari Volume 1, Book 3, Number 124]

The Prophet (s) narrated a debate between Prophet Musa (as) and Prophet Adam (as) [Sahih al Bukhari Volume 6, Book 60, Number 260]

The Prophet (s) narrated a conversation between Isa (as) and a suspected thief [Sahih Bukhari Volume 4, Book 55, Number 653]

The Prophet (s) narrated that Prophet Sulayman planned on impregnating seventy women in one night (astaghfirullah) [Sahih Bukhari Volume 4, Book 55, Number 635]

Abudullah ibn Abbas said: All the idols which were worshipped by the people of Noah were worshipped by the Arabs later on. [Sahih al Bukhari Volume 6, Book 60, Number 442]

Abu Musa said: When the skin of anyone amongst the people of Israel was besmeared with urine, he cut that portion with a cutter. [Sahih Muslim Book 002, Number 0523, Sahih Bukhari Volume 1, Book 4, Number 226]

Abu Hurraira said 'The Angel of Death was sent to Moses when he came to Moses, Moses slapped him on the eye'. [Sahih Bukhari Volume 4, Book 55, Number 619]

Reply Three

Whilst the first two responses will suffice as rebuttals to Nasibi logic we shall now look at the position from another angle. The Nasibi writers of the Ansar.org and Islamweb adhere to a Sect that is devoid of any recognition of the spiritual dimension that was the Wilayah of Rasulullah (s) and the Ahl'ul bayt (as) Imams, which is why they will never be able to understand this Hadith:

"I was prophet when Adam was between soul and body.

Sharah Fiqh Akbar, page 72

This proves the existence of Rasulullah (s) before Adam (as). What we know is that Rasulullah (s) was not alone at this stage, this is evident from the supplication that Adam (as) made, that we cited earlier:

"Ibn al Najjar narrates that Ibn Abbas asked Rasulullah (s) in connection with the above matter, and Rasul (s) stated, Adam said "Through Muhammad, 'Ali, Fatima, Hasan and Hussain, please accept my repentance. Allah (swt) then accepted his repentance".

Tafseer Durre Manthur Volume 1 pages 60-61 by Imam of Ahl Sunnah al Hafidh Suyuti

The very fact that Adam (as) took these names in his supplication, proves that these individuals existed in some form prior to the creation of Adam (as). When (from this tradition) three of the Ahl'ul bayt (as) Imams were present before the creation of Adam (as) then what is the objection if we believe that their presence provided them the benefit of attaining the knowledge that Allah (swt) had given Adam (as)? If the Imams were present at the time of Adam (as) then naturally they were also present at the time of the other Prophets (s), and that state is explained to us in this Hadith cited

by ‘Ubaydullah Amritsari in Arjahu ‘l matalib, Ist ed. 1340 A.H. pp. 458 463.

The Holy Prophet said: “I and ‘Ali were one Light in presence of Allah fourteen thousand years before the creation of Adam. When Adam was created that Light was placed into his loin. Thus Allah was transferring it from noble loins to pure wombs until Allah settled it into the loin of ‘Abdu ‘l Muttalib. Then Allah divided it into two, one part went into the loin of ‘Abdullah and the other to that of Abu Talib. Therefore ‘Ali is from me and I am from him, his flesh is my flesh and his blood is my blood; whoever loves him, he does so because of my love, and whoever hates him, he does so because he hates me. “

The nur of Rasulullah (s) and Maula Ali (as) remained in a lineage that started with Adam and then split at the point of Abdul Muttalib. This nur remained in the pure lineage of the Prophets as such Rasulullah (s) and his Wasi (as) were present in a state of nur during the life of each Prophet. If the Shi’a believe that Maula Ali possessed the knowledge of past Prophets because he was alive at the time (in a state of nur with the Prophet), then it is in complete conformity with this Hadith!

Reply Four – The Ahl’ul Sunnah believe that the Ruh (spirit) of Imam Ghazali conversed with Nabi Musa (as) decades before his birth.

Saim Chisthi al Hanafi in Mushkil kushah Volume 1 page 88-90 cites this reference:

“The Prophet (s) met with Musa (as) on the night of Miraj, and Musa asked ‘Oh Pious Prophet (s) and pious brother, you have stated ‘The Ulema of my Ummah are equal to the Prophets of Banu Israeel’, I would like to speak to one of the scholars from your Ummah. The Prophet (s) summoned the ruh (spirit) of Ghazali, and they said Salaam to one another. Hadhrat Musa (as) queried ‘What is your name?’ to which Ghazali said Muhammad ibn Muhammad ibn Muhammad Ghazali”. Musa (as) said I asked you name not that of your father or grandfather’.. Ghazali replied ‘You was asked what is that in your hand?’ To which you replied ‘this is my stick, that I use as support, and steer sheep and take other benefits, was is not sufficient for you to say ‘This is my stick’? [Tafree al Khathir, page 9 printed in Egypt).

Mushkil kushah, Volume 1 page 88-90

This episode can also be read in the following Deobandi book:

Shamaim Imadiyah, page 70 by Maulana Ashraf Ali Thanvi

If the Ahl’ul Sunnah have no objection to believing that Imam Ghazali possessed a knowledge of the Qur’an before his physical birth, rather knew of this verse in a state of Ruh (spirit) then there should be no objection if the Shi’a likewise believe that Maula Ali both absorbed and inherited the knowledge of past Prophets due to his existence as Nur.

[2]: The knowledge of previous books possessed by the Imams

Numani states:

All the Scriptures revealed to preceding Prophets like Torah, Bible and Psalms, are with the Imams and they read them in their original languages. Another Chapter of Usul-e-Kafi bears the titled: “The Imams have with them all the Books revealed by God to Prophets of yore and in spite of difference in language they read and understand them”. In it, traditions appropriate to the heading and some events concerning Imam Jafar Sadiq and his son. Musa Kazim are mentioned. In the preceding chapter of Usul-e-Kafi, also, there are narrations bearing the same import. For example, Imam Jafar is reported to have said: “We possess the knowledge of Torah, Bible and Psalms of David and an authentic record of all that was in the Tablets.” (p. 137). In another chapter, there is one more saying of Imam Jafar Sadiq which reads: “We possess Al-Jafrul Abyaz.” On being asked what it was, he said: “It means Psalms of David, Torah of Moses, Bible of Christ and Scriptures of Abraham”. (p. 147).

Islamweb states:

“The Imams have knowledge of all the revealed books, regardless of the languages in which they were revealed” (Ibid, p. 227.) As you can see these Shi’ites have elevated their Imams to a God-like level, and the Shi’ites say that there is nothing wrong with this!!! Now can we see why the Shi’ites are different to us muslims!

Reply One –The Qur’an encompasses all previous books

The Qur’an encompasses the teachings of all past books, whilst some aspects of Shari’ah in past books were abrogated for the Qur’an there was no real change in relation to the Sunnah, as Allah (swt) says in Sural al Fath verse 12:

Such has been) the practice of Allah already in the past: no change wilt thou find in the practice of Allah.

We believe that Rasulallah (s) as the Seal of all Prophets (s) and the City of Knowledge had been equipped with knowledge of all divinely revealed texts. As the true inheritors of the Qur’an and Sunnah, our Imams have a complete command over Qur’anic injunctions as such their knowledge meant that they could accordingly resolve matters in previous divine books. If Islamweb are outraged as such a belief, is should not as much of a surprise after all there most authentic texts contain traditions that state that Rasulallah (s) forgot verses of the Holy Qur’an, and his memory was refreshed by a Sahaba. This is proven from Sahih al Bukhari book 61, volume 6, Hadith number 556:

Narrated Aisha: The Prophet heard a man reciting the Qur’an in the mosque and said, “May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such a Surah.”

When according to the Ahl’ul Sunnah, Rasulallah (s) was ignorant of the very text that he (s) brought, then it is only fair for them to mock the Shi’a for believing that Rasulallah (s) and his twelve inheritors were endowed with knowledge of all divine texts!

Reply Two – Imam Ali bin Abi Talib (as) confirmed that he possessed knowledge of all the divinely revealed books

We are citing from the following authority works of Ahle Sunnah:

Tafseer Ruh al-Ma'ani, Volume 6 page 141

Al Kashf al-Bayan fi Tafsir al-Quran by Imam Abu Ishaq Thalabi, Vol 5 page 162

Matalib al Seul by Muhammad Ibn Talha Shafiyye, page 149

Tafsir Shawahid al-Tanzeel, by al-Hakim al-Hasakani, Vol 1 pge 336

Yanabi al Mawwadah, page 83 & 86

Imam Abu Ishaq Thalabi in his authority work 'Al Kashf al-Bayan fi Tafsir al-Quran' popularly known as 'Tafsir Thalabi' records this tradition in the commentry of Surah Hud:

عن زادن قال سمعت عليا يقول والذي فلق الحبة وبرأ النسمة لو ثبتت لي وسادة فأجلست عليها لحكمت بين أهل التوراة بتوراتهم وبين أهل الإنجيل بإنجيلهم وبين أهل الزبور بزبورهم وبين أهل الفرقان بفرقانهم

Zadan said: 'I heard Ali saying: 'By who split the seed and send the winds, if a cloth is placed on the ground and I sit there, I will judge the people of the Torah according to the Torah, people of the Injeel according to the Injeel, people of Zaboor according to the Zaboor, and people of Furqan (Quran) according to the Quran.'

Online Tafsir Thalabi, (MS Word, Doc page No. 1004)

Allamah Shahabuddin Mehmood Alusi records the following tradition in Tafseer Ruh al-Ma'ani under the commentry of Surah 5 verse 42:

وروي عن علي كرم الله تعالى وجهه من أنه قال لو ثبتت لي الوسادة لأفتيت أهل التوراة بتوراتهم وأهل الإنجيل بإنجيلهم

"Ali narrates if a cloth is placed on the ground, I will judge the people of the Torah according to the Torah, people of the Injeel according to the Injeel."

Tafseer Ruh al-Maani, Volume 6 page 141

The great Shafiyye scholar Mufti Muhammad Ibn Talha Al-Shafiyye also recorded the very tradition:

Once Ali said: 'If a cloth is placed on the ground and I sit there, I will judge the people of the Torah according to the Torah, people of the Injeel according to the Injeel, people of Zaboor according to the Zaboor, and people of Furqan (Qur'an) according to the Qur'an.'

We shall now evidence this by presenting traditions recorded by Shaykh Suleman Qandozi al-Hanafi in Yanabi al Mawaddah from further two Sunni works.

"Sharh al Kibriyat al Ahmar records that Ali narrated: 'If a cloth is placed on the ground, I will judge the people of the Torah according to the Torah, people of the Injeel according to the Injeel and people of Furqan (Qur'an) according to the Quran'".

Yanabi al Mawaddah page 83

Sharh Ta'aruf records – 'There is a consensus that 'Ali is the Chief of the Arif's (people of recognition) and he made a claim that non before or after him have made, namely on one occasion he declared on the pulpit 'Ask me anything, an ocean of knowledge is flowing in my chest, Rasulullah (s) filled my chest in the same manner that a bird feeds its offspring. I swear by

He (swt) who controls my life if permitted to do so, I will judge the people of the Torah according to the Torah, the people of the Injeel according to the Injeel, if I am allowed to tell people about Ahkam I will tell the people of those things that are in them, and these books shall corroborate my position”.

Yanabi al Mawaddah page 86

Shrah Ta’aruf was written by Ismail bin Muhammad bin Abdullah al-Mustameli as we read:

“Ismail bin Muhammad bin Abdullah al-Mustameli, Sufi and from his traces its ‘Sharh al-Ta’aruf le madhab al-Tasawuf’.”

1. Muj’am al-Mualfeen by Umar Raza Kahala (Egypt), Volume 2

2. Hidayat al-Aarfeen by Ismail Basha al-Baghdadi, Volume 1 page 209

We shall now quote two narrations from Manaqib Mutazvee, by Mullah Muhammad Saleh al Kashafi; this is an old Sunni work and was presented to the Indian ruler Shah Jahan at the time of completion in the 16th Century. These two narrations are on page 299:

Nuzul Sahireen has this narration from Ibn Fakhree ‘I heard the Commander of the Faithful on the pulpit of Kufa whilst wearing the cloak helmet, ring of the Prophet (s), and carrying his (s) sword his (s) sword say ‘Ask me whilst I am still amongst you, since an ocean of knowledge is within my heart, by Allah! If a cloth is placed before me I will issues verdicts for the people of the Torah from the Torah, for the people of Injeel from the Injeel, if Allah (swt) gave (these books) the authority to speak they would conform ‘Whatever ‘Ali is stating is correct’.

In Hidayah al Sa’uda and Sahayf we read that Ali said ‘if a cloth is placed before me I will judge the people of the Torah according to the Torah, the people of the Injeel according to the Injeel, people of Psalms against the Psalms, and the people of Islam according to the Qur’an”.

The testimony of Imam Ali (as) from Sunni sources about possessing the knowledge of previously revealed books shall suffice to shut the mouth of our opponents. The same knowledge was passed over to the later Imams (as).

Reply Three – The Sunni claim that their scholars possessed knowledge of Loh al-Mehfooz [Preserved Tablet]

Allamah Al-Hai bin Ahmed al-Akri al-Damashqi (1032 to 1089) popularly known as Ibn Imad al-Hanbali in his book ‘Shadraat al-Dhahab fi Akhbaar min Dhahab’ writes about Mohiuddin ibn Mustafa Hanafi (d. 950 A.H) that he used to say:

وكان يقول إذا شككت في آية من القرآن أتوجه إلى الله تعالى فيتسع صدري حتى يصير قدر الدنيا ويطلع فيه قمران لا أدري هما أي شيء ثم يظهر نور فيكون دليلاً إلى اللوح المحفوظ فاستخرج منه معنى الآية

“Whenever I have doubts regarding any verse of the Holy Quran, I divert my attention towards Allah, then my chest widens equivalent to the whole world and two moons appear in it but I do not know what they are, then a

light (Nur) come out from them and leads me to Loh-al-Mehfooz and I take out the meaning of the verse from there.”

Shadraat al-Dhahab fi Akhbaar min Dhahab, Volume 8, page 286

On page 178 of the above mentioned book, while writing about the life of Maulana Bakhshi Hanafi (d. 931 A.H), Allamah Al-Hai bin Ahmed al-Akri al-Damashqi records:

حتى كان ربما يقول رأيت في اللوح المحفوظ مسطورا كذا وكذا فلا يخطيء أصلا

“He used to say that I find such and such thing written in Loh-al-Mehfooz, and he never made mistakes.”

On the same page it is written about Ibrahim Al-Desuqi Al-Hashmi Al-Shafiyye Al-Qurashi that:

وكان يتكلم بجميع اللغات من عجمي وسرياني وغيرهما وذكر عنه أنه كان يعرف لغات

الوحش والطيور وأنه صام في المهد وأنه رأى في اللوح المحفوظ وهو ابن سبع سنين

“He used to talk in all languages, foreigner, Syriac and other. It is said about him that he knew language of the animals and birds, he used to fast when he was infant and he saw what was written in Loh al-Mehfooz when he was seven”

The book ‘Shadraat al-Dhahab fi Akhbaar min Dhahab’ by Allamah Al-Hai bin Ahmed al-Akri al-Damashqi can also be downloaded from the following favourite website of Salafies

<http://www.almeshkat.net/books/open.php?cat=13&book=733>

Imam of Ahle Sunnah Abu Muhammad Abdullah bin Asad al Yameni (d. 768 H) popularly known as Imam Al-Yaf’ee records about Sheikh Abu al-Hasan Ali bin Hamid Al-Saiedi ibn Al-Sabagh:

وكان لا يصحب إلا من يراه مكتوباً في اللوح المحفوظ من أصحابه

“He used to be friends with those people only whom he would find written so in Loh al-Mehfooz.”

Meerat al Jinan, Volume 4 page 25 under the topic ‘Year 612’

The reference can also be read from the online Miraat al Jinan available at the following Salafi link

<http://www.al-eman.com/Islamlib/viewchp.asp?BID=226&CID=62#s1>

Not only these Sunni scholars but according to Salafies/Wahabies their revered vicar Ibn Tamiyah also had access to Loh al-Mehfooz. One of the adored scholars of Salafies Ibn Al-Qaym Al-Jawziah records the words of their master Ibn Tamiyah who predicted the battle between the Muslims and Tatars in this manner:

كتب الله تعالى في اللوح المحفوظ : أنهم مهزومون في هذه الكرة وأن النصر لجيوش

الإسلام

“Allah wrote in Loh al-mehfooz that they will lose in this battle and the victory will be for Muslim’s army”

(Online) Medarej Al-Salekin by Ibn Al-Qaym Al-Jawziah, Volume 2 page 489

Comment

According to both Shia and Sunni belief, Allah (swt) does grant the knowledge of unseen to his chosen ones and according to the Shia belief, the Imams (as) were divinely appointed hence Allah (swt) granted them the knowledge which He (swt) wanted.

But from second aspect, divine books were both physically present and accessible during the lifetime of our blessed Imams, unlike Loh al-Mehfooz; the Preserved Tablet, which records everything that happens in the Universe – this is veiled from human eyes and is in the exclusive possession of Allah (swt). When the Shi'a believe that their Imams (as) had a knowledge of all divinely revealed books, and the languages of them, Islamweb object stating:

Islamweb states:

“The Imams have knowledge of all the revealed books, regardless of the languages in which they were revealed” (Ibid, p. 227.) As you can see these Shi'ites have elevated their Imams to a God-like level, and the Shi'ites say that there is nothing wrong with this!!! Now can we see why the Shi'ites are different to us muslims!

This being the case, tell us Islamweb about your belief that the Sunni Ulema have access to the secret treasures in Loh-al-Mehfooz? Paraphrasing your comments could you answer these questions:

The Sunni Imams have knowledge of Loh al-Mehfooz:

Do you agree that Sunnis elevated their Imams to a God-like level'?

If you don't agree, why not?

Can we conclude that you are different to 'us' muslims?

If Sunni scholars can have access to the Loh al-Mehfooz a divine tablet concealed with the Creator, then why the objection if we believe that our Imams possessed knowledge of divine scriptures that were in the public domain?

Reply Four – A kaafir's knowledge of the unseen enabled him to possess a knowledge of Monkey Shari'ah

If Nawasib still wish to remain stubborn on this matter perhaps they could offer an explanation with regards to this narration from Sahih al Bukhari under the chapter Merits of the Helpers in Madinah (Ansaar) Volume 5, Book 58, Number 188:

Narrated 'Amr bin Maimun:

During the pre-Islamic period of ignorance I saw a she-monkey surrounded by a number of monkeys. They were all stoning it, because it had committed illegal sexual intercourse. I too, stoned it along with them.

Notice how Amr's knowledge of the unseen was so great that he possessed a knowledge of the Shari'ah practices of monkeys, to the point that he was able to understand the proceedings of a monkey court and actually participated alongside the monkeys in inflicting the penalty for fornication. Worthy of note is the fact that this occurred during the time of jahiliyya meaning that 'Amr was endowed with this knowledge whilst he was a kaafir, was he Doctor Doolittle or did he come into contact with Tarzan? If according to this Sunni narration, Allah (swt) can bestow a

Kaafir with knowledge of monkey Shari'ah, that neither existed in book form, nor had any Monkey Shari'ah Ulema to convey such teachings, then why the objection if we believe that Allah (swt) bestowed knowledge of past divine scriptures to His (swt) divinely appointed Imams? Islamweb has accused the Shi'a of deeming their Imams God-like on account of their knowledge of the divine scriptures and the languages of those books, could they explain why their greatest Hadith scholar attributed what they would deem God like powers to a kaafir that enabled him to access the Shari'ah of monkeys and with it the language that they spoke?

[3]: The Imam's knowledge of the unseen

Afriqi seeks to attack the Shi'a with similar references and leaves to the mind of the reader to conclude what opinion they should have of the Shi'a:

Afriqi states:

Nothing of the knowledge of Heaven, Earth, Jannah and Jahannam is hidden from them. The Kingdom of the Heavens and the Earth was shown to them. They know all that happened and that will happen upto the Day of Resurrection. (22 narrations)

Reply One – Allah (swt) granted knowledge of the unseen to Rasulallah (s)

The original meaning of “Ghayb” in Arabic is “that which has been concealed”, and it is with this meaning which has appeared in the Holy Qur'an (4:34, 12:52, etc.)

The Holy Quran has mentioned Ilm-e-Ghayb in several verses and has declared that this Knowledge is one of the Attributes of Allah. “Say thou, (O Muhammad)! The Knowledge of Unseen belongeth unto Allah alone.” (Surah Yunus, 10:20). See also Surah Ana'm 6:59; Surah Baqarah, 2:33; Surah Hud, 10:31. These verses indicate that the Knowledge of Unseen belongs to Allah Ta'ala Alone. Nobody on his own has this knowledge nor can anybody possess this Divine Treasure. However, these verses have nowhere indicated Allah Ta'ala to say that He does not grant this Knowledge of Unseen to anybody, we do not doubt that the knowledge of the unseen belongs to the Creator and in that there is no doubt but it however also needs to be pointed out that Allah (swt) gives this knowledge to his servants.

“The Knower of the unseen! so He does not reveal His secrets to any, Except to him whom He chooses as a messenger; for surely He makes a guard to march before him and after him”. (Surah Jinn Aayat 26-27)

The level of knowledge that Rasulallah (s) bestowed on his beloved Prophet Muhammad al Mustafa is beyond our comprehension.

Reply Two – The Imams inherited the knowledge of the unseen that had been bestowed on Rasulallah (s)

We read in Sunan Abu Daud Book 35, Number 4231:

Narrated Hudhayfah ibn al-Yaman:

I swear by Allah, I do not know whether my companions have forgotten or have pretended to forgot. I swear by Allah that the Apostle of Allah (peace_be_upon_him) did not omit a leader of a wrong belief (fitnah)—up to

the end of the world—whose followers reach the number of three hundred and upwards but he mentioned to us his name, his father's name and the name of his tribe.

We read in Sahih Bukhari Volume 8, Book 77, Number 601 and also in Sahih Muslim Book 041, Number 6909:

Narrated Hudhaifa: The Prophet once delivered a speech in front of us wherein he left nothing but mentioned (about) everything that would happen till the Hour. Some of us stored that our minds and some forgot it. (After that speech) I used to see events taking place (which had been referred to in that speech) but I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him

We read in Sahih al Bukhari Volume 9, Book 92, Number 397:

Narrated Anas bin Malik:

The Prophet came out after the sun had declined and offered the Zuhrprayer (in congregation). After finishing it with Taslim, he stood on the pulpit and mentioned the Hour and mentioned there would happen great events before it. Then he said, "Whoever wants to ask me any question, may do so, for by Allah, you will not ask me about anything but I will inform you of its answer as long as I am at this place of mine." On this, the Ansar wept violently, and Allah's Apostle kept on saying, "Ask Me!" Then a man got up and asked, "Where will my entrance be, O Allah's Apostle?" The Prophet said, "(You will go to) the Fire." Then 'Abdullah bin Hudhaifa got up and asked, "Who is my father, O Allah's Apostle?" The Prophet replied, "Your father is Hudhaifa." The Prophet then kept on saying (angrily), "Ask me! Ask me!" 'Umar then knelt on his knees and said, "We have accepted Allah as our Lord and Islam as our religion and Muhammad as an Apostle." Allah's Apostle became quiet when 'Umar said that. Then Allah's Apostle said, "By Him in Whose Hand my life is, Paradise and Hell were displayed before me across this wall while I was praying, and I never saw such good and evil as I have seen today."

Comment

The last tradition from Sahih al Bukhari demonstrates that the Prophet (s) had knowledge of everything clear from his challenge "Whoever wants to ask me any question, may do so" this included knowledge of those going to Heaven or Hell. Powers of the unseen were provided to each Prophet in differing amounts. The Holy Quran has mentioned at various places that Allah Ta'ala has granted the Knowledge of Unseen to His exalted Prophets. See Surah Baqarah, 2:31; Surah Baqarah, 2: 251; Surah Naml, 27:16; Surah Ambiya, 21:74; Surah Yusuf, 12:68; Surah Yusuf, 12:96; Surah Qasas, 28:14. Despite this clear evidence, we still see the Imam of Sipah-e-Sahabah, Maulana Ashraf Ali Thanvi while commenting on the knowledge held by Holy Prophet (s) played it down by stating:

"Such knowledge of the unseen is also possessed not only by a Zaid or an Amar [means anybody] but by the epileptics and the insane, the animals and the beasts as well"

Hifzul Iman, by Maulana Ashraf Ali Thanvi, page 8

When the Deobandis have such a low thinking of the knowledge of the Prophet (s) how will they be expected to believe that his true successors also possessed such knowledge? We believe the ultimate power of the unseen was provided to the Prophet (s) and then transferred to the Ahl'ul bayt Imams as they were inheritors of the knowledge of the seal of all Prophets i.e Prophet Muhammad (s). In this regards Shi'a sources contain this tradition:

Yahya bin Abdullah asked imam Musa al-Kadhim (as) saying: "May I be made your ransom, they are claiming that you know the Unseen?" He replied: "Glory be to Allah! Put your hand on my head; by Allah there is no hair on it and on my body except that it has been aroused. No, by Allah it is nothing other than the inheritance from the Messenger of Allah(s)".

1. Sheikh Mufid's third majlis in his Amali
2. Tafsir Ayyashi Volume 2 page 43
3. Bihar al-Anwar , v.20, pp. 102-103

The Ahl'ul Sunnah has also recognised that the Imams inherited the knowledge of the Prophet (s), renowned Sunni researcher Abu Zuhra in his book 'Imam Jafar Sadiq' page 71 wrote about the knowledge of astronomy of the Imams of Ahlylbayt (as):

"This knowledge was granted by Prophet (s) to Hadhrat Ali (ra), was passed on through wills and deposits to each of the twelve Imams who followed him. The sixth of those twelve Imams is Imam Sadiq and his five predecessors were Ali, Hasan, Hussain, Zain ul-Abideen and Baqir (as)."

Imam Jafar Sadiq, page 71 (published in Lahore)

If our opponents have any doubts over the transfer of this type of inheritance then allow us to present a tradition wherein Imam Ali (as) makes an unequivocal declaration of the level of knowledge of the unseens that he possessed, as recorded in Tafsir al-Quran by Imam Abdulrazaq San'ani, Volume 3 page 241:

عبد الرزاق عن معمر عن وهب بن عبد الله عن أبي الطفيل قال : شهدت عليا وهو

يخطب وهو يقول سلوني فوالله لا تسألوني عن شيء يكون إلى يوم القيامة إلا حدثتكم به

Abdulrazaq from Mu'amar from Wahab bin Abdullah from Abi al-Tufail who said: 'I witnessed Ali was addressing and saying: 'Ask me, by Allah whatever you ask me about till the Day of judgment, I will inform you about it.'

Abdulrazaq San'ani: Ibn Hajar said: 'Thiqah' (Taqrrib al-Tahdib, v1 p599). Mu'amar bin Rashid: Ibn Hajar said: 'Thiqah Thabt' (Taqrrib al-Tahdib, v2 p202). Wahab bin Abdullah: Ibn Hajar said: 'Thiqah' (Taqrrib al-Tahdib, v2 p292). Abu al-Tufail: A Sahabi.

This declaration of Imam Ali (as) is evidently one that proves that he (as) possessed knowledge of the unseen, to such an extent that he had the ability to answer about any matter up until the Day of Judgment, meaning whatever was to happen in the future was an unseen event that the Imam (as) has personal knowledge of, due to his being the true inheritor of the knowledge of the Prophet (s).

To understand the inheritance of ghayb that had been transferred between the Prophet (s) and his Wasi one needs to only to note the similarity

between the two statements, we have Rasulullah (s) declaring “whoever wants to ask me any question, may do so” and Imam Ali (as) likewise declaring “Ask me, by Allah whatever you ask me about till the Day of judgment, I will inform you about it”. The Prophet (s) was endowed with the knowledge of Ghayb through Allah (swt) that was then transferred to Imam Ali (as) via inheritance that thereafter was passed down to each of the Imams.

Allah (swt) undoubtedly holds the keys of Ghayb as stated in the Qur’an, BUT Allah (swt) in other verses makes it clear that Allah (swt) gives this powers to his elects.

We read in Surah Jinn verses 26-27:

“He (alone) knows the Unseen nor does He make any one acquainted with His Mysteries, Except an apostle whom He has chosen: and then He makes a band of watchers march before him and behind him”

In his commentary of this verse Sunni scholar Abdullah Yusuf Ali under footnote 5749 makes these crucial comments:

The Unseen has two aspects. The relative Unseen is so with reference to a particular person, because of the intervention of Time, Space, or particular circumstances. For example, I cannot see today a house which I saw last year, because it has since been pulled down. Or I cannot in Lahore see the “Gateway of India” in Bombay, although any one in Bombay can see it. Or I cannot see the satellites of Jupiter with the naked eye, though I can through a telescope. But the Absolute Unseen, the Absolute Mystery, is something which no creature can know or see, except in so far as Allah reveals it to him. And Allah reveals such things to the extent that is good for men, through His chosen messengers, among whom the greatest is Muhammad. The exact time of the Hour of Judgment has not been so shown, because we must not wait for it, but live as if it is to be at this minute. See last note and next note, and the references there.

So the Absolute Unseen is the sole right of Allah (swt) BUT Allah (swt) delegates this powers to his elect. Yusuf Ali had stated that this knowledge is given to Messengers of Allah (swt), we argue that this favour is also extended to the Imams from Ahl’ul bayt (as) as Allah (swt) has made them Guides over the Ummah.

The Holy Qur’an tells about the knowledge and the intercession of the Prophet Muhammad and his rightful successors that:

“Who can intercede with Him except the cases He permits? He knows what is in front of them and what is behind them, and they encompass nothing of His knowledge except what He will.” (Qur’an 2:255)

We the Shi’a deem this to refer to the Prophet and the Imams. The verse shows that the core/keys of the Knowledge of Ghayb is with Allah, but He may release “a news of Ghayb” to the one He wills.

Reply Three – Allah (swt) grants the Knowledge of unseen to his chosen ones [Awliya] through inspiration and other ways

Now that we have proved that Imams of Ahlulbayt (as) inherited the knowledge of unseen from Prophet (s) being his true successors, we will

now shed light on this topic from its second aspect which is also supported by the Ulema of Ahle Sunnah, i.e Allah (swt) grants the Knowledge of unseen to his chosen ones [Awliya] through inspiration (ilhaam) directly or through angels and divine revelation (wahi). The word “wahi” as used in Qur’an can be divided into three categories:

Category One: The first meaning is commonly understood and implied. It means the telling of religious injunctions (or other matters) to the Prophets (as).

Category Two: the transfer of non-sharii (pertaining to the future and other worldly) matters to non-prophets/prophets(as). Such is the example of Maryam(as) and the mother of Musa(as).

Category Three: instinctive revelation as is clear from this verse of Qur’an

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ

“And your Lord revealed to the bee saying: Make hives in the mountains and in the trees and in what they build” [16:68]

The word here used is ‘Uhiya’ and means revelation.

We believe that all revelations pertaining to sharia (i.e. the matters of halaal / haram ordinances in Category One) stopped after the demise of the Prophet(s). The chosen servants of Allah (swt) can receive revelation on matters under category two and three. In this connection we read in Kitab Al Kafi Volume 4 Chapter 3 Hadith 421, Ch. 3, h 1:

A number of our people has narrated from Ahmad ibn Muhammad ibn from Ahmad ibn Muhammad ibn abu Nasr from Tha‘laba ibn Maymun from Zurara who has said the following

“I asked abu ‘Abdallah (a.s.) about the words of Allah, the Most Holy, the Most High, ‘He was a messenger, a prophet’. What is a messenger and what is a prophet?” The Imam said, “A prophet is one who sees things in his dream and hears the voice but does not see the angel. The messenger is one who hears the voice, in his dreams and sees the angel.” I then said, “What is the position of the Imam?” The Imam (a.s.) said, “He hears the voice but does not see and observe the angel” Then he recited the following verse of the Holy Quran. ‘Satan would try to tamper with the desires of every Prophet or Messenger or Muhaddith (Muhaddith is a commentary of Imam (a.s.), whom We sent . . .” (22:52)

Ali ibn Ibrahim has narrated from his father from Isma‘il ibn Marrar who has said the following “Al-Hassan ibn al-‘Abbass al-Ma‘rufi wrote to Imam al-Rida (a.s.). “May Allah take my soul in service for your cause, explain to me the difference between the messengers, the prophets and the Imams.” The Imam said or wrote, ” The difference between the messengers, the prophets and the Imams is that a messenger is one to whom Jibril (Gabriel) comes. He sees Jibril and hears his speech and Jibril (the angel) brings him (Divine) revelation and sometimes he may see in his dream like the dream of Abraham (a.s.). A prophet is one who may hear the speech and may see the person or may not hear. The Imam is the one who hears the speech but does not see the person.”

We Shia believe that Imams of Ahlulbayt (as) are Awliya of Allah (swt) i.e they are the appointed masters over us. We also know that Sunni (with

their definition) also deem these prominent figures of Ahlulbait (as) to be the Awliya infact deem them the superiors of all Awliya. And about the knowledge of unseen granted to Awliya; we read its evidences in prominent Sunni sources under the commentary of the verse (26-27) cited above from Surah Jin viz:

“The Knower of the unseen! so He does not reveal His secrets to any,

Except to him whom He chooses as a messenger; for surely He makes a guard to march before him and after him

Imam Fakhrud-din Razi clearly points out the fact that the cited verse does not restrict anyone else other than the Prophet (s) being able to know the unseen whereas Salafis do not even attribute knowledge of the unseen to the Prophet (s). Razi stated:

‘It must be carefully known that this verse does not mean that nobody else besides the prophet (as) are given knowledge of the unseen. This can be supported from various realities’

Tafseer Kabeer volume 10 page 679

Imam Abul Hasan Ibraahim ibn Umar al-Biqaa’ee, a scholar and commentator of the eighth century and a student of al-Hafiz Imam ibn Hajar al-Asqalani interprets the relevant verse in his esteemed work ‘Tafseer Nazmud-Durar’ as follows:

وإذا ظهر عليه الرسول خرج عن كونه غيباً، وأوصله الرسول إلى من أذن له في إيصاله له

تارة بالوحي للأنبياء وتارة بالنفث والإلهام للأولياء

“(knowledge of the unseen) is taken by an angel and given to whomsoever the angel has been permitted (by Allah). Sometimes, in the form of Wahi (divine revelation) to the prophets (as) and sometimes in the form of inspiration and Ilhaam to the Awliyaa.’

Tafseer Nazmud Dorr volume 10 page 469

<http://www.almeshkat.net/books/open.php?cat=6&book=2133>

Allamah Alauddin Ali ibn Muhammad Baghdadi too openly declares in his Tafseer Khaazin under the above mentioned verse:

‘It is the belief of the Ahle Sunnah Wal Jamah that the miracles of Awliyaa are an established reality as opposed to by the Mu’tazila and that this is permissible [Jaaiz] and possible. It is permissible and possible for Allah Ta’ala to give Ilhaam (inspire) to some of his Awliyaa about some future events.’

Tafseer Khazin volume 6 page 297

Allamah Ahmad ibn Muhammad Saawi Maaliki, a commentator of the twelfth century, states in his famous and most widely accept Tafseer ‘Haashiyatus Saawi’, an explanation to the great Tafseer Jalaalayn:

‘This verse does not defy the miracles performed by the Awliyaa through the power of Kashf. This verse relates to Allah Ta’ala’s informing the prophets through Wahi. This in turn (Wahi) is far more stronger than Allah Ta’ala’s informing his Awliyaa through Ilhaam.’

Haashiyatus Saawi volume 6 page 185

Allamah Sayyid Mahmood Aalusi Baghdaadi prominent commentator of the twelfth century clearly states that:

“This verse does not contradict the inspiration of the knowledge of unseen to the Awliyah as some of Ahle Sunnah have said”

Tafseer Ruh ul Ma’ani volume 15 page 108

Qadi Thanauallah Pani Pati Uthmani in his esteemed commentary of Quran shed light on this verse in detail:

“The events of the sky to the people of earth, the events of the east to the people west and the events of the west to the people of east are Ghayb [unseen], such kind of knowledge is achieved sometimes via Wahi and Ilhaam while sometimes due to the removal of curtains from in between or when the central veils are purified...”

“The Ahl’ul Sunnah wa al Jamaah believe that the karamat of Awliyah are in fact the mujiza of the Prophet, Allah (swt) says ‘We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them’. Since the Prophet (s) the seal of all Prophets was sent to all people for guidance, therefore, those ulema and Awliyah who become His (s) adherents according to Ahle Sunnah in fact also became His (s) tongue so that Hisr and the condition of communicating with people in their native tongues became correct (verily, the Kamramat that Ulema of ummah and Awliyah of Islam performed are in fact miracles of the Holy Prophet). Now, if the word Rasul [messenger] is accepted to incorporate the word ‘Awliyah’ and Awliyah achieve the knowledge of the unseen as Karamat then there is no problem in it. (Means the knowledge of unseen held by Awliyah is in fact knowledge of the unseen held by the Prophet (s) whilst holding the knowledge of unseen by the Prophet (s) is proven from this verse). But if the Awliyah are not included in the word ‘Rasul’ even then the knowledge of the unseen they hold is not contradictory to this verse”

Tafseer Mazhari, Volume 12 pages 96-97 (Published by Daar ul Ishaat, Karachi)

Imam of Ahl’ul Sunnah, Ibn Hajar Asqalani quoted:

وقال القرطبي : المسلم الصادق الصالح هو الذي يناسب حاله حال الأنبياء فأكرم بنوع

مما أكرم به الأنبياء وهو الاطلاع على الغيب

“Qurtubi says that a truthful and pious Muslim is he whose case resembles the case of prophets and he is honoured like prophets with knowledge of the Unseen.”

Fatah ul Bari, Book: Interpretation of Dreams, Hadith 6468

Who are more truthful and pious people beside the Ahlulbayt (as) of Holy Prophet (s)?

Imam of Ahl’ul Sunnah Abdul Hamid Ghazzali in his famed work Ihya Ulum id Din, Volume 3 page 21, commented on the powers bestowed on non Prophets as follows:

‘Know o dear readers that there are different conditions of knowledge which are not all necessary. Some of them fall suddenly in mind called Ilham and some of them are acquired by efforts. Knowledge not acquired by efforts is of two kinds. One kind of such knowledge is not known from where it comes or how it comes. Another kind of such knowledge comes through an angel who throws it into one’s soul. This is called Wahi or

revelation. It is revealed only to the prophets. Ilham of the first kind is thrown on the souls of Prophets, as well as other religious personalities. In short, human soul is the place of disclosing truths of all things, but the obstacles earlier stand as screens. Those are screens between Lauhe Mahfuz (Guarded tablet) and the mirror of soul. Picture of everything that will occur upto Resurrection Day have been preserved in this Guarded Tablet. Real condition of every affair is reflected in the mirror of soul. That is like the mirror of soul. That is like the picture in front of a mirror. If there is screen between the two, it is seen in the mirror of soul from the Guarded Tablet. The wind of Latifaor essence sometimes removes the screen from the mirror of soul, so as to disclose what is on the Guarded Tablet. Sometimes the future events can be seen in a dream. By death, all the screens are removed. In wakeful state, sometimes also, sometimes the screen is removed provided secret mercy is showered on soul. Then gusts of knowledge spring forth in soul from unseen things. It lasts for a short time. Ilham and Wahi (inspiration and revelation) cannot be obtained by human will. God says: It is not for a man to talk with God except by means of Wahi or from behind the screen or by means of a messenger who reveals with His permission what He wishes.

Ihya Ulum id Din, Volume 3 pages 21-22

On pages 23-25 he writes:

“Ilham and acquired knowledge: Know, o readers, that the wonderful actions of soul is outside the knowledge gained by the senses as soul is outside the knowledge gained by the senses as soul is outside the knowledge of the senses...

There are four stages of this material world – (1) its existence in the Guarded Tablet before the creation of the world; (2) this material world comes into being according to this plan: (3) the world of ideas follows this material world, and (4) the world of intellect follows this world of ideas, that is its pictures fall in human soul. Some worlds are material and some are immaterial. In the immaterial worlds also, one is more spiritual than another. These are strategy of God. Look at the eye ball. Though it is small the pictures, the pictures of the Heaven and the earth fall in it. Then it comes within ideas and then it falls in soul. Man does not take cognisance of it till it reaches the soul...

So pictures of the world fall in soul sometimes by the help of five senses and sometimes by the help of Guarded Tablet as a picture of the sun falls in the eyes. When obstacles are removed from between soul and Guarded Tablet, soul can see many things and thus knowledge arises therefrom. Then no help of senses is necessary for such knowledge. It is just like the gushing forth of water from the deep bottom of a well.

Two doors of soul: One door of soul is open towards the spiritual world which is the world of angels and the Guarded Tablet. Another door of soul is open towards the five senses and is connected with the material world. The former door open to the spiritual world can be better understood from dreams in which one can see some matters of future and past events. One can tell them without the necessity of knowledge gained from his five senses. The door is open to one who remains engaged in solitude in

remembrance of God. The Prophet said: The dwellers of solitude have proceeded. He was asked 'O Prophet of God who are the dwellers of solitude? He said: 'Those who have been made pure by the remembrance of God, those whose burdens have been taken down by the remembrance of God and those who will come on the Resurrection Day free of burdens. Then he described their virtues and read these words of God: I kept my face in their front. Do you know in whose front I have kept my face? Does anybody know what I will give them? Then God says 'First I throw light in their souls. As a result they broadcast the news they get from Me'.

Ihya Ulum id Din volume 3, pages 23-25

Beloved Imam of Salafies/Wahabies; Ibn Taymiyah in his famous Majmo'a Fatawa, Volume 11 page 173 states:

فما كان من الخوارق من [باب العلم] فتارة بأن يسمع العبد ما لا يسمعه غيره. وتارة بأن يرى ما لا يراه غيره يقظة ومنامًا، وتارة بأن يعلم ما لا يعلم غيره وحيا وإلهامًا، أو إنزال علم ضروري، أو فراسة صادقة، ويسمى كشفًا ومشاهدات، ومكاشفات ومخاطبات: فالسمع ومخاطبات، والرؤية مشاهدات، والعلم مكاشفة، ويسمى ذلك كله [كشفًا]، و[مكاشفة] أي كشف له عنه.

'Miracles (of the Awliya) sometimes occur by a person hearing something that others can't, sometimes a person sees something that others don't whilst awake or in a dream, sometimes a person is given knowledge of something which others don't know about through Wahi (revelation) or Ilham (inspiration)... this is called Kashf and Mushahadaat..'

The above cited esteemed Sunni commentaries/statements will help naïve Muslims to guard themselves from the filthy propaganda of the Wahabi/Salafi who assert that the knowledge of unseen is possessed by Allah (swt) alone and that He (swt) doesn't grant it to anyone, these narrow minded people are clearly ignorant of the beliefs of mainstream Sunni scholars which is the antithesis of their views.

As we know that Sunnies (with their definition) also deem these prominent figures of Ahl'ul bayt (as) to be the Awliya infact deem them superior to all Awliya evidenced by the words of Imam Rabbani from his precious work 'Maktubaat'(9:17 # 123) wherein he clearly stated the twelve Imams of Ahlulbayt (as) were not just Awliya Allah but that Maula Ali (as) was the leader and chieftain of all Awliya and whosoever has received the divine blessing and guidance, has received it through him (as). Sunni traditions also affirm this fact, Imam of Ahl'ul Sunnah Abu Naeem Isfahani in his esteemed work Hilayath al Awliya, Volume 1, Page 66-67, records this Hadeeth on the authority of the Sahabi Abu Burdah:

"Verily Allah (swt) said 'Ali is the Flag of Guidance, Imam of the Saints, and the Light of Truth for those that follow me"

Hilayat al Awliya, Volume 1, Page 66-67

With such sacred ranks, it is quite obvious that the Imams of Ahlulbayt (as) fall with the criteria of Awliyah about whom the above cited Sunni scholars attributed inspiration or received revelations of the unseen. This is in conformity with a comment of Imam Jafar Sadiq (as):

“Ahmad ibn Muhammad has narrated from Muhammad ibn al-Hassan from Ahmad ibn al-Hassan ibn Ali from ‘Amr ibn Sa‘id from Musaddiq ibn Sadaqa from ‘Ammar al-Sabati who has said that he asked abu ‘Abdallah (a.s.) the following. “Does the Imam have the knowledge of the hidden facts?” The Imam (a.s.) said, “No, he does not have such knowledge but if he would like to know about a thing Allah grants him such knowledge.”

Usool al-Kafi, Kitab al- Hujjah, Tradition #666

We can therefore see that the Imams of Ahlulbayt (as) get access to knowledge of the unseen from Allah (swt) either in the form of inheritance from the Holy Prophet (as) being his true successors or their rank provides them with inspiration or indirectly from Allah (swt) through angels (etc). Now the type of knowledge and the manner in which it is granted to them is between them and Allah (swt) as is the extent of that knowledge, we are only sure that Allah (swt) grants them knowledge of whatever He (swt) wishes. If Nawasib object to this notion questioning how such knowledge can be planted into an Imam (as) when he needs it, then we will say that it was through exactly the same mechanism that Allah (swt) endowed our Prophet (s) with knowledge. There exist two methods for attaining of knowledge:

That which you learn by seeing / learning from others / attaining knowledge – e.g. driving a car.

That which is placed within the soul of an individual, e.g. knowledge of thirst and hunger is linked to one’s soul, you don’t depend on others to sense what you feel, and it is connected exclusively with that individual and is linked to his soul. This is the type of knowledge that we believe that descended upon our blessed Prophet (s), if he needed to know something it would be delivered in his soul. We likewise believe that if the Imams as the inheritors of the knowledge of the Prophet (s) were in need of guidance to explain a matter, then Allah (swt) likewise endowed that knowledge into their souls.

If Nawasib find this belief objectionable do they not believe that Imam Mahdi (as) will receive revelation from Allah (swt) that He is the Mahdi? Will he (as) not have direct communication with Allah (swt)? If believing that Imams (as) can have direct communication with Allah (swt) is an exclusive right of Prophets, then what do they say of Imam Mahdi (as)?

Reply Four – Knowledge unravels the secrets of the hidden

It’s the knowledge of something hidden. Hidden can be in several ways. Something you can’t:

See

Hear

Comprehend

Something beyond your understanding can also constitute Ghayb (hidden) its beyond your comprehension. We shall cite an example:

You present a young child with a line in Arabic, he can’t read Arabic for him its Ghayb, hidden its beyond his comprehension.

You present a second child with that same line, he can read it, why? Because he has read Arabic, but if you ask him to interpret the MEANING

he cannot, he can read but not understand the words, for this child the meaning is Ghayb.

You present the same line to someone who has studied Tafseer of the Qur'an, he can read it, translate it and even provide a commentary to it.

Same line three different responses. What is Ghayb to one person is not Ghayb to another, how are the keys of Ghayb unlocked via Ilm (Knowledge). We had previously cited that Rasulallah (s) mentioned 5 forms of Ghayb that were the exclusive domain of Allah (swt). These have been similarly cited in Sahih al Bukhari, Kitab al Tauheed Volume 9, Book 93, Number 476:

Narrated Ibn Umar:

The Prophet said, "The keys of the unseen are five and none knows them but Allah: (1) None knows what is in the womb, but Allah; (2) None knows what will happen tomorrow, but Allah; (3) None knows when it will rain, but Allah; (4) None knows where he will die, but Allah (knows that); (5) and none knows when the Hour will be established, but Allah."

Whilst we have shall prove the ghayb in category 4 was given to Rasulallah (s), we know that the other exemptions have been unraveled through the increased acquisition of scientific knowledge. For, No. 1, does not modern science give the doctors enough technology to know this? Scans take place wherein doctors can inform parents of the sex of their child before it is born. Science has advanced to the point that doctors can even create the sex of a child.

For, No. 5, is not the weather man able to predict the coming of rain with almost accuracy?

'is knowledge of tomorrow's weather not Ghayb? Is it not hidden?' This being the case how is it that science has developed to such an extent that weather reports can tell us the weather, temperatures etc, not just tomorrow but for the entire week? We can find out the time of the sun rise / sunset and the timings of an eclipse days before they occur. These forms of ghayb have unlocked via knowledge. If the keys of Ghayb can be unlocked by normal fallible scientists (to some extent and that too by Allah's will), don't you think Allah (swt) would also equip his representatives, messengers, Imams to the keys of Ghayb on a bigger level? In the same way that knowledge has unlocked these hidden secrets to those with knowledge Allah revealed far greater knowledge to the city of knowledge and its gate?

It is here that we shall cite the comments of Dr. Tahir ul Qadri from his booklet Hub-e-Ali (ra) pages 19-21:

The Prophet (s) said 'I am the City of Knowledge and 'Ali is its Gate [Sharh Mishkaath Volume 4 page 666, Sawaqih al Muhriqa page 418, taken from Tabrani and Hakim].

Why did the Prophet deem himself the City of knowledge? The Prophet was in effect the Qur'an and the Qur'an is the City of knowledge, city refers to that place wherein you can find everything. You cannot call a district, town or village a city, you can find some things from here but not find others. City refers to that place wherein you can locate whatever you are looking for. That place wherein you can locate everything is called a city. Since you can locate all knowledge from the Qur'an, it is the city of

knowledge, and since Musatafa (s) is the speaking Qur'an he is the city of knowledge.

Surah Anam059

With Him are the keys of the unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read).

A miracle of the Qur'an is the two words dry and wet are two words that in effect incorporate the entire knowledge of the world. This is just about a leaf if you observe from the skies through to the depths of the universe, entities are either living or non living, there is no third species. Those living things are wet, those without life are dry.

Surah al Anbiya.030

Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe?

All living things are made of water, all dead things are dry. Every living and dead thing is in the Qur'an, from the time that life / death existed, until life / death continues, all will remain in the Qur'an, and the speaking Qur'an is Mustafa (s), that is why the Prophet is the City of knowledge for all the world from start till the end, and whoever from the start until then, wishes to enter the knowledge of the world, he cannot enter without the permission of 'Ali. Whenever you visit a city, house or town and you refer to a door, the door in effect represents a wall boundary. To enter via some other method, such as by climbing over the wall is prohibited. If the wall does not act as a boundary then there is no meaning of a door. The door means that there are wall boundaries everywhere and the Prophet (s) said that Allah (swt) made me the city of knowledge of the world, and since knowledge is treasure, such treasure is kept safe, anyone that wishes to attain that knowledge cannot do so without entering the door of 'Ali, otherwise he will be unable to attain the treasure of Mustafa"

Hub-e-Ali (ra) pages 19-21

When Maula Ali is the door of the City of knowledge then all knowledge that Rasulullah (s) possessed, including the knowledge of the unseen was likewise possessed by him.

Reply Five – Those with a knowledge of the Book can unlock the secrets of Ghayb

The keys to the Ghayb are provided by Allah (swt) to those who have attained a knowledge of the Book. The Holy Qur'an mentions that at the time of Prophet Solomon (Sulayman), a person in the name of Asaf, who was the Minister of Solomon and had only a very small part of "the Knowledge of the Book", was able to bring the throne of Queen Bilqis from another place of the world within the twinkling of an eye:

"The One with whom was just a part of the Knowledge of the Book said: 'I shall bring it to you within the twinkling of an eye!' Then when (Solomon) saw (the throne) set in his presence, he said: 'This is by the grace

of my Lord! to test me whether I am grateful or ungrateful!” (Qur’an 27:40).

Here a non Prophet was able to transport the throne that was Ghayb (hidden), and bring it before Sulayman (as).

As stated in Verse 27:40 of Qur’an, the one who possessed a small part of “the Knowledge of the Book”, was able to unlock Ghayb and bring the throne of King Bilqis from another place of the world within the twinkling of an eye. So those who have the whole “Knowledge of the Book” should be able to do more. In that, there is no doubt, because Allah (swt) says in Surah Naml verse 75:

“And there is nothing concealed (Ghayb) in the heaven and the earth that is not contained in this Book” - look at the Arabic not the watered down translations! All Ghayb is contained in the Book, so he who has knowledge of the inner and outer meanings of the Qur’an can also attain the power of Ghayb.

We will now allow Allamah Dr. Tahir Qadri al Hanafi to expand on matters further in Hub-e-Ali, pages 27-28:

“Hadhrat Abdulah ibn Masud said ‘Allah revealed the Qur’an in different dialects and with every recitation, with every verse and every letter there in an outer and inner meaning [Tareekh ul Khulafa page 258-259, Ibn Asaakir and others

Amongst the Sahaba there is one individual Hadhrat Ali Lion of Allah who possesses divine knowledge of the inner and outer meanings of the Qur’an, this was not just the view of the Sahaba ‘Ali also attested to this station

“Ask me about the Book of Allah, because there is no Ayah but that I know whether it was revealed at night in someone’s house or in portions during the day” [Arjahu al Muttalib page 143]

Night means late, at times when the Prophet (s) would be with his wives in their apartments, this was a time when verses were revealed, yet ‘Ali knew when verses were revealed in the day night, or in whose house, and at another time ‘Ali said:

I swear by Allah there no verse that was revealed, about which I don’t have knowledge of, on the reason for its revelation, where it was revealed and in whose honour” [Yanabi al Mawaddah page 459]

Hub-e-Ali (ra), pages 27-28

Also, worthy of note is this reference from Mansab-e-Imamate, page 105 by the great Imam of the Deobandis Shah Ismail Shaheed:

“Imamate is the Shadow of the Prophethood. The Imam’s leadership is openly declared. Whereas history provides evidence of Saints that remained silent, the Imam announces whatever powers he possesses as Ameer al Momineen Ali Murtuza (ra) did when he declared ‘I am the Siddiq al Akbar (The Great Truthful One) and whoever declares this after me is a liar and I am the talking Qur’an”.

Mansab Imamate, page 105

Reply Six – Some incidents from Sunni texts about the knowledge of Unseen held by Imams of Ahl’ulbait (as)

If Nasibi are trying to tell their followers that its only the Shias who believed in the Imams of Ahylbait (as) having knowledge of Unseen then they need to enlighten their followers about such incidents recorded and attested by Sunni ulema as well.

Shaikh ul Hadith Maulana Abdul Mustufa Aazmi who has been the student of various renowned Sunni scholars like Sheikh ul Hadith Molana Owais Hasan known as Ghulam Jeelani Aazami, Maulana Hikmatullah Amrohvi, and Maulana Muhammad Khaleel Chishti in Madrissa-e-Mohammdia Hanafia Amroha (India) and has been involved in religious teaching in various madrssas like Madrissa-e-Ishaqia Jodhpur Rajhistan in 1356 A.H, Madrissa-e-Muhammadiyah Hanafia and Daar ul-Uloom Ashrafia Mubarakpur and remained as President and Sheikh ul Hadith in ‘Daar ul Uloom Manzar-e-Haq’ Faizabad U.P (India) has written a complete book namely “Karamaat e Sahabah” wherein he quoted miracles held by some 100 Sahabah and on the same basis he also told his followers not to side by Shia for they denounce some of the Sahabah.

The beloved figure among Deoband school, Maulana Ashraf Ali Thanvi too wrote a book with the same name i.e. ‘Karamaat e Sahabah’ which contain his collection of the miracles of Sahabah.

Imam Ali (as) foretold a person about the nature of his death

Shaikh ul Hadith Maulana Abdul Mustufa Aazmi quotes the following incident in his book:

“A person came before Ali (ra). He (ra) told him about his life happenings and told him that he would be hanged to death at such and such tree. Therefore whatever Ali(ra) had foretold about that person proves to be true and his prediction was completed. (Shawahid un Nabuwat, page 162)”.

Karamaat e Sahabah, by Maulana Abdul Mustufa Aazmi, page 89 (Published by Mushtaq Book Corner, Urdu Bazar, Lahore)

Maulana Ashraf Ali Thanvi has also recorded Maula Ali (as)’s prediction about his own death from different ways in his version of ‘Karamaat e Sahabah’.

Karamaat e sahabah, by Maulana Ashraf Ali Thanvi, page 42-43

Imam Hassan (as) foretold the birth of a child to one of his follower

Maulana Abdul Mustufa Aazmi also quotes:

“Imam Hassan was walking to go for Hajj, during his journey he stopped at a place. There one of his followers came and said: “I am your servant. My wife is suffering from labour pain, please supplicate for a healthy baby boy”. Imam Hassan replied: “Return your home, Allah has already given you a boy of the type you wished and this son will be our follower”. When the man reached his home he became extremely happy to see that Allah had given him a son just like Imam Hassan (ra) had predicted. (Shawahid un Nabuwat, page 172).”

Karamaat e Sahabah by Shaikh ul Hadith Maulana Abdul Mustufa Aazmi, page 189 & 190

Imam Taqi (as) gave news of the unseen at a young age

For this we shall rely on the following two esteemed Sunni sources:

1. Shawahid al Nubuwwa page 205, Bab Dhikr Imam Muhammad Taqi
2. Sawaiqh al Muhriqa, Page 682 & 683, Dhikr ‘Ali Raza Imam Ibn Hajar Makki in his anti Shia book records:

”Mamun Abbasid went hunting, left an eagle and it went missing from his sight. When the eagle returned it carried a fish in his beak. Mamun placed the fish in his handkerchief. On his return children of Baghdad were playing on the road, when they saw him they ran off save one boy. Mamun asked “Tell what is in my hand?”. He said “God from his creations has created fish in the sea, some Kings hunt them with eagles and via them the family of the Prophet is tested”.

Sawaiq al-Muhriqa, Page 682 & 683

Reply Seven- Sunnis have attributed knowledge of the Unseen to their caliphs and Ulema

It is sheer injustice on the part of the Nawasib who object to Shia beliefs that the Imams of Ahlulbait (as) being the successors of the knowledge of the Holy Prophet (s) possessed such knowledge when their books contain various incidents which show that according to Sunni belief their caliphs selected by a group of people were also able to give the news of unseen.

Sunnis believe that Abu Bakr foretold the gender of a child in the womb and knew when he would die

Shaikh ul Hadith Maulana Abdul Mustufa Aazmi while counting the miracles possessed by Abu Bakr quoted the following Hadith from Tarikh e Khulfa, page 57 to prove that Abu Bakr was able to foretell the gender of the baby in womb.

“Hadhrat Urwah bin Zubair (ra) narrates that Ameer al Momineen Abu Bakr (ra) during his illness while narrating his ‘will’ to his daughter Umul Momineen Hadrath Ayesha (ra) said: “Dear daughter, whatever has been my wealth, today has become the wealth of my heirs and my heirs include both of your brothers i.e Abdur Rehman and Muhammad and both of your sisters, therefore you people should divide my wealth according to the Quranic injunctions and take your respective shares”. Hadrath Ayesha (ra) said: “I have only one sister i.e Asma, who is my second sister?”. Abu Bakar (ra) replied: “My wife Bint Kharja who is pregnant is bearing a girl in her womb, she is your second sister”. That is what happened and a girl was born and she was named Umul Kulthoom. (Tarikh e Khulfa, page 57)”

Karamaat e Sahabah by Shaikh ul Hadith Maulana Abdul Mustufa Aazmi, page 46 (Published by Mushtaq Book Corner, Urdu Bazar, Lahore)

Maulana Abdul Mustufa Aazmi then quotes the comments of ulema about the Hadith on page 46 of his book:

“Allamah Tajuddin Subki [rh] has stated that two miracles of Ameer al Momineen Abu Bakr (ra) are proven from this Hadith.

[1]. That he had come to know before his death that he would leave the world due to the illness he was suffering from that is why he stated in his will “My wealth has become the wealth of my heirs”.

[2]. whether there was a boy or a girl in the womb of the pregnant lady. And obviously the knowledge of these two things is the knowledge of Ghayb [unseen] these are no doubt two main Karamaat of the successor of the Holy Prophet(s). (Izalatul Khifa, vol 2 page 21 & Hujatullah, vol 2 page 860).”

Karamaat e Sahabah by Shaikh ul Hadith Maulana Abdul Mustufa Aazmi, page 46

Maulana Mustufa Aazmi then clarifies that it does not in any way negate the verse of the Holy Qur’an wherein Allah (swt) says that He is the only one who knows about the womb as surely He is the sole knowledgeable but some people also get to know about it when Allah (swt) makes them know. It is very strange that the (so called) successor of Holy Prophet (s) selected by some people can have the knowledge of Ghayb but if we believe that Imam Ali (as) and other Imams of Ahulbait (as) who according to our belief are the true inheritors of the knowledge of Quran and divinely appointed successor of Holy Prophet (s) can perform miracles then the Nasibism of our opponent is exhibited.

Umar was able to foresee a calamity hidden behind a mountain

Ibn Tamiyah Imam of the Wahabies / Salafies records the following:

“Umar ibn Al Khattab once sent out an army and assigned a man named Sariah as its leader. Whilst Umar was giving a khutbah he shouted out while still on the Minbar: O Sariah the mountain! Later a scout from the army came to Madina. When Umar asked him the news of the army, he said, O Leader of the believers, we met the enemy and were being defeated. Suddenly there was someone screaming: O Sariah the mountain! So we put our backs to the mountain, then Allah defeated them.

This is narrated with a good i.e. Hassan chain of narration”

The criterion by Ibn Tamiyah, page 145

Allamah Jalaluddin Suyuti also records this in

Tarikh ul Khulafa page 123 Chapter “The miracles of Umar”

Umar according to this narration has powers of Ghayb, he can foresee a calamity about to befall his army, despite the fact that its hidden from his eyes.

Uthman was able to tell the hidden intentions of the people

Shaikh ul Hadith Maulana Abdul Mustufa Aazmi records the following incident in his book:

“Allamah Tajuddin Subki [rh] has stated in his book ‘Tabaqat’ that a person while in journey stared at an unknown woman with bad intentions. That man came before Ameer al Momineen Uthman (ra). On seeing that person, Ameer al Momineen in a very furious tone said: “You people come to me in such a situation where your eyes have the signs of adultery”. The aforesaid person said: “Has revelation been started to come on you after Prophet (s)? How did you come to know that my eyes contain signs of

adultery?”. Ameer al Momineen (ra) replied: “I do not receive any revelation but what I have said is truth and Allah has bestowed me such a power that I am able to read the intentions of the people in their heart”. (Hujatullah alal Alimeen, vol 2 page 862 and Izalatul Khifa, vol 2 page 227).”

Karamaat e Sahabah, by Shaikh ul Hadith Maulana Abdul Mustufa Aazmi, page 71 (Published by Mushtaq Book Corner, Urdu Bazar, Lahore)

Maulana Rasheed Ahmad Gangohi knew the intention that his follower kept in his heart

It is amusing that the foolish ones among the Deobandi school such as Manzoor Numani whilst confidently attacking the Shi’a for believing that their Imams possessed knowledge of the unseen have abandoned the very belief which they hold for their own Ulema. We read in an esteemed Deobandi work Tazkirat ar-Rasheed:

“One morning whilst going to see Hazrat (Rasheed Ahmad Gangohi), Moulvi Wali Muhammad passed by a sweets (confectionery) shop, where some fresh sweets were being prepared. He stood there for a while thinking that if he had money, he could buy some sweets. He then headed straight for the Khanqah (hermitage), where he found Hazrat (Rasheed Ahmad Gungohi) waiting for him. Upon seeing him, Hazrat said, ‘Moulvi Wali Muhammad, Today I wish to eat sweets, so take these four annas (some money) and fetch me some sweets of your choice’. So, Wali Muhammad bought some sweets from the same shop and kept them in front of Hazrat. Hazrat said, ‘It is my hearts desire that you should eat these sweets’. Moulvi Wali Muhammad used to say after this incident, ‘I feel afraid in meeting Hazrat because the intentions in the heart are not within one’s control and Hazrat gets informed about them.’”

Tazkirat ar-Rasheed, Volume 2 page 227 (Published in Lahore)

Maulana Rao Abdur Rahman Khan (Deobandi) was able to see the face of the unborn children

Maulana Ashraf Ali Thanvi records the knowledge of unseen held by one of their revered scholars:

Maulana Habib ur Rehman stated that Rao Abdur Rehman Khan was the caliph of Shah Abdur Reheem in Punjab and was a man of extreme Kashf. The extent of his Kashf was that when someone used to come to him in order to get a Taweez [amulet] for the birth of boy or girl, he used to say spontaneously: “Just go, for you will have a boy” or “you will have a girl”. People asked: ‘How do you tell this?’. He replied: “What shall I do, the face of the unborn child just comes before me”.

Arwah Thalasaah, page 181 (Daarul Ishaat, Karachi).

Deobandi elder Khuwaja Abu Muhammad predicts the arrival of a learned male heir from the womb of a woman that was hitherto unmarried

Deobandi Imam Shaykh ul Hadeeth Maulana Muhammad Zakaria mentions the following with regards to one of the elders of the Deobandi clergy, namely Khuwaja Abu Muhammad:

“Khuwaja Abu Muhammad’s sister was also extremely pious and was occupied with remembering Allah all the time as a result of which she was never inclined to getting married. One day Khuwaja Abu Muhammad came to her and said: ‘O sister, the existence of a boy from your womb has been destined who will at one time become the Qutb al-Aqtab and this is not possible without marriage, therefore get married’.

Tarikh Mashaikh Chisht, page 156 (Majlis Nashriyat Islam, Karachi)

Our challenge to Nawasib to abandon the Sunni faith on account of their beliefs about knowledge of the unseen

Islamweb states:

“The Imams have knowledge of whatever occurred in the past and whatever will happen in the future, and nothing is concealed from them” (Ibid, p. 260.) Subhanallah!! Only Allah knows the future for any person to say that these Imams know the Unseen is committing Shirk and takes himself outside Islam.

We have already proved that Imams of Ahlulbayt (as) know the unseen being the inheritors of the inner and outer knowledge of Holy Quran which contain everything and this is what told in the tradition of al-kafi and It would have been better if this hatred filled website had cited the complete tradition which is as follows:

Narrated from Abu Abdillah (as), He said: “I know that is in the skies and the earth, and I know what is in the heaven and the hell, and that has happened or will happen. Then he kept silent so that to know what people will think about it. And then said, I have some to know about all these from Quran as Allah says that there is the knowledge of everything in it.”

If attributing powers of the unseen to anyone save Allah (swt) is an act of shirk and takes you out of the pale of Islam, then clearly this Nasibi author needs to practice what he preaches and should accordingly issue Takfeer against al Bukhari, Muslim, Qadhi Iyad, Suyuti and Ibn Tamiyah whose pens attributed powers of the unseen to Rasulullah (s) and the first three Khalifas. Why is it the same pen that without hesitation quickly issues Takfeer against such Shi’a traditions that that attribute these powers to the the Ahl’ul bayt, fail to issue the same verdict to the Sunni Ulema who attributed these powers to your Salaf king pins? Justice would dictate that if the Shi’a belief that their Imams possessed a knowledge of the unseen proves that they are kaafir, the Ahl’ul Sunnah should likewise fall into this Takfeer umbrella for believing the same about their Khalifas. Clearly Islamweb need to distance themselves from this deviant Sunni Sect and their Ulema. This leaves the Nasibis from Islamweb with accepting one of two options:

Option One: Both Sunni and Shi’a Sects have committed shirk and are outside Islam because they have attributed powers of the unseen to their Imams

Option One: Both Suni and Shi’a believe that Allah (swt) can bestow powers of the unseen on his Servants, such a belief is in complete conformity with Islam, and cannot be deemed an act of Shirk.

If these Nasibis choose to adopt option one, then they will have a religious duty to distance themselves from the Sunni Sect and condemn their Ulema. They will be forced out to come out and admit what we already know, that they are not Sunnis, rather they are Nasibis portraying themselves as Sunnis.

Option two would be the right thing to do, since these Nasibis have accused the Shi'a of believing something that the Sunnis themselves believe. They have either done this through a general ignorance of their own believe (which is unlikely) or simply to create Fitnah. Now that we have exposed the reality, namely that both Sects believe that man can possess knowledge of the unseen, then Islamweb need to go on record, acknowledge their error and apologise to the Shi'a for attributing such lies to them. Should Islamweb's position remain the same, then we can safely conclude that this team are hypocrites of the highest order.

[4]: The Imams are the masters of this world and the next

Numani states:

The Imams are the lords of the world and the Hereafter. They can grant whatever they like to anyone: In section al-Hujjah of Usul-e-Kafi there is a chapter entitled: "The whole earth is the property of the Imam (Peace be upon him)". In it, it is stated that once replying to one of the questions of Abu Basir, Imam Jafar Sadiq remarked: "Do you not know that this world and the world Beyond belong to the Imam. He can grant whatever he likes to anyone". (p. 259).

Reply

Allah, (swt) says:

"The earth is Allah's. He gives it as a heritage to whom He will, and the good end is for the righteous servants." (Quran 7:128).

Those whom Allah (swt) favours inherit the earth. We deem this verse to refer to those that Allah (swt) has chosen as his successors they inherit the Prophet's teachings and the earth. To further strengthen our stance we also will advance Sunni texts demonstrating the mastership of Ahl'ul Ibayt (as) over whole universe. Khuwajah Mehboob Qasim Chishti Qadri records:

"It is narrated by Abu Huraira that Rasul (saww) said, when Allah (swt) created Adam (as), and when the soul entered his body, Adam (as) looked towards the garden of heaven and saw five bright faces. Adam (as) was amazed that they were prostrating towards Allah (swt). Adam (as) asked Allah (swt), that who are these five faces who are like me? Allah (swt) said, that all of these five will be from your progeny, but as you are made from clay, they are created from my Divine Nur. And I have created the entire creation for them only and their names are from My Names.

That is I am Mahmood and he is Muhammad, I am Alaa and he is Ali, I am Fatir and she is Fatima, I am Ahsaan and he is Hassan and I am Mohsin and he is Hussain...."

Musharaf ul Mahbubeen, page 411 (Published in Calcutta)

There is a very similarly worded narration to this on the authority of Abu Huraira in Faraid al Simthayn Volume 1 page 36 [Beirut] and Arjahu al

Muttalib page 575 by Abdullah Amitsari, citing Sheikh Abdul Qadir Jilani with a chain upto Abu Hurraira.

Anyone with even a basic knowledge of history will know that one of the titles of Ali bin Abi Talib (as) was Abu Turab, bestowed on him by the Prophet (s). Maulana Waheed'udeen Zaman explains this title as follows in his esteemed book Lughaat ul Hadith:

“He was called Abu Turab because he is the Chief of the whole earth and a proof of Allah for those that live on it”

Lughaat ul Hadith, Kitab ‘Tay, Thay’ page 9

As for the Imams being Lords in the next world, there is no doubt that Allah (swt) is the Master over everything including our lives, children homes etc. He (swt) however can grants the power of Mastership to his Servants, if Allah (swt) has granted such a position on the Day of Judgment, then this is evidenced from Sunni Hadith on the authority of Abu Sa'id Khudri:

The Messenger of Allah said: “Al-Hasan and al-Husain are the chiefs of the youth of Paradise.”

1. Sahih Tirmidhi, vol 5 page 656 Hadith 3768 (called it Hasan Sahih)
2. Haythami has called it Sahih in Majma Zawaid, Vol 9 page 20
3. Ibn Haban in his ‘Sahih’, Vol 15 page 416 Hadith 2959
4. Musnad Ahmed bin Hanbal, Vol 3 page 3 Hadith 11012
5. Musnaf Ibn Abi Shybah, vol 6 page 378 Hadith 3276
6. Al Mujam al Awsat al Tabarani, vol 6 page 347 Hadith 5644
7. Mustadrak al Hakim, Vol 3 page 182 Hadith 4778
8. Maward uz Zaman by Haythami, Vol 1 page 551 Hadith 2228
9. Sunan Nisai, Vol 5 page 50 Hadith 8169
10. Dur al Manthur, Vol 5 page 489
11. Khasais al Ali by Nasai, Vol 1 page 46 Hadith 129

If Imam Sadiq (as) said ‘this world and the world Beyond belong to the Imam’ it is in accordance with the fact that Allah (swt) has bestowed such a rank for them in this world and the next.

If you own some thing then you are entitled to brand your name to that possession, making it clear that it belongs to you. You can for example place your name at the front of your house; this will inform passers by of two things:

The name of the owner

Provide named details of whose consent will be required to enter lawfully enter the property. You cannot enter of your own avail, if the owners refuse entry; you stay outside the precincts of the property.

With such high ranks in the next world is it little wonder that the Egyptian scholar Allamah Muhammad Abdurauf bin Ali bin Zain'ulAbdeen al-Munawi in his book Sayyidathun Nisa il Janna, [wherein he narrated 50 Hadeeth in honor of Sayyida Fatima (as)] records this Hadeeth on the authority of Ibn Abbas on page 76:

“When I went on Miraaj I saw written on the pillars of Heaven, There is no God but Allah, Muhammad is his Messenger, ‘Ali is the friend of Allah, Hasan and Husayn are the close friends of Allah and Fatima is the beloved of Allah”

Sayyida tun-Nisa al-Jannah, Page 76

Of interest is the fact that one of the legendary scholars of Manzoor Naumani's own school Shah Ismaeel Shaheed Dehalvi also stated as follows on this issue:

“People holding this lofty station (Awliyah of Allah) have full power to make use of things in the ideal world as also in the world that is evident. These people with vast powers and knowledge are entitled to hold the view that everything in the universe is connected with them. For example, if such people say that their kingdom extends from the earth to the heavens, they would be justified in saying so.”

Siraat e Mustaqeem, page 101 (published by Matba' i mujtaba' i, Delhi)

Do we need to say more after this brief yet comprehensive view offered by Shah Ismaeel Shaheed on the topic of mastership of the Awliyah over the worlds?

[5]: Miracles bestowed on the Imams

Afriqi states:

The Imams can bring the dead back to life. They can cure blindness and leprosy.

They possess all the miracles of the Ambiya' (4 narrations)

Reply One – Understanding the concept of Miracles (Mu'jizaat)

Mu'jiza in religious terminology refers to a supernatural act or performance that an ordinary person cannot humanly perform in normal circumstances, but Allah (swt) using his divine authority and power executes it through his chosen and special people in order to prove their truthfulness and esteemed status.

The Ahl'ul Sunnah have taken Mu'jiza in the above expressed definition, but they have attributed it to the Prophets exclusively, whereas nowhere in the Quran has this term been used for the supernatural attributes of Allah (swt), and neither has it been narrowed to be used for the Prophets (as) exclusively.

The Qur'an provides two clear examples of miracles possessed by non Prophets. We have previously cited the first example, wherein an adherent of Prophet Sulayman (as) with a partial knowledge of the Book was able to move the throne of Bilqis within the twinkling of an eye. The second example concerns the provision of food for Maryam (as) by Allah (swt), as we read Surah Aal-e-Imran verse 37:

Right graciously did her Lord accept her: He made her grow in purity and beauty: To the care of Zakariya was she assigned. Every time that he entered (Her) chamber to see her, He found her supplied with sustenance. He said: “O Mary! Whence (comes) this to you?” She said: “From Allah: for Allah Provides sustenance to whom He pleases without measure

If we attribute miracles to non Prophet representatives of Allah (swt) it cannot be deemed as a belief against the seal of Prophethood, but out of ignorance and stupidity Afriqi the Nasibi is seeking to infer just that; even though no religious argument or proof is available to prove that this term can be used for the Prophets (as) solely. The Sunni Ulema have stated:

“Mu’jiza is that event that occurs against the normal at the hands of a Prophet, or a supernatural “Karamat” that occurs at the hands of a Wali.”

Al-Nabraas, Sharah-e-Sharah-e-Aqaid, page 430 & 475.

It means that the if the supernatural act is performed by a Prophet, the Sunnis call it Mu’jiza, and if it is performed by a Wali, it is termed as Karamat, therefore it is completely biased to produce separate terminologies and then distinguish the same act on the basis of those terminologies only and then issue takfir on others for not adopting the new terminology which infact means exactly the same as terminology one!

In the Holy Quran, anyone bestowed with such supernatural acts, whether he be a Prophet (as) or Wali, is referred to with the term ‘Ayat’, ‘Bayanaat, or ‘Sultan-al-Mubeen’. If Afriqi bothered reading the Holy Quran, he would recognise that the Qur’an and Ahl’ul Bayt (as) are interconnected; therefore it is not possible to understand the Qur’an whilst leaving aside the Ahl’ul Bayt (as).

Mullah Ali Qari in this connection says:

“Aayat refer to supernatural acts, which are called Mu’jizaat, and termed as Karamaat for the Awliya. A Mu’jiza is a supernatural event, such as bringing the dead back to life, and Karamat is a supernatural event.”

Sharah Fiqh al-Akbar, page 94, published in Karachi

Mu’jiza and Karamat are two names of the same thing, which have been separately classified by some Mullahs without any justification, although both of them have been termed as “Aayat” in the Holy Quran.

Mullah Ali Qari has stated that the same supernatural act when performed by a Prophet is Mu’jiza, and when performed by a Wali is called Karamat, in which the first example that he has provided is that of bringing a dead back to life, then he goes on to further say:

“The statement of Imam-al-‘Azam in this regard concurs with the view of the majority Ulema of Islam, that an act that can be a Mu’jiza for a Prophet, can legitimately be a Karamat for a Wali.”

Sharah Fiqh al-Akbar, page 96.

Beloved Imam of the salafies; Ibn Tamiyah in Majmo’a al-Fatawa, Volume 3 page 156 stated:

ومن أصول اهل السنة والجماعة التصديق بكرامات الاولياء وما يجرى الله على أيديهم من خوارق العادات في انواع العلوم والمكاشفات وأنواع القدرة والتأثيرات كالمأثور عن سالف الامم في سورة الكهف وغيرها وعن صدر هذه الأمة من الصحابة والتابعين وسائر قرون الامة وهي موجودة فيها الى يوم القيامة

Among the fundamentals of the people of the Sunnah and the Community is the belief in the miracles of the saints (Karamat al- Awliya): Allah created supernatural acts through them in all aspects of life, revelations (Mukashafat), power, and impressions. This is known of ancient nations in Surat al-Kahf (chapter 18) and in other Qur’anic chapters and is known of the early men of this ‘Ummah amongst the Sahabah and the Tabi’un and amongst the rest of the generations of this ‘Ummah. It will be with them to the Day of Resurrection.

Ibn Arabi explains the concept of miracles as follows:

One type of miracle is the Hissi (apparent) miracle, that is, it is evident and clearly seen by the general public. For example, flying in the air, walking on water, fore-telling the future, traversing hundreds of miles in one step. Another type of miracle is the Ma'nawi (spiritual) miracle, which can only be seen and perceived by special people. For example, control of carnal desires, adopting virtues by Divine Guidance, refraining from bad habits, practicing all Waajibaat (compulsory acts) punctually and diligently. These types of miracles do not contain any connivance while it is probable those Hissi miracles to contain connivance.

Futhuath Makkiyah, Volume 2 page 488

In one of the esteemed Deobandi works 'Tazkiratur Rasheed' we read the view of their Imam Maulana Rasheed Ahmad Gangohi on this issue in the following words:

"[5]. The powers to benefit and miracles of the Awliyah of Allah are extant not only after their death, but their power to benefit and their miracles are implemented after their death. In this statement, Ibne Abdul Barr also quotes a Prophetic hadith".

Tazkiratur Rasheed, Volume 2 page 252 (published in Deoband)

This admission negates the belief that those that believe their Imams possessed Mu'jizaat, are Kaafirs. The possession of such miracles further strengthens our belief in Prophethood, because our Imams (as) are the heirs of the knowledge of the Prophets (as), responsible for leading the Ummah to the right path.

The Holy Qur'an has also termed the supernatural powers being granted to Awliya other than the Prophets (as) as Ayat, Allah (swt) says:

[Yusufali 7:175]

Relate to them the story of the man to whom We sent "Our signs", but he passed them by: so Satan followed him up, and he went astray.

According to the commentators of the Holy Quran, Ayat refer to the knowledge of "Ism-e-Aa'zam" through which the person performed supernatural acts. Thus it is proven from the Holy Quran that Mu'jizaat are not exclusively for the Prophets (as), and whether they have been performed by Prophets (as) or Awliya, the Holy Quran refers to both of them as "Ayat".

Reply Two – The Imams inherited all the miracles / knowledge of the Prophets as they were heirs of Prophetic knowledge

The Nasibi had cited these Shi'a references

Afriqi states:

They are the repositories of every branch of knowledge and perfection possessed by the Ambiya'.

We believe that the Prophet Muhammad (s) inherited the knowledge of all other Prophets (as) and he transferred this knowledge as inheritance to Imam Ali (as) and this knowledge passed through the Holy Imams.

We accordingly believe that the Imams are indeed by virtue of inheritance the repositories of every branch of knowledge and perfection

possessed by the Ambiya'. This is affirmed by an incident recorded by staunch Sunni scholar Mufti Ghulam Rasul in his book 'Jawahir al Uloom' quoting Shaykh Shibli's work 'Nur ul Absar' page 202:

"Once Abu Baser approach Muhammad Baqir and said 'Are you the Waris of the Prophet (s)'s knowledge? The Imam said 'Yes'. I (Abu Basir) then asked, 'The Prophet was the Waris of all knowledge of the previous Prophets'. The Imam said 'The Prophet was Waris of knowledge possessed by previous Prophets'. I (Abu Basir) then asked 'Are you the Waris of this aspect of Prophetic knowledge?' He (Imam Baqir) said 'Yes'. I (Abu Basir) said 'Do have such power? Can you raise the dead, cure the blind and the crippled? Can you tell us what people are eating and hording in their homes?' The Imam replied 'Yes, all by the permission of Allah (swt)'. He (Abu Basir) then said 'I am blind, can you cure me?'. The Imam called him near and then spread his hand over his face. He (Abu Basir) began to see light and was able to see the skies, mountains and everything around. The Imam then asked 'Do you prefer sight, knowing that Allah (swt) will question you over your deeds, or would you prefer entering Paradise without questioning?' He (Abu Basir) said 'I would prefer being asked no questions'. The Imam then said 'You will have to revert back to your original state'. He (Abu Basir) said 'Now return me to a state where I will not be questioned'. The Imam stroked his hand over his face and he was blind again'.

Jawahir al Uloom fi Fadail Baqir al Uloom, pages 286-287 (published in London)

Reply Three – Some miracles of the Imams of Ahlulbait (as) from Sunni sources

If Nawasib are trying to tell their followers that Shias exclusively believe in the miracles of the Imams of Ahlulbait (as) then they need to enlighten their followers about such incidents recorded and attested to by Sunni ulema as well. We have cited the miracle of Imam Baqir (as) previously, here are some further miracles that demonstrate the fact that the Imams inherited from previous Prophets.

Maula Ali (as) attached the detached hand of a person to his body

Shaikh ul Hadith Maulana Abdul Mustufa Aazmi quoted the following miracles of Maula Ali (as) in his book:

"It has been narrated that a black slave who was a devoted lover of Amer al Momineen Ali (ra). Once committed theft. People caught him and presented him before the court of the caliph and the servant accepted his crime as well. Amer al Momineen Ali (ra) amputated his hand. When the servant went back to his home, he met Salman Farsi (ra) and Ibn alKara. Ibn alkara asked: "Who cut your hand?" He replied: "Ameer al Momineen, Walysub al Muslimeen, son in law of Prophet and the husband of Batool has cut it". Ibn alKara said: "Hadrath Ali (ra) cut your hand and still you mention him with so much praise and respect?". Servant replied: "So what! He rightly cut my hand and saved me from the fire of hell". Salman Farsi (ra) heard the conversation of both of them and informed Hadrath Ali (ra)

about it. Ameer al Momineen called the servant and put his detached hand on his palm and hid it with handkerchief. Then he started to recite something. In that instant a strange voice came “remove the handkerchief”, when people removed the handkerchief the detached hand of the servant was found attached with his hand in such a manner that there was no sign of cut. (Tafsir Kabeer, Vol 5 page 479)”

Karamaat e Sahabah, by Maulana Abdul Mustufa Aazmi, page 86
Published by Mushtaq Book Corner, Urdu Bazar Lahore

Beside this there are some other miracles of Maula Ali (as) which are also quoted in the book. For example:

[1]. Narrated by Saeed bin Museib, that Maula Ali (as) conversed with the dead in their grave. (Hujjatullah alal Alameen, Vol 2 page 863)

Karamaat e Sahabah, by Shaikh ul Hadith Maulana Abdul Mustufa Aazmi, page 80

[2]. Imam Tajuddin Subki quoted in his book ‘Tabaqat’ the incident wherein Maula Ali (as) supplicated for a paralyzed person due to which he regained his health.

Karamaat e Sahabah, by Maulana Abdul Mustufa Aazmi, page 81 & 82

[3]. During the war of Khayber when the shield of Maula Ali (as) broke, he detached the door of the Fort Khayber and used it as his shield. The door detached by Maula Ali (as) was so heavy that even 40 people were unable to lift it. (Zurqani, Vol 2 page 230)

Karamaat e Sahabah, by Maulana Abdul Mustufa Aazmi, page 85

[4]. Once a river flooded, Maula Ali (as) brought down the flood by pointing his finger towards the river. (Shawahid un Nabuwah, page 162)

Karamaat e Sahabah, by Maulana Abdul Mustufa Aazmi, page 88

Imam Hasan (as) made ripened dates on a dry tree

Shaikh ul Hadith Maulana Abdul Mustufa Aazmi records the following incident in his book:

“Among his various Karamaat the most popular Karamat is that once during his journey he went through such a garden which had all of its trees dry. A son of Hadrath Zubair bin al Awam (ra) was accompanying Imam Hassan. He stayed at that place and the servant prepared his bed with the roots of a dry tree. The son of Hadrath Zubair (ra) said: “O son of Prophet (s)! If only this dry tree had ripened dates so that we could have eaten them amply”. On hearing this Imam Hassan (ra) calmly recited a Dua and in just a few minutes the tree suddenly turned fresh and ripe dates appeared on it. Seeing this a shepherd on a camel exclaimed: “By God! This is the result of magic!” At this Hadrath Zubair’s son scolded him and said: “Be repentant! This is not magic rather the result of the supplication of the Prophet’s son”. The people then plucked the dates from the tree and ate amply from it. (Rozatu Shuhda, Chap. 6 page 109).”

Karamaat e Sahabah, by Maulana Abdul Mustufa Aazmi, page 189.
Published by Mushtaq Book Corner, Urdu Bazar Lahore

Imam Hussain (as) made scarce water from a well overflow

Maulana Abdul Mustufa Aazmi in his book recorded the following miracle of Imam Hussain (as):

“Abu Aun states that Imam Hussain (ra) happened to go through Ibn Mat`ee between the journey of Makkah and Madinah. He said to him: “O son of the Holy Prophet! There is very little water in this well of mine, the container doesn’t get full, I have tried various methods but all vain. Please supplicate for us”. Imam Husain (ra) asked that the water of that well be brought to him he placed his lips on the container and drank the water from it, and then released the water from his mouth into that container and instructed all the water to be poured into the well. When the water was poured into the well, the water inside began to overflow. The water quantity then increased more than before and turned sweeter than before. (Ibn Sa’d, Vol 5 page 144).”

Karamaat e Sahabah, by Maulana Abdul Mustufa Aazmi, page 190

Shaikh ul Hadith Maulana Abdul Mustufa Aazmi has also recorded an incident that when the Yazeedi army raised the blessed head of Imam Hussain (as) on a spear, the head was reciting the Holy Quran. (Rozatu Shuhda, page 230).

Karamaat e Sahabah, page 191

The incident is also recorded by Maulana Jaami in Shawahid un Nabuwat, page 167, Shah Abdul Aziz Dehlawi in Sira Shahadatayn, page 99 and Dameeri in Heyat ul Hewan, Volume 1 page 80.

Imam Jafar Sadiq (as) ripened dried dates, turned a man into dog and then restored him back to his original state

Maulana Abdur Rahman Jaami records this miracle in Shawahid un Nubuwwa pages 333-334:

“A narrator recalls: I was with Imam Jafar, we were making our way to Hajj, and sought shelter on route under a tree containing dried dates. The Imam proceeded to utter something that I was unable to comprehend. He (The Imam) looked at the dried dates and said ‘Provide us with the riches that Allah (swt) has bestowed upon us through you’. I (the narrator) noticed that the dates were prostrating and they began to ripen into fresh dates. He (the Imam) then said ‘Come to me, recite bismillah and start eating’. I had never eaten such sweet dates before. An Arab then appeared and said ‘I have never witnessed such magic before’. Imam Jafar Sadiq replied saying ‘We are the inheritors of the Prophet. We are not magicians or sorcerers. We supplicate and Allah (swt) grants our request. If you like I could alter your face by supplicating, and you will transform into a dog. The Arab on account of his ignorance said ‘Yes do it now’. He [the Imam] prayed, the man turned into a dog and proceeded to run home. Jafar then said ‘Go and find him’. I saw him wagging his tail before his family, who proceeded to attack him with sticks. I returned and narrated what I had witnessed, the dog then appeared. It lay before the Imam and started crying. Imam Jafar took pity upon him and supplicated, which then resulted in him transforming back to his original state. The Imam then asked ‘O Arab do you have belief

in what I had stated?’ The Arab said ‘I am convinced a thousand fold that you are correct’

Shawahid un Nubuwwah, pages 333-334

Reply Five – Sunnis have attributed miracles to their caliphs and other Sahaba

It is sheer injustice on the part of the Nasibi to object to Shia belief about believing in the miracles of the Imams of Ahlulbait (as) whilst their books contain various incidents which show that according to Sunni belief the Sahaba including the caliphs selected by some people possessed super natural powers.

According to Sunnis Caliph Umar could converse with the dead

Shaikh ul Hadith Maulana Abdul Mustufa Aazmi states:

“Ameer al Momineen once visited the grave of a young believer and said: “O Fulan! Allah (swt) has promised that ‘And for him who fears to stand before his Lord are two gardens’. Tell me O youth! What is your condition inside the grave?”. The young believer called out Umar’s name and then twice in a very loud voice said: “My creator has bestowed these two gardens to me”.(Hujjatullah alal Alameen, Vol 2 page 860 with reference to Hakim)”.

Karamaat e Sahabah, by Shaikh ul Hadith Maulana Abdul Mustufa Aazmi, page 58

He has quoted many other episodes for example:

[1]. A serious fire broke from a cave at a mountain and Umar asked the people to take his cloak and place it over a fire so as to extinguish it, which is precisely what happened. (Izalatul Khifa, Vol 2 page 172).

Karamaat e Sahabah by Maulana Abdul Mustufa Aazmi , page 61

[2]. Once Umar dispatched an army to the Nahawind region hundreds of miles away from Madina and one day he issued specific directions to the army that they heard clearly despite being hundreds of miles away from Madinah. (Mishkat, Chapter of Karamaat, page 546, Hujatullah, Vol 2 page 860, Tarikh Khulfa, page 85).

Karamaat e Sahabah by Maulana Abdul Mustufa Aazmi, page 58 & 59

According to Sunnis Khalid bin Waleed turned wine into honey

Allamah Muhammad Yousuf Kandhlawi in his famed work Hayatus Sahabah Volume 3 page 731 narrates:

“To Khalid bin Waleed came a man who had with him a skin bag full of wine. Hazrat Khalid said ‘O my Allah! Turn it into honey’. Accordingly it turned into honey at once”.

Hayatus Sahabah, Volume 3 page 731

Reply Six: According to Sunnis their Ulema possessed miracles including the miracles of past prophets

Haq Chaar Yaar’s (Sipah-e-Sahaba’s) beloved Maulana Manzoor Ahmed Naumani has the following objection about the Shia:

Numani states:

Imamate is the combination of Prophethood and Divinity: The extracts reproduced above from the most authentic book of Shias will show that according to the religion of Isna Ashariyya, the Imams possessed all the special qualities, powers and miracles of the Prophets put together,

If the possession of the miracles of previous prophets by the Imams of Ahlulbayt (as) has caused indigestion to Manzoor Naumani then what will his adherents have to say about their ulema that according to the Deobandies possessed the miracles of past prophets including our last and most exalted Prophet (s). Imam of the Deobandies Maulana Ashraf Ali Thanvi (d. 1362 A.H.) in his esteemed book 'Arwaah e Thalasaah' popularly known as 'Hikayat al Awliya' records the statement of his master Syed Ahmad Bareilvi as follows:

Syed Ahmad Bareilvi Sahib says: "In whichever direction I go, all the trees and all the animals there recognise me and salute me."

Arwaah e Thalasaah, page 121

Now let us see how one of the revered Deobandi figures held the miracles of Prophet Isa (as). We read in the same book about yet another champion of Deoband school:

"Khuwajah Ahmed Jaam was renowned to be Mustajab al-dawaat (one whose supplication was always accepted). A woman brought his blind child to him and said: "Just wipe your hand over the child's face so that his eyes are cured". At that time he was just overwhelmed by 'submission' therefore he very humbly said: "I am incapable of doing this". She insisted but he gave the same reply, thus the same conversation repeated three or four times. When he saw that she was not being appeased, he just moved from there while saying: "This was Hadrath Isa's (as) job, He (as) used to cure blindness and leprosy. I am not capable of doing this". He had just moved a little when he was inspired: "Who you, who Isa and who Musa! Just return and wipe your hand over the child's face, neither you nor Isa can restore health. "We do it". After listening to this, he returned while saying "we do it, we do it" and wiped his hand over the face of the child and his eyesight was restored."

Arwah e Thalasaah, page 151-152 (published by Daarul Ishaat, Karachi)

It should be noted that in the Urdu language, generally comparisons like "Who you, who Isa and who Musa!" in a certain context are used to equalize the subjects.

Now let us turn to some of the miracles held by the early Sunni/Wahabi scholars. Esteemed Sunni scholar Imam Jamaluddin also known as Ibn al-Jawzi records:

"Abu Al-Harith said that his teacher Abu Ishaq Al-Alawy was standing on the surface of water". Abi Al-Hassan Al-Darbandi said that he saw Ibrahim bin Saad Al-Alawi stand on the surface of the sea praying"

Safwat al Safwa, page 485 (published by Al-Maktaba Al-Asrya, Beirut, Lebanon)

About Ibrahim bin Sa`d we read:

"Ibrahim bin Sa`ad abu Ishaq Al-Alawi, one of the Sufi Sheikhs and their ascetics, he moved from Baghdad to live in Shaam"

[Tarikh Baghdad v6]

Abu Naeem al-Isfahani records:

“Abdul wahd bin Zaid narrated that Ayoub Al-Sekhtani hit the earth with his feet and water started to flow from there”

Hilyat al-Awliya, page 5 (published by Dar Al-Kutub Al-Elmya, Beriut)

Imam Dhahabi mentioned Ayoub al-Shekhtani in his book Tazkiratul Huffaz, Volume 1 while Ibn Emaad Hanbali records the following in his book Shetherat Al-Dahab, Volume 1:

The jurist (faqih) of the people of Basrah, one of the known ones, he is amongst the late Tabieen, Shua’aba said that he was the master of jurists (fuqaha), Ibn Uyaina said: ‘I never met one like him’. Hamaad bin Zaid said: ‘He was the best from amongst those I sat with and the most holding Sunnah’. Ibn Al-Medeni said: ‘He narrated around 800 hadith’. Ibn Naser Al-Deen said: ‘He is Ayoub bin Abi Tamimah Kisan Abu bakr Al-Sekhtiani Al-Basri the master of the scholars and a known Hafiz.’

End Comments

By citing these references we have sought to show our readers that the Ahl’ul Sunnah have attributed miracles to their their scholars, and Sahaba (individuals who had lived large portions of their lives as polytheists indulged in all manner of sin such as alcoholism and fornication). If such individuals have been blessed with miracles then why is there an objection if we likewise believe that our Imams possessed such miracles, who do afterall come from the pure Muslim lineage of Rasulullah (s) that was untouched by idol worship, who were those Prophetic descendants that Allah (swt) had purified from all manner of impurity?

[6]. The ability of the Imams to raise the dead

One incident that Afriqi no doubt had great enjoyment in quoting was the fact that:

Afriqi states:

The Imams can bring the dead back to life.

Reply One- Quran confirms that Allah (swt) grants such ability to his chosen ones

Is it not a fact that in Surah Aal-e-Imran verse 49, Allah (swt) cites the words of Prophet Isa (as)

“And I heal those born blind, and the lepers, and I quicken the dead”, The key words are wa uhyil mawtaa – “and I give life to the dead”.by God’s leave”.

Prophet Isa attributes the power to raise the dead to himself. In another verse Allah (swt) attributes this miracle to Himself (swt):

“And thou healest those born blind, and the lepers, by my leave. And behold! Thou bringest forth the dead by my leave”. [Surah al Maida verse 113]

It is clear that this miracle of Isa (as) was via the power granted to him by Allah (swt), it was not of his own accord. Similarly there should be no objection if we believe that our divinely appointed Imams (as) also held such ability granted by the Lord (swt).

Reply Two – Examples of the Imams of Ahlulbait raising the dead from Sunni sources

In the same way that Allah (swt) gave the miracle of resurrection to Isa (as), He (swt) also gave the same power to the Ahl'ul bayt (as) Imams.

Imam Jafar Sadiq (as) brought dead birds in to life

Esteemed Sunni scholar Maulana Nooruddin Abdur Rahman Jaami narrates this event in Shawahid un Nubuwwa pages 334-335 from a narrator:

“One day, I was amongst other attendees at a gathering Imam Jafar Sadiq. One man asked ‘Were the birds that Prophet Ibraheem (as) brought to life the same species or different?’ The Imam replied ‘If you like, I can bring them to life and show you’. We all said ‘Show us’. He then said ‘Peacock come here’ A peacock came before him. He then said ‘Crow come here’. A crow came before him. He then said ‘Hawk come here’. A Hawk appeared before him’. He then said ‘Pigeon come here’. A pigeon then appeared before him. After they all appeared he (The Imam) said (to the people) ‘Kill them and mix up their meat’, but keep their heads / necks in your hands’. After that was done, he said ‘Peacock come here’. The Imam raised the head of the peacock and we saw its body join the head, and it returned to its state of a live peacock. The remainder birds did the same”.

Shawahid un Nubuwwa pages 334-335

Imam Jafar Sadiq (as) brought a dead cow to life

Maulana Nooruddin Abdur Rahman Jaami also records this miracle in Shawahid un Nubuwwa pages 333:

“On day I was walking alongside Imam Jafar in Makka. We passed a woman sitting in front of a dead cow, crying with her children. Imam Jaffar enquired the woman as to why they were crying to which she replied: “Me and my children were dependant on the milk of that cow which is dead now”. The Imam asked ‘Would you like Allah (swt) to bring the dead back to life?’ The woman replied ‘Why are you joking with me? I am already distressed and now you are mocking me’. He (the Imam) supplicated and the head and carves of the cow proceeded to move. He then called it and stood up. The Imam then went”.

The same event has also been recorded by Mufti Ghulam Rasool in his book ‘Subeh Sadiq’ page 451, citing ‘Tadhkira Mashaykh Naqshband’ page 49.

Subeh Sadiq, by Mufti Ghulam Rasool page 451

Reply Three – The Ahl'ul Sunnah believe that the Sahaba could raise the dead & Salafi attestations to it

Allamah Muhammad Yousuf Kandhlawi in Hayatus Sahaba Volume 3 page 667 records this remarkable event, under the chapter ‘The reviving of the dead’:

“Hazrat Anas bin Malik reported: An Ansari youth was with us. He died very early. We closed his eyes and covered him with a cloth. Some of us said to his mother: ‘Observe patience over his death and intend for recompense (thawab)’. His mother said ‘Has he died?’ We said ‘yes’. That

old woman raised both of her hands towards the sky and said ‘Oh my Allah! I believed in you and migrated towards your messenger. Whenever any misfortune visited me, I prayed to You and You removed it for me!’ Hazrath Anas reports that the boy removed the cloth from his face, i.e. he came to life and while he had not yet gone from there, he ate with us and we ate with him”.

Hayatus Sahaba, Volume 3 page 667

If the Nawasib of Salafi/Wahabi persuasion have any objection against the Shia belief about their Imams (as) having the ability to raise the dead then let us present some incidents recorded by their most beloved pope Ibn Tamiyah. He recorded:

The horse of Silah ibn Ashyam once died during battle. He said ‘O Allah, do not allow me to become indebted to one of your creation.’ He prayed to Allah, and he brought his horse back to life. When he reached his house, he said to his sons, ‘take the saddle off the horse for I have borrowed him.’ When they removed the saddle the horse died”

The criterion, page 147

“A man from the tribe of An-Nakh was travelling when his donkey died. His companions said ‘give us your load and we will divide it up between our animals’. He said ‘Give me a little time’ He made very meticulous ablutions, prayed two rakaat of prayer, and made du’a to Allah. Allah brought his donkey back to life, and he continued on his way, with the full load on his own donkey”

The criterion, pages 147-148

The above cited episodes are also recorded by Ibn Tamiyah in

Majm’o al-Fatawa, Volume 11 p280-281

It should be known that Ibn Tamiyah had no objection with the belief of prophets and other virtuous people bringing dead to life, as he stated in his book ‘Al-Nabuwaat’:

“Bringing the dead to life happened by more than one prophet and it could happen by the followers of the prophets as what happened for some of this nation and some of Isa’s followers.”

Al-Nubuwaat, Volume 1 page 213

At another place he wrote:

احياء الموتى فانه اشترك فيه كثير من الانبياء بل ومن الصالحين

“Bringing the dead to life is common among the prophets and even among the righteous ones.”

Al-Nubuwaat, Volume 1 page 218

If Nawasib such as the ancestors of Afriqi have no objection to believing that other than prophets, the righteous ones can bring raise the dead and that an elderly Sahaba did just that why the hostility if we believe that Imams of Ahlulbait (as) whose righteousness is attested by Ahle Sunnah as well held such powers?

Reply Four – The Ahl’ul Sunnah believe that Shaykh Abdul Qadir Gilani could raise the dead

Imam of Ahl’ul Sunnah Shaykh Abdul Qadir Gilani popularly known as ‘Ghawas al Azam’ is revered specially by the Sunnis in the Indian

subcontinent. Saaim Chisthi al Hanafi says in ‘Mushkil Kusha’ Volume 1 page 96:

An incident involving Mastyer Sayyid Ghawas al Azam (ra) is in the authoritative books, he said to a Christian who deemed Isa (as) superior to Muhammad (s) – ‘What is your evidence that he is superior?’ He said ‘Jesus would raise the dead’ He replied ‘I am not a Prophet, rather I am a servant of Prophet Muhammad (s), if a I bring the dead to life will you become Muslim?’ He resurrected a dead man, and the Christian became Muslim [Tafreeh al-Khatir page 10]

Mushkil Kusha, Volume 1 page 96

If Deobandies infected with Salafi virus still have some problems with the ability of our Imams to raise the dead and suggest that no one can have such abilities then let us cite a clear-cut statement of one of their revered personalities Imam Anwar Shah Kashmiri, who in his esteemed commentary of Sahih Bukhari confirmed such an ability held by Shaykh Abdul Qadir Jilani:

Like that al-Shantoofi narrated and the muhadtheen authenticated that Sheikh Abdul Qader al-Jilani may Allah have mercy upon him, was giving speech to the people when an eagle came yelling and was disturbing the Sheikh’s speech , so he made an invocation on it and said: ‘What is wrong with you, may Allah chop cut your head’. Then the eagle fell down dead immediately, and when the Sheikh ended his speech and stoodup, he saw the dead (eagle) in the court-yard of the mosque, he inquired about it, so they told him about it, then he said: ‘Rise by Allah’s will’. Then (the eagle) flew.

Faiz al-Bari Shrah Sahih Bukhari, Volume 2 page 61

His student Maulana Badar Aalam Meeruti the former Shaikh-ul-Hadith at Daarul Uloom Deoband while accepting this belief has recorded one more incident of a same kind in the margin of this page:

I heard from the Sheikh may Allah have mercy upon him another nice story about the same topic, that there was a boy working for and learning from some scholars, once his mother visited him and saw him having a bread of malt and eating it, then she went to the Sheikh and saw a fried chicken in front of him, thus she complained to him and said: ‘You feed my son bread made of malt, while you eat this’. Then the Sheikh pointing to the chicken stated: ‘Raise by the will of Allah’. The chicken raised and became alive.

Reply Five – The Ahl’ul Sunnah have attributed the power to raise the dead to their Ulema

In reply one we had cited the fact that Prophet Isa (as) was able to raise the dead by the will of Allah, of interest is the fact that the Deobandi scholars in their efforts to extol their late Ulema have disrespect Isa (as) in the process. Maulana Mahmood al Hasan Deobandi (1268 A.H. /1851 C.E. to 1339 A.H), wrote this eulogy for his deceased teacher Maulana Rasheed Ahmad Gangohi at the time of his death:

“He brought the dead to life, and brought death to the living, take a look at this Messiah son of Maryam”

Marsiya Gangohi page 33

This poetry (naudobillah) throws a direct challenge towards Hadhrat Isa, by pointing out that whilst he was a Messiah he was only capable of resurrecting the dead, whilst Gangohi could both resurrect and bring death to the living! If the Nawasib try to defend the poetry by suggesting that death refers to ignorance and life means knowledge, thus meaning he gave the ignorant, knowledge and made the knowledgeable ignorant we will say that if this was the intention then why was Hadhrat Isa (as) singled out specifically, after all every Prophet brought knowledge to the ignorant? The only reason that Isa (as) is mentioned is due to his miracle of resurrecting the dead. Why is it shirk if we believe that our Imams (as) could perform the same miracle as Isa (as) but acceptable if the same miracle (neigh a higher one) can be performed by the Deobandi king pins?

Now that we have shown our readers the miracles possessed by the Sahaba, let us contemplate this very curious commentary served up by Islamweb as part of their Shi'a takfeer campaign:

Islamweb states:

“Signs of the prophets are possessed by the Imams” (Ibid, p. 231.) The Shi'ites have once again elevated their Imams to a very high level. The Imams they refer too are only human! So why do the Shi'ites worship them.

Just consider the logic of these Nasibis. They are suggesting that the Imams cannot possess the signs of Prophets since they are only human! What is their position of the signs that the Prophets possessed, were these Prophets humans or some other life form? It is also amusing that the Nasibi poses the rhetorical question ‘So why do the Shi'ites worship them’. If we believe that the Imams possessed the miracles of past Prophets, then that does not mean we worship them, in the same way that believing in the miracles of past Prophets does not mean we worship them. Moreover how do they explain the miracles of the Prophets, that the Ahl'ul Sunnah have attributed to the Sahaba such as resurrecting the dead (like Isa (as)), changing the physical state of something (like the stick of Musa (as)), do these miracles make the Sahaba deities who the Ahl'ul Sunnah worship? The ability of these Nawasib to give far fetched interpretations of Shi'a traditions is an ability that non fiction novelists would be proud of.

[7]: The Imams meeting with angels

Numani states:

Angels visit the Imams: A Chapter in Usul-e-Kafi bears the headline which translated into English reads: Imams are the mainsprings of knowledge and trees of Apostleship, and the angels visit them”. It is stated in this Chapter that Imam Jafar Sadiq (once) said: “We are the Trees of Apostleship, the Houses of Mercy, the Keys of Wisdom the Treasures of Knowledge and the Angels visit us”. (p. 125).

Reply One – The Qur'an proves that angels can visit non Prophets

Numani had sought to suggest to his Sunni readership that the Angels only visit Prophets. Such a position cannot be proven from the Qur'an Allah

(swt) refers to the following conversation between Sarah and the angels, in Surah Hud verses 69-73:

There came Our messengers to Abraham with glad tidings. They said, "Peace!" He answered, "Peace!" and hastened to entertain them with a roasted calf.

But when he saw their hands went not towards the (meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not: We have been sent against the people of Lut."

And his wife was standing (there), and she laughed: But we gave her glad tidings of Isaac, and after him, of Jacob.

She said: "Alas for me! shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!"

They said: "Dost thou wonder at Allah's decree? The grace of Allah and His blessings on you, O ye people of the house! for He is indeed worthy of all praise, full of all glory!"

If Angels can come and talk to Maryam (as) and she can likewise converse with them there should be no objection if we believe that our Imams were visited by angels.

Reply Two: Sunni Ulema believed that pious people can maintain contact with angels

As far as meeting angels is concerned Allah (swt) says in Surah Fusilaat Hamim al-Sajdah (41) verses 30-31:

In the case of those who say, "Our Lord is Allah., and, further, stand straight and steadfast, the angels descend on them (from time to time): "Fear ye not!" (they suggest), "Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), the which ye were promised!

"We are your protectors in this life and in the Hereafter: therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for!-

We would like to tell the exited 'followers' of Maulana Manzoor Numani that one of the prestigious scholars of their own school Allamah Shabeer Ahmad Uthmani in his commentary of this verse stated:

"It is quite possible that during this world there occurs the descending of angels on pious and good people who provide them inspiration on religious and worldly matters on the instructions of Allah, which becomes the reason of the well being and satisfaction of their hearts...Majority have said that this too is the statement of angels. That the angels inspire into their hearts and fortifies them."

Tafseer Uthmani page 638

Imam Ghazzali states:

"The pious people whilst sitting can see spirits of the Prophets and angels. They can hear them and can benefit from what they are saying".

Al Munzul mun zalaal page 33, Bab ul Turuq al Sufiya, published in Istanbul.

Uthmani and Ghazzali state that angels can also guide pious people, if normal people can be guided in such a manner, then why not our Imams

who have been divinely appointed by Allah (swt) to guide mankind? What is the objection if we believe that Ruh al Quds converses with them?

Reply Three – Angel Gibrael visited Sayyida Fatima al Zahra (as)

We read in Sahih al Bukhari Volume 5 Hadith number 739:

Narrated Anas: When the ailment of the Prophet (s) got aggravated, he became unconscious whereupon Fatima said, “Oh, how distressed my father is!” He said, “Your father will have no more distress after today.” When he expired, she said, “O Father! Who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is the Garden of Paradise (i.e. al-Firdaus)! O Father! We convey this news (of your death) to Gabriel.” When he was buried, Fatima said, “O Anas! Do you feel pleased to throw earth over Allah’s Apostle?”

If the greatest of angels can visit Sayyida Zahra (as) why is there any objection if we likewise believe that the divinely appointed Imams from her lineage are likewise visited by angels?

Reply Four – Imam Hasan(as) testified that the angels visited the Ahl’ul bayt (as)

al-Mustadrak, by al-Hakim, “Chapter of understanding the virtues of companions,” volume 3, page 172 contains this testimony of Imam Hasan (as):

“I am from the Ahl’ul bayt that Gabriel used to descend on us and ascend (back to heavens) from among us.”

In the text Imam Hasan uses the word “us”, it means that it was not just the Prophet who would be visited by Gibrael. Whilst we are not saying that Gibrael would reveal the Qur’an to Imam Hasan the tradition proves that they could communicate with the Gabriel (as).

Reply Five: Angels visited Imam Ali bin Abi Talib (as) and conversed with him

Imam of Ahl’ul Sunnah Abdul Hamid Ghazali writes the following in his most famous work ‘Ihya Ulum id din’ records that:

“The Quraish youths one day surrounded the house of the Prophet in order to kill him. Hadhrat Ali in order to save his life, thought his life insignificant and went to the bed of the Prophet. God then addressed Gabriel and Michael and said: ‘I have established brotherhood among you and gave you equal period of life. Who is there among you who can sacrifice his life for another?’ Both of them preferred to save his own life. God then said to them: ‘Why could you not show example like Ali? I have established brotherhood between him and Muhammad, and Ali is spending the night by lying upon the bed of Muhammad in order to save the life of the latter. Go to the earth and save him from his enemies. Gabriel began to protect him keeping near his head and Michael near his feet. Gabriel said to Ali ‘blessed you are, blessed you are. There is no comparison with you. God is taking boast of you before the angels. God then sent this revelation ‘There is a man among men who sacrifices his life in search for the pleasure of Allah’ - 2:207”

Ihya Ulum id din, by Abdul Hamid Ghazali, Vol 3 p 237-238 – English translation by Maulana Fazal Karim

Reply Six – The Ahl’ul Sunnah believe that the Sahabi Imran bin Hussain visited by angels

We read in Tabaqat ibn S’ad as follows:

Narrated Mutrib bin Abdullah bin al-Shakheer “Imran bin Hasain told me that what had stopped for him had restarted i-e the greetings of angels. Then he asked me to keep these words of him as secret.”

Narrated Mutrif “In Biyari Imran bin Hasain called for me and said that angels send greetings to him, and if he remains alive I should keep his words as secret, but if he dies then if I desire I may disclose them.”

It is narrated from Mutrif that angels used to greet Imran bin Hasain.

Tabaqat Ibn S’ad (Urdu), Volume 2 Page 637 (Daarul Ishaat, Karachi)

If Ahl’ul Sunnah believe that a sahabi can meet angles than why do they have objections if Shias believe that angels used to visit their Divinely appointed Imams of Ahl’ul bayt (as)?

[8]: All the deeds of men are presented before Imams

Numani states:

All the deeds of men are presented before Imams:It is related that (once) Abdullah bin Aban-AL-Zaiyat, who was close to Imam Raza said to him: “Please pray for me and for members of my household”. The Imam said. “Do I not pray for you ? By God, your deeds are presented to me every day and night.” (Meaning that on the presentation of his deeds he prays for him)”.The tradition goes on to tell that when Abdullah bin Aban felt amazed over it, Imam Raza said to him: “Do you not read this verse of the Quran: Allah will behold your actions (and so) will His Messenger and the believers(IX. 105) ? By God, Mominoon (believers) in it means. Ali Ibn Abi Talib”. P. 134.In his commentary Allama Qazwini says that while stressing upon the word at mominoon in the above verse. Imam Raza has mentioned only the name of Hazrat Ali for the reason that Imamate started with him otherwise it denotes him as well as all the other Imams of his progeny. (As-Safi: Vol. III; Pt.1; p. 140).

Reply

If Naumani and his (Haq Char Yaari) followers have developed indigestion at the Shia belief that Allah (swt) has bestowed the favour to his Messenger (s) and his true successors to see the deeds of the people then allow us to expand on the same verse cited by Imam Ali Raza (as). We read in Surah Taubah verse 105:

[Shakir 9:105] And say: Work; so Allah will see your work and (so will) His Messenger and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

Three people have been mentioned in the cited verse who see our deeds. Firstly it is Almighty Allah, about whom we believe that Nawasib shall have no objection.

Secondly it's Holy Prophet (s) who has been said to see our actions. True followers of the Holy Prophet (s) will have no objection to this since the Holy Quran in other verses such as Surah Nisa: 41, Surah Nahl: 89 tells us that the Prophet (s) is a witness over all people until the day of resurrection tragically as we live in a world populated by those seeking to degrade the merits of the Holy Prophet (s) by bringing their literal approach, allow us to cite a tradition to back up our stance. The master of Anti-Shia televised debates Shaykh ul Islam Dr. Muhammad Tahir ul Qadri records this hadith in his book 'Beseeching for Help':

"Your deeds are presented to me. If they are good, I express my gratitude to Allah, and if the deeds are not good, then I pray to Allah for your forgiveness".

Some of the sources on which the author relied are:

1. Haythami transmitted it in Majma'-uz-zawa'id (9:24) and said that that tradition had been reported by Bazzar (in his Musnad) and its sub-narrators are all of Sahih (sound) hadith.

2. 'Iraqi has confirmed the soundness of its chain of transmission in his book Tarh-ut-tathrib fi sharh-it-taqrib (3:297).

3. Suyuti, recording it in al-Khasa'is-ul-kubra (2:281) and Manahil-us-sifa fi takhrij ahadith ash-Shifa (p.3), has commented that Ibn Abi Usamah in his Musnad has reproduced it through Bakr bin 'Abdullah al-Muzani and Bazzar in his Musnad who have relied on its narration by 'Abdullah bin Mas'ud with a sound chain of transmission.

4. Nabhani related it in Hujjatullah 'alal-'alamin fi mu'jazat sayyid-il-mursalin (p.713).

Now coming to the third and the main person (as) whose authority is bestowed by Allah (swt) to see the actions of the people i.e the 'believers' in the cited verse, we present the words of Ibn Abbas (r) to understand who 'believers' refers to in various verses of the Holy Quran.

"Allah did not reveal an Ayah beginning O you who believe..' but that Ali is its Amir and its eminence. Allah reproached the companions of Muhammad in more than one place but he never mentioned 'Ali but with approval".

History of the Khalifas who took the right way, page 179 English translation of Tarikh ul Khulafa by al Hafidh Jalaladeen as Suyuti

Whilst the definition of 'believers' has been proven beyond reasonable doubt, let us substantiate our position by highlighting the fact that esteemed Sunni commentaries have stated that 'believers' in verse 4 of Surah Tahreem and verse 55 of Surah Maidah refers to Ali bin Abi Talib (as) so why the objection if we likewise believe that the word 'believers' used in the aforesaid verse of Surah Taubah also refers to Ali bin Ai Talib (as)? Along the same line why the objection if we believe that the word likewise refers to the other Imams from his lineage who see the actions of the people of their (as) respective period?

This is all connected with Wilayat al-Takwiniya of the Imams of Ahulbayt (as) which we have discussed in chapter 4.

[9]: The role of Imam (as) during Laylatul Qadr (Night of Power)

Maulana Manzoor Numani advanced the following objections about the involvement of the Imams (as) in Laylatul Qadr/ Shab e Qadr (The night of power):

Numani states:

In the Night of Power (Shab-e-Qadr) every year God reveals a Book to the Imams through Angels and Ar-Ruh. In the Chapter, Babul Bada, of Usul-e-Kafi there is a tradition saying that Imam Jafar Sadiq, while explaining the Quranic verse 39 of Sura-i-Ra'ad. TRANSLATE ARABIC "What God pleaseth He will wipe out or confirm; and with Him is the knowledge of the Book" observed that "only that thing is obliterated which was existent already, and that thing is confirmed which was not existent previously". The commentator of Usul-e-Kafi, Allama Qazwini remarks: "For every year there is a separate book. It means that book which contains exegesis of the commands. Imam of the day will need for the next year. The angels and Ar-Ruh descend with that book on the Night of Power on the Imam of the day". (vol., II;P.129).

...

It is, further, related that Imam Baqar said: "It has been decreed by God that every year a night will occur in which a book will descend detailing all the affairs and events of the next year until the same night of that year". P 153).

Reply

This topic has always caused indigestion to various Nasibi authors and have been raised by Maulana Azam Tariq (la) in 'Khubaat e Jail' pages 224-225, Maulana Yusuf Ludhiyanvi in 'Shia aur Sunni Ikhtilaaf aur Siraat e Mustaqeem' (Shia and Sunni dispute and the straight path), page 130 (Published in Binori Town, Karachi) and Ahl-Hadith scholar Molvi Ihtishaam-uddin Muradabadi in "Naseehat ush-Shia" pages 437-438 (Maktabah Sidiqiya, Multan). All of them have recorded the traditions in a distorted manner. It seems that they have plagiarised each others works. All of them have tried to prove different points from the tradition. Anyhow, here we present the actual wordings of Allamah Khaleel Qazwini (rh) so that there remains no confusion:

"For every year there is a separate book. That is a book which contains explanation and orders of the knowledge that Imam will require until the next year. And with that book angels and 'Amr (ruh) descend during the night of Qadr to the Imam of the age (Imam al-Zamana). However, not as a revelation (wahi), because in that case it would be required for each Imam to be a Prophet, but as informing them, which means reminding of the known preliminaries in the concluded order, as it is understood from the Quran. As stated in Surah Qadr and Dukhan and as explained in the book of Hujjah in 8th hadeeth of 41st Baab, which is regarding the background of the revelation of the aya 'we descend it down in the night of Qadr...' that Allah the exalted, can dismiss what he wants from the book of beliefs that is for the Imam of the creation, and brings about that which is understood from

the Quran, and therefore stated in Quran in Surah Nisa, ‘Certainly those will know who understand...’“.

Asaafi Sharah Usool al-Kafi, Kitab al Tawheed, Baab al-Bada’, Volume 2 page 229 (Lucknow)

Moreover, there is no disagreement about the fact that Allah (swt) sends all of his decisions in the form of affairs on the night of power which are then handed over to the relevant angels. Almost all the scholars of Ahle Sunnah under the commentary of Surah Dakhan and Surah Qadr have written to this effect. For example Allamah Shabeer Ahmad Uthmani records under the commentary of the word ‘Amr’ of Surah Dukhan:

[3]“Means all the absolute and rational decisions of the year in terms of Qaza and Qadr are copied from Loh al-Mahfooz in this sacred night and are handed over to the angels who work in the department of Takwiniya. According to some traditions that is the fifteenth night of the month of Shaban which is called Shab al-Barat. It is possible that this work begins in that night while it gets ended in the night of Shab al-Qadr.”

Tafseer Uthmani, page 659

Allamah Alauddin Ali bin Muhammad Baghdadi popularly known as al-Khazin records in his esteemed Tafseer:

“The absolute affairs are decided. Ibn Abbas has narrated that all the good and bad incidents due to happen in the year are copied from the Mother of the books (Ummul Kitab) on Laylat al-Qadr (night of power) like the provision (Rizq) of the people, their age etc, even this is written, that such and such persons will perform pilgrimage, it has also been stated that this is the fifteenth night of the month of Shabaan and the ultimate decision of all the incidents of the year are made on that night, separate lists are prepared for the people who have to die and those who have to live. Baghwi has narrated through his chain from the Holy Prophet (s) that He (s) said: ‘The ultimate decision about the age of the people are made from one Shabaan to the next Shabaan, even if a man gets married and when a child is born in his house, but his name has been listed amongst the dead ones in that very year’. Ibn Abbas narrates that Allah (swt) takes all the decisions on the fifteenth night of Shabaan and hands over the instructions and details of those decisions to those who are responsible for their implementation.”

Tafseer Khazin, Volume 5 pages 409-410

Angels are not exclusively responsible for the implementation of those instructions. Those perfect human beings who are superior to the angels are deployed over the angels and are provided with the knowledge of those instructions that are then passed on to the angels to enable implementation. Of course, the Imams from the Ahlulbayt of the Holy Prophet (s) are those human beings. Again this is related to the Wilayat al-Takwiniya of the Imams of Ahlulbayt (as) that we previously discussed in detail in Chapter 4, we will however repeat one excerpt in order to close the topic. Shah Ismaeel Shaheed Dahalwi records from his master Syed Ahmad Bareilvi:

“Likewise, the perfect from amongst the human beings performing regulatory actions can be the source of all the services of the angels. For example, the killing of pagans by the angels through fighting or prayers can also be done by the perfect people through fighting or prayers. The service

of providing benefit by the angels can also be performed by these people, the prayers and remembrance of Allah (swt) attributed to a class of angels is also shared by these people, the services of teaching, preaching and discourses performed by the angels are also done by them. For the establishment of a just kingdom and lofty caliphate, spiritual imamate, prophethood, apostleship, and seal of prophethood, the services concerned to the angels can also originate from them and it should be thought that they can also perform all other services.”

Siraat e Mustaqeem, page 176 (Islami Academy Lahore)

Thus, in the light of the above discussion we know that the details of all incidents due to happen next year are decided on Laylat-al-Qadr they are then handed over to the the Imam of the time (as) who throughout that year make His (as) subordinate angles work for the implementation of those instructions/decisions.

[10]: The knowledge of unseen in respect of knowing the death of others

Islamweb states:

The Imams know when they will die, and they do not die except by their own choice” (Ibid, p: 258.) Now, this is a clear statement of kufr. Only Allah knows when a man will die! And these Shi’ites say that their Imams can control when they die?? This is major kufr and shirk for any one to believe in all the things that the Shi’ites say about their Imams!

Reply One

Knowledge of death is a Ghayb that is possessed by Allah (swt), as He (swt) says in Surah Luqman verse 34:

Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All Knower, All Aware (of things).

As we have already mentioned, this Ghayb is also bestowed on the elect of Allah (swt), as he says in Surah Jinn, 72:26-27:

“Allah Alone is the Knower of the Unseen. He never grants the Knowledge of his Ghayb to anyone but to His chosen Messengers and appoints guard before them and behind them.”

In relation to this Ghayb, Allah (swt) has granted people:

Knowledge of the death of others

Knowledge of their own deaths

Before refuting the objections of the Nasibi writers we shall first evidence the fact that Rasulullah (s) and our Imams possessed knowledge of ghayb in relation to the death of others

Reply Two: Rasulullah (s) foretold of the deaths of the Kufar of Badr that included where they would die

If we analyse no. 4 (no person knows in what land he will die) Rasulullah (s) was blessed with this power, evident from the fact that he pin-pointed the death of the kuffar before the Battle of Badr, not just the land but the very

area wherein they would perish. This is what we read in Sahih Muslim Book 019, Number 4394:

It has been narrated on the authority of Anas that when (the news of) the advance of Abu Sufyan (at the head of a force) reached him, the Messenger of Allah (may peace be upon him) held consultations with his Companions. The narrator said: Abu Bakr spoke (expressing his own views), but he (the Holy Prophet) did not pay heed to him. Then spoke 'Umar (expressing his views), but he (the Holy Prophet) did not pay heed to him (too). Then Sa'd b. 'Ubada stood up and said: Messenger of Allah, you want us (to speak). By God in Whose control is my life, if you order us to plunge our horses into the sea, we would do so. If you order us to goad our horses to the most distant place like Bark al-Ghimad, we would do so. The narrator said: Now the Messenger of Allah (may peace be upon him) called upon the people (for the encounter). So they set out and encamped at Badr. (Soon) the water-carriers of the Quraish arrived. Among them was a black slave belonging to Banu al-Hajjaj. The Companions of the Messenger of Allah (may peace be upon him) caught him and interrogated him about Abu Sufyan and his companions. He said: I know nothing about Abu Sufyan, but Abu Jahl, Utba, Shaiba and Umayya b. Khalaf are there. When he said this, they beat him. Then he said: All right, I will tell you about Abu Sufyan. They would stop beating him and then ask him (again) about Abu Sufyan. He would again say, 'I know nothing about Abu Sufyan, but Abu Jahl. 'Utba, Shaiba and Umayya b. Khalaf are there. When he said this, they beat him likewise. The Messenger of Allah (may peace be upon him) was standing in prayer. When he saw this he finished his prayer and said: By Allah in Whose control is my life, you beat him when he is telling you the truth, and you let him go when he tells you a lie. The narrator said: Then the Messenger of Allah (may peace be upon him) said: This is the place where so and so would be killed. He placed his hand on the earth (saying) here and here; (and) none of them fell away from the place which the Messenger of Allah (may peace be upon him) had indicated by placing his hand on the earth.

If Salafis argue that this incident doesn't show the knowledge of the unseen that the Holy Prophet (s) was blessed with and can be explained as a routine phenomena of normal people then can any Salafi/Wahabi take us to a place and foretell us about a death of any individual including the precise death spot? If not then these narrow-minded people have no right to degrade the esteemed rank granted to our Holy Prophet (s) by denying him the knowledge he was granted.

Reply Three: Rasulallah (s) foretold the land in which Imam Hussain (as) would be martyred

There are also clear traditions wherein the Holy Prophet (s) said Imam Hussain (as) would die in the land of Karbala. We read in Khasais al Kubra Volume 2 page 125 (Maktaba Nurree Rizvi Publishers, Pakistan)

‘Verily my son [Hussain] will be killed in a land called Kerbala, whoever amongst you is alive at that time must go and help him’.

Khasais al Kubra, Volume 2 page 125

This shall suffice as proof that even these secrets were unlocked as Allah (swt) bestowed this exclusive knowledge on the Prophet (s). When one has the keys to something, one has full, unrestricted and at their own will access that domain. The five things mentioned are those that Allah incorporated into the Knowledge of to the Prophet (as) at His discretion. It is important to point out, the Holy Prophet (as) does not know which land a person will die in of his own accord, but rather this Knowledge is granted to him by Allah.

Reply Four: Imam Baqir (as) foretold the death of Zayd ibn ‘Ali

We read in Shawahid un Nubuwwa page 318 under the topic ‘Karamaat e Hadrath Imam Baqir (ra)’:

“A thiqah narrator states ‘I was with Imam Baqir when his brother Zayd walked past us, he said ‘By Allah! He shall rebel in Kufah, the people shall kill him, and his head shall be paraded through the streets and then impaled on a spike’”.

Shawahid un Nubuwwah, page 318

We know that historically Zayd was killed in this same brutal manner. This shows that Allah (swt) had blessed our Imams with the knowledge to foretell a person’s death.

Reply Five: Imam Kazim (as) foretold the death of his jailor

Shaykh Shablanji records in ‘Nur al Absar’ page 230:

“One night, whilst in the Baghdad prison Abu Yusuf and Muhammad bin Hasan visited [Imam Kadhim], they conveyed salutations and sat down. They wanted to test his knowledge via questions and answers. At that time the jail entered and said ‘My duty has expired, if you require anything tell me and I shall bring it tomorrow. The Imam said ‘I require nothing, you can go’. The Imam then said to Abu Yusuf and Muhammad bin Hasan ‘I am surprised that this man is stating that he shall bring something tomorrow, he is unaware that he shall die tonight’. Upon hearing this, Abu Yusuf and Muhammad bin Hasan obtained permission to leave and said to each other ‘WE went to asked questions on issues relating to Fardh and Sunnah, but he spoke on the knowledge of ghayb’. They then sent a man to keep watch on the jailor’s home so that the truth could be established. During the nigh he (the watchman) heard a loud noise from inside the house, as well as noise from the immediate neighbourhood. Upon inquiry he (the watchman) discovered that the man had died”.

Nur al Absar, by Shaykh Shiblianji, page 230

We see that Imam Kazim (as) foretold of the time of his jailer’s death and two Sunni Imams were witness to this knowledge of ghayb, our opponents will therefore have to accept that our Imams were blessed with this knowledge.

Reply Six: Imam Raza (as) foretold the death of another man

Maulana Nooruddin Abdur Rehman Jami records in Shawahid’un Nubuwwa page 349:

“One day he [Imam Raza] saw someone and said ‘O man of Allah! Whatever you desire, do it quickly, make a will and make preparations for that definite thing that no one can run from’. The man died three days later”

Shawahid un Nubuwwa page 349

We had cited the fact that Allah (swt) said that ‘and no person knows in what land he will die’ – the narrations that we have cited show that Rasulullah (s) and his Ahl’ul bayt (as) knew of the deaths of others, which proves that Allah (swt) had blessed with knowledge of the unseen in this regards. When we see that our Imams were endowed with knowledge of this Ghayb, then there should be no objection to our next belief i.e.

[11]: Imams knowing the time of their death and having authority over it

This is one of the most favorite topics of our opponents specially the najis Nasibies of Sipah-e-Sahabah (Hinda Haq Char Yaari) as raised by their late Maulana Manzoor Ahmed Numani:

Numani states:

Imams know their Hour of Death. Their death is in their control:A Chapter in Usul-e-Kafi bears the title “Imams (Peace be upon them) know when they will die and their death occurs at their own volition.” (p. 158).The same is the substance of the sayings of imam appearing in it. The last one, of course, needs particular attention, and, hence, we are reproducing it here.Imam Baqar is reported to have said: “God Almighty had sent down a force (of angels) from the heavens (to Karbala) to help Husain. It had reached (half-way) between the sky and the earth. Then, God gave option to Husain to accept the help and utilize the force or to meet Him (through death and martyrdom) whereupon he preferred meeting the Lord (i.e., martyrdom).” P. 159.

Since Nawasib deem everyone in this world including Prophets, Saints, Auliyah etc to be normal human beings like themselves they deem it Shirk to believe that someone besides Allah (swt) may know his time of death or has been given authority over his death by Allah (swt). The reality is Allah (swt) bestows His blessings on those whom he loves and chooses and opens the door of His blessings over them and accordingly grants qualities which a normal human being cannot even imagine. Inspiration about the time of death or granting authority over the death of a chosen one is also amongst such blessings bestowed by Allah (swt) and had this mullah and his adherents bothered to dedicate time to studying their own books without the spectacles of Shia-hatred he would have realised that this belief is also ascribed to by his school of thought.

Reply One: The Ahl’ul Sunnah themselves believe that all Prophets are given authority over their deaths

It is very strange that whenever our opponents find traditions about the Imams of Ahulbayt (as) being given the authority over their deaths they issue takfeer against us without bothering to know the stance of their own school in this regard which clearly affirms that all prophets were given authority over their deaths and Izrail (the angel of death) was able to seize their soul only after an indication of death from them. As evidence we

would like to cite one of the legendary scholars of the Sunni school, Ibn Kathir:

Numerous Thiqa narrators have narrated from various authentic sources that when Izrail [angel of death] came to Musa (as) and told him the aforesaid instruction of Allah (swt), Musa (as) didn't recognize him therefore Izrail once again came to him, appearing to be an Arab thus Musa (as) quickly recognized him because he had earlier come to Musa (as) for the delivery of revelation in this very appearance and it was then that he indicated Izrail to seize His soul.

It has been told in various traditions pertaining to the seizing the soul of the prophets that Izrail used to enter into their houses after taking their permission and would inform them about the instruction of Allah (swt) and he used to seize their soul after getting indication from them.

Al-Bidayah Wal-Nihayah (Urdu), Vol 1 page 315-316 Topic: 'The death of Musa (as)' (published by Nafees Academy Karachi)

If the comments of their hero aren't sufficient then let us cite the very fact from that tongue deemed by our opponents to be exalted and trustworthy.

'A'isha reported: I heard that never a prophet dies until he is given an option to opt the life of (this) world or that of the Hereafter. She further said: I heard Allah's Messenger (may peace be upon him) say in his last illness in which he' died. I heard him saying in gruffness of the voice: Along with those persons upon whom Allah bestowed favours from amongst the Apostles, the testifiers of truth, the martyrs, the pious and goodly company are they (iv. 69). (It was on bearing these words) that I thought that he had been given choice (and he opted to live with these pious persons in the Paradise).

1. Sahih Muslim Book 031, Number 5988 to 5990 (3 traditions)

2. Musnad Ahmed bin Hanbal, Volume 6 Hadith: 23442, 24262, 24519 & 25142

3. Al-Bidayah Wal-Nihayah (Urdu), Vol 5 page 418-419 Topic: 'The death of Prophet (s)' Quoting from Abu Daud al-Tyalsi (2 Traditions).

If according to Sunni belief all prophets were given such authority then why the objection if the Imams of Ahlulbayt (as) who are the successors of Holy Prophet (s) and his Sharyah (Tuhfa Asthna Ashariyah, page 75), and the leaders of all Awliyah (Maktubaat, 9:17 # 123) are also blessed with the same authority?

Whilst we have already proved that Sunnis believe that prophets are given the authority to live or die for those minds still clouded by their abhorrence of the Shi'a, we shall cite the episodes of two prophets separately in this regard.

Reply Two: The Ahl'ul Sunnah believe that Prophet Musa was given authority over his death and he was foretold his time of death time

We read the following in authentic Ahl'ul Sunnah work narrated from Abu Huraira:

The angel of death was sent to Moses and when he went to him, Moses slapped him severely, spoiling one of his eyes. The angel went back to his Lord, and said, “You sent me to a slave who does not want to die.” Allah restored his eye and said, “Go back and tell him (i.e. Moses) to place his hand over the back of an ox, for he will be allowed to live for a number of years equal to the number of hairs coming under his hand.” (So the angel came to him and told him the same). Then Moses asked, “O my Lord! What will be then?” He said, “Death will be then.” He said, “(Let it be) now.” He asked Allah that He bring him near the Sacred Land at a distance of a stone’s throw. Allah’s Apostle (p.b.u.h) said, “Were I there I would show you the grave of Moses by the way near the red sand hill.”

1. Sahih Bukhari Volume 2, Book 23, Number 423

2. Sahih Muslim, Book 30, Number 5851

The cited hadith gives the following two points:

1. Initially Musa (as) was given the authority over his death which made the angel of death went back successful in his task and he said to his Lord: “You sent me to a slave who does not want to die“. These words make it further clear that initially the task of the angel of death was dependant on Musa (as)’s wish i.e he was given authority over his death.

2. Allah (swt) then foretold Musa (as) the number of years he would survive i.e “number of years equal to the number of hairs”.

If a chosen one by Allah (swt) was given authority over his death and then was foretold about his death time then why do the Nasibi people have objection if Shia believes that the divinely appointed Imams of Ahlulbayt (as), the successors of Prophet (s) making them the successor of all Prophets were also granted such blessings by Allah (swt)?

Reply Three: The Holy Prophet (s) foretold his death and was also given authority over it

We read in Sahih al Bukhari Volume 4, Book 56, Number 820:

Narrated ‘Aisha: The Prophet in his fatal illness, called his daughter Fatima and told her a secret because of which she started weeping. Then he called her and told her another secret, and she started laughing. When I asked her about that, she replied, The Prophet told me that he would die in his fatal illness, and so I wept, but then he secretly told me that from amongst his family, I would be the first to join him, and so I laughed.”

The tradition makes it clear that the Prophet (s) knew about his death. When we turn the pages of history we see that the angel of death did not have the audacity to even enter the presence of our beloved Holy Prophet (s) without His (s) permission, seizing without His (s) consent does not even come into the equation. Shaykh Abdul Haq Muhaddith Dehlawi records in his famed book:

“It has been narrated that the angel of death sought permission to enter and then came to the Holy Prophet (s) and stood before Him (s) saying: “O Holy Prophet! O Ahmed! Allah has sent me to you and has ordered me to obey whatever you say, if you grant permission then I may seize your soul and if you do not grant permission then I will not do so. Allah has given you authority in this regard”

Then Gibrail came and said to the Prophet (s): ‘O Muhammad (s)! Allah is happy with you and He calls you’. The Prophet (s) then said to the angel of death: “O angel of death! Get busy in the work you have been instructed to perform”.

Madarij un Nabuwwah, Volume 2 page 729 (published Madina Publishing Co. Karachi).

One can also see

Tabqat Ibn Saad (Urdu), Volume 1 page 304. Topic: Dikh Nazul al-Maut. (Nafess Academy, Karachi)

The tradition is self-explanatory but since our opponents have abandoned all aspects of justice and decency in their Shia-hatred we remain skeptical over the ability to understand the Shia stance about Imams of Ahlulbait (as). If the Holy Prophet (s) and Prophet Musa (as) were given authority over their death then why do Nasibi mullahs yap when it comes to the authorities granted by Allah (swt) to the successors of very Prophet (s) ? We have made it clear that Allah (swt) does grant such authorities to his chosen people and being submissive to their lord they submit back such an authority to their creator just like we see above in the case of Holy Prophet (s) and also in the case of Imam Hussain (as) which Maulana Numani tried to mock at.

Reply Three – Some incidents from Sunni sources wherein Imams of Ahlulbait (as) foretold their own deaths

One – Maula Ali (as) foretold his death

We read the following account in Musnad Ahmed bin Hanbal that has been declared ‘Sahih’ by Shaykh Ahmed Shakir:

Zaid bin Wahb said that on one occasion Ali approached a Khariji that resided Basra. There was a man named al-Ja’ad bin Ba’ja who asked Ali: ‘O Ali! Fear Allah, you have to die’. Ali replied: ‘No, rather I will be killed. I will be struck by the blow of a sword that will colour this beard, this is something decided...’

Musnad Ahmed, Volume 1 page 472

Maulana Abdur Rahman Jaami in Shawahid’un Nubuwwa pages 294-295 under the topic ‘Ameer Mu’awiya (ra) and Hadhrat Ali (ra)’ says as follows:

“On one occasion Hadrath Ameer Mu’awiya(ra) said to his close followers, ‘How will we know of our final destination? Can anyone tell us? People said, ‘We are unaware of any means’. Mu’awiya said ‘I know of a method to determine one’s final destination. I’ll ask ‘Ali who shall tell me of it, ‘Ali speaks the truth, whatever he states is true, Mu’awiya summoned three people with instructions that each attend Kufa on separate days, and tell the people of my death, funeral rites, all three must issue corroborate their statements. The three accordingly relayed the information to the Kufans on separate days. On the first day a companion of ‘Ali said to him ‘Mu’awiya has died, things shall become easier now’. ‘Ali gave no response. The same news was conveyed to ‘Ali the next day, but ‘Ali ignored it. On the third day when the matter was again passed back to ‘Ali, with the companion stating ‘O ‘Ali three reliable people have conveyed this information, it is confirmed that Mu’awiya is dead’. ‘Ali replied saying ‘You don’t know him’ ‘Ali then signalled at his head and beard and said

‘Mu’awiya shall not die until my head and beard is covered in blood’. He (‘Ali) then said ‘The son of a lover eater will be pleased at this’.

Shawahid’un Nubuwwah, pages 294-295

We see from this narration that Maula Ali (as) knew of his death, his state at the time and also knew that Mu’awiya would outlive him. This was an early prediction as the time came closer we see that Maula Ali (as) even knew the day on which he would be martyred. We read in Yanabi al Mawaddat (combined volume1-3) page 193:

“On the night of the 19th of Ramadhan he (‘Ali) was tense and kept coming out. He looked at the sky and said ‘I have never lied nor has anything that I have said ever been established as a lie, this is the night that was promised me. At sunrise as left for the mosque, the birds began to chirp loudly, he said ‘These birds are crying for me’.

Yanabi al Mawaddat (combined volume1-3) page 193

Also see Sawaiq al Muhriqah, page 453 (published in Faisalabad, Pakistan)

We can see from this narration that Maula Ali (as) was fully aware that this was his final night on the earth.

Two – Imam Baqir (as) foretold his death

We read in Shawahid’un Nubuwwah page 319 under the topic ‘Karamaat e Hadrath Imam Baqir (ra)’:

“Imam Jafar narrates ‘One day my father said to me, “Only five years remain of my life”. When he died we counted the years / days and it was exactly as he had said”.

Shawahid’un Nubuwwah page 319

We can see from this example that Imam Baqir (as) knew of his death, down to the exact date.

Three – Imam Kazim (as) foretold his death

Maulana Jaami in Shawahid’un Nubuwwah, pages 336-337 records:

“A Thiqaq narrator states that when Imam Kadhim was summoned on the first occasion to Baghdad by the Abbaside Khalifa Mahdi, I was upset. The Imam asked ‘Why are you worried?’ I said ‘Why shouldn’t I be worried, you are entering a place that is the unknown’. The Imam said ‘Do not worry I shall return on such a date and time, wait for me’. The Imam then was accompanied by a delegation of state officials to Baghdad. On his arrival Mahdi bin Mansur had him imprisoned, and conspired to have him killed quickly. Mahdi paid a specific person to kill him before sunrise and then went to sleep. Whilst asleep he [Mahdi] witnessed ‘Ali in a dream who read a Qur’anic verse to him ‘Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?’ He became fearful and told the man to refrain from the initial order. The next morning he [Mahdi] had the Imam freed, and the Imam returned on the same date and time that he had told the man... The Madinans rejoiced ‘Alhamdulillah, the tyrant has freed you’. The Imam replied ‘I have been freed on this occasion, but he shall summon me once more and I will not attain freedom’. The Khalifa accordingly summoned him a second time, and upon the order of Haroon Rasheed, he was given poisoned dates, whilst

eating them he said, 'From Allah we come and to Him shall we return'. He [the Imam] then said the jailer 'I know that I have been given poisoned grapes, this shall be the cause of my martyrdom, tomorrow my body shall turn a yellow colour, and it will then turn red and black. I shall then die'. He died in exactly the same manner".

Four – Imam Raza (as) foretold his death

Maulana Jaami in Shawahid'un Nubuwwah, pages 346-347:

"Babel bin Khuzai wrote a poem praising the Ahl'ul bayt and read it 'This pure body of Nafs Zakiyya was buried in Baghdad, but Allah raised it to Arafat. The Imam then said 'Babel add these lines 'And there will also be a grave in Tus'. Babel; said 'O son of the Prophet (s) 'Whose grave is this?' The Imam said, 'It shall be mine. I shall soon be killed in a place where I will be an outsider my burial place shall become a place of pilgrimage for the lovers of the Ahl'ul bayt, those who attend shall be with me on the Day of Judgement, Allah (swt) will forgive them".

Shawahid'un Nubuwwa pages 346-347

Five – Imam Taqi (as) foretold his death

We read in Shawahid un Nubuwwah, page 358:

"When Mamun died Muhammad Taqi said: 'I shall die thirty months from today', he died thirty months after the death of Mamun"

Shawahid'un Nubuwwa page 358

Reply Four- The Ahl'ul Sunnah have attributed knowledge of one's death to Sahaba and scholars

We will respond to these Nasibis by pointing out that you believe that your Sahaba and Imams possessed such knowledge.

One – Umar knew when he would die

The following is narrated by Allamah Jalaluddin Suyuti in Tareekh ul Khilafa page 132:

"Ma'dan ibn Abi Talhah: 'Umar gave a Khutbah and said, I saw (in a dream) as if a cock pecked me once or twice and I can only believe that it means that my term has come..."

Tareekh ul Khilafa page 132

If only Allah (swt) knows when a man will die then how did the Umar know when he would die?

Two: Abu Bakr knew when he would die

We have already cited the incident which according to Ahl'ul Sunnah proves the merits of Abu Bakar of knowing his death time and the gender of the baby in womb. We will cite that again very briefly here again. Shaikh ul Hadith Maulana Abdul Mustufa Aazmi while counting the miracles possessed by Abu Bakr quoted a tradition from Tarikh e Khulfa, page 57 and then records the views of Sunni scholars:

"Allamah Tajuddin Subki [rh] has stated that two miracles of Ameer al Momineen Abu Bakr (ra) are proved from this Hadith.

[1]. That he had come to know before his death that he would leave the word due to the illness he was suffering from that is why he stated in his

will “My wealth has become the wealth of my heirs...(Izalatul Khifa, vol 2 page 21 & Hujatullah, vol 2 page 860)”

Karamaat e Sahabah by Shaikh ul Hadith Maulana Abdul Mustufa Aazmi, page 46

Here we present the online link of the reference from Tabaqat al Kubra by Imam Tajuddin Subki (727-771 AH/1327-1370 EC):

<http://www.al-eman.com/Islamlib/viewchp.asp?BID=401&CID=15>

From these narrations we see that ‘Umar and Abu Bakar knew exactly when they would die, by making such a claim Umar and Abu Bakar automatically fall under the Takfeer trap of Islamweb, we therefore invite them to issue an edict of apostasy for making such a divine claim. And if Nawasib really believe that their caliphs knew about their deaths then they have no right to point out fingers at Shia for the same belief held for their Imams.

Reply Five- The Ahl’ul Sunnah have attributed to their scholars the knowledge of their death as well as authority over it

Its not just Sahabah but when we ponder into the books of Ahle Sunnah we see that they believe that some pious scholars of their school were not only knew about their deaths but some of them even had authority over it.

One: Imam of Ahl’ul Sunnah Muhammad bin Talha Shafiyye knew exactly when he was going to die

Imam Abu Muhammad Abdullah bin Asad al Yameni (d. 768 H) popularly known as Al-Yaf’ee records in his prestigious work ‘Miraat al Jinaan’ Volume 4 page 128 under the topic ‘Events of year 652’:

“Muhammad bin Talha Shafiyye was a great scholar in Fiqh and debates, He was a vizier to the King but left this to pursue piety and practised control of the nafs (self). It is about home that Radhi bin Asma states “I was on the mountain of Lebanon a saw a Faqir. I met the Faqir who said ‘I witnessed a dream wherein I heard poetry but was unable to see the reciter, the poetry was ‘O Ibn Talha Allah’s pleasure be upon you. You abandoned the position of vizier so as to pursue the spiritual kingdom’. The second line said ‘What can we say of that individual who left Dinar’s / Dirham for treasure’. When I got off the mountain I approached Shaykh Muhammad bin Talha and witnessed the king requesting permission to enter his residence. He was granted permission after a little while, and benefited from meeting Muhammad bin Talha. I approached the Shaykh and told him about the dream of the Faqir. He said immediately, ‘O Radhi is this dream is true then I shall die within eleven days. He died within eleven days”

Miraat al Jinaan, Volume 4 page 128

Two – The Deobandis believe that one of their scholars not only knew the details of his death but possessed the authority to delay it

For this we have relied on a book which usually every Deobandi carries with him i.e. ‘Fazail-e-Sadaqaat’ by Shaikh ul Hadith Maulana Muhammad Zakkariya Kaandhlawi:

“Abul Husain Maliki Rahmatullah alaihe says that he associated with Shaikh Khair Nurbaf Rahmatullah alaihe for several years. The Sheikh said to him, eight days before his death. ‘I shall die on Thursday evening, at the time of Maghrib Salaat, and I shall be buried on Friday after Jumah Salaat.’ Although, he advised me not to forget, but I forgot about it and, on Friday morning, a man told me about the Sheikh’s death. I immediately went to his place to attend his funeral prayers. One the way I met people coming back from his house who told me that burial would take place after Jummah Saalah.

Nevertheless I went to his house and asked people the details of the Sheikh’s experience of death. A person, who had remained with him till his last breath, narrated to me that the Sheikh swooned for a while just before Maghrib Salaat. Then, he recovered somewhat and said to someone in the corner of the room, who was invisible to others, ‘Stop for a while; you have been commanded to do a thing and I have been commanded to do a thing. That which you are commanded to do (viz. to take my life) will not escape you, but that which I am commanded to do (viz. to observe Maghrib Salaat) will escape me. Let me do as I am commanded.’ He then called for water, made a fresh Wudhu and performed Maghrib Salaat. After this, he laid himself on the bed, closed his eyes and gave up his life.”

Fazaail-e-Sadaqaat (Virtues of Charity), [English Translation], Chapter IX, page 609-610, (2nd South African Impression 1414-1993. Published by Waterval Islamic Institute, Johannesburg)

The anti-Shia movements belonging to Deoband school of thought should take a good long look at this reference. Not only did one of their beloved Imams know the place and time of his death, he even made the Angel of Death wait until he finished his prayers. Next time the followers of Sipah-e-Sahabah (kr-hcy.com) while mocking at the Shia belief on Imamate should not forget to read the aforesaid capabilities and authorities of their revered scholar.

Three – Ahl’ul Sunnah believe that Shaykh Abdul Qadir Jilani was given more authority over deaths than the angel of death

About Sheikh Abdul Qadir Jilani the ‘Ghaus al-Aazam’ we read in the Ahl’ul Sunnah’s text ‘Tafreeh al-Khatir fi Manaqib al-Sheikh Abdul Qadir’ as follows:

“It is narrated from Sheikh-e-Kabeer Syed Ahmed Rafa’i that once a servant of Sheikh Abdul Qadir Jeelani died and his wife came to Sheikh Jeelani and cried and lamented in front of him and demanded that her husband’s soul may be retrieved. Sheikh Abdul Qadir Jilani looked into the spiritual world and saw that the angel of death is going towards the skies with all the souls that he has taken out during the day.

Sheikh Abdul Qadir Jilani called upon the angel and asked for the soul of his servant, but the angel of death refused to comply and said that he had taken out the souls on Allah’s order and would only submit the souls to him, on this Sheikh Abdul Qadir Jeelani used his divine powers and pulled the virtual container that was in shape of a sack that contained the spirits and

took out the soul of his servant, just as the top of the sack opened, all the souls came out and went back to their respective bodies.

At this the angel of death started crying and pleaded to Allah and said that O Lord! You know that I had a dispute with your beloved and your Wali Abdul Qadir and he attacked me with his powers and took away all the souls that i had captured today. At this Allah said to angel of death that Ghaus-e-Azam is my beloved and my desire, why didnt you return his servant's soul? And due to a single soul you had to lose all other souls too and now you are standing embarrassed.”

Tafreeh al-Khatir fi Manaqib-al-Sheikh Abdul Qadir, Volume 5, page 12 (published in Egypt in 1339 A.H)

If the Ahl'ul Sunnah have no objections in believing that Allah (swt) had given Shaykh Jilani more authority over deaths than the angel of death then why the objection if the Shi'a believe that the Imams of Ahlulbayt (as) being the true successors of Holy Prophet (s) possessed a control over deaths?

[12]: The Imams knowledge over whether a person is destined for Heaven or Hell

In his article 'Al-Kafi or Al-Kufr?'

Ibn al Hashimi states:

“By listening to the voice of a person, the Imams can tell if the person was destined to go to hell or to heaven; they would thus answer his questions accordingly.” (Usool Al-Kafi, p. 185)

As part of the inheritance acquired through the Prophet (s) the Imams (as) acquired possession of a text that provided the contents of all the people of Hellfire, that accordingly enabled them to respond to a question in a certain manner. We read this authentic Sunni hadithin Sunan Tirmidhi, Volume 4 page 449 Hadith No. 2141, narrated by Abdullah ibn Amr ibn al-'Asi:

The Messenger of Allah (s) came out to us, and he was holding two books in his hands. He asked us: “Do you know what these books are?” We answered: “No, O Messenger of Allah, except if you tell us”. Then he said about the book in his right hand: “This book, from the Lord of the Worlds, contains the names of ALL the people of Paradise, their names, the names of their fathers and tribes. The book has compiled all their names from the first to the very last, and nothing more is added to it and nothing is missing from it!” Then, the Messenger of Allah (s) talked about the book in his left hand: “This book, from the Lord of the Worlds, contains the names of ALL the people of Hellfire, their names, the names of their fathers and tribes. The book has compiled all their names from the first to the very last, and nothing more is added to it and nothing is missing from it!”

It is also recorded in Musnad Ahmad, Volume 6 page 132 Hadith 6563 while its annotator Shaykh Ahmad Muhammad Shakir stated: 'Its chain is Sahih'. Moreover Shaykh al-Albaani too has declared it Sahih in his Mishkat al-Masabih, Volume 1 page 21.

This hadith demonstrates that the Holy Prophet (s) indeed had knowledge of who was to go to Paradise and who was to go to Hellfire! Besides, the

books are written in spiritual codes, and revealed like the Qur'an. Thus, any successor of the Holy Prophet (s) that inherits the books too must be one pure enough for them, and able to decipher the spiritual codes. The Imams (as) were able to do just that and were accordingly equipped with the ability to ascertain whether a person was destined for Heaven or Hell merely through the tone of his voice.

Chapter Eight: The doctrine of Imamate from a Shi'a perspective (Part IV)

In this chapter we will discuss the following topics raised by Nawasib in their respective booklets:

- [1]: Prophetic allegiance to the Imams
- [2]: Wasilah of the Imams
- [3]: The wilayah in previous divine books
- [4]: The equal rank of the Prophet (s) and Imam Ali (as)
- [5]: The superiority of the Imams over previous Prophets
- [6]: Superiority of the Imams over the Angels
- [7]: The Imams meeting with angels

[1]: Prophetic allegiance to the Imams

Afriqi states

The Covenant of the Imams was taken from them (the Ambiya'), the Mala'ikah and the entire creation.

Numani also cites a similar tradition

Numani states:

It is narrated in Usul-e-Kafi that Imam Jafar Sadiq said: "Our Wilayah (authority on men and other creatures) is just like the Wilayah and authority of God. Every Prophet sent by God was sent with this commandment and the command to proclaim it".

Reply – The earlier Prophets were granted Prophethood after the acceptance of Wilayah of Ali (as)

Nasibis without knowing that this reality is quoted in their own books start to accuse Shias of degrading the Prophets (as), but no just person should be having any problems with regard to this belief, because then how would the promise of a Just Islamic Government of Allah (swt) would be fulfilled? The promise that he had made to the Prophets (as) and had taken oath that they would bear all the persecutions and hardships in this world with determination and courage for the fulfilment of that promise, which will Inshallah be fulfilled through Imam Mahdi (as).

If the Nasibis are still not satisfied then we present this tradition from sources of their own sect. Under the commentary of verse 55 of Surah Zukhruf scholars of Ahl'ul Sunnah records:

عبد الله بن مسعود قال قال رسول الله ﷺ أتاني ملك فقال يا محمد واسأل من أرسلنا من قبلك من رسلنا على ما بعثوا قال قلت على ما بعثوا قال على ولايتك وولاية علي بن أبي طالب

Abdullah Ibn Mas'ud narrated that Holy Prophet (s) said: "An angel came to me and said: "O Muhammad! Ask the messengers sent before you that how were they designated as messengers." I inquired that how were they designated? The angel replied "They were designated on the affirmation of your and Ali Ibn Abi Talib's Wilayah"

Al-kashaf wal Bayan fi Tafsir al Quran by Abu Ishaq Thalabi. This tafsir can be downloaded from the following Salafi link www.almeshkat.com/books/open.php?cat=6&book=1508

Tafseer Gharaib al Qur'an, part 25, Surah al-Zukhruf, page 67.

Shawahid al-Tanzeel, Volume 2, page 224

Tareekh Damishq, Volume 42 page 241

<http://www.almeshkat.com/books/open.php?cat=13&book=513>

Marifat al-Uloom al-Hadith by Imam Hakim, Volume 1 page 153

<http://www.almeshkat.com/books/open.php?cat=9&book=1286>

Al-Manaqeb by al-Khawarezmi, page 312

After citing this tradition, Mullah Nazimuddin and Imam Thalabi have not tried to prove it weak or unauthentic in any way, which means that this Hadith is authentic and on the same lines Imam Hakim stated:

“The hadith is sole narration by Ali bin Jabir from Muhammad bin Khaled from Muhammad bin Fudhail, we didn't write it except from (the narration of) Ibn al-Mudhafar and to us he is considered Hafiz, Thiqah and secure”

So when the Prophethood of past Prophets was dependent on their affirming the Wilayah of Maula Ali (as), then this in itself denotes the superior rank of the Wilayah of Ali over past Prophets.

[2]: Wasilah of the Imams

Afriqi states:

3. The du'as of the Ambiya' were answered because they invoked the wasilah of the Imams. (16 narrations)

Reply One - Adam (as) made tawassal through the Ahl'ul bayt (as)

We would urge Afriqi to conduct some research into his own sources before attacking the Shi'a on this point, for the texts of Ahl'ul Sunnah also confirm that Prophets made tawassal by calling upon the Ahl'ul bayt (as). They confirmed this in their commentaries of this verse:

“Then learnt Adam from his Lord words of inspiration and his Lord turned toward him; for He is Oft-Returning Most Merciful (Surah Baqarah verse 37)”

In this regard we shall cite two narrations from Tafseer Durre Manthur, by Imam of Ahl'ul Sunnah al Hafidh Jaladeen Suyuti:

“Hadhrat 'Ali narrates that he asked Rasulullah ‘Which words did Allah (swt) teach Adam. He (swt) replied ‘O Allah I seek repentance through Muhammad and his family”.

“Ibn al Najjar narrates that Ibn Abbas asked Rasulullah (s) in connection with the above matter, and Rasul (s) stated, Adam said “Through Muhammad, 'Ali, Fatima, Hasan and Hussain, please accept my repentance. Allah (swt) then accepted his repentance”.

Tafseer Durre Manthur Volume 1 pages 60-61 by Imam al-Hafidh Suyuti

Imam of Ahl'ul Sunnah Mahammad Abdul Rauf al-Munawi also recorded this on the authority of Ibn Abbas in his book

Itihaf Sa'il bima Le Fatima Min al-Manaqib, page 76

and so did Ibn Maghazli in:

Manaqib Ameer'ul Momineen page 59

Yanabi al-Muwwadah, Volume 1 page 288

Syedat al-Nisa Ahlul Janah by Abdulaziz al-Shanawey, page 159

Shawahed al-Tanzeel by Haskani, Volume 1, page 101

Modern day Hanafi scholar Allamah Saaim Chisti in his excellent biography of Imam 'Ali (as) called Mushkil Kushah – Volume 2 pages 310-317 also affirmed that Prophet Adam (as) sought salvation through these personalities and as proof he cited several Sunni sources such as Tafseer Durre Manthur, Manaqib by Ibn Maghazli, Jazhb al Kulub page 338 by the renowned Indian Hadith scholar Shah Abdul Haqq Dehlavi, Yanabi al mawaddah Volume 1 page 97, and Nazathul Majalis, Volume 2 page 228 by Abdul Rahman Safori.

Moreover we read:

“It is narrated by Abu Huraira that Rasul (saww) said, when Allah (swt) created Adam (as), and when the soul entered his body, Adam (as) looked towards the garden of heaven and saw 5 bright faces. Adam (as) was amazed that they were prostrating towards Allah (swt). Adam (as) asked Allah (swt), that who are these five faces who are like me? Allah (swt) said, that all of these five will be from your progeny, but as you are made from clay, they are created from my Divine Nur. And I have created the entire creation for them only and their names are from My Names. That is I am Mahmood and he is Mohammad, I am Alaa and he is Ali, I am Fatir and she is Fatima, I am Ahsaan and he is Hassan and I am Mohsin and he is Hussain. I swear by my Divine majesty, that if anybody does not respects them or even that does not believe in any one of them, then I will throw them in eternal punishment. So, O' Adam, understand well that all these five are my chosen ones, and for them I will forgive people and shower my compassion. And if you (Adam) or anyone from your progeny befalls any hardship, then ask me with the intercession of these five for help, verily you will find me most beneficent. Rasul (saww) also said, that whoever wants happiness and peace in their life, then they should believe in all five of us as one, and love us and pray to Allah (swt) with intercession of our Names in their prayers.”

Musharaful Mahbubeen Page 411 & 412 (published in Calcutta)

There is a very similarly worded narration to this on the authority of Abu Hurraira in Faraid al Simthayn Volume 1 page 36 [Beirut] and Arjahu al Muttalib page 575 by Abdullah Amritsari citing Sheikh Abdul Qadir Jilani with a chain upto Abu Hurraira.

The tradition here tells us that Adam (as) was taught by his Creator (swt) to supplicate by taking these names as a wasila, and then Allah (swt) provides guidance to Adam (as) that anyone experiencing hardship should take their holy names as a means of approach. This guidance applies to all people, whether they are ordinary people, saints or Prophets. Accordingly, if there are Shi'a traditions wherein past Prophets (s) supplicated by taking the names of our Imams then they were merely implementing the teachings that Allah (swt) had bestowed on Adam (as).

Reply Two- A Deobandi's claim that Nuh (as) made supplication through the 'rightly guided khalifas'

Since the 1980's in Pakistan, the Hanafi Deobandi Group "Sipah-e-Sahaba" infected by Wahabi virus has initiated a baseless takfeer campaign against the Shi'a. This has included whipping up hatred in rallies, writing books, and adhering to the Sunnah of Mu'awiyah by killing thousands of Shi'a academics, professionals, poets and religious scholars. Their late leader Zia-ur-Rehman Faruqi as part of his efforts produced a book "Gustakh e Sahaba ki Shar'ye Saza" (The Shari'ee punishment for those that disrespect the Sahaba). Whilst this Nasibi simply rants off the fatwas of his Nasibi Imams, he also takes the opportunity to set out the virtues of the Sahaba including this wonderful reference:

"When Hadhrat Nuh would construct some parts of the Ark, at night the earth creatures would eat away at it. Hadhrat Nuh (as) complained before Allah (swt). Allah (swt) told him to "recite the names of my great creations". Nuh (as) asked "Who are they?". Allah (swt) said "My Prophet Muhammad and his companions Abu Bakr, Umar, Uthman and 'Ali".

Gustakh e Sahaba ki Shar'ye Saza, page 11, Publishers Dar ul Ishaat al Ma'arif Faislabad

We read in Surah as Saffat verse 83:

"Verily Ibraheem was a Shi'a of Nuh".

The rank of Nuh (as) was greater than that of Prophet Ibraheem (as). Consider this Hadith, an Ul'il Uzm Prophet turn to Allah (swt) for assistance to escape from his dilemma, Allah (swt) advises him to take the names of Hadhrat Muhammad (s) Abu, Umar, Uthman and 'Ali. We might have deemed this narration acceptable had Muh (as) been told to take the name of Rasulullah (s), after all he was the greatest of Prophets, yet to believe that an Ul'il Uzm Prophet takes the names of three fallible Khalifas, Abu Bakr, Umar and Uthman both disrespects the station of Prophethood and clearly depicts these three Sahaba as greater than Prophet Nuh (as). This narration shows that in the eyes of these Nasibis the station of being a Sahaba is greater than Prophethood.

[3]: The wilayah in previous divine books

Numani states:

...it is stated that the seventh Imam, Abul Hasan Musa Kazim, son of Imam Jafar Sadiq, (once) said:-"The Imamate of Ali is recorded in all the Books of God brought by the various Prophets and God sent no Messenger who did not bring the command of God to believe in the Apostleship of Mohammad (peace be upon him) and succession to it of Hazrat Ali and to proclaim it". (p. 276)

Reply One: Sunni source about the Wilayah of Ali bin Abi Talib (as) in previous divine books

Allamah Nooruddin Abdur Rahman Jaami records this event in his famed work Shawahid un Nubuwwat:

"During the Battle of Sifeen, the army under the command of Ali were unable to find any water. There was a church nearby and Ali went there to

ask the people inside where water could be obtained from. They replied that water could only be found several miles away. The army then asked Ali if they could go and drink from it, Ali told them not to worry. The army began to travel west, all of a sudden he stopped and pointed to the ground and told the army to start digging there. They began to dig, and they found a big stone, Ali (as) told them to lift the stone, but they were unable to do so. Ali, then pulled the stone out with his hand, and fresh water began to spurt out of the ground. A Christian priest had been watching the episode, he went up to Ali and asked: 'Are you a Prophet?' to which Ali replied 'No', the priest then asked 'Are you an Angel?', Ali replied 'No'. The Priest then said 'You are not a Prophet or Angel, so what are you?' Ali replied 'I am a wasi of the Seal of all Prophet's, Muhummud al Mustapha'. The Priest then said 'Take out your hand so that I can embrace Islam'. Ali told him what to say (i.e. the Shahada) and the Priest then said the following 'I testify there is no God but Allah. I testify that Muhummud is the Prophet of Allah, and I testify that Ali is the wasi of the Prophet Muhummud'

'Ali then asked 'Why did you change your religion so quickly?' He replied 'This stone was here. The former priest lived here, as we had read in our books, and heard from our scholars that water flows from here, from a special rock that can only be located by a Prophet or his Wasi. When I witnessed you remove the rock my waiting was complete, I had found that which I was searching for'. Upon hearing this 'Ali replied 'All praise be to Allah (swt) who has mentioned me in this book'.

Shawahid un Nubuwwat, by Abdul Rahman Jami, (Urdu edition printers Maktaba Nabavi, Gunjbaksh Rd, Lahore), p 287

This reference serves as clear evidence that indications about the Wasi of Muhammad (s) Maula Ali (as) was in the divine scriptures, if later corrupt editions have expunged such references then questions should be asked of the Christian hierarchy not the Shi'a.

Reply Two: According to the Sunni Ulema, Rasulullah's prophecy of twelve khalifas was mentioned in the Torah

Allamah Shabeer Ahmad Uthmani (d. 1949) in his Tafseer of Surah Maida dealing with the 12 Isralite Chieftans refers to the 12 Khalifas as follows:

"In a Hadith on the authority Jabir bin Sumra we are told that Prophet foretold of this Ummah having 12 Khalifas, there number is the same as the Banu Isralite Chieftans and Qur'an scholars have cited that the Torah says that God told Ismaeel that 12 Chieftains would come from his lineage, the twelve are those being referred to in the Hadith from Jabir"

Tafseer Uthmani page 144

If the Sunni scholars of Tafsir have commented that Rasulullah's prophecy of twelve khalifas had already been predicted in the Torah, then why the objection if we believe that this refers to our 12 Imams? Think about this logically, would Allah (swt) in his divinely revealed book referred to the coming of twelve khalifas from the lineage of Ismail, 12 khalifas that according to Sunni books of aqaid included filthy Yazid, Muawiya and Walid? Why would God reveal the blessed coming of such

individuals? Would the Shi'a position not be better, namely that the Torah predicted the coming of 12 khalifas from the Ahl'ul bayt (as) of Rasulullah (s), perfect guides who through their inheritance of the knowledge of the Prophet (s) were designated by Allah (swt) to guide the Muslim Ummah?

Reply Three – The Chief Christian Priest of Najran identified recognised the Ahl'ul bayt (as) from Divine Scriptures

We read the following commentary in relation to the event of Mubahila when Rasulullah (s) debated with the Christians of Najran:

“Rasulullah departed from his home in a manner wherein Hadhrat Husayn (r) was in his arms, he (s) was holding Hadhrat Hussain (r), Fatima (r) was behind him and Hadhrat ‘Ali [k] was behind her, and he said ‘When I supplicate you say Ameen’

Upon seeing this the Chief Priest of the Christians said ‘I can see those faces that if they supplicate before God, they will be capable of moving mountains, hence do not enter into this Mubahila, otherwise all will perish and no Christians shall remain upon the earth’

1. Tafseer Kashaf, Volume 1 page 434

2. Tafseer Mazhari, Volume 2 page 173

The words of the Christian Priest ‘I can see those faces...’ clearly points to the fact that he recognised something about these individuals, which indicates that this recognition was based on their descriptions in divine scriptures. The Priest upon seeing these holy personalities recollected some indications of them, which is why he made it clear that he recognised their esteemed position before Allah (swt) and warned the Christians to withdraw from the mubahila. It is indeed unfortunate that a Christian Priest was able to the immense rank of these individuals, but so called Muslims of today refuse to recognise their esteemed rank.

Reply Four: According to Ahl'ul Sunnah the Torah contained a complete description of their 2nd caliph Umar bin Khattab

If still Nawasib have any objection over the Shia traditions showing that the Wilayah of our first Imam Ali bin Abi Talib (as) was present in previous books then they should also reply as to why do they believe that there was a complete description of their second Caliph Umar bin Khatab in previous divine books? In History of al-Tabari (English version) by Imam Ibn Jarir Tabari we read this advice of Ka'b al-Ahbar to Umar:

“Appoint your Successor, Commander of the Faithful, for you are going to die in three days”. Umar asked how he knew this. He replied, “I find it in God's Book, the Torah”. Umar said, “Can you actually find Umar bin al Khattab in the Torah?” Ka'b replied “Indeed no, but I do find a complete description of you and also that your allotted life span has come to an end”.

History of al Tabari (English edition), Volume 14 page 90

[4]: The equal rank of the Prophet (s) and Imam Ali (as)

Numani states:

The Imams are equal in rank to the Last Prophet, but superior and higher to all other Prophets and creatures of God: In section Al-Hujjah of Usul-e-Kafi, there is a long discourse by Imam Jafar Sadiq on the superior rank and position of Hazrat Ali and other Imams. Imam Jafar Sadiq says: "I act on the commands brought by Ali and refrain from what he forbade. His superiority is like that of Mohammad, and Mohammad was superior to all the creatures of the Lord. Anyone objecting to an order of Ali is like him who objects to an order of God and the Prophet and anyone denying or repudiating him in a big or small matter is like him who attributes partners to Allah. Ali was the Gate of God and except through him, no one could reach God by any other gate and he was the Path of God and whoever took to any other path was destined to be ruined. The superiority and excellence endures, similarly, for all the other Imams, one after the other".

Reply one

First of all, we would like to point out that while quoting this tradition from al-Kafi, the Nasibi author has committed dishonesty in the translation of first sentence which we have underlined. The actual sentence is:

"What is said by Ameer al-Mo'imeen (as) should be taken and what is forbidden by him should be refrained from..."

Usool al-Kafi, volume 2, page 57 (Arabic-Urdu), Kitab al-Hujjah, chapter 14, Published in Karachi.

Reply Two

Here we would like to point out that according to Allamah Shibli Naumani:

"The rank of Imamate is actually a reflection of Prophethood"

Al-Faruq, page 325 (Published by Maktaba Madina, Urdu Bazaar, Lahore)

Shah Ismaeel Shaheed also stated:

"The Imam is the representative of the Prophet, and is the shadow (zill) of Prophethood..."

Mansab-e-Imamate, page 105

Imam Rabbani sheds light on 'Zill' in the following manner:

"The zill has no built-in value of its own, but the built-in value of the original which has manifested itself in the zill, therefore the original is closer to the zill than the zill's own self because the zill is the reflection of the original, not of its own self."

Maktubaat, Volume 3 page 339 letter No. 1 (Idarah Islamiyah. Lahore)

So obviously, the reflection or shadow (Zill) of a certain object is just like that object, its not like that the shadow/reflection of a pencil will look like a shadow of a book and vice versa rather putting a glance at the shadow of a pen, one could easily understand the main object whose reflection is this i.e the reflection of a pen will be showing certain characteristics of pen enabling one to understand. Similarly, the Imamate and Prophethood [Imam and Prophet] (to a certain extent) are also alike as propagated by Shibli Naumani and Shah Ismail Shaheed.

Reply Three

When Maula Ali (as) himself refers to himself as a servant from the servants of the Prophet (s) how can Nasibi such as this present such traditions to falsely portray Maula Ali as equal to the Prophet in all respects? Other than the station of Prophethood (s), his station of knowledge, obedience, purity was on par with the Prophet (s) to some extent and that too according to the statements of Holy Prophet (s) himself.

During the event of Mubahila Allah (swt) deemed Maula Ali (as) to be the nafs (self) of the Prophet (s). Whilst logically its hard to accept that two physical bodies are one we have to accept that souls refers to the characteristics that were shared with Prophethood save that of being a Prophet.

We shall now present those traditions wherein the Prophet (s) and ‘Ali (as) were on equal station.

First equal rank – In creation

Allamah Mohibudeen Tabari in Riyadh al Nadira, in Volume 3 page 108, narrates this tradition on the authority of Salman al Farsi:

“The Prophet (s) said ‘Me and ‘Ali were created from one Nur, fourteen thousand years before the creation of Adam. When Adam was created our Nur was split in to two, one part went in me, the other part went in ‘Ali”

Riyadh al Nadira, in Volume 3 page 108

Second equal rank – In purity

Renowned Sunni scholar known for harboring anti-Shia sentiments Shaikh ul Islam Dr Muhammad Tahir ul Qadri in his book ‘Maraja al-Bahrayn fi Manaqib al-Hasnayn’ page 48, records this tradition:

“Umme Salma (ra) narrates that she heard the Prophet (s) say ‘It is never halaal for a person in a state of Janaba or menstruation to enter this Mosque, apart from the Prophet of Allah (swt), ‘Ali, Fatima, Hassan and Hussain. With the exception of them no one else is permitted to enter the Mosque of the Prophet (s). Go forth! I have told you the names to ensure that you are not lead astray”.

[Sunan Bayhaqi Volume 7 page 65 Hadith number 13178-13179, Kanz al Ummal Volume 14 page 101 Hadith number 34183, Tareekh Ibn Asakir Volume 14 page 166, Fadail min al Seerah Volume 1 page 283 [by Ibn Katheer], Khasais al Kubra Volume 2 page 424]

Maraja Al-Bahrayn fi Manaqib al-Hasnayn, Page 48

Third equal rank – In lineage

Dr Tahir ul Qadri al Hanafi in Kanzul Muttalib fee manaqib ‘Ali ibn Abi Talib page 158 records this narration:

“Hadhrat Jabir bin Abdullah narrates that he heard the Prophet (s) say ‘Listen people have different roots, whilst be and ‘Ali are from the same root”

[1] Muajim al Awsat Vol 3 page 263 Hadith 1601 [2] Majmal Zawaid, Vol 9 page 1000 [3] Al-Firdos by Dailami, Vol 4 page 303 Hadith 6888.

Kanz’ul Muttalib fee manaqib Ali ibn Abi Talib, page 158

Fourth equal rank – In discharging obligations

Dr Tahir ul Qadri al-Hanafi in Kanz'ul Muttalib fee manaqib 'Ali ibn Abi Talib page 73 records this narration:

'Ali is from me and I am from him and no one can discharge my duties save him'

[Sunan Tirmidhi Volume 5 page 636, Sunan Ibn Majah Volume 1 page 33]

Kanz'ul Muttalib fee manaqib 'Ali ibn Abi Talib page 73

You will also be able to locate this tradition in the following esteemed Sunni works:

Musnad Ahmad ibn Hanbal Volume 3 page 483

Kanz al Ummal Volume 6 page 153

Sawaiqh al Muhriqa Chapter 9, part 2 page 73

Mustadrak al Hakim Volume 3 page 120

Fifth equal rank – In love and hatred

We read in al Mustadrak al Hakim Volume 3 page 130:

Whoever loves 'Ali, love me, Whoever hates 'Ali, hates me.

Imam Hakim said:

“This hadith is Sahih according to the conditions of two sheikhs”

Mustadrak al Hakim, Vol 3 Kitab Ma`arfat alSahabah, No. 4623

Kanz ul Ummal, Volume 10 Hadith. 32902

Al-Jama'a Al-Saghir by Al-Syuti, Volume 6 No. 8319

Whoever loves 'Ali, love me and whoever loves me, loves Allah (swt).

Whoever hates 'Ali, hates me and whoever hates me, hates Allah (swt).

M`uajam al Kabir al Tabarani, Baab Ba`a, No. 18534

Muajam al Awsat al Tabarani, Baab al-Aein, No. 4907

Al-Iste`ab fi Tameiz Al-Asahab, Baab Ali

Musnad al Bazar, No. 3296

Musnad Ahmed bin Hanbal, Fadail Ali bin Abi Talib No. 1057

Ibn Kathir recorded:

“You are master in this world and hereafter, Whoever loves you (Ali), love me and my lover is Allah's (swt) lover, your enemy is my enemy and my enemy is Allah's enemy, woe to who will hate you after I pass away”

Al Bidayah Wal Nihayah, Volume 7 page 392

Sixth equal rank – In obedience

“Whoever obeys 'Ali, obeys me, whoever obeys me, obeys Allah, whoever disobeys 'Ali disobeys me, whoever disobeys me, disobeys Allah”

[Kanz ul Ummal, Hadith numbers 32973]

Kanz ul Ummal, Page 614, Hadith numbers 32974 & 32977

Mustadrak al Hakim, Vol. 3, Page 128

Riyadh ul Nadira, Vol. 3, Page 110

Seventh equal rank- In authority

Dr Tahir ul Qadri in the Ghadir Declaration wherein he recorded 51 Hadith in relation to the event of Ghadir, records this as the fifth narration:

“It is narrated by BarA' bin 'Azib (r): We were on a journey with Allah's Messenger (s). (On the way) we stayed at Ghadir Khum. There it

was announced that the prayer was about to be offered. The space under two trees was cleaned for Allah's Messenger (s). Then he offered the zuhr (noon) prayer, and, holding 'Ali's hand, he said: Don't you know that I am even nearer than the lives of the believers? They said: Why not! He said: Don't you know that I am even nearer than the life of every believer? They said: Why not! The narrator says that he said while holding 'Ali's hand: One who has me as his master has 'Ali as his master. O Allah! Befriend the one who befriends him ('Ali) and be the enemy of one who is his enemy. The narrator says that after this 'Umar (bin al-Khattab (r)) met 'Ali (r) and said to him: O Ibn Abi Talib! Congratulations, you have become the master of every male and female believer, morning and evening (for ever)."

[Ahmad bin Hambal related it from Bar' bin 'Azib through two different chains of transmission in al-Musnad (4:281); Ibn Abi Shaybah, al-Musannaf (12:78 # 12167); Muhib Tabari, DhakhA'ir-ul-'uqbA fi manAqib dhawi al-qurbA (p.125), ar-RiyAd-un-nadrah fi manAqib-il-'ashrah (3:126, 127); Hindi, Kanz-ul-'ummAl (13:133, 134 # 36420); Ibn 'AsAkir, Tarikh Dimashq al-kabir (5:167, 168); Ibn Athir, Asad-ul-ghAbah (4:103); and Ibn Kathir in al-BidAyah wan-nihAyah (4:169; 5:464)].

The Ghadir Declaration, page 25

This Hadith proves that Rasulullah (s) and Maula Ali (as) are equal in relation to authority.

Eighth equal rank – In abandonment

"Whoever leaves Ali, leaves me, whoever leaves me, leaves Allah"
[Kanz ul Ummal, hadith numbers 32974 - 32976, narrated by Abdullah ibne'Umar {through two chains} and Abu Dharr Ghaffari (ra).

al Mustadrak al Hakim, Vol. 3, Page 146

Ninth equal rank – In causing pain

Dr Tahir ul Qadri al Hanafi in Kanz'ul Muttalib fee manaqib 'Ali ibn Abi Talib page 102-103 records a lengthy narration, that includes these words of the Prophet (s):

"...Whoever causes pain to 'Ali, causes pain to me"

[1] Musnad Ibn Hanbal, Volume page 383, [2] Mustadrak al Hakim, Volume 3 page 131 [3] Majmal Zawaid, Vol 9 page 129 [4] Fadail Sahabah by Ahmed bin Habal, Vol 2 page 579 No. 981 [5] Tarikh al Kabeer by Bukhari, page vol 6

Kanz'ul Muttalib fee manaqib 'Ali ibn Abi Talib page 102-103

Tenth equal rank – In being abused

Then Dr. Tahir ul Qadri al Hanafi in Kanz'ul Muttalib fee manaqib Ali ibn Abi Talib page 103 records a narration from Umme Salmah that includes these words of the Prophet (s):

"Whoever curses Ali, curses me"

[1] Musnad Ahmad Ibn Hanbal Volume 6 page 323, [2] al Mustadrak al Hakim Volume 3 page 130, [3] Sunan Nasai Volume 5 page 133, [4] Majma al Zawaid Volume 9 page 130

Eleventh Equal rank – Jealousy of them

“Whoever is jealous of ‘Ali, is jealous of me, whoever is jealous of me is a Kaafir”

Kanz al Ummal Volume 11, page 626

Twelfth equal rank – Aggression against them

“Allah’s Messenger (peace and blessings of Allah be upon him) said regarding ‘Ali, Fatima, Hasan and Hussain (Allah be pleased with them all): I am at peace with those with whom you make peace and I am at war with those with whom you make war”

Sunan Ibn Majah, English translation by Muhammad Tufail Ansari, Volume 1 page 81

Fada’il al-Sahaba, by Ahmad Ibn Hanbal, v2, p767, Tradition #1350
al-Mustadrak, by al-Hakim, Vol.3, P149

Thirteenth equal rank – In dispensing justice

We will evidence this from the following Sunni books:

Tareekh Baghdadi Volume 5 page 37 Dhikr Ahmad ibn Ahmad bin Abu Bakr al Tamadh

Manaqib by Ibne Maghazli al Shaafi page 98,

Kanz al Ummal Volume 11 page 604

Riyadh al Nadira Volume page 154

All four books then have the testimony of Abu Bakr:

“Verily Allah (swt) and his Prophet (s) spoke the truth, I heard Rasulullah (s) say on the night of Hijrah as we left Makka ‘My hand and Ali’s hand are EQUAL in dispensing justice’.”

Reply Four: Hadith Manzilah proves the equal rank of Prophet (s) and Maula Ali (as)

We read in Holy Quran:

“Musa said: O Allah! Assign me a Vizier from my family, (that is) my brother Haroon. Add to my strength through him, and make him share my task: that we may celebrate thy praise without stint... (Allah) said: “We granted your requests, O Musa”. (20:29-36).

Commenting on this verse al Mawardi writes:

“Musa does not restrict himself to speaking of wazirate alone rather refers also to a consolidation of his strength and an association with him in his affair”

al Ahkam as-Sultaniyyah, by Abu’l Hasan al Mawardi, English translation by Dr Asadullah Yate, p 40

The Salafi group Al Quran Society, in their commentary of the above verse write:

“Musa realised the great responsibility entrusted to him. He prayed first for his self fortification and then he asked for the hand of his brother Harun to help fulfill this mission in an amicable way. Musa, among the Prophets of Allah, is unique in that, as a Prophet, he is assisted by his brother”.

The Study of Al Qur’an, Correspondance Course Lesson 9, by Al Quran Society “Musa and Harun” page 6

Whilst we agree with their comment that Musa (as) asked Allah to provide his brother Harun (as) as his helper, we would ask why they have formulated amnesia at the fact that Rasulullah (s) referred to Imam Ali (as) as his brother! Musa (as) and Harun (as) were both given equal task of propagating the Deen of Allah (swt), they were EQUAL in this respects and Rasulullah (s)'s said 'Ali is to me as Harun was to Musa'. Other than Nubuwwah all other stations were the same. If there is any doubt regarding this then allow us to recite the supplication of Rasulullah (s) that matches this one, as is recorded in Riyadh al Nadira Volume 3 page 151:

"Asma narrates that the Prophet (s) said "Listen I supplicated before Allah in the same manner, that my brother Musa had done. 'O Allah make my brother 'Ali my Vizier, and strengthen my back through him. Make my brother 'Ali a partner in this task, so that we can praise You together".

Clearly a key aspect of being made a partner in a task is to have access to the tools to deliver that role, namely to have the knowledge to implement this task, in this regard Sunni scholar Ghazzali made a very important comment:

"One tradition has it that the Messenger of God (God bless him and give him peace took Ali as his brother, making him his partner in knowledge..."

Al Ghazzali, on the duties of brotherhood page 85, a part translation of Ihya Ulum id Din, rendered into English by Mutar Holland

[5]: The superiority of the Imams over previous Prophets

Afriqi states:

It would be impossible to document here all the narrations that deal with the status of the Imams, but it might be just as informative to quote the chapters under which they have been documented in a source that is described as a "veritable encyclopaedia of the knowledge of the Imams": Bihar al-Anwar of 'Allamah Muhammad Baqir al-Majlisi (died 1111AH), widely reputed to be the greatest and most influential Shi'i scholar of the Safawid era. During his lifetime he occupied the office of Shaykh al-Islam in Isfahan, capital of the Safawids, and even to this day his works are indispensable to the Shi'i clergy as well as their lay public. We quote here the name of the chapter, as well as the number of narrations he documents in each chapter:

1.The Imams possess more knowledge than the Ambiya' (13 narrations)11

2.The Imams are superior to the Ambiya' and the entire creation.

These two quotes need to be looked at together. We believe that the Imams are superior to the Prophets on account of two factors:

Their religious duty

Their Knowledge

Reply One – The Qur'an confirms that the divine rank of Imamate is superior to the divine rank of Prophethood

Hadhrat Ibraheem (as) was initially given the designation of Prophet of Allah (swt) and whilst in this position was tried by Allah (swt) with certain commands, leading to Allah (swt) stating:

[YUSUFALI 2:124] And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But My Promise is not within the reach of evil-doers."

This divine verse tells us that the rank of Imamate is superior to that of Prophethood, because Hadhrat Ibrahim (as) was a Prophet (s) but was further tested by Allah during his prophethood, and when he successfully passed the tests (which were the test on his life, leaving his wife, sacrificing his son), he was granted the position of Imamate. The Imamate of Ibrahim (as) was connected directly to the manner in which he had confronted the tests and trials of prophethood. After he had displayed his strength by passing through all those stages, God revealed to him that he was to be further honored with the lofty office of Imamate, with responsibility for the inner guidance of mankind, the refinement of their souls, the maturing of their spiritual capacities, and, in general, the preservation of the truth.

We should point out that Ibrahim (as) was addressed by Allah (swt) in this manner when he was approaching the final part of his life and at a time when he was fully established in the rank of prophet and already had responsibility for the guidance of his ummah in matters of belief and conduct. God nonetheless promised him an additional station, which proves that the office of Imamate, with the ability to exercise inner influence on the ummah in order to advance on the inner path, was a higher and more exalted office than his prophethood because Ibrahim was first tested and then after passing the test was given Imamate. This demonstrates that the position of Imamate is higher in degree than prophethood which he (as) attained after acquiring more qualifications. Degrees are always granted in ascending order. We have not seen any person who got his Ph.D. degree first, and then gets his highschool diploma. Exams go through stages, each level is more difficult but the educational qualification is higher, let us provide an example:

Under the English Curriculum stages of attainment are GCSE's, A levels, Degree, Masters, PhD. Each qualification obtained is higher than the other. It is common sense that you don't obtain a PhD and then seek to pass GCSE's that would be a clear backward step! The PhD is a rank via which one excels above others, and that is the peak of educational excellence.

Taking this example on board, when Allah (swt) examines Nabi Ibraheem (as) and then designates him an Imam, it is logical that the station of Imamate is superior to Prophethood. Also worthy of note is the fact that the above verse of Quran (2:124) proves that Imamate is a divine covenant, Allah assigns the Imamate to those that are just, it is not a station which is at the disposal of men who can grant it to whomever they see fit.

Below is the Sunni commentary of Yusuf Ali on the above verse (2:124):

Kalimat, literally "words", here used in the mystic sense of God's Will or Decree or Purpose. This verse may be taken to be the sum of the verses following. In everything Abraham fulfilled God's wish: he purified God's house; he built the sacred refuge of the Kaba; he submitted his will to God's (referring to sacrifice of his son)

He was promised the leadership of the world; he pleaded for his progeny, and his prayer was granted, with the limitation that if his progeny was false to God, God's promise did not reach the people who proved themselves false.

As we see, the Qur'an clearly justifies the Shi'a point of view in this matter. But again, since Prophet Abraham, Prophet Muhammad, and few others were also Imams, such belief (i.e., Imamate higher than prophethood) does not undermine their position. Muhammad (s) was a Prophet, a Messenger, and an Imam. With his death, the door of prophethood and messengership was closed for ever. But the door of Imamate (leadership) remained open because he had successors (Caliphs; deputies). Successor means a person who succeeds the position of the previous one. It is obvious that successors of Prophet Muhammad did not share anything about his position of prophethood and messengership. What remained for them was Imamate (leadership). And the number of these Imams is twelve as the Prophet himself testified. We ask our critics, when our Imams were from the lineage of Ibraheem (as), do you have any objection to believing that they fell within the du'a of Ibraheem (as)? If you have no objection then why do you oppose these Imams so much?

Unfortunately, the Sunni Ulema due to their lack of comprehension of the rank of Imamate, started to use this term for Kings also, when they attack the Shi'a position on Imamate it is because they are using their definition of man appointed Imamate that incorporates all that lead whether they be tyrannical despots, drunkards, irreligious or homosexual. When Nasibis such as Afriqi are citing the fact that the Shi'a deem Imamate superior to Prophethood, but applying the Sunni definition of Imamate that incorporates fine upstanding individuals such as Yazeed, then it is natural that an ignorant public will be outraged at such a position. Allama Shaukani in his explanation of this verse said:

“We know that numerous tyrants (evil-doers) have also been designated on the status of Imamate and the likes.”

In clear contradiction to this viewpoint, Allah (swt) has categorically declared that evil-doers will not be granted the status of Imamate, which further strengthens our position that it is a status which can only be granted by Allah (swt). This is a rank that cannot be earned through human achievement, attained through one's profession or skills, if we disagree then we will have to accept those transgressors as Imams, including those that seized power through oppression.

Famous Hanafi Mufassir of Quran, Imam Abu-Bakr Jassas Radhi in his commentary of the Quran, Ahkam al-Quran, volume 1, page 69, published in Beirut, in the commentary of the same verse says:

“This fact is above all suspicions and doubts that a tyrant (evil-doer) cannot be an Imam....thus this is not legal that a Prophet, Prophet's successor or a judge be an evil-doer.”

Hence we reach a conclusion that Imamate is a designation that can only be assigned by Allah (swt), and it is a sacred promise of Allah (swt), which cannot be granted to evil-doers.

It is not mentioned anywhere that a Prophet would always be the Imam, as it is evident that some Prophets were not Imams, as we clarified in the case Hadhrat Musa(as) and Hadhrat Harun(as). Likewise it is also not necessary for an Imam to carry the designation of Prophethood as well, this is particularly the case now, when Prophethood is sealed by Prophet Muhammad(s). Imamate remains the only method of divine guidance; this series of Imamate and succession existed in previous Ummahs, as we cited that Harun (as) was the Imam and Successor of Hadhrat Musa (as) in his Ummah. Hadith-e-Manzilat testifies the same fact as

‘Ali: Aren’t you satisfied with being unto me what Aaron was unto Moses?

Sahih Muslim Book 031, Number 5916

If the Shi’a have declared the rank of Imamate to be higher than that of the Prophethood, they have a strong evidence for it from the divine laws of Quran. In this regard the Nasibis even misquote Allama Baqir Majlisi’s statement from Hayaat-ul-Quloob, volume 3, page 10, that he has declared the A’ima superior than Anbiya, whereas the real statement from Hayaat-ul-Quloob is:

“Sometimes the application of Imam is bestowed on the Prophets, and information from reliable sources demonstrates that the rank of Imamate is superior to the rank of Prophethood, which is why Allah (swt) says in the Quran: “But My Promise is not within the reach of evil-doers”.”

In this statement Allama Majlisi has proven the rank of Imamate, to be superior to the rank of Prophethood via Qur’anic evidence, he has not referred to Imamate in the sense of succession, even if he had, there is no restriction in raising its status.

Shaykh Abdul-Razzaq al-Qashani while writing the commentary of his teacher Shaykh Akbar Mohi-u-din al-‘Arabi’s book “Fasoos-al-Hukm”, stated:

“Wilayah is never disconnected, therefore as compared to his Prophethood, Holy Prophet(s) is superior in his Wilayah. In fact, the seal of Prophethood is also the seal of Wilayah. Thus being the seal of Wilayah, Prophet Muhammad (s) is the quarry of this knowledge, as well as the knowledge of all the Awliya and Anbiya.”

Sharah al-Qashani ala Fasoos al-Hukm, page 42, published in Egypt

The same Wilayah that has been declared superior to Prophethood by the above mentioned Sunni Scholar can also be referred to as Imamate. As the Sunni researchers and the saints recognized this fact following lengthy research and contemplation, this truth remained limited to them alone, and the ordinary narrow-minded Mullahs have failed to grasp this reality. Usool-e-Kafii refers to the Imams with the terms “Wali Amr”, “Wali”, or “Possessors of Wilayah and Imamate” – Wilayah has been declared as identical to Imamate, and it is the acceptance of their Wilayah / Imamate that is considered as one of the requirements of faith. Alhamdulillah the twelver Shi’a have never been dependant on the research of any saint or scholar to determine the importance and truth of Imamate, alhadolillah our 12 Imams without forcing the people into the complexities and confusions of mystic terminologies explained the ranks of Wilayah and Imamate in an

easy and comprehensive manner. When the Ahl'ul Sunnah started to gradually understand its meanings, they also started to accept that: "Imam in the sense of Wali", meaning that Imamate and Wilayah are identical.

We have previously cited the comments of Maulana Rasheed Ahmed Gangohi who said:

"....and we all Ahl-e-Sunnah consider the twelve Ai'ma being Imams and we believe in them being the ones to be followed, and the Qutb-e-Irshad."

Hidayat-al-Shi'a, page 35, old edition, published in Delhi.

In this regard Shah Abdul Aziz Muhaddith Dehlavi also says:

"The era of Hadhrat Ameer (Ali) was the time of the beginning of the stream of Wilayah, that is why the Saints and Scholarly people have stated Hadhrat Ali the victor (person opening the door) of Wilayah of Prophet Mohammad(as) and the seal of Wilayah of the Prophet's."

Tauhfath Athna Ashari, pages 337-338 Published in Karachi

The Wilayah of Prophet Muhammad(s) was superior to the Wilayah and Prophethood of all other Prophet's, and it was Hadhrat Ali (as) who cascaded the Wilayah of Prophet Muhammad(s). Since the Wilayah of other Prophets was superior to their Prophethood and Hadhrat Ali (as) is the seal of their Wilayah, we can safely conclude that the Seal of Wilayah is superior to the Prophets in their respective Wilayahs, just as the Seal of Prophethood is superior to all the Prophets in Prophethood.

As proven earlier that the status of Wilayah is superior to that of Prophethood, if we therefore deem Hadhrat 'Ali (as) and the other Holy Imams to be superior to all the previous Prophets, except Prophet Mohammad (s), there shouldn't be any logical or religious hurdle in doing so.

Prophet Muhammad (s) was an Imam as well as a Prophet, but the declaration of the Imamate and Wilayah was done through Imam Ali (as), and that is why the Holy Prophet (s) had said:

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

Sahih al Tirmidi, Volume 13 page 141

Is Prophet's Wilayah higher in status or his Prophethood?

Since the Prophets (as) at times are granted the status of Wilayah before the declaration of Prophethood, therefore some research and debate oriented Sunni Scholars investigated whether a Prophet's Wilayah is superior or his Prophethood. Some differences and conflicts are also quoted in this regard, like Molana Abdul-Aziz Parharwi who said:

"Here this wavering does rise that whether a Prophet's Wilayah is superior or his Prophethood, whereas this fact is accepted that a Prophet is designated on both the ranks."

Al-Nabraas, Sharah-e-Sharah-e-Aqaid, page 561, published in Meeruth.

Some researching scholars have accepted the reality that a Prophet's Wilayah is superior to his Prophethood, and therefore it is said:

"Wilayah is superior due to several evidences."

The annotator of Sharah Nabraas, Mullah Mohammad Barkhurdar Multani writes:

One of those who accept it, is Mohi-ud-din al-‘Arabi, he has put forth several arguments in its defence in “Fatoohat-e-Makkah” and Allamah She’rani in his book “Al-yawaqit wal-jawahir” has quoted this discussion from Fatoohat.”

While clarifying the view of Sunni Scholars, Mullah Barkhurdar Multani writes:

This fact is understood and accepted amongst the leading Sunni Scholars that every Wali achieves the status of Wilayah via the Ai’ma-e-Ahl-e-Bayt and in particular through the holy spirit of Imam Ali (as). No Wali is above this criteria and law, whether the person remained on the status or was appointed a Prophet at a later date. The fact stands that Hadhrat ‘Ali (as) is certainly superior to those who achieve the status of Wilayah through his means, and if we Shias declare Imamate and Wilayah of Hadhrat Ali (as) and the other Ai’ma-e-Ahl-e-Bayt (as) superior to that of the Prophets (as) , then this belief is not without any argument or evidence, even the Sunni scholars support them in further strengthening this belief, this is no surprise when the Sunni Saints believe that the Wilayah of Prophet Muhammad (s) is superior to his Prophethood.

In this connection, a famous Sunni commentator, Qadhi Thanauallah Uthmani Mujadaddi Panipatti, in the commentary of the verse 110 of Surah-Aal-e-Imran says:

“Hadhrat Ali was Qutb-ul-Irshad and the Lord of Wilayah, never did anyone even from the previous Ummah’s achieve the status of Wilayah without the means of Hadhrat Ali’s spirit, and then his progeny remained designated on this post till Imam Hasan Askari..”

Tafseer Mazhari, volume 2, page 226, published by Dar-ul-Isha’at, Karachi.

Imam Rabbani; Shaykh Ahmed sirhandi also stated:

“I believe that Ali enjoyed this position even before his physical birth, as he did after it, and whosoever has received the divine blessing and guidance, has received it through him, because he is closest to the last point on this way and the centre of this spot belongs to him. And when his period ended, the grand office passed on to Hasan and Hussain (ra) and then on to each one of the twelve Imams, individually and elaborately. And whosoever received guidance in their life and after their death, received it through these saints”

Maktubaat, 9:17 # 123

Had the Wilayah of the Prophets (as) not existed, their Prophethood wouldn’t have existed either, and the same status of Wilayah has been declared superior to (normal) Prophethood by the research oriented Sunni scholars and Saints. The same Wilayah has been granted to the Prophets (as) through the means of Imam Ali (as) and the Imams of Ahl-e-Bayt (as). Now those who intend to pass edicts of kufr on Shias due to having this belief, should initially consider that many Sunni scholars and Sufi Saints would fall under such a fatwa, rather than Shias who always remain immune from such baseless edicts.

Reply Two

Shah Ismaeel Shaheed in Munsub-e-Imamate page 83 records the Hadith on the cover ‘The Ulema of my Ummah are like the Israelite Prophets’. So does Shaykh Ahmad Sarhandi in

Maktubaat Imam Rabbani, Volume 2 page 61 Letter No. 13

The Sunni Ulema may seek solace in this Hadith but the knowledge that they inherited was only partial in nature it was not complete. The Ulema depend on others for guidance and had they been the true inheritors of all aspects of Prophetic knowledge their viewpoints would have been one and the same, yet their differences are evidenced by the existence of different Sects, different Madhabs within Sects, different ruling and Tafseers. Compare this confusion to the clarity that the Prophet (s) gave about the Imams from the Ahl’ul bayt (as):

Narrated by Ali (as): Prophet has said “whoever wants to board the boat of salvation, and grasps the firm handle and the firm rope of Allah (swt), then he must love Ali and hate his (Ali’s) enemies, and his (Ali’s) lineage follow the Imams of guidance, verily they (lineage of Ali) are my Khalifa and Wasi, and after me they are the Proofs of Allah, and they are the chiefs of my Ummah, and are the chiefs and guides leading the pious to Paradise, their party is my party, and My (Prophet’s) party is Allah’s party. And the group belonging to the enemies is the party of Satan.”

Yanabi al-Mawadah, Vol 1 page 504

When the Ulema are on par in rank with the Israeli Prophets then The Khalifa and inheritor of the Seal of all Prophets will be the most superior in the Ummah (and hence the Banu Israeel Prophets).

Reply Three – The Imams are superior from the perspective of knowledge

We read in Surah al Kahf, how Khider (as) was superior in knowledge to Nabi Musa (as) and Ul’il Uzm Prophet (s), evidenced from the fact that he was unable to rationalise why he damaged a boat, killed a boy and destroyed a wall. He responds saying:

“As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man).

“So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.

“As for the wall, it belonged to two youths, orphans, in the Town; there was, beneath it, a buried treasure, to which they were entitled: their father had been a righteous man: So thy Lord desired that they should attain their age of full strength and get out their treasure – a mercy (and favour) from thy Lord. I did it not of my own accord. Such is the interpretation of (those things) over which thou wast unable to hold patience.”

Here we see that Khider (as) had been endowed with hidden knowledge, for he knew:

The boy would become a kaafir

The two youths were orphans

The boys father had hidden treasure under the wall

The actions of Khider (as) were in response to the hidden knowledge that he had, knowledge that was greater than Musa (as) who did not have it and hence could not understand why Khider (as) had acted in a manner that he did. It is clear from this Qur'anic verse that Prophet Khider (as) was superior in knowledge to Musa (as), despite his being an Ul'il Uzm Prophet. Allah (swt) equips his Servants with different levels of knowledge, hence their differing ranks in knowledge He (swt) says in his Glorious Books, Surah al Baqarah verse 253:

“Of those messengers we have exalted some above others”

In this regards we have already cited in an earlier discussion the example of Talut a non Prophet (swt) chosen by Allah (swt) on account of his superiority in knowledge and physical strength.

The example of Prophetic knowledge can be compared to the levels of teaching through different classes at school. The course that is given to a student in year two is not the same as that given to those in year one. This is because students in year one have not attained the level of knowledge to undertake the year two course. The knowledge provided to students through teaching methods, curriculum and books, differs amongst classes. Knowledge increases with each class. A child in year one will not have the level of knowledge required to sit 16+ examinations, whilst those in a higher class have no problem in digesting the knowledge of lower classes. When one attains the final stage of education then the knowledge that he commands, encompasses all the teachings that he acquired in previous classes. We are now in a much better position to explain the knowledge that was taught to Prophet Adam (as), who was taught by Allah (swt) some names, if we compare this to modern times then it is like the style of teaching at infants school level, when children are taught the names of items, such as colours, and letters of the Alphabet. Whilst Adam (as) was taught directly by the Creator (swt), it was not knowledge in all principles since he (as) had only been endowed with the first level of knowledge, conveying more complex knowledge would have been futile, the people of the time would have been incapable of understanding the complexities of religious principles. Prophet Nuh (as) appeared at a time when knowledge had increased and as such the knowledge that he conveyed was in relation the specific aspects of the Shari'ah. Prophet Ibraheem (as) and was equipped with a greater level of knowledge, after being given Prophethood, the passing of tough tests lead to him being rewarded the rank of Imamate, and he was honoured with the fact that this Imamate would remain with his descendants who did not perpetuate injustice (such as sins, shirk etc, hypocrisy).

What we recognise is that the knowledge that Allah (swt) transmitted to his Prophets was of varying degrees. Each Prophet faced a different set of circumstances, cultures and problems which is why the divine knowledge that they were vested with to take on these challenges was also of different levels / varying degrees. The knowledge via which Adam (as) was tested was of a very low level. Nabi Isa (as) was given powers to raise the dead, cure the sick at a time when the work of physicians was common place. Prophet Musa (s) was given powers to counter the common day influence of

sorcerers. Today, we are living in a post modern era of advanced technology where superpowers have expanded their control by utilising knowledge. The Ummah is faced with anti Islamic elements from all ends and yet there is still a duty to implement Surah Tauba (whereby Islam is the ruling religion) and ensure that Islam overrides all other religions, so one can only imagine the qualifications required of one who works towards this implementation process. All form of knowledge is contained in the Qur'an, that is no one can confidently say that the Tafseer by 'x' should be seen as the Tafseer that incorporates all knowledge. As science develops we can see that man has discovered something that was written in the Glorious Book of Allah (swt) century's earlier, take the example of the development of the foetus in the womb. Ilm is attained by gaining a comprehensive understanding of the teachings of Allah (swt) encompassed in the Qur'an and the Sunnah of Muhammad (s). Knowledge is source via which an individual can attain a true recognition of Allah (swt) and his Messenger (s). The Book of Allah (swt) is a shining beacon of guidance that incorporates all principles; those that possess knowledge of the Book are most superior. The Qur'an is the formal book of guidance and it makes all previous divine books redundant. It is more comprehensive than the previous divine books, whereas these were sent to a people; the Qur'an is a Universal Book of Guidance for all mankind. The individual that has a full command of this Book and accordingly acts on these teachings is the most superior in the Ummah. Whilst guidance comes via the Book of Allah it is not a speaking document, that any individual can read, understand and correctly interpret. The Book of Allah (swt) was accompanied by the speaking Qur'an Hadhrat Muhammad al Mustafa (s) who had a complete knowledge of the Book. The Holy Prophet (s) came as a Hadi and his knowledge was the most superior in the Ummah. There is no doubt the knowledge of Hadhrat Muhammad (s) is the greatest in the Ummah, all miracles, merits and attributes are within him.

We need to ask ourselves 'What capabilities should be possessed by those that will implement the Deen' It will be dependant on those that excel in knowledge since 'knowledge is power' and those that possess a complete command of the knowledge of the Prophet (s) are the most powerful. The Imams have been divinely appointed by Allah (swt) and as the Waris the Knowledge of the Prophet (s) their role was to fulfil the mission of the Prophet (s).

In this connection Numani the Nasibi had sought to create a massive hue and cry over this reference:

Numani states:

A Chapter in Usul-e-Kafi is entitled, "Imams have all the knowledge of the Past and the Future and nothing is hidden from their eyes". The first narration, in it, is concerning Imam Jafar Sadiq who is reported to have said in an assembly of his close confidants that: "Had I been between Moses and Khizr. I would have told them that I possessed greater knowledge than bot of them and would have revealed to them what they knew not for both Moses and Khizr knew only about the past. They were not endowed with knowledge of the future and all that is going to take place till Doomsday.

We have gained that knowledge as an inheritance from the Prophet (peace be upon him).” (p. 160).

Interestingly according to Numani’s own school his Imam Abu Hanifa was more knowledgeable than Khizr and Musa. We will cite the reference later on (see Reply 9), but coming back to the text Numani has quoted, what is the issue here? No Prophet (s) possessed greater knowledge than Rasulallah (s). Knowledge increased with the coming of each Prophet (s) until it reached the final stage of the perfection of knowledge, that attained by the Seal of all Prophets Muhammad al Mustafa (s). Rasulallah (s) was the final Prophet (s) and the Chief of all Prophets, the Shari’ah he brought was superior to those brought by previous Prophets, this Shari’ah encompassed everything, applicable till the Day of Judgment it made all previous Shari’ahs redundant. There was no requirement for Prophets after Muhammad since the Deen had been completed. Solutions to all mankind’s problems were contained in the Shari’ah brought by Muhammad (s), it contained all the treasures of knowledge. These treasures were contained in two sources the Qur’an at a theoretical level and the Ahl’ul bayt (as) of Muhammad (s) at a practical level, which why Rasulallah (s) deemed both to be the two weighty things that the Ummah had to follow after him (s).

We are now in a much better position to understand the comments of Imam Sadiq (as) that the Nasibis have raised objection to:

Madrassa Inaamiyah states:

In Volume1 of Al-Kaafi, the work of the Shi’i authority, al-Kulaini, the following appears on page 223:“A man said to him (Abu Ja’far): ‘O son of Rasulallah (Sallallaahu Alayhi Wasallam)! Has Ameerul Mu’mineen (Hadhrat Ali) greater knowledge or some of the Ambiyaa?’ Abu Ja’far said: ‘Listen to what he says! Verily, I have explained to him that Allah has bestowed to Muhammad the knowledge of all the Ambiyaa and most assuredly He has bestowed all of it to Ameerul Mu’mineen. And he (the questioner) asks me if he (Hadhrat Ali) has greater knowledge or some of the Ambiyaa.

If Imam Ali (as) inherited this as the Gate of the Prophet’s knowledge then it is logical that his knowledge (due to his command of the Qur’an and Sunnah) would be far greater than that possessed by Musa (as) and Khider (as). As the inheritors of complete knowledge of the Prophet (s), their role was to provide a correct interpretation of the Deen for the Ummah, and to convey the correct Islam by presenting the true teachings of the Qur’an and Sunnah of Muhammad (s) via the distribution of knowledge.

This designation had been made clear by the Prophet (s) when he made his first and Last Hajj. At Mount Arafat he said “I am leaving amongst you two things...” Imam Ali (as) as the head of the Imams of Ahl’ul bayt was showered with these specific designations and merits:

“Ali is from me and I am from him’

Tareekh ul Khulafa by Suyuti, page 177

“Ali is with the Qur’an and the Qur’an is with ‘Ali”

Tareekh ul Khulafa by Suyuti, page 180

“Ali is the Gate of Knowledge, and the Mobeen (one that will openly speak) to the Ummah those things that I brought as a Prophet

Kanz'ul Iman Volume 11 page 614

“Of whomsoever I am Master (Maula), ‘Ali is his Master”

Tareekh ul Khulafa by Suyuti, page 177

In the modern business world the knowledge of a manager is expected to be of a much higher level than his staff. As managerial responsibilities increase, the level of knowledge held by a manager likewise increases. The knowledge of a line manager will not be greater than a team leader, whose knowledge will not be greater than a Head of Section, whose knowledge will be less than a Director. The more senior one's position of responsibility the greater his knowledge on his area of responsibility. The leadership of previous Prophet's was very much restricted to a place, locality, tribe or time. The knowledge that these Prophets were given was for that specific audience. The Imams of Ahl'ul bayt (as) are not the Imams of a place, locality, tribe or time, their Imamate shall guide mankind until the end of the world, which is why they were given knowledge to meet the needs of all mankind. Their Imamate is superior to that of Ibraheem because in the Qur'an, Allah (swt) deems Ibraheem the Imam of Mankind, whilst the Imams of the Ahl'ul bayt (as) are not just the Imams of mankind but are Imams of all that Allah (swt) created. The Imamate of Maula Ali (as) and the other Imams is greater than that of Ibraheem (as) because since they inherited all of the knowledge of the Prophet (s), and were purified of all manner of impurity. That is why Rasulullah (s) made this declaration not just to mankind but to all of Creation – ‘Of whomsoever I am Maula (whether he be a man, Djinn, King, Prophet or Imam like Ibraheem) ‘Ali is his Maula’. In the same way that Wilayah of Maula Ali (as) is not just restricted to the Imamate of mankind (that belonged to Ibraheem (as)), the final Imam from the Ahl'ul bayt (as)'s act of leading the prayer in front of Nabi Isa proves that the Imamate of the Ahl'ul bayt (as) is superior to the Prophethood of all past Prophets (except Muhammad (s)).

Nasibis such as the cronies of Ansar.Org naturally deny the event of Ghadir Khumm and its significance, but we deem it to be the defining event wherein the chain of (Wilayah) transferred from Prophethood to that of Imamate, a fact attested by Sunni scholar Shaykh ul Islam Dr. Muhammad Tahir ul Qadri in the preface of his book ‘The Ghadir Declaration’:

“The gist of the discussion is that the Prophet's declaration at Ghadir Khum proved forever that ‘Ali's spiritual sovereignty is in fact the Prophet Muhammad's spiritual sovereignty. Though the door of prophethood was closed after the Holy Prophet (S), Allah opened new avenues for the continuation of the Prophet's blessings till the Day of Judgement. Some of these avenues were manifest, while others hidden. The hidden avenue led to spiritual sovereignty and ‘Ali al-Murtada (as) was the first person to hold this office. Then this chain of sovereignty passed down to his progeny and finally to the twelve Imams.”

The Ghadir Declaration, 15-16

The knowledge and wisdom of the Prophet (s) was distributed by Maula Ali (as) and transferred through the remaining eleven Imams. To support our stance we will advance the comments of Mufti Ghulam Rasool from his biography of Imam Sadiq (as), ‘Subeh Sadiq’ pages 164-165:

“Imam Hakim in al Mustadrak and Ibn Hajr al Makki also narrates this Hadith in Sawaiqh al Muhriqa ‘Ali is with the Qur’an and the Qur’an is with ‘Ali, the two will not separate from one another until they meet me at the Fountain of Kauthar’ (al Mustadrak Volume 3 page 24, Sawaiqh al Muhriqa page 124), from which it is clear that all sciences are contained in the Qur’an, and the Qur’an will remain with Hadhrat ‘Ali until the Day of Judgement, and ‘Ali lion of Allah possesses a greater knowledge of the Qur’an than anyone else, and this knowledge and recognition was possessed by his descendants, the knowledge of the Prophet (s) was with ‘Ali lion of Allah, and his family possessed this knowledge, which is why the purified Imams from the Ahl’ul bayt possessed greater knowledge than anyone else, in the same way that no one on par with the knowledge and spirituality of Imam Baqir, the fountain and candle of the family of the Prophet, Imam Jafar Sadiq (as) also possessed knowledge and spirituality that no else possessed”.

‘Subeh Sadiq’ by Mufti Ghulam Rasool, pages 164-165 (published in London)

Along similar lines, Mufti Ghulam Rasool said as follows in the same book, on page 147:

“Imam Jafar Sadiq (as) is the son of the Prophet, his being from the family of the Prophet (s) is a major virtue, he attained knowledge as inheritance, and its proven from texts that Maula Ali Lion of Allah (swt) possessed the knowledge of the Prophet, hence there is Hadith in Tirmidhi ‘I am the City of Knowledge and ‘Ali is its Gate, whoever wishes, whoever wishes to acquire knowledge must come to this Gate”.

‘Subeh Sadiq’ by Mufti Ghulam Rasool page 147

It needs to be recognised that the previous Prophets were not inheritors of the knowledge of Muhammad (s). This fact was made clear by Rasulullah in a Hadith recorded by Allamah Suyuti in Jama’ul Jawameh Volume 7 page 174:

“Whoever wishes to live and die like me, and reside in the eternal Garden that my Creator has cultivated must love ‘Ali after me and love his friends, and must follow the Ahl’ul bayt after me, they have been created from the same clay as me, and they have been showered with my wisdom and knowledge, verily anyone that denies their virtues shall go to Hell, one that mocks them shall go to Hell, I shall not intercede for anyone that separates my descendants from me”.

Jama’ul Jawameh, Volume 7 page 174

The greatest merit that man possesses is that of knowledge. Knowledge was the tool used by Adam (as) to prove his superiority over the Angels. Knowledge increases over time. Hadhrat Adam (as) had knowledge that exceeded that of angels but it was not greater than the knowledge of Nuh (as) who sowed the seeds of Shar’iah. The knowledge of Nuh (as) is not greater than Musa (as) who brought a Heavenly book. Knowledge increased over time, and each Prophet (s) was provided with an enhanced level of knowledge from the Creator to counter the knowledge of the Ummah that was likewise far greater than the knowledge of past nations. Knowledge is incorporated within Heavenly Books, but the knowledge in past books is not

greater than the knowledge set out in the Qur'an. Accordingly, the knowledge possessed by Prophets Musa (as) and Isa (as) was less than that possessed by Prophet Muhammad (s), since they were Masters of the Torah and Gospels, respectively – neither had a command over the Qur'an or the teachings of Muhammad (s). Maula Ali (as) inherited the knowledge of the Qur'an and Sunnah and hence from the perspective of knowledge he is superior to the previous Prophets. Rasulaullah (s) exclusively referred to 'Ali (as) as the inheritor of his knowledge we read in Riyah al Nadira:

The Prophet (s) who said to Ali (as) in the presence of the Sahaba:

“You are my brother and inheritor”, when the Companions asked what previous Prophets had left as inheritance, he replied “The Book of God and his Sunnah the teachings of that Prophet”.

Riyad al-Nadira, by Muhibbuddin al Tabari, Vol 3 p 123

This conversation between Holy Prophet and Sahabah took place in the context of the successors of Prophets. As the inheritor of the Qur'an and Sunnah, Imam Ali (as) possesses knowledge that no previous Prophet possessed, and it from the perspective of knowledge that he is most superior. Rasulallah (s) inherited the knowledge of the previous Prophets, and Imam Ali (as) inherited the knowledge of Rasulallah (s) and all previous Prophets. Imam Ali (as) attained that knowledge possessed by Hadhrat Khider (as) that confused Nabi Musa (as). The previous Prophets did not possess knowledge of the Qur'an whereas Maula Ali (as) has completed command and knowledge of Allah (swt)'s final book, his knowledge is therefore greater than these Prophets. Knowledge of the Qur'an is not just becoming a Hafidh, rather it involves a comprehension of every Qur'anic verse. Amongst the companions no one possessed such a command than the inheritor of the knowledge of Rasulallah (s), Imam Ali (as), and what better evidence can there be than his own claim:

“Abu Tufayl said: ‘Ali said ‘Ask me about the Book of Allah because there is no Ayah, but, that I know where it was revealed, at night or in day time, on the plain or in the mountain’

Tareekh ul-Khulafa, Page 194

Also on the same page of Tareekh ul Khulafa, we read:

“...’Ali said, By Allah, an ayah has not been revealed without me knowing about what it was revealed, when it was revealed, and about whom it was revealed. My Lord has given me a very intelligent heart and a true and articulate tongue”.

Tareekh ul Khulafa, page 194

These words of Imam 'Ali (as) also appear in Tabaqat ibn Sa'd Volume 2 page 238, Chapter 8 and Sawaiqh al Muhriqa page 13.

Since previous Prophets were not equipped with a knowledge of the Qur'an they would never be in a position to state 'Ask me' about its contents, that honour fell on Imam Ali (as), his comprehensive knowledge of the Qur'an makes him (from the perspective of knowledge) to be superior.

As inheritor of Prophetic knowledge, Imam Ali possessed the virtues of previous Prophets. In this regards we see the following Hadith in esteemed Sunni works:

Riyadh al Nadira Volume 2 page 239, Dhikr Ali ibn Abi Talib
Tafseer al-Kabeer, by Fakhrudeen al-Razi, under the commentary of
the Verse of Imprecation (Mubahila), v2 p288.

Manaqib Ammer'ul Momineen by Ibn Maghazzali page 147

Fada'el Al-Khulafa Al-Rashedin by Abi Naeem Al-Asbahani, No. 42

Sharh Madahib Ahlul Sunnah by Ibn Shaheen, Fadail Ali bin Abi
Talib, page 104 No. 107

Mu'jam al-Adbaa, by Yaqut al-Hamawi, Volume 2 page 321

Sharh Nahju'l-Balagha, by Ibn Abi'l-Hadid Mu'tazali, Volume XI,
page 449

Matalibu's-Su'ul, by Muhammad bin Talha Shafiyee, page 22

Fusuli'l-Muhimma by Nuru'd-Din Maliki in, page 120

Yanabi al Mawaddath page 144 by Shiekh Suleman Qanduzi

We read this Hadith in Riyadh al Nadhira and Tafseer Kabeer:

“He who wants to see Adam (as) in his knowledge, Noah (as) in his
determination, in his clemency, Moses (as) in his intelligence and Jesus (as)
in his religious devotion should look at Ali Ibn Abi Talib (as)”

We read in Manaqib:

Anas bin Malik narrates that the Prophet (s) said: “He who wants to see
Adam (as) in his knowledge, Noah (as) in his Fiqh should look at Ali”

We read in Yanabi al Mawaddah:

“Ibn Hanbal in Musnad and Baihaqi in Sahih, record that Abi Hamra
narrated that he heard the Prophet (s) say “He who wants to see Adam (as)
in his knowledge, Noah (as) in his determination, Ibraheem in his patience,
Musa in his courage and Isa in his piety should look at Ali Ibn Abi Talib”

We took this narration from page 144 of Qundozi's text, he has also
narrated it on the authority of Ibn Abbas on page 255 of the same book.

We read in Fada'el Al-Khulafa Al-Rashedin by Abi Naeem Al-Asbahani:

“He who wants to see Adam (as) in his knowledge, Noah (as) in his
comprehension, Abraham (as) in his morals should look at Ali Ibn Abi
Talib”

We read in ‘Sharh Madahib Ahlul Sunnah’ by Ibn Shaheen:

Prophet said: “He who wants to see Adam (as) in his knowledge, Noah
(as) in his wisdom, Abraham (as) in his determination should look at him
(Ali Ibn Abi Talib).”

Ibn Shaheen writes about this tradition:

تفرد علي بهذه الفضيلة ، لم يشركه فيها أحد

“This merit is only for Ali and no one else shares him in it.”

Allamah Yaqut al-Hamawi records:

رواه عبد الرزاق عن معمر عن الزهري عن سعيد بن المسيب عن أبي هريرة قال: قال
رسول الله ﷺ وهو في محفل من أصحابه: (إن تنظروا إلى آدم في علمه، ونوح في همه،
وإبراهيم في خلقه، وموسى في مناجاته، وعيسى في سنه، ومحمد في هديه وحلمه، فانظر إلى
هذا المقبل). فتناول الناس فإذا هو علي بن أبي طالب

Abdurazzaq – Mu'amar – Zuhri – Sa'eed ibn Musayib – Abu Hurayrah
from Holy Prophet (pbuh): ‘Whoever wishes to see Adam in his knowledge,

Nuh in his determination, Ibrahim in his morals , Musa in his sublimity , Isa in his devotion and Muhammed in his patience and guidance, then he should look at Ali bin Abi Talib’.

Mu’jam al-Adbaa, by Yaqut al-Hamawi, Volume 2 page 321

Imam Ibn Hajar Asqalani in Taqreeb al-Tahdeeb has declared Abdurazzq al-Sanani as ‘Thiqa Hafiz’, Mu’amar as ‘Thiqa Thabt’ while about Zuhri he wrote: ‘He was a Faqih and Hafiz and there is an agreement on his great status, excellence and his firmness’. About Sa’eed ibn Musayib he wrote: ‘He was among the great, firm fuqahaa Ulamaa. There is an agreement that his mursal narrations are the most authentic of all’. Al-Madini said: ‘I do not know a Tabayee more compassed with knowledge than him’.

Reply Four – The Imams are superior from the perspective of religious rank / duties

Allah (swt) says in his glorious book:

Surah Tauba verse33 [YUSUFALI]:

It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it).

When the Prophet (s) died, the Deen of Allah (swt) had not been proclaimed over the other religions so how will this verse be implemented? Did the Prophet fail in this aspect of his mission (naudobillah)? This cannot be the case, clearly if this verse is to be fulfilled it can only be done so by an Imam whose implementation duty is on par with that of the Holy Prophet (s) and it can only go to that individual that had a complete command over the Qur’an and Sunnah, one that has inherited his Ilm (Knowledge). We accordingly believe that this religious duty fell upon the true inheritors of the knowledge of the Prophet (s) starting with Imam Ali and ending with Imam Mahdi (as). It is the twelve Imams who on account their role inherited the duties of Prophethood that are set out in Surah Tauba. That is why they have a special status, one that no previous Prophet attained which is why Ayatollah Khomeini rightly stated:

Afriqi states:

It is of the undeniable tenets of our faith that our Imams possess a status with Allah that neither Angel nor Messenger can aspire to

It is from the perspective of role that we believe that the status of the twelve Imams is superior to the previous Prophets. Not all of the past Prophets introduced a shariah and a book, the majority of them came to confirm existing scriptures. Whilst these Prophets acquired awareness, education and knowledge from Allah through the channel of revelation, their teachings only covered the ideological aspects of guidance and had very little to do with jurisprudential affairs of guidance.

Compare this to the duty that has fallen upon the true inheritors of the Prophet (s), these Imams were involved in both aspects of guidance at both an ideological and operational level. They were also entrusted with preserving the shariah law from any distortion or change, along with implementing the shariah law in their own contemporary circumstances, circumstances that may have changed since the time of Prophet. As

inheritors of the mission of the Prophet tasked with fulfilling the duties of Surah Tauba they have the ability to provide clear answers to new issues facing the Ummah.

This is such a big responsibility since Islam is the religion forever. None of the Prophets ever bore such responsibility. Afriqi might object to the above comment, but the fact is they have tasked with fulfilling the outstanding aspects of the Prophetic mission. It is for this reason that we believe that our Imams are superior to the previous Prophets, and this fact is attested by the following key act of Hadhrat Isa (as), recorded by Dr Tahir ul Qadri al Hanafi's book the 'Awaited Imam' pages 46-47:

"Abu Hurrayra has narrated that the Messenger of Allah (swt) said: what will be the state (of your joy) at the time when Isa ibn Maryam will descend (from the heavens) and your Imam will be from among you.

[Bukhari related in al Sahih, b al anbiya (prophets) Hadith number 1272 (number 32625); Muslim, as Sahih b. of Iman (faith) 1:136 (number 155), Ibn Hibban, as Sahih (15:213 Hadith number 6802)

Explanation: It means that Isa at the time of descent, will offer his prayers in congregation but he himself will not be the Imam but a member of the Ummah, that is, caliph Mahd. Accordingly, Ibn Hajr 'Asqalani with reference to Abu al Hassan Aburri's Manaqib ash Shafi writes: there are continuous traditions in its support and Isa will offer prayer behind Caliph Mahdi [Asqalani, Fathul Bari (6:491, 494)

"Narrated by Ibn Jurayh: Abu Zubayr reported to me: He heard Jabir ibn Abdullah (ra) saying: I heard the Messenger of Allah (swt) saying: A section of my Ummah will not cease fighting for the truth successfully till the Day of Resurrection. He said Isa ibn Maryam would then descend and the leader of the Muslims will say: come and lead us in prayer, but he will say 'No some amongst you are the Leaders over others. This is the honour from Allah (swt) for this nation (i.e. prophet Isa (as) will decline the offer of leading the prayer due to the high status given by Allah (swt) to this Ummah"

[Muslim narrated it in al Sahih b. of Iman (faith) 1:37 (number 156); Ahmad ibn Hambal, al Musnad (3:345,384); Ibn Hibban, as Sahih (15:231, 232 number 6819)...

The Awaited Imam, pages 46-47 (Minhajj al Quran publications, Model town, Lahore)

On pages 49-50 Qadri records this narration:

"Uthman ibn Abi al As (ra) directly narrates that the Messenger of Allah (swt) said: prophet Isa ibn Maryam will descend (from the heaven) at the time of Dawn prayer (fajr) and the leader of the people will request him: O Allah's spirit! (come forward and) lead us in prayer: Isa will say: 'You are the people of Muhammad's Ummah. Some amongst are leaders over others'. So move forward and lead us in prayer". The leader of the Muslims will come forward and lead the prayer".

[Hakim narrated in al Mustadrak (4:478 Hadith number 8473); Ahmad ibn Hambal, al Musnad (4:217) and Tabrani in al Mu'jam ul kabir (9:60 number 8392)]

The Awaited Imam, pages 49-50 by Dr. Muhammad Tahir ul Qadri (Minhajj al Quran publications, Model town, Lahore)

In this tradition we have the clear testimony of Nabi Isa that the leaders of the Ummah of Muhammad (s) are superior to previous Ummah's hence why Imam Mahdi (as) will lead the prayer. This confirms our position that the station of Imamate from the angle of religious leadership is superior to Prophethood.

Along the same line Dr. Tahir ul Qadri in the preface of "The Ghadir Declaration" states:

During this period, many leaders appeared on the spiritual horizon but they all, directly or indirectly, expressed their allegiance to 'Ali al-Murtada (as). This will be the climax of the Prophet Muhammad's manifestation. Therefore, he will be named Muhammad and he will also resemble the Holy Prophet (s) in moral excellence, so that the world should know that he is the trustee of the manifest and hidden legacies of Muhammad's blessings. That is why the Prophet (s) said, "Anyone who denies Mahdi will be a disbeliever."

At that time, he will be the focus of all saints on earth, and, being the leader of Prophet Muhammad's Ummah, Isa (as) will offer his prayer behind him and proclaim his leadership to the whole world

The Ghadir Declaration, page 16

Reply Five- Those that Allah (swt) deemed 'Aleen' are superior to Prophet Adam (as)

We read in Surah Sad verses 072 – 73 [YUSUFALI]:

"When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."

So the angels prostrated themselves, all of them together:

Not so Iblis: he was haughty, and became one of those who reject Faith.

The entire objective behind Allah (swt) giving an order for the inhabitants of Paradise to prostrate before Adam (as) was that such an action evidenced their recognition of his superiority over them, a fact that Iblis recognized and objected to. Our question is 'was this edict to recognise the superiority of Adam (as) applicable to all the inhabitants of Paradise? The answer is no, as is proven by the response of Allah (swt) to the disobedience of Iblis in Surah Sad verse 75 [YUSUFALI]:

(Allah) said: "O Iblis! What prevents thee from prostrating thyself to one whom I have created with my hands? Art thou haughty? Or art thou one of the high (and mighty) ones?"

When we know that the order to prostrate before Adam (as) did not apply to the 'Aleen i.e. high (and mighty) ones, then it is clear that these high and mighty ones were superior to Adam, and that they existed before him (as). We can identify two of these high and mighty ones from a Hadeeth that we have cited previously:

"The Prophet (s) said 'Me and 'Ali were created from one Nur, fourteen thousand years before the creation of Adam. When Adam was created our Nur was split in to two, one part went in me, the other part went in 'Ali'"

Riyadh al Nadira, in Volume 3 page 108

When we know that only the Angels and Iblis were ordered to bow before Adam (as) then Muhammad (s) and Ali (as) being exempted was on account of them being from the high and mighty ones, but Allah (swt) uses the term Aleen which in Arabic grammar refers to three or more persons. So who were these three or person, that Allah (swt) calls Aleen? Alhamdolillah the answer can be shown from Sunni traditions. Ibrahim bin Muhammad al-Juwayni records in Faraid al Simtayn Volume 1 page 36 [Beirut edition]

“It is narrated by Abu Huraira that Rasul (saww) said, when Allah (swt) created the father of man Adam (as), and breathed His (swt) spirit into him, Adam (as) looked towards the skies and saw 5 bright lights were prostrating towards Allah (swt). Adam (as) asked Allah (swt), ‘O my Lord did you create someone from mud before me?’ He said ‘No’ Adam (as) the asked ‘Who are these five personalities, who look like me in creation ? Allah (swt) said, that all of these five are from your progeny, if it were not for these five personalities I would not have created you. I have bestowed on the names from my names. Had it not been for them I would have not create Heaven, Arsh, Chair, man or Djinn

I am Mahmood and he is Mohammad, I am Alaa and he is Ali, I am Fatir and she is Fatima, I am Ahsaan and he is Hassan and I am Mohsin and he is Hussain. I swear by my Divine majesty, that if anybody does not respects them or even that does not believe in any one of them, then I will throw them in eternal punishment. So, O’ Adam, understand well that all these five are my chosen ones, and for them I will forgive people and shower my compassion. And if you (Adam) or anyone from your progeny befalls any hardship, they should supplicate to Me via the wasila of the Ahl’ul bayt.

The existence of these personalities before the birth of Adam (as) in Paradise and their exemption from prostrating before Adam (as) proves that they were superior to Prophet Adam (as) and the Angels due to their status of Aleen. The fact that these personalities were Aleen is also proven by the tradition in Tafseer Durre Manthur that we cited earlier wherein Allah (swt) ordered Adam to recite their holy names as a means of seeking forgiveness for his errors.

Also note how Allah (swt) in the tradition above states that the physical composition of Aleen was not Mud like Adam (as). The reference in itself adequately refutes the objection of these Nasibis:

Madrassa Inaamiyah states:

Khomeini states:

“In fact, according to tradition that have been handed down to us, the Most Noble Messenger and the Imaams existed before the creation of the world in the form of lights situated beneath the divine throne: They were superior to other men even in the sperm from which they grew and in their physical composition.”“The Prophet himself said: We have states with God that are beyond the reach of the cherubim and the prophets.”“It is part of our belief that the Imaams too enjoy similar states ...”

The Juwayni reference supports our position. The state / forms of the three of the Imams in this Sunni narration was that of Nur, a state superior to all others that existed before the creation of all else.

Let us also contemplate the words of Allah (swt) if it were not for these five personalities I would not have created you. These words prove that had it not been for the light of these personalities Allah (swt) would not have created Adam, that would have in turn meant the non creation the family of Adam (as). This in effect means that all of mankind was dependent upon the Nur of these five personalities, which means that their physical composition was superior to the Father of Man Adam (as) and hence ALL men (Prophets and non Prophets).

Reply Six – Maula Ali (as) is superior to previous Prophets in respect to the performance of deeds

When it comes to deeds then no one can surpass Maula Ali (as). The service of Maula Ali (as) as the Nusrat (supporter) of Rasulullah that stood with him through thick and thin is evidenced in history. In Khunduq, despite the presence of brave lions such Umar, only Maula Ali rose to the duel with Abdul Wudd, This was a critical time, the Kuffar had sought to inflict a resounding defeat for the Muslims at Khunduq and brought their bravest warrior as a show of force. When Maula Ali (as) accepted the duel and cut him down, these words were uttered from the blessed mouth of Rasulullah (s):

“The duel of ‘Ali at Khunduq is superior to the deeds of my Ummah until the day of Judgement”

Madarij un Nubuwwat, Volume 2 page 297

Mufti Ghulam Rasool recorded this Hadith in ‘Hasab aur Nasab’ Volume 3 page 71, directly from Mustadrak al Hakim Volume 3 page 32.

Hasab aur Nasab, Volume 3 page 71

The significance of this fact lies in the guarantee of Rasulullah (s) that no one will surpass ‘Ali in deeds until the Day of Judgement. One also needs to recognise that Rasulullah (s) referred to my Ummah, the significance of this lies in the fact that previous Prophets were themselves counted as the Ummah of Muhammad. If Nawasib try and deny this, then we shall point out that Saim Chisthi al Hanafi in Muskil ka Shah Volume 1 page 96 records this narration from Suyuti:

“Like other Prophets Musa (as) supplicated before Allah (swt) ‘O Allah, make me from the Ummah of Muhammad al Mustafa (s)’”

Tafseer Durre Manthur Volume 3 page 136 published in Tehran

Moreover we read in the English translation of Mishkat al-Masabih, Book I, ch. VI, p. 49:

Jabir told how ‘Umar b. al-Khattab brought God’s messenger a copy of the torah saying, “Messenger of God, this is a copy of the torah.” When he received no reply he began to read to the obvious displeasure of God’s messenger, so Abu Bakr said, “Confound you, do you not see how God’s messenger is looking?” So ‘Umar looked at God’s messenger’s face and said, “I seek refuge in God from the anger of God and His messenger. We are satisfied with God as Lord, with Islam as religion, and with Muhammad as Prophet.” Then God’s messenger said, “By Him in whose hand Muhammad’s soul is, were Moses to appear to you and you were to follow him and abandon me, you would err from the right way. Were he alive and

came in touch with my prophetic mission he would follow me.” Darimi transmitted it.

Mufti Ghulam Rasool in ‘Subeh Sadiq’ page 45 strengthens the matter further:

“It is clear from the Hadith “I was prophet when Adam was between soul and body’ that Prophet Muhammad (s) was not just a Prophet in the knowledge of Allah (swt), rather the hadith informs us that he was already on the station of Prophethood and was in reality a Prophet, and he was the Prophet of his Ummah and the of previous Prophetic Ummah’s. That is why Allamah Yusuf Nubahani (d.1350 Hijri) wrote that the prophets and their Ummah’s and amongst the Ummah of the Prophet (s), he is the Prophet of all prophets he will appear at then end when all the Prophets will be beneath his Loh-Hamd [Anwaar Muhammadiya page 11]”

Subeh Sadiq, page 45 (published in London)

When Musa (as) and all other Prophets are from amongst the Ummah of Muhammad, and the duel of Maula Ali (as) is superior to the entire Ummah of Muhammad (s) then this automatically makes Maula Ali (as) superior to Prophet Musa (as) and other Prophets from the perspective of deeds.

Reply Seven– The nafs of Maula Ali (as) is greater than all previous Prophets

The most important part of any individual is the nafs (soul) of a human being. Life is dependent upon one’s nafs (soul) which is why at Ghadir Khum, Rasulullah (s) prior to declaring the authority of ‘Ali (as) over the Muslims, asked them the rhetorical question, as to whether he had authority over their nafs. This can be evidence by the 4th Hadith cited by Tahir ul Qadri in the Ghadir Declaration:

“BarA’ bin ‘Azib (ra) narrates: We performed hajj with Allah’s Messenger (s). On the way he stayed at a place and commanded us (to establish) the prayer in congregation. After this, he held ‘Ali’s hand, and said: Am I not nearer than the lives of the believers? They replied: Why not! He said: Am I not nearer than the life [nafs] of every believer? They replied: Why not! He said: One who has me as his master has this (‘Ali) as his guardian. O Allah! Befriend the one who befriends him and be the enemy of one who is his enemy.”

[Ibn MAjah narrated this sound hadith (tradition) in preface (al-muqaddimah) to his Sunan (1:88 # 116); Ibn Kathir, al-Bidayah wan-nihayah (4:168); Hindi, Kanz-ul-‘ummAl (11:602 # 32904); Ibn ‘AsAkir, TARikh Dimashq al-kabir (45:167, 168); and Ibn ‘Abi ‘Asim briefly mentioned in as-Sunnah (p.603 # 1362)]

The greatest nafs amongst all beings is that of the Prophet (s). No one can supersede him, yet we know that Allah (swt) declares his nafs to be shared by another individual.

003.061 [YUSUFALI]:

] : If any one disputes in this matter with thee, now after (full) knowledge Hath come to thee, say: “Come! let us gather together,- our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!”

Allamah Dr. Muhammad Tahir ul Qadri also comments on the verse as follows in Zibhe-e-Azeem page 70:

In Sahih Muslim Hadhrat Sad ibn Abi Waqqas narrates:

“when the (following) verse was revealed:” Let us summon our children and your children.” Allah’s Messenger (may peace be upon him) called ‘Ali, Fatima, Hasan and Husain and said: O Allah, they are my family.

When the verse of Mubahila descended and the Prophet (s) challenged the Christians we will summon our sons and you bring your sons, we will bring our daughters you bring yours, we will bring our wives, you bring your women. When the time came to bring out sons, the Prophet (s) brought out Hasan (ra) and Hussain (ra), on women he brought Fatima (ra), for his own selves he had ‘Ali accompanying him, he placed ‘Ali on the station of his life.

Zibeh Azeem, page 70 by Dr. Muhammad Tahir ul Qadri (Minhajj al Quran publications, Model town, Lahore)

In the above verse (3:61), according to what Jabir Ibn Abdillah al-Ansari said, the word “sons” refers to al-Hasan and al-Husain, the word “women” refers to Fatimah, and the word “our selves” refer to the Prophet and Ali. Thus Ali is referred as “the self” of the Prophet (Nafs of the Prophet).

Tafseer Dur al Manthur, Volume 2 pages 68-69

When Maula Ali (as) is the nafs of the Prophet then this makes his nafs to be greater than that of all others that includes all past Prophets.

Reply Eight – Sunni traditions depict the Shaykhayn as superior to the Prophet (s)

What is incredible is the fact that those that attack the Shi’a concept of Imamate have traditions that extol Umar’s status in such a manner that he is presented as superior to the Prophet (s) and in infallible in all but name. We read in Sahih al Bukhari Volume 8 hadith 108:

Umar bin Al-Khattab asked permission of Allah’s Apostle to see him while some Quraishi women were sitting with him and they were asking him to give them more financial support while raising their voices over the voice of the Prophet. When ‘Umar asked permission to enter, all of them hurried to screen themselves. The Prophet admitted ‘Umar and he entered, while the Prophet was smiling. ‘Umar said, “May Allah always keep you smiling, O Allah’s Apostle! Let my father and mother be sacrificed for you!” The Prophet said, “I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves.” ‘Umar said, “You have more right, that they should be afraid of you, O Allah’s Apostle!” And then he (‘Umar) turned towards them and said, “O enemies of your souls! You are afraid of me and not of Allah’s Apostle?” The women replied, “Yes, for you are sterner and harsher than Allah’s Apostle.” Allah’s Apostle said, “O Ibn Al-Khattab! By Him in Whose Hands my life is, whenever Satan sees you taking a way, he follows a way other than yours.

We read in Sahih Muslim Book 001, Number 0310:

It is narrated on the authority of Anas b. Malik that the Messenger of Allah (may peace be upon him) said: (the angels) came to me and took me

to the Zamzam and my heart was opened and washed with the water of Zamzam and then I was left (at my place).

The next hadith (0311) depicts the greater involvement of satan:

Anas b. Malik reported that Gabriel came to the Messenger of Allah (may peace be upon him) while he was playing with his playmates. He took hold of him and lay him prostrate on the ground and tore open his breast and took out the heart from it and then extracted a blood-clot out of it and said : That was the part of Satan in thee. And then he washed it with the water of Zamzam in a golden basin and then it was joined together and restored to its place. The boys came running to his mother, i.e. his nurse, and said: Verily Muhammad has been murdered. They all rushed toward him (and found him all right) His color was changed, Anas said. I myself saw the marks of needle on his breast.

As Muslims we believe that all children are incapable of committing any type of sinful actions, responsibility for act occurs when they are baligh (of mature age). But according to Ahl'ul Sunnah, Rasulallah (s) was so affected by Shaythan that Allah (swt) had to physically send Gibrael (as) to attend to Rasulallah (s) and perform 'Satan removal surgery' on him. Sunni traditions clearly do not suggest that the Umar suffered any such affliction, rather such was his perfection that Satan was aloof from him; so there was never risk of Iblis hiding in his body, which meant there was no need for Allah (swt) to designate Gibrael (as) as a surgeon for 'Umar. Does this not suggest 'Umar as superior to Rasulallah (s)?

In Sahih al Bukhari Volume 4 hadith number 504:

"The Prophet offered a prayer, and (after finishing) he said, "Satan came in front of me trying persistently to divert my attention from the prayer, but Allah gave me the strength to over-power him."

We would urge our Sunni brethren to consider these traditions. Umar is not only Ma'sum (untouched by Satan) but superior to Rasulallah (s) because Iblis does not even stop harassing Rasulallah (s) when he is offering Salat. Moreover in Jami al Tirmidhi Volume 2 page 756 under the Chapter dealing with the virtues of Umar Volume 4 hadith 14 we read:

"The Prophet returned from one of the Holy Wars. When he came back a black girl came and said 'O Apostle of Allah! I have taken a vow that if Allah takes you back sound I shall beat this Daf in your presence with a song. The Apostle said "if you have taken a vow then beat, and if not, not". Then she began to beat. Abu Bakr entered while she was beating, Thereafter Ali entered while she was beating. Usman entered while she was beating. Thereafter when Umar entered, she threw the Daf under her buttock and sat on it. The Apostle of Allah replied "O Umar the Devil certainly fears you. I was sitting and she was beating, then Ali entered and she was beating. Then Usman entered and she was beating. When you entered O Umar she threw down the Daf."

Jam'e al Tirmidhi, Volume 2 page 756

Do our opponents actually believe this hadith that so belittles the rank of the Ma'sum Prophet (s)? First and foremost it is haraam for a man to listen to a woman singing. The hadith is therefore suggesting that the Prophet (saww) was indulging in a sin! Then it wants us to believe that Umar was

the hero of the hour who brought this activity to an end. Umar saved the Prophet (saww) from the clutches of Shaythan – he had been taken in by the activity, as were Abu Bakr and Ali. There is no other interpretation possible the words of the Prophet “Shaythan is afraid of you only ” would prove that Umar’s rank is above that of the Prophet (s).

In relation to the superior rank of ‘Abu Bakr, Ibn Hajr records the following in Sawiqh al Muhriqa (Urdu translation page 121)

“Ibn Dhunjuya narrates: Gabriel went to Rasulallah (s) and told him that Allah (swt) had told him to seek the counsel of ‘Abu Bakr”.

In another tradition in the same book on page 251 we read this hadith:

“Allah does not like the fact that Abu Bakr can do any wrong”.

What position can we hold of a Sahaba whose rank according to these traditions is such that Allah (swt) cannot tolerate that he commit any wrongdoing, a man who Rasulallah is told to seek the counsel of. Again one who commits no wrong is infallible and Rasulallah’s seeking his advice clearly indicates his position to be superior to Rasulallah (s).

In addition to these traditions that we have cited we should also point out that their own Nasibi Deobandi Ulema have extolled the Sahaba’s virtues above those of Ulil Azm Prophets!

During first decade of 19th century a Sunni scholar namely Mirza Hairat Dehlawi emerged in Nasibi world with his book ‘Kitaab Shahaadat’ wherein he absolved Yazeed from the murder of Imam Husain (as). In the same book we read:

“Abu Bakr alone is a summary of all prophets and his superiority cannot be matched by Musa or Isa”

Kitaab Shahaadat by Mirza Hairat Dehalwi, page 14 (Karzan Publisher Dehli. 1913)

The Sunni scholar is confident enough to claim that Abu Bakr is superior to two Ul’il Uzm Prophets, including Musa (as) a confidence that (according to Sunni sources) Rasulallah (s) did not possess; rather he (s) refused to state that he was superior to Musa (as)! This is what we read in Sahih al Bukhari Volume 3, Book 41, Number 594:

Narrated Abu Huraira:

Two persons, a Muslim and a Jew, quarrelled. The Muslim said, “By Him Who gave Muhammad superiority over all the people! The Jew said, “By Him Who gave Moses superiority over all the people!” At that the Muslim raised his hand and slapped the Jew on the face. The Jew went to the Prophet and informed him of what had happened between him and the Muslim. The Prophet sent for the Muslim and asked him about it. The Muslim informed him of the event. The Prophet said, “Do not give me superiority over Moses, for on the Day of Resurrection all the people will fall unconscious and I will be one of them, but I will be the first to gain consciousness, and will see Moses standing and holding the side of the Throne (of Allah). I will not know whether (Moses) has also fallen unconscious and got up before me, or Allah has exempted him from that stroke.”

Another Sunni scholar Allamah Sha’habudeen Qastalani claimed that Abu Bakr performed the ascension (miraaj) before the Prophet (s).

“The Prophet (s) stated when on the night of miraaj I arrived at the point ‘Kaba Kosayn’ I felt something I then heard the voice of Abu Bakr ‘Muhammad stand up your Creator is praying..”

Muwahib al Luduniya page 221, printed in Egypt.

‘Kaba Kosayn’ is that point where no Angel or previous Prophet had gone, yet Abu Bakr arrived there before the Prophet (s)!

Reply Nine – Sunnis believe that Imam Abu Hanifa is superior to Prophets

We are aware about the immense knowledge of Prophet Khidr (as) which even Prophet Musa (as) was unable to follow. Worthy to note is that fact that according to the belief of Ahl’ul Sunnah Prophet Khidr (as) learnt from Imam Abu Hanifa making him superior to not only Prophet Khidr (as) but Prophet Moses (as) as well. Not only this but according to Sunni belief Prophet Isa (as) on his appearance will have to follow and rule according to the teachings of Imam Abu Hafina which makes Abu Hanifa superior to Prophet Isa (as) as well. We read in one of the most esteemed Hanafi works:

“Hadhrat Khidr learnt the Ahkaam-e-Shariah from Abu Hanifa in 30 years and then taught Abul Qasim Qasheeri in three years who then wrote a thousand books of Hanafi Mazhab and kept them in a box and placed that in Jehjoon River, when Hazrat Essa comes near the Qayamah, he will take out those books and act according to them.”

Dur ul Mukhtar, Volume 1 page 34, Muqadimah (Fazail Imam e Aazam) published by M.H.Saeed Co. Karachi.

We also read:

“Hadhrat Isa will order as per the Mazhab of Imam [Abu Hanifa], it also prevailed in the Kingdoms of Rome and Transoxania till the days of Shariah holder, and even exists till now.”

Dur ul Mukhtar, Volume 1 page 33, Muqadimah (Fazail Imam e Aazam) published by M.H.Saeed Co. Karachi.

Having cited the Sunni belief about their Imam Abu Hanifa let us show Imam of Ahl’ul Sunnah Muhaddith Shah Abdul Aziz Dehalwi distinguishes between the expertise of Imam Abu Hanifa (etc) and Imams of Ahl’ ul bayt (as).

“After Hadhrat Ameer [Ali] Hadhrat Imam Hasan (as) became the Imam, and after him the other Imams also had the right and merit to become Imams, but because people did not pay allegiance to some of them and some remained busy in the spiritual purification and preaching of religion and did not claim Imamate and therefore all of them did not become Imams.

This should be clear that Ahle Sunnah also consider the religious leaders as Imams. And as per this meaning Imam Aazam (Abu Hanifa) and Imam Shafe’i were Imams in Fiqh. Imam Ghazali and Imam Raazi were Imams in Aqaid (Beliefs) and Kalaam. And Nafe’ and Aasim were Imams in Qiraat. And Aima-e-Athaar (Pure Imams of Ahl’ul-Bayt) were Imams in all these fields. Especially in spiritual guidance and Irshaad-e-Tareeqat they had the excellence. Therefore in this regard Ahl’ul-Sunnah commonly consider them as Imams, not in the sense of Caliphs because in their perspective for Caliphate it is necessary to have authority over the land, right and merit to

Imamate, command and the power to proclaim orders. That is why they have limited the Caliphate to five individuals only.”

Tauhfa Athna Ashariyah (Urdu), page 283, published Noor Muhammad KutbKhana, Karachi, Pakistan.

If Imam Abu Hanifa is more knowledgeable and superior to previous prophets and Imams of Ah'lul bayt (as) possess all the expertise which the aforesaid Imams (including Abu Hanifa) individually possessed in their respective fields then does this not that mean the Imams (as) are also superior to prophets?

Moreover if according to Sunni belief Imam Abu Hanifa was superior to prophets, held more knowledge than them and Prophet Isa (as) will also follow the madhab of Imam Abu Hanifa on His (as) reappearance than what do the Ahl'ul Sunah have to say about the superiority of those from whom Imam Abu Hanifa himself learnt? After all it's a historical proof that their Imams i.e. Abu Hanifa and Imam Malik learned from Imam Baqar (as) and Imam Jaffar Sadiq (as).

“Imam Abu Hanifa stayed for a long time in the pure (city of) Madina and continuously attended the circles of Imam Baqir (r). In jurisprudence (fiqh) and traditions (Hadith) he learnt many things during his time with Imam Baqir (r) which he didn't know before. Imam Baqir (r) passed away on 7 Dhu'l Hijja 114 AH.

After Imam Baqir's death, Imam Abu Hanifa had the greatest respect for his son Imam Ja'far Sadiq (r). He would attend Imam Ja'far's classes quite often to acquire knowledge. Imam Abu Hanifa used to hold the opinion about the Ahl al-Bayt that Hadith and fiqh, indeed all religious sciences, have surfaced from their Household”.

Musnad Imam Azam (Urdu), page 23 by Imam Abu Hainfa translated by Maulana Asad Hassan

Mufti Ghulam Rasool in 'Subeh Sadiq' page 202 narrates that:

Abu Nu'aym Isfahani (d. 430 Hijri) wrote: “Imam Malik bin Anas was one of the students of Imam Ja'far (Hilayat al-Awliya Volume 3 page 199). Researcher Abu Zuhra writes that Imam Malik attained knowledge from him and attended his gatherings (Imam Jafar Sadiq, page 83)”.

Subeh Sadiq, page 202

If according to Muhadith Shah Abdul Aziz Dehlawi, the Imams of Ahl'ul bayt (as) possessed all expertise which his aforesaid Imams of Fiqha, Qiraat, Kalaam, Belief etc possessed seperately and since Imam Abu Hafina is superior to prophets then Nasibi should not have any objection if we believe that the our Imams, the successors of Holy Prophet (s) are superior to previous prophets.

Reply Ten – The Deobandi themselves believe that a mere follower can be equal or even superior to his prophet

It is indeed surprising that filthy Nawasib who happens to be an adherent of Deoband school has chosen to attack the Shia for their belief in the superiority of the Imams of Ahlulbayt (as) over previous Prophets while their own texts have kept open the possibility for a mere follower of a Prophet (including our Holy Prophet (s)) let alone a divinely appointed

Imam. One of the pioneer scholars of Deoband, Muhammad Qaasim Nanotovi states:

“If Prophets are distinguished from their followers then such distinction is confined only with regard to knowledge. But so far as deeds are concerned, most often their followers are equal to them, and some times even excel them”.

Tahzeer-un-Naas, Page 5 by Muhammad Qaasim Nanotovi

Does this not constitute blasphemy against Prophets and the knowledge that Allah (swt) bestowed on them, after all He (swt) sent them as the most perfect examples in all aspects of religion and life amongst their respective nations? Isnt keeping a belief that Allah (swt) may equalise or excel some of the mere followers of prophets in deeds a direct attack at the justice of Allah (swt), whereby a mere follower that excels in deeds to an extent that he can even leave a Prophet lagging behind him? May be this belief has been driven by our opponents from the various traditions came onto the pages of their Sahih books by the efforts of Bani Ummayah which tells us that Holy Prophet (s) was incapable of managing a woman shouting at him but Umar could (Sahih Bukhari v8 No.108), or where we learn that the Prophet (s) passed urine whilst standing (Bukhari v1 No. 226) but we do not find any such practice from other Sahabah etc.

It was not only Maulana Qaasim Nanotovi but one of his esteemed followers Maulana Ashraf Ali Thanvi fulfilled all the rights of being a devoted follower by adhering to same belief. He stated:

“In the art of politics, it is quite possible that a non-Prophet may excel a Prophet’s knowledge.”

Al-Ifanzaat-ul-Yaumiyah, by Maulana Ashraf Ali Thanvi, vol. 6 page 349

What is politics, some rocket science? Even if it was rocket science that would obviously not out of the knowledge of Allah (swt) who grants it to his chosen people (prophets) but politics is nothing but the ‘affairs of a state’ which all the prophets could do as they were among their people to proclaim the message of God related to all aspects of life which includes the way to govern the people. Do our opponents want to say that the principles which Prophet (s) adopted to keep the affairs of the state had some flawed and yet a someone among them was more adept at it?

Alhamdulillah Shia do not adhere to such beliefs and while keeping such belief our opponents like that of filthy Nawasib of Sipah-e-Sahabah and Madrasah In’aamiyyah have no right AT ALL to bark at Shias.

Reply Eleven – The Deobandi’s belief that some saints are superior to prophets

One of the prominent figures of Deoband school Allamah Muhammad Zakariyya Kandhalvi mentions in Fazaail-e-Hajj:

“Once one of the Abdaal met Hazrat Khidr A.S and inquired from him whether he had ever met anyone among the saints whom he considered higher in rank than himself. To this he replied, ‘Yes, I have. I was present once in the Masjid in Medina, where I saw Hazrat Shaikh Abdur Razzak Rah. dictating Hadeeth to his students. On one side was a young man sitting

with his head bent on his knees. I went to him and addressed him thus, ‘do you not see the gathering listening to the words of Rasulallah Sal`am. Why do you not join them?’

Without lifting up his head or turning in my direction the youth answered: “Over there you see those who listen to the Hadeeth from the mouth of Abdur-Razzak (the slave of the sustainer), while over here you see him who listens to Hadeeth directly from Ar-Razzak (Allah).” Khidr said to him, “If what you say is true then you should be able to tell me who I am. Who am I?” He lifted up his head and said, ‘If my intuition does not fail me then you are Hazrat Khidr Rah.’ Hazrat Khidr said, “From that I realized that among the saints of Allah there are such who are so exalted in rank that I cannot recognize them.”

Fazaail-e-Aamaal, Virtues of Hajj, (English Translation), Chapter 9, Story no. 9, p.171, (New Edition 1982, Published by Dini Book Depot – Delhi).

When Deobandi school has kept opened the possibility of saints being superior to Nabi Khidr (as) then those anti Shia fanatics who happen to be Deobandis have no right whatsoever to yap at those Shias who believe that Imams of Ahlulbayt (as) are superior to previous Prophets while their own scholars have affirmed the rank of the Imams of Ahlulbayt (as) being superior of all Awliyah/Saints.

Reply Twelve – The Deobandi’s believe that their Ulema are superior to the Prophets

Rasheed Ahmad Gangohi, whilst extolling the virtues of the Deoband Madrassa (The main school of learning in Nasibi ideology in the Indian subcontinent) writes the following:

“Once a great scholar saw the Prophet (saws) in a dream speaking Urdu, he asked him where he learnt to speak Urdu when he was an Arabic speaker, the Prophet (saws) replied I learnt Urdu following my contact with the Deoband Madrassa”.

Al Baraheen ul Qaati’a, by Rasheed Ahmad Gangohi, page 26 (published in Kutubkhana Imdaadeyaa, Deoband, Uttar Pradesh)

The reason that one attends school is to acquire knowledge; the student takes lessons from the teacher who is superior on account of his knowledge. Rasulallah (s) was the master of the Shari’ah and yet according to this dream he attended the Deobandi madrassa. Why would Rasulallah (s) need to attend a madrassa when he has a complete command over the Shari’ah? The attendance of Rasulallah (s) at this madrassa must have been on account of his need to acquire further religious knowledge; with the added advantage that he also learnt Urdu in the process. Whilst this dream is a clear insult of our Prophet (s) we will cite it as evidence for Numani and Afriqi, to show how their arrogant Ulema deem their madrasas teachers to possess greater knowledge than the Prophet (s).

[6]: Superiority of the Imams over the Angels

Whilst we have successfully proven the superior rank of our Imams over Prophethood one issue remains outstanding from the comments of Ayatollah

Khomeini, his viewpoint that man can be superior to Angels citing the reference again he had said:

Afriqi states:

It is of the undeniable tenets of our faith that our Imams possess a status with Allah that neither Angel nor Messenger can aspire to

Reply One – Believers are superior to angels

Sadly the author lacks knowledge of his own aqeedah is that man can have a rank superior to Angels. Suffice it to say that Rasulullah (s) had stated:

“In the eyes of Allah, the momin is superior to certain angels”.

In his explanation of this Hadith classical Hanafi scholar, Mullah ‘Ali Qari declares:

“Thayabi has commented that this Hadith means that ordinary people can be superior to ordinary Angels and superior people are superior to ordinary and superior angels in the same way that superior angels are superior to ordinary men”.

Mirqat Sharah Mishkat page 510 Hadith number 5

We are sure that not even these Nasibi authors would not openly deny that the Imams of the Ahl’ul bayt (as) are superior individuals. Hence in accordance with this Hadith their rank is superior to that of Angels. Moreover the proof of a normal sahabi being superior to angels can also be found in other Sunni sources. For example we read that Abu Huraira and Ibn Abbas both narrated:

The messenger of Allah preached and then ordered Bilal to call for prayer (adhan), then the people gathered, then the prophet stood on the pulpit and said: “Oh people, get closer and make space for those who are behind you”. He said that three times and the people came closer and looked behind but nobody was there, the messenger of Allah said: “Get closer and make space for those who are behind you”. He said that three times and the people came closer and looked behind but nobody was there, then the messenger of Allah repeated that for the third time and the people saw no one behind them, then a man stand up and asked: ‘Whom we shall make space for? the angels?’. The messenger of Allah said: “No, if they were among you, they would not be in front of you or behind you and would not be on the left side or the right side”. The man asked: “Why they can not be in front of us or behind us? Are they superior to us?”. “The messenger of Allah said: “No, you (people) are superior to the angels”. Then the man sat down.

1. Al-Matalib al-Aaliya by Ibn Hajar Asqalani, Baab al-Manaqib, No 4181

2. Musnad al-Harith by Al-Harith bin Abi Usama, Kitab al-Salat, No. 205

Do we need to comment any more?

Reply Two – Infallible people are superior to the chief angels

Let us cite an example,

A University Professor decides to test observance by rules and has three volunteers participating. Each participant is placed in a large house in an uninhabited, containing just one supermarket over a mile away. All three inhabitants must live in these properties for one year. They are permitted to have all freedoms / flexibilities, but upon entry they are told to strictly observe to three house rules:

Do not use the swimming pool

Do not drive the car in the garage

Do not read any of the books in the Library

Do not watch the television (each house has one television with a detached plug on top of it).

After a few months subject two gets bored, and decides to wire the plug and watch the television. He also starts making use of the swimming pool, and as the weather gets colder he starts using the car when visiting the shops. During the day he gets bored, and starts visiting the library to read the books. Gradually he has breached all of the rules.

Subject One observes all the rules throughout the year. He cant make use of the swimming pool, since he is unable to swim. Despite the cold weather he continues to walk to the shop to her his groceries because he cannot drive. He does not utilise the books in the library because he has had not formal education, and is illiterate. He does not wire the plug top watch the television as he is colour blind. His failing result in him observing all of the rules.

Subject Three can swim, drive, read, can wire the plug to watch TV, but observes the rules throughout the year.

Which of these three subjects was the most superior?

Subject One: Can't be most superior, his resolve has not been tested. His lack of knowledge makes it physically incapable of breaching the regulations.

Subject Two: Clearly is not the most superior, he tried to observe the rules, boredom, he knew how to break the rules and broke them accordingly.

Subject Three: Has the capability / knowledge to break the rules but still observes all of the rules.

It is clear from this example that Subject three is the most superior, he controlled himself and did not break any of the rules that had been set.

It is from this perspective that we believe that our Imams are superior to angels. Angels have been programmed to behave in a certain way, they have not been provided with the free will or knowledge that could lead them in to deviation, error and misguidance. Allah (swt) has given them a role in life; they are incapable of acting inside it. The angels are created of light, created incapable of rebellion against God's will, for their purpose is to carry it out. They have no lures / challenges that could lead them to faltering from the obedience of Allah (swt). Angels would fall under subject 2. Man on the other hand has no restriction, he as the free will to live his life as he chooses whether that be to obey Allah (swt) or disobey Him.

Man commonly falls into transgression and breaches the rules dictated for him by the Creator (swt). Fallible man would fall under the subject 2 category.

When despite this free will, and the attractions of sinful acts, man is able to stay aloof from the charms of a lawless people / a degenerate society then such a person is superior to angels since despite the option to sin has not done so. Based on our example this refers to subject three, such a person is superior to subject one (angels). This is why the perfect man is superior to the angels, for he may freely choose to serve God and to believe in His prophets, whereas the angels, who are at all times in the presence of God, cannot fail to obey Him and to sing His praises at all times.

To expand on this further, we shall cite the comments ascribed by the renowned Sunni Sufi scholar Ali bin Usman Al Jullabi Hujwiri in his famed book 'Kashf al Mahjub' the oldest Persian script on Sufism (translated by Prof Reynold Nicholson). He writes in the Chapter 'Discourse on the Superiority of the Prophets and Saints to the Angels' as follows:

"The whole community of orthodox Muslims and all the Sufi Shaykhs agree that the Prophets and such of the Saints are guarded from sin (mahfuz) and are superior to the angels"

Kashf al Mahjub, Page 239 (English version, published by Daarul Ishaat Karachi)

We further read:

"the angels are equal to the Prophets in knowledge but not in rank. The angels are without lust, covetousness and evil; their nature is devoid of hypocrisy and guile, and they are instinctively obedient to God; whereas lust is an impediment in human nature; and men have a propensity to commit sins and to be impressed by the vanities of this world; and Satan has so much power over their bodies that he circulates with blood in their veins; and closely attached to them is the lower soul (nafs) which incites them to all manner of wickedness. Therefore one whose nature has all these characteristics and in spite of the violence of his lust renounces this world, and though his heart is still tempted by the Devil, turns back from sin and averts his face from sensual depravity in order to occupy himself with devotion and persevere in piety and mortify his lower soul and contend against the Devil, such a one is in reality superior to the angel who is not on the battlefield of lust, and is naturally without the desire of food and pleasures and has no care for wife and child and kinfolk, and need not have recourse to means and instruments, and is not absorbed in corrupt ambitions". (page 240)

"in short, the elect among the true believers are superior to the elect among the angels and the ordinary believers are superior to the ordinary angels. Accordingly those men who are preserved (ma'sum) and protected (mahfuz) from sin are more excellent than Gabriel and Michael, and those who are not thus preserved are better than the Recording Angels (hafaza) and the noble scribes (kiram-I-katibin)" (page 241)

Kashf al Mahjub, pages 240-241 (English version, published by Daarul Ishaat Karachi)

So Hujwiri is stating:

There is an ijma amongst Ahl'ul Sunnah that Prophets and some Saints are superior to Angels

The superiority is because, whilst Angels have no nafs and cannot sin, the individual who has control over his nafs and commits no sin has succeeded – fighting the shackles of worldly desires

The Head of believers is superior to the Head of Angels

The individual who is “ma’sum” and “mahfuz” ranks higher than Gabriel (as) and Mikhail (as).

According to Hujwiri one who controls Nafs is superior to Angels, this being the case what about that individual that has not just controlled, but SOLD his nafs for the pleasure of Allah (swt)?

“And among men there is who sells himself (soul) seeking the pleasure of God; and verily, God is affectionate unto His (faithful) servants” (2:207)”.

So who is this verse praising?

Imam of Ahl’ul Sunnah Abdul Hamid Ghazali writes the following in his most famous work ‘Ihya Ulum id din’ records that:

“The Quraish youths one day surrounded the house of the Prophet in order to kill him. Hadhrat Ali in order to save his life, thought his life insignificant and went to the bed of the Prophet. God then addressed Gabriel and Michael and said: ‘I have established brotherhood among you and gave you equal period of life. Who is there among you who can sacrifice his life for another?’ Both of them preferred to save his own life. God then said to them: ‘Why could you not show example like Ali? I have established brotherhood between him and Muhammad, and Ali is spending the night by lying upon the bed of Muhammad in order to save the life of the latter. Go to the earth and save him from his enemies. Gabriel began to protect him keeping near his head and Michael near his feet. Gabriel said to Ali ‘blessed you are, blessed you are. There is no comparison with you. God is taking boast of you before the angels. God then sent this revelation ‘There is a man among men who sacrifices his life in search for the pleasure of Allah’ - 2:207”

Ihya Ulum id din, by Abdul Hamid Ghazali, Vol 3 p 237-238 – English translation by Maulana Fazal Karim

Other Sunni scholars have also recorded this event in exactly the same way:

Tafseer al Kabeer, by Fakhr ad Din al Razi, v 2 p 189;

Hakim al Mustadrak, v 3 p 4

Ghayatul Maryam, p 344 — 345

Tafseer e Qurtubi, v 3 p 347

Asadul Ghaiba fe Marifatil As Sahaba, v 4 p 25

Tafseer Nishapuri (Allamah Nishapuri) , v 1 p 281

Dhukhayr al Uqba, p 88

In this tradition both Gabriel (as) and Mikail (as) the highest ranking Angels are testifying to the superiority of Imam Ali (as) over them, so has the Shi’a aqeedah not been proven or are our opponents going to accuse these great Angels of committing kufr as well?

Reply Three – The Imams are also superior to the angels from the perspective of knowledge

We read in Surah Baqara verses 031-33

And He taught Adam the names of all things; then He placed them before the angels, and said: “Tell me the names of these if ye are right.”

They said: “Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom.”

He said: “O Adam! Tell them their names.” When he had told them, Allah said: “Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?”

This verse demonstrates that Adam (as) was superior to angels on account of his knowledge, as proven from the test that Allah (swt) placed before them. When they very basic knowledge that Adam (as) had was superior to that of the angels then it is quite logical that the knowledge of our Imams as the inheritors of Prophetic knowledge would be superior. We have already stress that Maula Ali (as) was the Gate of the Knowledge of the Prophet (s) and we have already cited a lengthy tradition from Riyadh al Nadira Volume 2 page 239, Dhikr Ali ibn Abi Talib, that include these words of the Prophet (s) said:

“He who wants to see Adam (as) in his knowledge...should look at Ali Ibn Abi Talib (as)”

At minimum the Nawasib will have to accept that the knowledge of ‘Ali (as) was on par with Prophet Adam (as) that automatically means his knowledge was greater than that of angels.

Chapter Nine: The doctrine of Imamate from a Shi'a perspective (Part V)

[1]: The Imams possession of the belongings of past Prophets

[2]: Imam Ali (as) being the distributor of Heaven and Hell

[3]: Maulana Manzoor Naumani's hilarious conclusion as to why Sunni texts are absent with information about Imamate?

[4]: Is the Shi'a belief in Imamate and the powers associated with it tantamount to accepting the continuation of Prophethood?

[1]: The Imams possession of the belongings of past Prophets

Numani states:

In Usul-e-Kafi a Chapter is entitled: "Description of the miracles of the Prophets of the past which the Imams possessed". The substance of the first saying, in this chapter, of Imam Baqar is that the staff of Moses which was his main miracle really belonged to Adam which went on being passed from one owner to another till it reached Moses and it was now with Imam Baqar and will reach the Awaited Imam in due course. It will have the same power as it had at the time of Moses. (p. 141). The narration goes on to say that one night Hazrat Ali came out after Isha Prayers and declared – "The Imam of the day has come out before you. He is putting on the shirt of Adam and the ring of Solomon and is holding the staff of Moses". (p. 142).

Reply One – Maula Ali (as) inherited the belongings of past Prophets (s) to fulfil their covenant of Nusrat (help) to Rasulullah (s)

We read Surah Aal-e-Imran verses 81-82:

Behold! Allah took the covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you an apostle, confirming what is with you; do ye believe in him and render him help." Allah said: "Do ye agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."

If any turn back after this, they are perverted transgressors.

In this Verse Allah takes a vow from all the previous prophets that they promise to:

- (1). Believe in the Final Prophet Muhammad(s)
- (2). Provide aid (nusrat) to the final Prophet

The Prophet hoods of all other Prophets (peace be upon all of them) is dependant upon fulfilling this vow, because Allah makes it clear in this verse to all His Prophets that if they break this promise to aid the Seal of the Prophets Muhammad(s) they will become transgressors! Now, both Sunni and Shi'a affirm that the first condition was fulfilled by all prophets by their acknowledging the coming of the Seal of All Prophets, our prophet Muhammad(s).

Whilst one can be evidenced, what of the second condition? Providing aid (nusrat) to Muhammad(s) is a vow taken by all the prophets, and consequently failure to provide this nusrat to the Prophet Muhammad (s) would make them all transgressors. There is no doubting that our translation

of nusrat is correct, its root word is nusra and Wehr in the Arabic-English Dictionary, by Hans Wehr page 970, 3rd edition, defines it as “help, aid, assistance, support, backing”

The question is how did these Prophets provide this nusrat when they were not physically present? Nasibi state that the dead cannot benefit the living yet in this verse the Prophets are told clearly that if they fail to provide assistance (nusrat) to Hadhrat Muhammad (s) they will become Fasiq. The verse states clearly that all other prophets took an oath to which they and Allah were witnesses they had to follow this Covenant, so we are left with the perplexing thought of how they fulfilled the second part of this Covenant to provide the Last Prophet (s) with nusrat when they would not be there for him for they had been dead long before the birth of Muhammad(s)? The only answer can be that, as Muslims, we must answer that Allah (swt)’s prophets did fulfil this part of the Covenant too. We have to believe that they had provided nusrat, the question is how? The answer is they had fulfilled this duty via the provision of their Prophetic belongings to prove to the Kuffar the Rasulullah (swt) was a true Prophet (s) as he possessed Prophetic belongings and the associated miracles that transferred through the hands of Prophets and their appointed Wasi’s, as such the possessions of these belongings acted as a source of evidence to a hostile audience that Rasulullah (s) was a Prophet (s) sent by Allah (swt) as a Mercy for Mankind. The verse states that the Prophets had to provide nusrat, clearly the transference of belongings was not sufficient to constitute help, these belongings needed to provide a practical source of assistance, such as their associated miracles, and there had to be a means via which they could fulfil this obligation of Nusrat, this was achieved via that individual that Allah (swt) deemed the Nusrat of the Prophet (s). We read in Surah Anfal verse 62:

Should they intend to deceive thee, Verily God sufficeth thee. He it is that hath strengthened thee, with His aid (Nusrat) and with the company of the believers”

Suyuti in his commentary of this verse narrated from Abu Hurraira that he heard the Prophet (s) say that the Aid (Nusrat) in this Verse is Ali, for he heard:

The Messenger (s) say, that there is an inscription in the seventh sky of heaven:”There is no God but I alone, There is not any equal or partner to me, Muhammad is my servant and my Messenger,Whom I supported by means of Ali”

Tafsir Durr al Manthur, by al Hafiz Jalaladeen Suyuti, P 199

When Maula Ali (as) has been declared by Allah (swt) as the Nusrat of the Prophet (swt) then it is logical that the duty of past Prophets to fulfil their Nusrat of Rasulullah (s) was also achieved through Maula Ali (as), and this was done in a two fold manner.

One: Through the inheritance of virtues of past Prophets – The fact that Imam Ali (as) was fulfilling the covenant of previous Prophet’s also explains, why he inherited virtues, which previous Prophet’s possessed, for the Messenger of Allah (s) said:

“He who wants to see Adam (as) in his knowledge, Noah (as) in his determination, in his clemency, Moses (as) in his intelligence and Jesus (as) in his religious devotion should look at Ali Ibn Abi Talib (as)”

Riyadh al Nadira Volume 2 page 239, Dhikr Ali ibn Abi Talib

It was through these virtues and countless others, that Ali (as) acted as the aid of the Holy Prophet (s). The previous prophets had a Covenant to provide aid (nusrat) to the Holy Prophet, and that nusrat came in the guise of Imam Ali (as), who was acting on their behalf, Maula Ali (as) inheritance of the characterises / virtues of past Prophets ensured that he could utilize these strengths in his capacity as nusrat of the Prophet (s).

Two: Maula Ali (as) inheriting Prophets belongings and the miracles associated with them. This was a means via which the true Wasi could show that he was the true Wasi of the Seal of all Prophets (s). It needs to be recognised that the duty of Prophets was to provide assistance to the Prophet (s), the Prophethood of Muhammad (s) did not end with his death, rather it will continue until the Day of Judgement, evidenced by the Kalima. There is no God but Allah and Muhammad is his Messenger. In the same way that this Kalima is applicable until the day of Judgement, the Prophetic duty to provide assistance is also applicable.

As such the duty to provide nusrat to the Prophet (s), incumbent on past Prophets is incumbent on them until the end of the world and this nusrat had been provided through the 12 Imams, in their capacity as the true wasi's of the Prophet (s).

Reply Two – The Imams possessed these items as the true inheritors of the Prophet (s)

These items transferred as inheritance through the generations, ultimately they went to the Prophet (s) and then to the Imams who inherited his knowledge and possessions. We read in Surah Baqarah 002.248:

And (further) their Prophet said to them: “A Sign of His authority is that there shall come to you the Ark of the covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a symbol for you if ye indeed have faith.”

Al-Qur'an, Surah 2, Ayah 248, translated by Yusufali

These relics reached the hands of Hadhrat Adam (as) and his descendants and as proof we shall rely on the following esteemed Sunni works:

Tafseer Kabeer Volume 2 page 506 & 507

Tafseer Khazan Volume 1 page 216

Tafseer Qurtubi, Volume 1 page 247

Tafseer Ibn Katheer Volume 1 page 301

Tafseer al-Thalabi, Volume 2 page 212

Tafseer Kabeer:

“The historians narrate that Allah (swt) sent some relics to Adam (as) which contained pictures of the Prophets, and these relics were inherited by the children of Adam, to the point that they reached Hadhrat Yaqoob (as)”

Tafseer al-Kabeer, Vol. 2, Page 506 & 507

Qurtubi, in his commentary of this verse states:

This Covenant was sent by Allah (SWT) to Prophet Adam (A.S), and it remained with him until it reached Prophet Yaqoob (as), after which it remained with Bani-Israel, and they kept overcoming their opposing armies due to the blessings of this chest, until they disobeyed Allah (swt), and were defeated by Amaliqans, who took the chest from them.

Tafseer Ibn Katheer

“In this chest were the sticks of Musa and Haroon, the tablets of the Torah, as well as the handwritten scriptures of Musa and Haroon”.

If we believe that the Imams possessed the possessions of past Prophets it is because they were the true inheritors of the mission of the Prophet (s) and hence inherited all that previous Prophets brought, thus incorporating their teachings and possessions. The possessions of these affirmed the Prophet Muhammad (s), since these possessions were continually transferred to the legitimate heirs of each Prophet, hence their possession of these artefacts confirmed their status as true heirs of the true Prophet Muhammad (s). The ability to perform these miracles via utilising Prophetic belongings would act as a source of convincing non Muslims of their status and would in turn affirm the Prophethood of Muhammad (s), after all they were his representatives. Ibn Hajr al Makki al-Haythami writing on Imam Mahdi (as) states:

“Imam Mahdi shall bring those things that had been removed from Bayt al Muqaddas, including the coffin of Sakeena, the commandments for Bani Israeel, the divinely inspired writings of Musa, the clothes of Adam, the stick of Musa, the pulpit of Sulayman and two heavenly dishes that Allah (swt) sent to the Israelites, that will be whiter than milk.”

Al Qol al Mukhthasar fee alamat al Mahdi al muntadhar page 42 [published in Riyadh]

If Imam Mahdi (as) can possess the belongings of past Prophets, what is the objection if we believe that these same items were also in the possession of the previous Imams from the same lineage?

Reply Three

As for this Nasibi’s objection that the Imams possessed the miracles from these belongings then it is because this affirms their position as the true UI’il Amr of the Prophet (s). If these items came in the hand of already people then they would have no power that will only be triggered by the true UI’il Amr. By way of example, if I take a pen and have absolute control over it, it is of no use if I am unable to write. The true UI’il Amr are those that have control of the Amr that Allah (swt) has provided and can (via the will of Allah (swt)) operate those Prophetic belongings that contained miracles, such as the stick of Musa (as). If Imam ‘Ali (as) and the other Imams could do this it was because they are the Imams appointed by Allah (swt) and his Prophet (s) to guide the Ummah, as such they were endowed with the powers that other Prophets were given.

Let us provide an example; Qadi Iyad in ‘al Shifa’ Volume 1 page 157-158 narrates this miracle of the Prophet:

“Al Tahawi related in an obscure hadith from Asma bint ‘Umaysh that the Prophet received a revelation while in ‘Ali’s tent, and he did not pray Asr until after the sun had set. The Messenger said ‘Did you pray ‘Ali?’ He

replied ‘No’. The Messenger of Allah said, ‘O Allah it is in your obedience and the obedience of Your Messenger, return the sun to him’. Asma said ‘I had seen it set and then I saw it rise after it had set and stopped between the mountain and the earth’. That was at Sabha in Khaybar”.

al Shifa by Qadi Iyad, Volume 1 page 157-158

Saim Chisthi al Hanafi in ‘Mushkil kusha’ Volume 1 page 226 narrates the same event from numerous Sunni sources and then he records that Imam ‘Ali (as) performed the same miracle.

‘Ali was going towards and intended on offering his Salat at the foot of the mountain of Rafaq. His companions passed by the mountain, and the suns set and the Salat became Qadha. His associates began to weep, and Ali supplicated for the sun to return, as he and his associates wanted made an intention to offer Salat on time. Allah (swt) accepted his prayer and the sun returned. When he prayed and completed his final Salaam, the sun set again...” [Shawahid un Nunbuwwa page 292]

Mushkil Kusha, page 226 by Saaim Chishti (Chishti Kutub Khana, Faisalabad, Paskitan)

Now here we see the ability of Rasulullah (s) and his wasi Maula Ali (as) to alter the movement of the sun. This is interesting since we read in Surah Luqman verse 29 that the movement of the sun and moon are through the Amr (authority of Allah (swt)):

Seest thou not that Allah merges Night into Day and He merges Day into Night; That He has subjected the Sun and moon (to His law), each running its course for a term (time) appointed.

The fact that this miracle was performed by Rasulullah (s) and ‘Ali (as) does not in any way mean that they are God, on the contrary the example demonstrates the fact that such miracles / authority is bestowed by Allah (swt) to the true Ul’il Amr. If the Imams from Ahl’ul bayt (as) can perform the same miracles from prophetic possessions it is because they were the true Ul’il Amr who had been granted such power by Allah (swt).

In the end we would like to state that if the Shia believe that their Imams possessed the miracles of past prophets outrages to Maulana Manzoor Numani and his followers, then they should immediately issue edicts of Kufr to their own Deobandi Ulema who (according to their own books) possessed the same miracles attributed to prophets. We will unveil such references later in this chapter.

[2]: Imam Ali (as) being the distributor of Heaven and Hell

Numani states:

Hazrat Ali said that all the Angels and Apostles had affirmed for him as they had affirmed for the Holy Prophet, and it was he who would send people to Heaven and Hell. The aforementioned tradition, further, tells that Hazrat Ali used often, to say: “I am the person who on behalf of God, will award Paradise or Hell to people. I possess the staff of Moses, and the ring of Solomon and for me all the Angels and Ar-Ruh (the spirit who is superior to Gabriel and all the other angels) had made the affirmation as they had for Mohammad”. (p. 117).

Reply

We would like to quote similar reports from the books of our opponents . Ibn Hajar al-Makki al-Haythami in ‘Sawaiqh al Muhriqa’ page 429 comments on this as follows:

“Darqutni narrates that Hadhrat Ali carried out a lengthy discussion with those six people whom Hadhrat Umar had nominated for the committee. And in that this was also included: “I ask you to swear upon Allah and then say if there is anyone amongst you other than me about whom Prophet [saww] has said to that O Ali! You are the distributor of heaven and hell.” And they said: By God, he said this to none of us.

Antara has narrated from Ali Raza who said that the Holy Prophet [saww] said to him (Ali as) that you are the distributor of heaven and hell. On the day of judgement the fire will say: “This is for me and that is for you.

...Abu Bakr narrates that the Prophet (s) said no one will be allowed to cross the bridge on the Day of Judgement until he has the permission of Ali”

Sawaiq Muhirqa (Urdu), page 429 by Ibn Hajar Makki

Qadi Ayad in his famed work al-Shifa page 22 [Egypt] states:

“The pious predecessors and scholars of Hadith have stated that ‘Ali will send his enemies to Hell, and his friends to Heaven, as he is the distributor of Hell”.

Sunni scholar Al-Dailami records:

Hudaifa narrated: “Ali is the distributor of Hell”

Firdaus al-Akhbar, Volume 3 page 90 Hadith 3999

Mulla Ali Muttaqi al-Hind also quoted Maula Ali’s own admission in this regard:

عن علي قال: أنا قسيم النار

“Ali said: I am the distributor of Hell”

Kanz ul Ummal, Hadith 36475

Zamkhashri also records the same tradition in his book ‘Asaas al Balagha’, Kitab Qaaf 2:

Ali(ra) said: “I am the distributor of Hell”

<http://www.al-eman.com/Islamlib/viewchp.asp?BID=211&CID=46#s1>

Mufti Ghulam Rasool in his book ‘Imam Zayn’ul Abideen’ quotes ‘Fatawa Azizi’ the authority work of his beloved anti-Shia figure Muhadith Shah Abdul Aziz Dehlavi from which one can draw an inference in relation to Maula Ali’s rank as the distributor of Heaven and Hell. He writes:

“Shah Abdul Aziz (d. 1239 Hijri) states that Muawiya bin Khadeej (a Banu Umayyad) would curse and abuse Maula Ali. On one occasion he arrived in Madina when Imam Hasan and his companions were sitting there. One person said to Hasan ‘O Master this Muawiya bin Khadeej curses and abuses Maula Ali. He [Imam Hasan] said ‘call him’. When Muawiya bin Khadeej was called he approached Imam Hasan and said ‘You curse and abuse (swear) at Hadhrat Ali?’ Upon hearing this Muawiya bin Khadeej became very embarrassed. Imam Hasan then stated ‘Don’t you know that on the day of Judgement, Ali will arrive at the Fountain of Kauthar. He shall not allow the hypocrites to pass by. On that day you shall also depend on

Ali. You shall seek to quench by approaching Ali, you shall depend on him [to have a share. (Fatawa Azizi, page 227)

This demonstrates on the Day of Judgement, Ali shall be at the Fountain of Kauthar, he shall allow the Muslim to pass by the Fountain of Kauthar, but will prohibit the hypocrites from entering.

Imam Zayn'ul Abideen pages 42-43 (Daar ul Uloom Qadriyah Jilaniyah, London)

If Nasibies are opposed to this view on 'Ali (as) then they should raise this issue with the Prophet (s) who declared this to be the role of 'Ali (as) on the Day of Judgment. We would also like to ask the followers and lovers of Sipah-e-Sahaba (kr-hcy.com), 'were these earlier scholars who ascribed to this view illiterates?' These people have just taken the task of dividing Muslim Ummah by throwing suspicions and lies about different schools of thought on the instructions of their Jewish godfathers.

[3]: Maulana Manzoor Naumani's hilarious conclusion as to why Sunni texts are absent with information about Imamate?

While commenting on the topic of Mushaf Fatima [sa], Maulana Manzoor Maumani commented to show that Shia madhab is based on hadiths 'invented' by some people who used to attribute things to the Imams of Ahlylbayt (as). Naumani states:

Naumani states:

Anyway, we are certain in our minds that Imam Jafar Sadiq. Imam Baqar and other men of the holy Prophet's lineage of revered memory never gave expression to such a thing. In fact, such traditions have been concocted by the people who invented the Shi'ite faith and attributed it to Imam Jafar Sadiq. Imam Baqar etc., and Abu Basir, too, is one of them. Moreover, Abu Basir and Zurarah etc., who are the narrators of such traditions and in our opinion the main architects of the Shi'ite creed used to live in Kufa while Hazrat Imam Baqar and Hazrat imam Jafar Sadiq lived in Medina. These people used to come to Medina and, on return, relate the traditions like these in their exclusive circles and it is upon such reports and narrations that the foundation of Shiaism rests.

Reply One – The Shaykhayn went to extreme lengths to ensure that the concept of divine appointment was suppressed

Imam Abdul Hamid Ghazzali in 'Sirr'ul Alameen' provides a very frank admission on the efforts taken by the king pins of the Ahl'ul Sunnah Sect to suppress any mention that Rasulullah (s) has appoint an Imam to succeed him.

"Rasulullah declared "Of whomsoever I am Maula Ali is his Maula. Hadhrat Umar [r] accepted this congratulating Ali [r] saying "Congratulations you have become the Maula of men and women", but after this his desire for power overtook him and when the Prophet said "Bring me a pen and paper so that I can remove any doubts over who will succeed me, Hadhrat Umar [r] replied "Leave him for he is talking nonsense".

Sirr'ul Alameen, page 9

When the Sunni state was so opposed to the notion that Rasulullah (s) appointed an Imam, that they were prepared to question the sanity of the Seal of all Prophets (s) then what was the likelihood of their supporters (in later generations) taking Hadith on divine Imamate from the Ahl'ul bayt Imams themselves? A Sect whose king pin was prepared to question the mental state of the Prophet (s), would have no hesitation in attacking the Shi'a Imams for their position on Imamate.

Moreover we read:

“Abdullah bin Ala narrated: “I requested Qasim to make me writedown hadiths to which he replied: ‘During the reign of Umar bin Khattab, hadiths became in abundance therefore Umar asked the hadiths to be brought to him, when people brought them to him, he ordered to burn them and said that it was copying the Ahle Kitab”

Tabqat Ibn Saad (Urdu), Volume 6 page 197, Topic: ‘Qasim Bin Muhammad’ (Nafees Academy Karachi)

After reading the scenario mentioned in the exerpt from Ghazzali’s work, one can easily understand the motive behind burning of hadiths which were then in ‘abundance’!

“Umar said: If my term overtakes me, and Abu Ubaydal al Jarrah is still alive, then I would appoint him as Khalifa. If my Lord asked me, I would say, ‘I heard the Prophet, may Allah bless him and grant him peace, saying ‘Every Prophet has a trustworthy (companion), and my trustworthy companion is Abu Ubaydah ibn al Jarrah’. If my time overtakes me and Abu Ubaydah ibn al Jarrah has died, I would appoint Mu’adh ibn Jabal as Khalifas. If my Lord asked me ‘Why did you appoint him as a Khalifah’, I would say, ‘I heard the Prophet, may Allah bless him and grant him peace, saying ‘He will be raised up on the Day of Resurrection a distance in front of the men of knowledge’. They had both died during his Khalifah”.

History of the Khalifas who took the right way (Part English translation of Suyuti’s Tarikh’ul Khulafa), page 135

Did Umar have amnesia of the Hadith connected to the Wilayah of Ali (as)? Neither of the Hadith that Umar sought to rely on, would point to either individual’s right to succeed the Prophet (s) as his Khalifa. Does the fact that Rasulullah declared ‘Of whomsoever I am Master Ali is his Master’ that was then followed by Umar’s famed words ‘congratulations! O Ibn Abī Tālib! You are my master and (the master of) every Muslim’ demonstrate a greater right to succeed than those who alleged merits were trustworthiness and knowledge? Umar’s suppression of a Hadith, that he both heard and participated in openly acknowledging proves that he was not prepared to bring forth evidence of Imam Ali (as)’s Wilayah in the public domain.

Reply Two – The Ahl’ul Sunnah remained aloof from the Imams (as) preferring the company of their enemies

It seems that it has now become the trend of Sunnies and some of the contemporary Nasibies to show their affection for the Imams of Ahlulbayt (as) whilst bashing the Shia; the actual followers of Ahlulbayt (as) in words

and deed whilst at the same time giving the enemies of Ahlulbayt (as) a revered position in their sect. Would those Sunnies and contemporary Nasibies be kind enough to tell us to which sect is adhering to the instruction of the Holy Prophet (s) in Hadith al-Thaqalayn and has derived its teachings from Ahlulbayt (as) disassociating themselves from their enemies and which sect has thousands of hadiths from people other than the Imams of Ahlulbayt (as) including their (as) all time enemies? As we know the Quran and Hadith are two basic aspects to derive Islam and people like Naumani have tried their utmost to evidence their relation to the Imams of Ahlulbayt (as) whereas the inventive Imams/ulema' of their own sect have not only accepted Hadiths from open Nasibies; the nemesis of Ahlulbayt (as) but have also granted them a revered position in their sect deeming them 'highly reliable individuals' i.e Thiqa for example Hariz bin Uthman al Himsi (Tahdeeb al Tahdeeb, V1 No. 436), Thawr bin Yazid al-Himsi (Tabaqat Ibn Sa`ad (Urdu), v4 part 7 page 294), Khalid bin Salmah bin al Aas (Tahdeeb al Tahdeeb, v3 No. 181), Ishaq bin Sawaid bin Hubairah (Tahdeeb al Tahdeeb, v1 No. 438), Abdullah bin Shaqiq al Aqeeli (Tahdeeb al Tahdeeb, v5 No. 445), Al-Haitham bin Al-Aswad (Tahdeeb al Tahdeeb, v11 No.149) etc. Would they like to tell us how many thousands of hadith are present in their principle hadith books (saha satta) narrated from the Imams of Ahlulbayt (as)?

Reply Three – The Ahl’ul Sunnah’s most esteemed Hadith collector intentionally rejected the traditions of the Sahabi Abu Tufayl (ra) that would have invited the Ahl’ul Sunnah to the path of the Ahl’ul bayt (as)

Whilst the Sunni Imams of Hadith collection had no inhibitions about taking Hadith from individuals of Khwaarij and Nawasib persuasion whose schools entire raison d’etre was a hatred of Imam Ali (as), the treatment afforded to a Sahabi adherent of Ali (as) was very different. Contrary to the Sunni view that “all the Sahaba are just and truthful”, Imam Bukhari consciously avoided taking Hadith from the Sahabi Abu Tufayl (ra), a fact recorded by ibn asaakr and khateeb baghdadi who recorded:

قال نعم كتبت عنه عن أبي كدينة ويعقوب القمي أخبرنا مُحَمَّد بن أحمد بن يعقوب أخبرنا مُحَمَّد بن نعيم الضبي قال سمعت أبا عبد الله بن الأكرم الحافظ وسئل لم ترك البخاري حديث أبي الطفيل عامر بن واثلة قال لأنه كان يفرط في التشيع

Muhammad bin Ahmad bin Yaqoob narrated from Muhammad bin Naeem al-Daabi who said: I heard Aba Abdullah al-Akharam who was asked as to why Bukhari abandoned the narration of Abu al-Tufail Amir bin Wathla? He replied: ‘Because he was excessive in Tashi’y (Shiasm)’.

Kitab Al-Kifayah, page 131 by Khateeb Baghdadi

Abu Tufayl’s (ra) only transgression was that he provided eye witnesses testimony to the excellences of Imam Ali (as). He for example narrated from the blessed tongue of the Prophet (s) the Hadith of Ghadir and Hadith al-Thaqalayn. He narrated from Imam Ali (as) his famous challenge:

“Ask me for I swear by Allah (swt) there is not a single thing that you can ask me about until the day of Judgement except that I can tell you about it and ask me about the book of Allah (swt), for I swear by Allah (swt) there is not a verse in it except that I know whether it was revealed during the night or the day, whether it was revealed in a plain or on a mountain”

Jaam’e Bayan Alilm wa Fazlih, Hadith number 726 page 464

Al-Haythami in Majma al-Zawa’id, Volume 9 pages 142 – 143, Hadith Number 14798 narrated from from Abu Tufayl (ra) a sermon of Imam Hasan (as) wherein he mentioned the Commander of the Faithful, Ali bin Abi Talib (as) as the seal of the Awsiya and the Wasi of the Prophets.

Bringing this together Abu Tufayl (ra) narrated the fact that Ali (as):

was appointed as the master over the believers at Ghadir Khumm
possessed a complete knowledge of the Quran
held knowledge of the unseen
was the wasi of the Prophet (s)

Had the aforementioned excellences of Ali (as) as recollected by the Sahabi Abu Tufayl (ra) reached the Sunni masses, it would have easily dawned on them that the path to adhering to the true teachings of Islam lay in following Ali ibn Abi Talib (as) the legitimate successor and wasi of the Prophet (s). Imam Bukhari whilst compiling his a book deemed by the Ahlul Sunnah the most authentic book after the Quran, adhered to a policy of bias, prejudiced and self censorship, to the extent that he even treated a Shia Sahabi as persona non grata, by doing so he intentionally placed a remora before the Sunni masses, one that deprived them from knowing the excellences of Ali (as), excellences that would have enabled them to:

recognize that he was the true successor of the leadership and knowledge of the Prophet (s)

become drawn to Ali (as) recognizing him as the conduit to the correct interpretation of Islam

acquire the correct understanding of Islam by clinging to the teachings of the Imams of his lineage as his teachings were cascaded through to each of them. Alas this was not the case.

Reply Four – The Imam of Ahl’ul Sunnah rejected the narrations of the Imams of Ahl’ul bayt (as)

Whilst the Ahl’ul Sunnah become overjoyed by those traditions narrated by the Imams of Ahulbayt (as) in their books and hence become excited allow us to cite the disparaging remarks made by their ulema about the Imams (as) in terms of deeming them untrustworthy narrators. For example about Imam Jafar Sadiq (as), Ibn Sa`ad stated: “He used to narrate a lot, he is not reliable and he is weak”. (Tahdeeb al-Tahdeeb, v2 No. 156). While it is written in Tahdeeb al-Kamal al-Mizzi (v5 No.950) that: “Yahya bin Saeed was asked about Jaffar ibn Muhammad, so he (Yahya) answered: ‘There is something in me against him’”. Moreover in the same book and also in Dhahabi’s Meezan al-Eitidal (v1 No. 1519) the view of Imam Malik is mentioned in this manner: “Musa’ab ibn Abdullah said: ‘Malik didn’t use to narrate from Jaffar until he linked it with those narrators who are high, then he would put his (Jaffar’s) narration after it” which means Malik did not

trust Imam Jaffar Sadiq's narration unless someone else narrated the same! So what do our opponents deem of those Ulema who maligned Ahlulbayt? When the Sunni Ulema rejected the testimony of the Ahl'ul bayt (as) Imams how would they entertain those of their narrations wherein they attested to the doctrine of their divinely appointed imamate, a doctrine that would in effect negate their cherished doctrine of man made appointment devised by the Shaykhain at Saqifa?

The reason that Sunni books do not have hadith propagating the divine Imamate and its aspects is due to the fact that their predecessors never turned to the Ahl'ul bayt (as) rather they intentionally narrated things from those who opposed their view of divinely bestowed Caliphate, that in consequence lead to the existence of two distinct parallel schools of thought on Imamate.

Reply Five – The early Sunni caliphs prohibited taking narrations from Ahl'ul bayt (as)

Historically there was a concerted effort by the man made Khilafah to ostracise the Ahl'ul bayt Imams and they were deemed with enemies of the State, so much so that the Imams were portrayed as adhering to a completely different religion. Sunni scholar Muhammad Moin ibn Muhammad Amin al-Sindi (d. 1161 H) in his book 'Derasat al-Labib fi al-Auswa al-Hasana bel Habib ' page 97 states that:

“Mu'awiya had a forceful order that no one should approach him adhering to the madhab (school) of Ali”.

Derasat al-Labib, page 97 (Sindhi Abadi Board, Karachi)

Mu'awiya's comments are clear proof that his beliefs, propagated by him at the helm of the State, were not the same as the religion of Imam 'Ali (as).

Here we see clear evidence that 5th Sunni Khalifa Mu'awiya was seeking to separate the religion of the state to that adhered by Imam 'Ali (as). Whilst slaughtering the Shi'a was one method to quash Imamate ideology, the other method was indoctrinated the masses into hatred of the Ahl'ul bayt (as). In 'Tarikh Madhahib al Islam' Muhammad Abu Zahra records states in Volume 1 page 35:

“And during the reign of Banu Umayya the dignity of 'Ali was attacked, he was cursed because Mu'awiya during his reign introduced the ugly bid'ah of cursing 'Ali. His successors continued this tradition until the reign of Umar bin Abdul Aziz. The tradition entailed cursing the Imam of Guidance 'Ali at the end of the Friday Sermons, the Sahaba's remonstrations that this was wrong was ignored”

Tarikh Madhahib al Islam by Muhammad Abu Zahra page 35

It was during this backdrop of anti Ali (as) propaganda that Hadith were collected. The 'Shams al Hind' of Sunnies Allamah Shibli Numani stated:

“Traditions were first formed in book form in the days of Ummayyads, who, for about 90 years, throughout their vast dominions stretching from the Indus in India to Asia Minor and Spain, insulted the descendents of Fatima and got Ali openly censured in Friday sermons at the mosques. They had hundreds of saying coined to eulogize Amir Muawiya”

Siratun Nabi, Volume 1 page 60

Umar ibn Abdul Aziz may have put an end to this practice during his reign, but you cannot change people's hearts and minds, particularly those that were witness to this dirty practice for decades. When successive generations of Muslims had been indoctrinated on this staple diet of cursing Imam 'Ali and his descendants in Friday prayers what likelihood would there have been for them to be receptive to the concept of divinely appointed Imamate, starting with Imam 'Ali (as) particularly in Hadith literature? The likelihood was even less when one considers what Mufti Ghulam Rasool commented:

“The Ummayyad and Madani Governments made every effort to hide from the Muslims narrations and Hadeeth of the Prophet narrated by Ali Lion of Allah (swt), and during that era, the Hadith scholars and Fiqh scholars were prohibited from narrating Hadith from Ali, nor his judicial decisions before the people, nor could they say anything in praise of him”

Subeh Sadiq by Mufti Ghulam Rasool, page 355

If any material on the Imamate of Maula Ali (as) did reach Hadith collectors it was heavily suppressed by the State this can be evidenced by the fact that Allamah Dr. Tahir ul Qadri in his book 'The Ghadir Declaration' p 78 Hadith 49 records this tradition from Ibn Athir's 'Asadul Ghabah fi Marifat as-Sahaba' (1:572, 573):

“It is narrated by Zuhri that Abū Junaydah Junda' bin 'Amr bin Māzin said: I heard the Prophet (s) said: whoso deliberately lied about me will go to hell straightaway. I have heard it myself or I may grow deaf in both ears. The Prophet (s) returned from Hajjat-ul-wadā' and arrived at Ghadīr Khum, and addressed the people. He said while holding 'Alī's hand: one who has me as his guardian has this ('Alī) as his guardian. O Allāh! Befriend him who befriends him ('Alī) and be his enemy who is his ('Alī's) enemy.

“Ubaydullāh said: I said to Zuhri: Don't say these things in Syria, otherwise, you will hear so much against 'Alī (ra) that your ears will get sore. (In reply to it) Zuhri said: By God! There are so many qualities of 'Alī (ra) safe and secure with me that if I narrate them I may be murdered.”

The Ghadir Declaration, page 78 Hadith 49

When Zuhri collated Hadith at a time when narrating the divine appointment of Ali (as) at Ghadir Khumm was an offence punishable by death, then how could this concept be cascaded through to the majority Muslims whose only exposure about religion was that propagated by a State that upheld the concept of man made Imamate? When the Imams of Ahl'ul bayt (as) held a view of Imamate that was at variance to the majority school of the State who deemed it essential that the Sunni Khilafah restricted the people's access to the Imams (as). Sunni scholar Mufti Ghulam Rasool (d. October 2010) tried his best to defend his Imam Bukhari whilst addressing the criticism of Abu Zahra that Imam Bukhari did not take Hadith from Imam Sadiq (as), he states as follows:

“It was not just Imam Sadiq (as) that Imam Bukhari refrained from taking Hadith from, he did not take any from four of the pure Ahl'ul bayt Imams who existed during his lifetime, namely:

The eighth Imam Ali Raza (as) (d. 209 Hijri), this was that Imam that at one time in Nishabur had more than twenty thousand scholars who benefited

from listening to and recording Hadith, attendees included high ranking scholars of Hadith such Hafidh Abu Zurai Radhi (d.264 Hijri), Hafidh Muhammad Aslam Tusi (d.242 Hijri) Isaac bin Rai

The ninth Imam, Imam Taqi (as) (d. 220 Hijri)

The tenth Imam, Imam Naqi (as) (d.245 Hijri)

The eleventh Imam, Imam Hasan Askari (as) (d.260 Hijri)

Imam Bukhari lived during the times of these four Imams yet did not take narrations from them. Imam Bukhari's esteemed book Sahih al Bukhari is empty with Hadith from the Ahl'ul bayt Imams, even though Hadith from the Ahl'ul bayt is something that could be located in the house of the Prophet and there is a well known saying 'No one knows the going on inside a house than the people of that house'.

Imam Bukhari should have narrated Hadith from the Imams from the Ahl'ul bayt of the Prophet since they had Hadith in their possession”

We do not say that Imam Bukhari did this due to hatred, rather we say that it was due to difficulties that he did not narrate from the Ahl'ul bayt Imams. Muhammad bin Ismaeel Bukhari (d.256 Hijri) was alive during the Abbaside era, when he collated Hadith. When he said 'In Sahih Bukhari the Hadeeth narrated are Sahih, and I have left a great many of Sahih Hadeeth'. Abdul Haleem Jundi said 'Imam Bukhari was indicating that the Hadith that he had omitted were those in the honour of Hadhrat Ali and the Ahl'ul bayt. Imam Bukhari through his fear of the Abbaside Khalifa could not incorporate them in his Saheeh al Bukhari”

Subeh Sadiq fi Fadail Imam Jafar Sadiq, pages 195-196

If Mufti's assertion is correct then we have to accept that Imam Bukhari adopted a policy of self censorship, suppressing narrations from the Ahl'ul bayt Imams (as) through fear of his rulers. The state and in particular their Ulema had intentionally sought to portray the teachings of the Ahl'ul bayt (as) Imams, as concepts that were alien to Islamic thought, by doing so, they sought to portray the Imams (as) as deviants that people should stay aloof from. It is interesting that Maulana Numani seems to blame these 'deviant' beliefs on the companions of the Imams, when the earlier Sunni Ulema had no hesitation in attacking the Imams themselves for adhering to these beliefs, as can be proven by these comments of Ibn Khaldun in al-Muqaddimah:

وشذ أهل البيت بمذاهب ابتدعوها وفقه انفردوا به وبنوه على مذهبهم في تناول بعض الصحابة بالقدح وعلى قولهم بعصمة الأئمة ورفع الخلاف عن أقوالهم وهي كلها أصول واهية وشذ بمثل ذلك الخوارج ولم يحتفل الجمهور بمذاهبهم بل أوسعوها جانب الإنكار والقدح فلا نعرف شيئاً من مذاهبهم ولا نروي كتبهم ولا أثر لشيء منها إلا في مواطنهم فكتب الشيعة فل بلادهم وحيث كانت دولتهم قائمة في المغرب والمشرق واليمن

And the Ahlulbayt invented some Madhabs and they themselves came up with their own jurisprudence (Fiqh). They based it upon the abuse of some of the Sahabah, saying that Imams are infallible and the differences in their statements. All these are futile principles. The Kharijites similarly had their own school. The great mass did not care for these schools, but greatly

disapproved of them and abused them. Nothing is known of the opinions of these schools nor do we narrate from their books. No trace of them can be found except in regions inhabited (by these sectarians).

Muqadmah Ibn Khaldun, page 446

<http://www.almeshkat.com/books/open.php?cat=13&book=261>

We should point out that the above passage of Ibn Khaldun has been translated differently by different people such as the English translation rendered by Franz Rosenthal and the Urdu translation rendered by Allamah Raghīb Rahmani Dehlavi (Nafees Academy Karachi) but whatever translation is to be adopted, the gist of the admission made by Ibn Khaldun in the above mentioned paragraph remains the same, namely the Ahlulbayt:

devised their own Fiqh

abused some of the Sahaba

believed that they i.e. the Imams of Ahulbayt are infallible

It is on account of these beliefs that:

they were rejected and abused by the masses

nothing was narrated from Ahlulbayt in respect of these aspects of belief

If any suggestion is made by our opponents that by Ahl'ul bayt Ibn Khaldun was referring to the descendants of the Prophet (s) that appeared centuries later, they should know that Ibn Khaldun left no doubt about which individuals he was pinpointing for he states in his Tarikh:

الشيعة

أعلم أن مبدأ هذه الدولة أن أهل البيت لما توفي رسول الله صلى الله عليه و سلم كانوا

يرون أنهم أحق بالأمر و أن الخلافة لرجالهم دون من سواهم من قريش

Beginning of Shia reign:

You should know that the Shia reign commenced following the death of the Holy Prophet (s) the Ahlulbayt believed that they were the ones who deserved to rule and caliphate was exclusively for them and no one from Quraish could make such a claim.

Tarikh Ibn Khaldun (Urdu), Volume 3 part 1 Chapter 1 page 25 (Nafees Academy Karachi)

One can see from this text that Ibn Khaldun believed that the doctrine that leadership was the exclusive right of the Ahl'ul bayt was one espoused by the Ahl'ul bayt at the time of the death of the Holy Prophet (s), not centuries later.

Clearly the credibility of Ibn Khaldun is far greater than Maulana Manzoor Numani as he has been widely praised (Shadharat al-Dhahab, v1 p76; Muajam al-Mu`alfeen by Umar Raza Kahalah v5 p104) and he has accused the Ahl'ul bayt of deviating for believing in the infallibility of the Imams. It is indeed amazing that Rasulallah (s) offered a guarantee that adherence to the Ahl'ul bayt (as) would ensure the Ummah would not get lead astray, yet Ibn Khaldun stated that the Ahl'ul Sunnah opposed the Ahl'ul bayt for their 'deviated' beliefs (on Imamate)! Similarly we have already just above cited the views of some other Sunni Ulema about Imams of Ahlulbayt (as). One should not be shocked by such hostility after all for

the Sunni Ulema it was imperative that the doctrine of divine Imamah of the Ahl'ul bayt (as) was suppressed, after all any discussions about divine Imamate would automatically render the State religion, in particular the rulership of the Khalifas null and void, and just like a domino effect questions would have to be raised about the concept of man made appointment, going back through the ages and ultimately to the appointment of Abu Bakr at Saqifa. The Caliphs sought to counter this threat by oppressing the Ahl'ul bayt (as) Imams and treating them as enemies of the state, that automatically impeded the ability of most people from turning to them for religious guidance a fact attested to by the modern day Salafi scholar Abdulrahman al-Malami, who wrote in al-Tankeel, volume 1, page 403

وكان بنو فاطمة في عصر تأسيس المذاهب مضطهدين مروعين لا يكاد أحد يتصل بهم
إلا وهو خائف على نفسه

“The progeny of Fatima during the era when sects came into fruition were oppressed and frightened, no one would dare contact them without feeling fear for himself“

Reply Six – The Imams relayed the knowledge of the Prophet (s) that the Sunni State had sought to suppress

We read as follows in Sahih al Bukhari Volume 1, Book 3, Number 121:
Narrated Abu Huraira:

I have memorized two kinds of knowledge from Allah's Apostle . I have propagated one of them to you and if I propagated the second, then my pharynx (throat) would be cut (i.e. killed).

Abu Hurrayra adopted a policy of self censorship in regards to the knowledge of Rasulullah (s)- the Imams as inheritors of the knowledge of Rasulullah (s) possessed that knowledge but unlike Abu Huraira they conveyed it to their Sahaba. If The Ahl'ul Sunnah and Nasibis mock Shi'a narrations on the knowledge of the inheritors of the Seal of all Prophets (s), then it should be no surprise, since it was their ancestors that forced Abu Huraira to hide this same knowledge to save his life. It should also be pointed out that whilst Abu Huraira had memorized two types of Prophetic knowledge, this does not in any way mean that the knowledge of Rasulullah (s) was restricted to two types of knowledge, the Prophetic knowledge possessed by the Ahl'ul bayt (as) as inheritance was far greater, Fakhruddin Raz in Tafseer Kabeer Volume 2 page 233 records as follows:

Ali said: ‘Rasulullah (s) taught me one thousand doors of knowledge, and every door contained another thousand doors of knowledge’

Reply Seven: A man from Numani's own school loved to attribute things to Prophet (s)

When the State maintained a position of man made leadership, whilst painting the Imams of Ahl'ul bayt (as) as their enemies, and their lovers as rafidhi's then there should be no confusion if their books have nothing from our blessed Imams (as). This being the then why do our opponents cast doubts on the Shia traditions narrated from Ahlulbayt (as) deeming them to

be 'inventions' by the narrators? Obviously the merits of the imams of Ahl'ullbayt (as) will seem to be an 'invention' to Nawasib for they had abandoned their relation to the house of knowledge. But anyhow, let us point out a beloved 'inventor' of Naumani's school. We read the following tradition in Sahih Bukhari Volume 7 Hadith 268:

Narrated Abu Huraira:

"The Prophet said, 'The best alms is that which is given when one is rich, and a giving hand is better than a taking one, and you should start first with support your dependents.' A wife says, 'You should either provide me with food or divorce me.' A slave says, 'Give me food and enjoy my service.'" A son says, "Give me food; to whom do you leave me?" The people said, "O Abu Huraira! Did you hear that from Allah's Apostle?" He said, "No, it is from my own self."

So here we see that Abu Hurairah was falsely attributing a hadith to the Holy Prophet (s). We would like to ask Naumani's followers:

What would be the case had the people not asked Abu Hurairah the whereabouts of the hadith he told them?" How many such hadiths exist, when the people didn't get suspicious and ask "O Abu Huraira! Did you hear that from Allah's Apostle?"

This was not some isolated occasion, on another occasion he falsely attributed a Hadith to the Prophet (s) that attracted the ire of Ibn Umar as recorded in Jam'e Bayan al-Elm, Volume 1 page 1101 Tradition 2148 by Ibn Abul Barr:

Tawood said: I was sitting with Ibn Umar and then a man came and said: Abu Huraira says that water is not necessary you can do it or abandon it. Ibn Umar replied: Abu Huraira lied.

The margin writer of the book namely Abul Al-Ashbal Al-Zuhairi said:

'The chain is Sahih'

Jam'e Bayan al-Elm, Volume 1 page 1101 Tradition 2148

We can see from both narrations that Abu Huraira falsely attributed Hadith to the Prophet (s), on one occasion acknowledging the he had done so when quizzed, and on the other being accused of being a liar for doing so. Before alleging that the Shia narrators attributed lies to the holy Imams (as) we would urge them to carry out a post mortem on their most prolific hadith narrator.

The harsh reality is Abu Hurairah's habit to attribute things to Prophet (s) was not a secret rather it was well known amongst the companions as testified to by Abu Hurairah. This stomach worshipper came into the fold of Islam in order to extinguish the fire of his stomach which he found that was easily possible while remaining in the company of the merciful Prophet Muhammad (s) and some of his true companions. This open secret was revealed by Abu Hurairah himself.

Narrated Abu Huraira:

The people used to say, "Abu Huraira narrates too many narrations. " In fact I used to keep close to Allah's Apostle and was satisfied with what filled my stomach. I ate no leavened bread and dressed no decorated striped clothes, and never did a man or a woman serve me, and I often used to press my belly against gravel because of hunger, and I used to ask a man to recite

a Quranic Verse to me although I knew it, so that he would take me to his home and feed me. And the most generous of all the people to the poor was Ja'far bin Abi Talib. He used to take us to his home and offer us what was available therein. He would even offer us an empty folded leather container (of butter) which we would split and lick whatever was in it.

Sahih Bukhari Volume 5, Book 57, Number 57

Ayesha was also among those who used to refute the traditions of Abu Hurairah. Whilst we could cite several instances, we will highlight that once she invited him and tried to admonish him to which he exposed her knowledge as well. She asked him.

“O Abu Huraira, what are these twisted narrations you are reporting to be from the Prophet (saw), have you not heard what I have heard? have you not seen what I have seen?’, He said, ‘O mother, verily you were busy with the mirror and kajol and making yourself pretty for the Prophet whereas I, by Allah, was not busy with anything.’”

Al-Hakim narrated it in ‘Al-Mustadrak’ Vol 3 No. 6160 and termed this tradition Sahih so did Ibn Hajar Asqalani in Fathul Bari under ‘Manaqib Jafar bin Abi Talib’.

Yes, nothing made him busy except filling his belly with other’s food. Such was the intense greed of Abu Hurariah that it turned out to be the best tool for the tyrants of Banu Umayyah like Muawiah to use against the Prophet (s) and His Household (as). That is the reason Ibn Emaad Hanbali recorded the following testimony of Abu Hurariah in his authority work “Shadharat Al-Dahab” Volume1 page 64:

‘Praying behind Ali is more complete, Muawya’s table is richer and leaving battle is safer’

That must have been the reason which made Maula Ali (as) state:

Ali (a.s) said: ‘The person who lies most about Prophet (s) is Abu Huraira’

Sharh Nahj Al-Balagha, Volume 4 page 68

Perhaps that’s why we read the following testimony of Imam of Ahle Sunnah Al-Sh’uba recorded by Imam Dhahabi in Siyar alam al-Nubala, Volume 7 page 227:

شعبة يقول: ما أعلم أحدا فتش الحديث كتفتيشي ووقفت على أن ثلاثة أرباعه كذب

“I am not aware of anyone other who has researched into Hadiths more than i have done and thus what i have come to know after my research is that 3/4 of entire Hadith work is comprised of fabricated traditions”

[4]: Is the Shi’a belief in Imamate and the powers associated with it tantamount to accepting the continuation of Prophethood?

This has been another accusation of the Nawasib like that of Sipah-e-Sahabah (www.kr-hcy.com) that Shia belief in Imamate is somehow against the belief in the finality of the prophethood. The Deobandi Nasibi of Madrassa Inaamiyah in their article ‘Shi’iasm exposed’ also seek to suggest that the Shi’a belief on Imamate is a clouded acknowledgement that Prophethood has continued.

Madrassa Inaamiyah states:

Shi'i religious literature abundantly clarifies the fact that Shias believe in the continuation of Nubuwwat after Rasulullah (Sallallaahu Alayhi Wasallam). The only cover presented by Shi'ism for this Kufr belief is a name, viz., Imaam. Instead of calling the one they believe to be a Prophet or Nabi or Rasool, they describe him as an Imaam, and instead of saying Nubuwwat they say Imaamat. But, in terms of Shi'i religion there is absolutely no difference between a Nabi or a Shi'i Imaam

After citing the traditions that we have already addressed in this article the Nasibi summarises with this bold conclusion:

Madrassa Inaamiyah states:

No one should therefore labour under the misapprehension that Shi'ism believes in the Islamic concept of Finality of Nubuwwat. The "Qadianis claim to believe in the Finality of Nubuwwat, but their devious interpretation of this concept opens the way for them to accept Mirza Ghulam as a Nabi. In the same way, the Shi'as believe in the continuation of Nubuwwah inspite of their claim to believe in the Finality of the Nubuwwah of Muhammad (Sallallaahu Alayhi Wasallam). Each and every attribute, office, function and institution exclusive with Nubuwwah is asserted for the Imaams by the Shi'as. One who studies the religious literature of the Shi'as will not fail to understand that on only this one basis of Imaamat, the Shi'as are not Muslims.

Reply One – The Shi'a Ithna Ashari are in no doubt that Muhammad (s) is the Seal of all Prophets

if possessing attributes, characteristic, powers, miracles of Prophets constitutes a belief in the continuation of Prophethood, then clearly Fatwas should be issue against, Shah Waliyullah, Shah Abdul Aziz, Shah Ismail Shaheed, Ibn Arabi, Maulana Jami etc – who attested all the above, attributing such powers to the Ahl'ul bayt Imams.

Like Nubuwwa, Imamate is a divine station via which the Imam guides people on religious and worldly matters. This station has been inherited from the Prophet (s) The difference between the two stations is that a Prophet (s) receives all matters directly from Allah (swt), whilst the Imam attains these things from the Prophet as the representative and inheritor of the Prophet (s).

The clear distinction between the Seal of all Prophets (s) and the divinely appointed Imams (a.s.) is in regards to divine revelation (i.e., a "resalat", divine message). A Prophet's primary duty is to DECLARE THE DIVINE MESSAGE for the purpose of correction and clarification of previous messages which were corrupted by human beings. The unique distinction of the Prophet Mohammad (s) as the "Seal of the Prophets" is unique because further revelations after him are unnecessary because Allah (swt) testified in the Holy Quran that the Prophets (a.s.) resalat is unique in that Allah (swt) "himself" will guarantee it's preservation (i.e., it is not dependent on people's actions).

For this reason, an Imam has no right to change or modify (in any way) the resalat of a Prophet (s) (which has been preserved), nor can he bring a new message. The duty of the Imam is to IMPLEMENT the resalat through

his exercise of leadership and the corresponding duty of the followers of the Imam to obey. Only a Prophet (s) has the divine authority to change or modify the “Sunnat” of a preceding Prophet (as.).

We should also point out that Prophet Mohammad (s)’s position as the “Seal of the Prophets” means if ANYONE lays claim to the title of Caliphate, Imam or Wazir and attempts to modify or change IN ANY WAY the Sunnah of the Prophet Mohammad (s) then he is doing so without any authority or mandate to perform such actions and then would disqualify such an individual from any leadership position.

The ijmaa amongst the Shi’a Ithna Ashari is clear that Rasulallah (s) is the Seal of Prophethood, after Prophethood the chain of Imamate is proof that the chain of Prophethood has come to an end, if anyone claims Prophethood after Muhammad (s) such person is a Kaafir and should be killed. This can be evidenced from the words of our Imams.

Allamah Tabrasi cited a sermon of Maula Ali (as), that included a reference to the Seal of Prophethood:

“Rasulallah is the Seal of Prophets, no Nabi or Rasul will come after him. The chain of Prophethood has finished until the Day of Judgement, and after Muhammad (s), Allah (swt) has made us Khalifas upon the earth”

Itijaj Tabrasi page 80

Imam Jafar Sadiq (as) said:

“Prophethood ended with your Prophet, and after him no further divine book shall appear”

Usool-e-Kafi volume 1 page 211

Imam Ali Raza (as) said:

“The Shari’ah of Muhammad shall remain until the Day of Judgment, no Prophet will appear after him until the Day of Judgment, Anyone who after our Prophet claims Prophethood or produces a revealed book after the Qur’an, then it becomes permissible who hears this to shed that person’s blood”.

Tafseer Burhan Volume 3 page 101

Shaykh Saduq said:

“The Shari’ah of Muhammad will not be abrogated until the Day of Judgment, no Prophet will appear after him until the Day of Judgment, Anyone who after our Prophet claims Prophethood or attests to bringing a Book after the Qur’an, then it becomes permissible to shed such a person’s blood”.

Alal al-Sharh, Chapter 101, page 124

Moreover we have in previous chapters already cited the statements of Imams of Ahlulbayt (as) about the obligation of adhering to the Quran and Sunnah of Holy Prophet (s).

Reply Two – The Du’a of Ibrahim (as) proves that Imamate has not come to and end

We read in Surah Baqrah the appointment of Prophet Ibrahim (as) as Imam:

[YUSUFALI 2:124]

And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: “I will make thee an Imam to the Nations.” He pleaded: “And also (Imams) from my offspring!” He answered: “But My Promise is not within the reach of evil-doers.”

In the same verse we also read:

[YUSUFALI 2.129]

“Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them: For Thou art the Exalted in Might, the Wise.”

These two verses demonstrate the fact that Prophet Ibrahim (as) supplicated for two things – Imamate and Prophethood. Whilst the du’a of Prophethood was completed with the coming of Muhammad (s) we challenge Nawasib who claim Imamate is a continuation of Prophethood to show us a single Qur’anic verse that confirms that Imamate has come to an end, or a Sahih Hadith wherein Rasulallah (s) said that the du’a of Ibrahim in regards to Imamate is no longer applicable. The fact is the coming of Muhammad al Mustafa was the Seal on Prophethood, but the supplication of Ibrahim (as) for Imamate in his lineage remains until the Day of Judgement.

Reply Three – Hadith Manzila proves that Maula Ali (as) possessed the duties that were associated with the Prophethood of Prophet Harun (as)

The Shi’a are in no doubt that the station of Prophethood ended with Hadhrat Muhammad (s), and what greater proof can there be than the fact that by the fact Rasulallah (s) said to Maula Ali (as):

‘Your position to me is like the position of Haroon to Musa, except that there will be no prophet after me.’

The words of Rasulallah (s) ‘except there will be no Prophet after me’ proves that other than the station of Prophethood all the other ranks / duties that were associated with the Prophethood of Musa (as) had to also be possessed and filled by Maula Ali (as). The Qur’an makes clear three stations possessed by Harun (as) that in accordance with Hadith-e-manzila, Maula Ali (as) possessed.

"Your position to me is like the position of Haroon to Musa, except that there will be no prophet after me."		
Station	Prophet Harun (as)	Imam 'Ali (as)
Brother	"And granted we unto him out of our mercy his brother Haroon" (The Qur'an 19:53)	"You are my brother in this world and the next" Tareekh ul Khulafa by Suyuti, page 177
Vizier	"Musa said: O Allah! Assign me a Vizier from my family, (that is) my brother Haroon. Add to my strength through him, and make him share my task: that we may celebrate thy praise without stint... (Allah) said: "We granted your requests. O Musa" (The Qur'an 20:29-30)	"When this verse descended, The Prophet (s) was on a mountain, straight after its descent, The Prophet (s) prayed to Allah, "Oh Allah! Through my brother Ali, ease the burden on my back", and Allah accepted this prayer" Tafsir Durr-e-Manthur, by Jaladin Suyuti, Vol 4 p. 528
Khalifa	"... And Musa said unto his brother Haroon: Take my place (as khalifa) among the people." (The Qur'an 7:142)	Ibn Abbas report that the Messenger of Allah (pbuh) said to Ali: "Your status to me as Aaron status to Moses except you are not a prophet, I shall not leave without you being my successor of every believer after me". al-'Albaani declared it "Hasan" in Dhifal al-Jannah, v2 p337.

These are stations that were associated with Prophet Harun (as) during the lifetime of Musa (as). He was a Prophet, and the brother, vizier and Khalifa of Musa (as). The fact that Musa (as) outlived Harun (as) is of no relevance, if the station of Prophet, brother and vizier of Musa (as) is not nullified at the point of death, then neither is his station as Khalifa. Harun (as) was the Khalifa of Musa (as) in his lifetime and would have naturally succeeded him in the eventuality of him outliving his brother, the same applies to Maula Ali (as). With this being the case, when Maula 'Ali's position is the same as Harun (as) with the exception of Prophethood then we have to accept that he also possessed these same stations, if possession of these stations constitutes a belief in the continuity of Prophethood then they will need to attack those Sunni Ulema that recorded this Hadeeth and affirmed its authenticity. Pertinent to this fact Mufti Ghulam Rasool of 'Daar-ul-Uloom Qadriyah Jilaniyah, London' stated:

"The chain of Imamate was placed in the progeny of Imam Hussain (as):

When Hadrath Ali; the Lion of Allah was referred to as Hadrath Harun (as) and the chain of the prophethood was put in the progeny of Hadrath Harun (as) and not in the progeny of Hadrath Musa (as) likewise the chain of Imamate was put in the progeny of Imam Hussain (as).

Therefore, Abdul Haleem Jundi writes that Muffazzal bin Umro asked Imam Jafar Sadiq (as) that since Imam Hassan and Imam Hussain are from

the progeny of Holy Prophet (s), both of them are sons (sibt) and leaders of the youth of paradise then why the chain Imamate was placed in the progeny of Imam Hussain and not in the progeny of Imam Hassan. Imam Jafar Sadiq replied: “Both Musa (as) and Harun (as) were brothers and prophets. Allah (swt) placed the chain of prophet hood in the progeny of Harun (as) not in the progeny of Musa (as). Nobody can ask as to why Allah (swt) did so. Similarly Imamate which is the caliphate of Allah (swt) has been placed in the progeny of Imam Hussain. Allah (swt) is wise in his works and nobody can ask Him as to why he did so. [al-Imam Jafar Sadiq, page 147]”

Tazkirah Imam Hussain, page 86

Reply Four – The Imams have continued the main office / function of Rasulullah, the propagation of the Deen

The pathetic Nasibi Madrassa had stated the Shi’a believe that:

Madrassa Inaamiyah states:

‘Each and every...office, function ... exclusive with Nubuwwah is asserted for the Imaams by the Shi’as’.

We will respond to this by expanding on the role that Allah (swt) bestowed on Prophet Muhammad (s).

First Proof

To aid this discussion, let us first of all ask our readers to ponder over our reason for being upon the earth. We have not been placed upon this earth without a reason; rather we have been created and placed here for a specific purpose:

“I only created jinn and man to worship Me”. (Qur’an, 51:56)

We have not been given free reign to do what we want upon the earth, without any direction or purpose in life, like other species. This can be gauged from these verses:

023.115

“Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?”

075.036

Does man think that he will be left uncontrolled, (without purpose)?”

These verses demonstrate that our Creator did not fashion us without a purpose, nor did He (swt) allow us to live a free life like animals, on the contrary he must have created us for some special purpose, for which he has a specific implementation plan in progress. When we are on the earth for a purpose then the justice of Allah (swt) means that He (swt) would have provided rules and regulation for the people, and then appointed specific through which these teachings can be cascaded to the normal people who explain their reason for being on the earth and aid them to achieve success in this world and in the next. According to the Shari’a this is attained through Prophets, some were given specific instruction, others divine books, but they all shared one common objective, to guide their people towards the teachings of Allah (swt).

In relation to the Seal of all Prophets, Allah (swt) had bestowed a specific function on the Prophet Muhammad (s) and this is set out in Surah Jumah:

062.002 [YUSUFALI]:

It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom,- although they had been, before, in manifest error;

As well as (to confer all these benefits upon) others of them, who have not already joined them: And He is exalted in Might, Wise.

We see the role of the Prophet was four fold:

Convey His teachings

Purify the Sahaba

Teach the Qur'an

Teach them wisdom

All of the above functions are part of the position of the Prophethood, what in this day and age would be called the job description, i.e. the performance of specific duties. These four components in effect point to the office / function of the Prophet and they all come under one category, propagation. Now were these four components, only relevant to the era of Prophet Muhammad (s) or were they applicable after him? Are the people still dependent upon these themes after his death? There is no doubt that the duties the propagation of the Deen, was a duty borne on the shoulders of all Prophets. Did this duty become redundant after the death of the final Prophet (s)? What does past history tell us? When we look at the Prophets of Adam (as) through to Esau (as) we see that the need to continue cascading their divine teachings did not just disappear with the death of a respective Prophet, on the contrary on each occasion that Prophet (as) appointed a Wasi and successor to continue his mission / of conveying their teachings to the people. Surah Jumah is informing us of the specific duties that had been thrust upon the Prophet Muhammad (s). With the chain of Prophethood ceasing upon his death, should we conclude that the chain of executors also becomes redundant? With the death of the Holy Prophet has ignorance evaporated? Have the souls of all the people become purified? Was the Shari'ah completely implemented and understood by all so that there was no longer a need for a teacher to play that role? If we examine the matter in an unbiased manner, assessing human nature and psychology we have to accept all four functions of the Prophet (s) were still needed. We have to accept that an Imam is an absolute necessity, to implement the four Prophetic functions set out in Surah Jumah. If Madrassa Inaamia refuse to accept our argument then what response do they have to the second portion of the verse: "As well as (to confer all these benefits upon) others of them, who have not already joined them: And He is exalted in Might, Wise" .

This clearly means that the four parts of Prophetic duty were not just restricted to those that sat in the midst of the Prophet (s) whilst he (s) was alive. The verse states that this Prophetic duty has to be transferred to later generations, we therefore challenge Madrassa Inaamiyya:

If the main function of the office of Prophethood, namely that of propagation is an exclusive role for Rasulullah (s) how is the distribution of Prophetic knowledge achieved when the Prophet's physical existence on the earth is no more?

It is here that we believe that Imamate was responsible for completing this function of Prophetic office. . Rasulallah (s) delivered the four roles of Prophethood set out in Surah Jumah, and through his excellent character, practising all that he preached, he was the example for his followers of what to aspire to, a point stressed by Allah (swt):

033.021 [YUSUFALI]:

Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.

Following the death of the Prophet (s)Maula Ali (as) was responsible for clarifying the teachings of Rasulallah (s) and providing a clear understanding of the Qur'an, because his example was like that of the Prophet (s), confirmed by the fact that we read in Riyadh al Nadira:

“Anas bin Maikl narrates that Prophet (s) said ‘Every Prophet has an example, mine is Ali’

Riyadh al Nadira Volume 3 page 109

Clearly Imam ‘Ali (as) could only be the example of Rasulallah (s), if he possessed some of the excellences that he (s) possessed. A foul mouthed son who runs a casino, spending his earnings on alcohol and women cannot be described as the example of a pious well mannered father, who spends his wealth in the way of Allah (swt). He could only be an example of his father, if he possessed the same traits, excellences of his father. When a son possesses the characteristics of his father, people will automatically remember their father when they see him, even if he is hidden from sight, and this is what Imam ‘Ali (as) as the example of the Prophet (s) achieved. We have one such example in Sahih Bukhari, Virtues of the Prayer Hall Volume 1, Book 12, Number 751:

Narrated Imran bin Husain:

I offered the prayer with ‘Ali in Basra and he made us remember the prayer which we used to pray with Allah’s Apostle. ‘Ali said Takbir on each rising and bowing

The role of Rasulallah (s) was to propagate the Deen, one that was not just restricted to those alive during his lifetime, but to all generations that followed him. As the ‘example of the Prophet’ Maula Ali (as) was tasked with shouldering the responsibility of continuing the four duties Prophethood set out in Surah namely: 1. Convey his teachings 2. Purify the Sahaba 3. Teach the Qur’an 4. Teach them wisdom

The third function, purification of the Sahaba has nothing to do with physical purification such as adherence to the rules / regulations of purity such as Wudhu / Ghusl. This can be attained by observing the first duty. Purity here is linked to purifying the heart, cleansising it of hatred and hypocrisy, and this can only be attained by having love for Maula Ali (a) and the other Ahl’ul bayt (as). There are clear Hadith wherein Rasulallah (s) had bestowed on ‘Ali (as) the same duties that he had in Surah Jumah:

Prophetic duties bestowed on Rasulallah by Allah (swt)	Same duties placed on Imam 'Ali (as) by Rasulallah (s)
Convey the teachings of Allah (swt)	"Ali is the Gate of Knowledge, and the Mobeen (one that will openly speak) to the Ummah those things that I brought as a Prophet" <i>Kanz'ul Ummal Volume 11 page 614-615</i>
Teach the Qur'an	"Verily among you will be one who will fight for the meaning of the Qur'an in the same way that I fought for its revelation. People asked will that be Abu Bakr or Umar? Rasulallah (s) replied 'No, but he who is mending my shoes, that person was 'Ali' <i>Kanz ul Ummal hadith number 32967</i>
Purify the Sahaba	'Ali observed: By Him Who split up the seed and created something living, the Apostle (may peace and blessings be upon him) gave me a promise that no one but a believer would love me, and none but a hypocrite would nurse grudge against me. <i>Sahih Muslim, Book 001, Number 0141</i>
Teach them wisdom	"I am the house of wisdom and 'Ali is its Gate" <i>Narrated by Tirmidhi Volume 5 page 638</i>

After Maula Ali (as) the same duty was transferred to the other Ahl'ul bayt Imams. If the suggestion is brought forward that these duties were implemented by all the Sahaba, then allow us to present a Hadeeth from Sahih Bukhari Volume 3, Book 39, Number 539:

Narrated Sahl bin Sad:

We used to be very happy on Friday as an old lady used to cut some roots of the Silq, which we used to plant on the banks of our small water streams, and cook them in a pot of her's, adding to them, some grains of barley. (Ya'qub, the sub-narrator said, "I think the narrator mentioned that the food did not contain fat or melted fat (taken from meat).") When we offered the Friday prayer we would go to her and she would serve us with the dish. So, we used to be happy on Fridays because of that. We used not to take our meals or the midday nap except after the Jumua prayer (i.e. Friday prayer).

The day of Jumah was undoubtedly a blessed day, particularly for the Sahaba who could pray Salat behind Rasulallah (s), yet rather than recollect this fact we learn that the Sahaba's happiness was linked to a glorious dish that would be served on Jumah. When the Sahaba were unable of understanding the significance of praying behind the Prophet (s) on Jumah, preferring to associate the day with a special dish what would be the likelihood of them implementing the mantle of Prophetic duties set out in Surah Jumah? These duties had to be continued and they were given to that Ahl'ul bayt Imams, Rasulallah (swt) connected with the Qur'an and have an assurance that following them was the path to correct guidance.

If Nasibis believe that affirming this constitutes a belief in the continuation of Prophethood then they really need to sharpen their takfeer knives against their own Imam, Shah Ismail Shaheed who said as follows:

“Completion of promises

Allah took promises from the Prophets, some of these were fulfilled by Rasul’s others by their representatives.

The start and end of Deen

Allah (swt) says in Surah Tauba:

It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it).

It is clear that the propagation of Deen was begun by Rasulullah (s), and will be completed by Imam Mahdi....”

Munsub-e-Imamate page 108

In ‘Ihya Ulum id Din’ Volume 1 page 15, Imam Ghazzali also said that learned men continue the duties of Prophets:

“The learned and the warriors are nearest to the rank of Prophethood. The learned have been sent for which the Prophets have been sent, They are guides to the people”

Ihya Ulum id Din, Volume 1 page 15

Second Proof

There are numerous Qur’anic verses wherein the specific propagation duties of Prophets are set out.

005.099

The Messenger’s duty is but to proclaim (the message).

029.018

” and the duty of the messenger is only to preach publicly (and clearly).”

016.035

But what is the mission of messengers but to preach the Clear Message?

024.054

...The Messenger’s duty is only to preach the clear (Message).

005.092

... know ye that it is Our Messenger’s duty to proclaim (the message) in the clearest manner.

Then we have those verses wherein Rasulullah (s) is addressed specifically:

003.020

... Thy duty is to convey the Message; and in Allah’s sight are (all) His servants.

016.035

... But what is the mission of messengers but to preach the Clear Message?

042.048

.. Thy duty is but to convey (the Message).

From these verses we can see that propagation falls into two categories and the they usage comes via two scenarios

The duty to preach on matters, when they time has arisen, so that they have an immediate effect

The duty to preach on matters, when the time has not arisen – e.g. Rulings on how to address a dispute between two groups of believers, or the duties of believers when living under the reign of an unjust ruler. From here we see that the propagation of the Prophet (s) likewise falls under two categories.

The first categories are those orders that were revealed with words and explanations, like we read in the Qur'an 006.019

.. This Qur'an hath been revealed to me by inspiration, that I may warn you and all whom it reaches.

Those orders whose meanings have been revealed, and Rasulallah (s) explained them in his own words, like rulings on the Shari'ah were all revealed to Rasulallah (s) through revelation, and he cascaded these teachings to the people, for their betterment, he conveyed matters pertaining to this world and the next through this mechanism, that was in accordance with the desire of Allah (swt), yet these orders did not come down Quranic revelation, they can be explained as the Hadeeth of the Prophet (s)

These verses we cited make it clear that the duty of the Prophet (s) is to conduct Dawah, propagate the message of the Prophet (s), it is logical that when the same Prophet (s) then refers to someone as 'his part', then it is clear that such a person also has a share in that aspect of the Prophetic duty, Ali (as) is that individual who shares the same duty as the Prophet (s)

We can substantiate our position by citing Surah Bar'aa incident. Musnad Ahmad bin Hanbal, Volume 1 page 151 records the episode as follows on the authority of Imam Ali (as):

Ali (ra) said: 'When ten verses from Bara'aa chapter were revealed to the Prophet (s), the Prophet called Abu Bakr (ra) and sent him to recite it before Mecca's people, after that the Prophet (s) called me and said to me: 'track Abu Bakr, wherever you find him take the message from him, and go to Mecca's people and recite it to them on your own'. Thus I caught up with him in Jahfa, and I took the message from him, then Abu Bakr (ra) returned back to the Prophet (s) and said: 'O Allah's messenger, has anything been revealed about me?' He (the Prophet) replied: 'No, but Gabriel came to me and said: 'Nobody is going to deliver this save you or a man from you''.

Shaykh Ahmad Shakir graded the hadith as 'Hasan'

This tradition evidences the fact that those rulings that must be delivered to the people so that they must be implemented with immediate effect can only by the Prophet (s) or one that is a part of the Prophet.

Reply Five– The Sunni Ulema have themselves stated that there is no difference between Prophets and Imams except of prophethood

The ignorant Madrassa had stated:

Madrassa Inaamiyah states:

the Shi'a believe that 'Each and every attribute, office, function and institution exclusive with Nubuwwah is asserted for the Imaams by the Shi'as'.

The onus is now on these Nasibis to show us from the Qur'an and Sahih Hadith wherein Rasulallah (s) cited those attributes that were exclusive to the office, function and institution of Nubuwwah. Qiyas will not be acceptable in this regards, since this concerns issuing Takfeer against millions of Muslims, there needs to be evidence from these sources that backs the position of these Nasibi Mullah's. If they are unable to submit such evidence then they have no right to bark against the Shi'a in this manner. They certainly have no right to bark when their own Imam Shah Ismail Shaheed, restricted the attribute of Prophets to be nothing more than that of an older brother! In Taqwiyaat ul Iman page 97, whilst commenting on the narration 'Worship your Lord and respect your Brother' he said:

"It means that all the human beings are the brothers to one another. The one who is the most elderly and most pious is our elder brother. Allah is the Rabb of all and therefore, we should worship none but Him alone. Thus we understand that all the people who are close to Allah, regardless of whether they are Messengers or saints, are none but the helpless slaves of Allah, and our brothers, and as long as Allah has bestowed on them marks of greatness, they are like our brothers, they are like our brothers and we are instructed to obey them".

Taqwiyaat ul Iman, page 97

Madrassa Inaamiya are outraged that the Shi'a believe that their Imams possess the attributes of Prophets, one wonders why that should unhinge them, when their lead Imam believed that Prophets are merely our brothers with 'marks of greatness'. This places Prophets in the same rank as ordinary believers, only that they are our older brothers. If the Ahl'ul bayt Imams possessed the attributes of individuals that they had defined older brothers then there really shouldn't be much for Madrassa Inaamiya to wail about!

Moroever Sunni Hadith material suggests that a Kaafir can possess the attributes of Prophets. We have already cited a tradition from Sahih al Bukhari Volume 5, Book 58, Number 188:

Narrated 'Amr bin Maimun:

During the pre-Islamic period of ignorance I saw a she-monkey surrounded by a number of monkeys. They were all stoning it, because it had committed illegal sexual intercourse. I too, stoned it along with them.

This means that a Kaafir was able to understand the language of the monkeys thus resulting in him becoming an active participant in punishing this promiscuous she monkey. Knowing the language of primates, places him on par with Prophet Sulaiman (as) who knew the language of animals. If (according to the Ahl'ul Sunnah) a Kaafir can possess the same attribute as a Prophet, why the objection if we believe that our Imams, the standard bearers of iman and good deeds possessed the attributes of Prophets?

If they have an issue with attributes such as miracles, knowledge of the unseen etc, then (as we have demonstrated already) they will need to issue takfir against Suyuti, Ibn Arabi, Shah Waliyullah and Ulema of Deoband that recorded such attributes to non Prophets in their works. As for the office, function and institution of Prophethood, it essentially means guiding the people to the true teachings of Allah (swt), and Imamate followed Prophethood to continue this task.

Imamate is not some irrelevant position in society, it concerns the leadership of the Ummah that succeeds Prophethood. When this is such an immense duty then it is logical that one occupying that position should possess the same excellences that were held by the Prophet (s). As a representative of the Prophet, we believe that the Imam must be a reflection of the Prophet (s) and as such should share his attributes such as his excellence, knowledge, perfection and manners should be such that he stands out in the Ummah as the focal point for the people to turn to. To us it is common sense that one that sits on this position is an example of the Prophet (s) he has inherited that station and with it the knowledge, wisdom – he is the example of the Prophet (s), sharing his excellences, an example of the Prophet (s) with complete command of the Qur'an and Sunnah, understanding it and observing the same in his day to day life. The Imam should possess the excellence of the Prophet (s) when people see the Imam it automatically reminds them of the Prophet (s). We believe that when one is occupying the station of the Prophet (s) as his successor, then it is essential that one possesses those attributes worthy of this position, when non Muslims see the Imam they will think 'If the Imam is so great, can we imagine the station of the Prophet'.

When one positioned as an Imam, has no knowledge of Islam, and is a drunk, homosexual, will it attract people to the faith or drive them away?

In the West it is common for employers (particularly large organisations) to issue a person specification as part of the recruitment process that sets out the skills / knowledge / experience that will be expected of candidates applying for a vacant post. The reason that this is done is so that employers can shortlist the best candidates, and candidates are clear about the attributes required for this post. This is the extent to which conscientious employers will seek to ensure that they get the best candidate for a vacant, so would Allah (swt) and his Rasul (s) not care about the skills / knowledge / experience that should be possessed by that is to succeed him (s) at the helm of the state.

Allow us to expand on this matter with two examples:

If a Baker decides on taking a few days vacation, and is keen on keeping his business open during his absence, will he hire a carpenter to maintain the business or a fellow baker with same skills / knowledge / experience as him? Can a carpenter perform the same skills / duties as a Baker?

When a teacher is going away will he appoint an illiterate person to take charge of lessons in his absence or will he seek to appoint in his place that person who can continue his teaching to his students who is on his level on terms of knowledge and excellence.

The Imam's excellence in knowledge and other traits should be such that when you see him you can recognise the greatness of the Prophet (s). We believe that Imam possesses the excellences of the Prophet because he is representing the Seal of all Prophets, Muhammad al Mustafa and as such inherits the same skills / knowledge to lead the Ummah. If an individual poses a question to the Prophet (s), the Imam is able to answer the question in the same way as the Prophet (s) because he has inherited a key aspect

of his (s) excellence, his knowledge and wisdom which is why Rasulullah (s) said to Ali (as) in the presence of the Sahaba:

“You are my brother and inheritor”, when the Companions asked what previous Prophets had left as inheritance, he replied “The Book of God and his Sunnah the teachings of that Prophet”.

Riyad al-Nadira, by Muhibbuddin al Tabari, Vol 3 p 123

If this hatred filled Madrassa remains unconvinced on our logical argument and maintain their takfeer stance then allow us to present the comments of one of your own Sunni Imams, Shaykh Ahmed Sarhandi:

“Although the station of Prophethood has come to an end, yet the perfect followers of prophets (as) possess the share of the excellences and virtues of the prophethood in respect of secondariness and inheritance”

1. Maktubat Imam Rabbani, Volume 2 page 43, Letter No. 6

2. Maktubat Imam Rabbani, Volume 1 page 481, Letter No. 260

These comments of Sarhandi are as clear as day that whilst the station of Prophethood has come to an end, the excellences attributed with this station can still be attained. The term Prophethood may no longer exist, but the Saints of the Ummah can possess these excellences / characteristics. Are these comments tantamount to believing in the continuation of Prophethood? If they are then Madrasaa Inaamiya need to issue Takfeer against a major ‘Mujaddad Alf-e-Thani’.

Ibn Arabi assesses matters further by identifying those that can possess the attributes of Prophets:

“From the study and contemplation of the Darud we have arrived at the definite conclusion that there shall, from among the Muslims, certainly be persons whose status, in the matter of prophethood, shall advance to the level of prophets, if Allah pleases. But they shall not be given any book of law”.

Futuh al-Makkiyya, Vol.1, p.545

Ibn Arabi is referring to the status of the Ahl’ul bayt (as) derived from analysing durood sharif and that these individuals can attain the excellence / rank associated with Prophethood, which is why this salutation encompasses Rasulullah (s) and his family. If based on the conclusion of Ibn Arabi, we likewise believe that the Ahl’ul bayt Imams (who come within this salutation) attain the excellences of Prophethood because they are the inheritors of the Seal of all Prophets (s), then why the objection?

Imam of Ahle Sunnah, Ibn Hajar Asqalani quoted Imam Qurtubi on the point of pious people resembling prophets in certain traits while commenting on a tradition (Sahih Bukari Volume 9, Book 87, Number 112):

“Qurtubi says that a truthful and pious Muslim is he whose case resembles the case of prophets and he is honoured like prophets with the knowledge of the Unseen.”

Fathul Bari, Book: Interpretation of Dreams, Hadith 6468

We have already cited the words of Shah Abdul Aziz Dehalwi in terms of the infallibility of Imam but from that excerpt here we shall cite that sentence which is particularly pertinent to the topic:

“... Now because the Imam is infallible (Ma’sum) and holds the position of the Prophet, ...”

Tauhfa Athna Ashariya, page 108, published by Noor Muhammad Kutbkhana, Karachi.

If our opponents still refuse to comment on this text then allow us to bring the matter close to home for them, by citing their the darling of their Deobandi movement Shah Ismail Shaheed Dahalwi who wrote in his legendary work ‘Mansab-e-Imamate’ pages 85-86:

“Some perfect people resemble Prophets in one excellence some resemble them in two, and some in three. Likewise some resemble the Prophets in all of the miracles/skills, therefore Imamate has certain stage, and some people will be having status higher than the others in Imamate. Hence whoever resembles the Prophets in all the skills and attributes, his Imamate will be superior to all the perfect people even. And there will be no difference in him and a Prophet, other than the status of Prophethood. And if anyone would have got the status of Prophethood after Prophet Muhammad (s), it would have been this perfect man....and it can be said of such a great individual that between the Prophet and him other than the station of Prophethood there is no other difference, as said by Prophet (s) in favor of Ali that your position unto me is that of Harun to Musa, but there will be no Prophet after me”.

Mansab e Imamate, page 85-56

O Madrassa Inaamiya and their likes! these are not the comments of a rafidhi or some deviant Sunni, with Shi’a leanings – these are the words of your leading Imams/scholars. You stated quite clearly that “In terms of Shi’i religion there is absolutely no difference between a Nabi or a Shi’i Imaam”. We now ask you if such a belief is any different to the comments espoused by Shah Ismail Shaheed, wherein he said ‘it can be said of such a great individual that between the Prophet and him other than the station of Prophethood there is no other difference’. If your scholars remains ‘rahimullah’ and ‘al-Muahhdith’ despite this aqeedah, then why should the Shi’a be deemed Kaafir for believing the same? Clearly these pathetic Nasibis need to take a close look at their own aqeedah before writing such material.

We will end this reply with this parting gift for the Madrassa Inaamiya to ponder over, a gift that appears in the memorable words of Imam Rabbani; Saykh Ahmed Sirhindi who said:

“Because the traits of Shakhayn resemble to the traits of prophets (as)...”
Maktubaat Imam Rabbani, Volume 1 page 425 Letter 251

Reply Four: Allah (swt) endows those that he appoints as his Imams with the common attributes associated with Prophethood

We believe that both Prophethood and Imamate are divine ranks, Allah (swt) sends such people to guide the Ummah to the right path. Such individuals excel above all others in the Ummah, they are the examples for the Ummah of the perfect man, and act as the focal point for people to for guidance. If Prophets were endowed with certain attributes, the Imam (as) who has continued to provide guidance to the Ummah has also been

endowed with the same attributes. We shall highlight the common attributes possessed by Prophets.

Attribute	Prophethood	Imamate
Truthfulness	Mention in the Book Abraham: Surely he was a most truthful Prophet. (Maryam, 19.41) Mention in the Book Ishmael: surely, he was a man of his word, and he was a Messenger, a Prophet. (Maryam, 19.54) Mention in the Book Enoch; surely he was a most truthful Prophet. We elevated him to an exalted place. (Maryam, 19.56-7) We also read in the Qur'an that a fellow prisoner addressed the Prophet Joseph, saying, Joseph, O most truthful one! (Yusuf, 12.46)	Imam 'Ali (as) said: 'I am a man of Allah, the brother of the Prophet, and the Great truthful one (Siddiq Akbar), anyone who claims this other than me is a liar, I offered Salat 7 years before anyone else'. Sunan Ibn Majah, Vol. 1, Page 69
Trustworthiness (Amana)	amana, an Arabic word which means 'trustworthiness'. It is derived from the same root as the word mu'min, believer. Being a believer implies being 'a trustworthy person'. The Prophets, upon them all be peace, were foremost in belief and therefore at the summit of trustworthiness. To stress this principle, God summarizes the stories of five Prophets using the same words: The people of Noah denied the Messengers. When their brother Noah said to them: 'Will you not fear God and avoid evil? I am a trustworthy Messenger to you?' (al-Shu'ara', 26.105-107)	This same excellence was also possessed by Imam 'Ali (as), the Makkana had left all their trusts, with Rasulullah (s) and on the night of Hijrah, before setting off Rasulullah (s) gave these trusts to Imam 'Ali (as) tasking him to return them to their owners, a fact testified by Abu Bakr who said: 'Verily Allah (swt) and his Prophet (s) spoke the truth, I heard Rasulullah (s) say on the night of Hijrah as we left Makka 'My hand and Ali's hand are EQUAL in dispensing justice' (Taken from Manaqib by Ibne Maghazli al Shaa'fi page 96, this hadith can also be found in Kanz ul Ummal Volume 11 page 604)
Conveying the teachings of Allah (swt)	Prophet Nuh (as): 007.061-62 PICKTHAL: He said: O my people! There is no error in me, but I am a messenger from the Lord of the Worlds. I convey unto you the messages of my Lord and give good counsel unto you, and know from Allah that which ye know not. Prophet Hud (as): 007.066 PICKTHAL: I convey unto you the messages of my Lord and am for you a true adviser. Rasulullah (s): 024.054 YUSUFALI: Say: The Messenger's duty is only to preach the clear (Message).	Rasulullah (s) said: 'Ali is the Gate of Knowledge, and the Mobeen (one that will openly speak) to the Ummah those things that I brought as a Prophet Kanz'ul Ummal Volume 11 page 614-615

As the successor the mission of the Prophet (s), Imam ‘Ali (as) was endowed with the common attributes of Prophethood, it is therefore not surprising that Rasulallah (s) declared “If there was a Prophet after me it would be Ali”

Yanabi al Mawwadah, page 294

We have at other points cited the fact that Imam Ali (as) was referred to by Allah (swt) as the Nafs of the Prophet (s) during the event of Mubahila. Suyuti has commented:

In the above verse (3:61), according to what Jabir Ibn Abdillah al-Ansari said...the word “our selves” refer to the Prophet and Ali. Thus Ali is referred as “the self” of the Prophet (Nafs of the Prophet).

Tafseer Dur al Manthur, Volume 2 pages 68-69

When Imam Ali (as) is the nafs of the Prophet (s), then it logical that he would share the same excellences and attributes possessed by the Prophet (s).

These attributes were similarly cascaded through the remainder eleven Imams. Whilst the table highlights the common attributes of Prophets that Imam ‘Ali (as) possessed, Rasulallah (s) also highlighted the fact that he possessed the special attributes of past Prophets:

“He who wants to see Adam (as) in his knowledge, Noah (as) in his determination, in his clemency, Moses (as) in his intelligence and Jesus (as) in his religious devotion should look at Ali Ibn Abi Talib (as)”

Riyadh al Nadira Volume 2 page 239, Dhikr Ali ibn Abi Talib

If possession of Prophetic attributes constitutes a belief in the continuation of Prophethood then perhaps the Nasibi should explain why Rasulallah (s) said Imam ‘Ali (as) shared the above attributes of past Prophets.

Reply Five – A Deobandi scholar believed that an exclusive attribute of the Prophet could be possessed by others

Madrasa Inaamiyah states:

‘the Shi’a believe that ‘Each and every attribute...exclusive with Nubuwwah is asserted for the Imaams by the Shi’as’.

Whilst they had no basis to make such a claim allow us to present an exclusive attribute of Rasulallah (s) that their Mullah believe can be possessed by others. Rasheed Ahmad Gangohi wrote:

“The word Rahmat-ul-lil-Aalameen (mercy unto the worlds) does not exclusively denote the special trait of the holy prophet (Sallal Laahu Alaihi Wasallam), but other friends of Allah, and Prophets and Ulama-e-Rabbaaniyeen are also a mercy unto the world (Rahmat-ul-lil-A’lameen), even though the holy Prophet (Sallal Laahu Alaihi Wasallam) is the best of them all. Therefore, it is permissible if it is said about someone else by way of interpretation”

Fataawa Rasheediyah, by Rasheed Ahmad Gangohi, 218

The title Rahmatul Lil ‘Aalameen is one that Allah (swt) bestowed on our Holy Prophet (s) something that no previous Prophet possessed but Gangohi not only rejected such notion but in order to include himself in this category,

he says that it is permissible to call the Ulama-i-Rabbaaniyeen as “Rahmat-ul-lil-A’lameen” too. Thus, despite the exclusivity of this title Madrassa Inaamiya believes that a title that Allah (swt) bestowed on his beloved Prophet (s) is also shared by their scholars/Imams!

Reply Six: A Deobandi Mullah possessed the excellence of lengthy fasts, previously possessed only by the Prophet (s)

Madrassa Inaamiyah states:

Each and every attribute, office, function and institution exclusive with Nubuwwah is asserted for the Imaams by the Shi’as.

If some attributes which (according to Madrassa Inaamiyah) are exclusive to Nubuwwah are believed by the Shias to be possessed by their Imams (as) make Madrassa Inaamiyah feel the continuation of Prophethood and hence they did takfeer at Shias, then we would like to see the edict of Kufr by the same idiotic Madrassa against their grand scholar who according to them had attributes/traits which only Last Prophet (s) possessed. We read in Sahih al Bukhari, Book of Fasting Volume 3, Book 31, Number 145 as follows:

Narrated ‘Abdullah:

The Prophet fasted for days continuously; the people also did the same but it was difficult for them. So, the Prophet forbade them (to fast continuously for more than one day). They slid, “But you fast without break (no food was taken in the evening or in the morning).” The Prophet replied, “I am not like you, for I am provided with food and drink (by Allah).”

This tradition demonstrates the excellence of Rasulullah (s) over all others. Whilst the Sahabah were incapable of fasting consecutively, Rasulullah (s) was provided with sustenance by Allah (swt). This excellence could not be attained by any of the Sahabah that Madrassa Inaamiya revere, but curiously after hundreds of years, it could be obtained by Madrassa Inaamiya’s grand `Alim Imdadullah Muhajir Makki. Maulana Ashraf Ali Thanvi records in his esteemed work Imdaad al-Mushtaq:

Moulana Zakariyah says: “He (Imdadullah Muhajir Makki) withdrew himself from the population and went towards depopulation, he used to hate the creation and used to live in the wilderness of Punjab etc, and most often he would embrace starvation; the Sunah of Holy Prophet (s) to the extent that sometimes 8 or sometimes more than 8 days would get passed in the same condition and not a grain would go down his blessed throat.”

Imdaad al-Mushtaq, page 14 (Book corner, Main Bazar, Jehlum. Pakistan)

Reply Seven- The writings of the Deobandi Ulama demonstrate that they believe in the continuation of Prophethood

Rather than throw baseless lies at the Shi’a it would be far better for Deobandis to remain silent on this topic area since their filthy pens have themselves opened the window of opportunity for Qadianis, for their great Ulama have made comments that point to Prophethood continuing (astaghfirullah).

Maulana Nanotovi a major Deobandi scholar declares the following in 'Tahzeer ul Naas' page 25:

"If for example Prophet is born after the Prophet (s), it still does not affect his position as the Seal of all Prophets".

Tahzeer ul Naas, page 25

If believing in the possibility of further Prophets coming is not kufr then what is? Furthermore Ashraf Ali Thanvi silence on kufr aqeedah further casts doubts on the belief of the Deobandis on the finality of Prophethood. Thanvi in his monthly magazine Al-Imdad had the audacity to publish a letter written to him by one of his followers. This is what he wrote:

"I see in a dream that while reciting the Kalima, 'There is no god but Allah, and Muhammad is the Messenger of Allah', I am using your name instead of 'Muhammad is the Messenger of Allah'. Thinking that I am wrong, I repeat the Kalima, but despite wishing in my heart to say it correctly, my tongue involuntarily says 'Ashraf Ali' instead of the Holy Prophet's name. When I wake up and remember my mistake in the Kalima, to make amends for the mistake I send blessings upon the Holy Prophet. However, I am still saying: 'O Allah, bless our master, prophet and leader Ashraf Ali', even though I am awake and not dreaming. But I am helpless, and my tongue is not in my control."

"Al-Imdad", issue for the month of Safar, by Maulana Ashraf Ali Thanvi 1336 A.H., circa 1918, page 35

Thanvi in his reply to the letter (also printed straight after) interprets the dream as follows:

"In this incident, it was intended to satisfy you that the one to whom you turn [for spiritual guidance, i.e. Ashraf Ali] is a follower of the Holy Prophet's example"

Al-Imdad, issue for the month of Safar, by Maulana Ashraf Ali Thanvi 1336 A.H., circa 1918, Page 35

Any respecting scholar would have been ashamed to publish such a dream, and if he was to do so he would have sought to make clear that the recital of the kalima was kufr. Rather than condemn his follower for this kufr act. Madrassa Inaamiya is suggesting that the Shi'a are hiding their beliefs about the Seal of Prophethood, and have replaced the term Imam with the term Prophet, what is hidden by this kufr Kalima? The kalima recited (albeit in a dream) is a clear affirmation in the continuation of Prophethood, and rather condemn these words as Kufr, Thanvi seeks to rationalise the dream in order to elevate his position to his audience. What is left of Islam and the finality of the Prophethood if a Nasibi can substitute the Shahada in preference of his teacher and yet this is not deemed kufr? What faith should anyone have of your leading Mullah who made no comment about this kalima rather twisted to prove his excellence? If despite such blatant kufr aqeedah a major Deobandi Mullah's iman in the Seal of all Prophethood remains unaffected, why are the Shi'a being attacked by Thanvi's adherents for the beliefs about Imamate?

Chapter Ten: The doctrine of Imamate from the Qur'an

We have in previous chapters outlined the practical and spiritual necessity of Imamate, and as such it is undeniable. According to the teachings of the Prophet (s) and the Imams (as), the office of Imamate is so important that Allah (swt) Himself appoints the Imam at all times. This has always been the way throughout history: not once do we hear of the people ever selecting or nominating their Prophet and Imam, and this is something that even the most superficial reading of the Qur'an will prove. Nonetheless, Ansar.org's article "The Qur'an and Imamah" is a bizarre attempt to prove that the Qur'an does not speak of Imamate at all, and that the Shi'ite conception of Imamate lacks any Qur'anic basis at all. When this brief historical survey shows the absolute importance of just leadership, something which no Muslim can deny, it is bizarre that a group of Muslims would come along and say that the Qur'an has nothing to say about it. The article revolves around the attempt to prove that the term "Imam" occurs only rarely in the Qur'an, and that the word is rarely used in a way that fits with the Shi'ite conception of Imamate. Afriqi cites the numerous meanings of Imam in the Qur'an, in his efforts to suggest that Imamate as a term carries no significance in the eyes of Allah (swt). He cites there verses wherein Imam refers to a Book.

Afriqi states:

And before it was the Book of Musa, a guide and a mercy.(al-Ahqaf : 12)...Verily, we will restore the dead to life, and we write that which they sent forth, and that which they left behind; and of everything we have taken account in a Clear Book. (Yasin : 12)

The words Imam appears at different places in the Qur'an and it can be understood in terms of its literal meaning. Whilst we accept that the term means book in this verse, but when it comes to our aqeedah the specific concept of Imamate from a Shi'a perspective Imamate means viceregency of the Prophet (s).

Afriqi also provided a partial citing of this verse in his efforts to prove that Imam refers to Book.

Afriqi states:

And before it was the Book of Musa, a guide and a mercy. (Hud : 17)

Reply One

The irony is rather than weaken our stance this further strengthens the Shi'a position on Imamate. As Shi'a we believe that Imam refers to that person appointed by Allah (swt) with the responsibility for providing guidance on the teachings of the Creator to mankind. This can be evidenced from from the story of Ibraheem (as):

002.124

And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But My Promise is not within the reach of evil-doers."

Similarly in Suran Anbiya verse 73 we read

021.073

And We made them leaders, guiding (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practice regular charity; and they constantly served Us (and Us only).

With this in mind let us now turn to the verses cited by Al Afriqi wherein Imam is used to refer to the Divine Book brought by Musa (as).

If we look at these verses collectively wherein the Imam is used to refer to a person and a book we see a common theme. If the Imam is used to refer to a Book then it refers to that Book revealed by Allah (swt) i.e. the Torah, but this will no doubt include all other Divine Books the last of which is the Qur'an. If the Imam appears in human form, then just like the Book usage of Imam, this is also sent by Allah (swt), as is clear from the words 'innee jaAAiluka lilnnasi Imaman' and the words 'wamin thurriyyatee qala la yanalu AAahdee alththalimeena' prohibits the contract of imamate for the unjust. In summary we can see that in the Qur'an the term Imam has been used to refer to that Book sent by Allah (swt) to provide guidance for the people, when the term Imam is used for a human being, it refers to that person who has been appointed by Allah (swt) to provide guidance to mankind, who (like the Divine Book) is masum and never falls into the quagmire of injustice.

Reply Two

17.Can they be (like) those who accept a Clear (Sign) from their Lord, and whom a witness from Himself doth teach, as did the Book of Moses before it,- a guide and a mercy? They believe therein; but those of the Sects that reject it,- the Fire will be their promised meeting-place. Be not then in doubt thereon: for it is the truth from thy Lord: yet many among men do not believe!

One needs to understand a little about the background of this verse. It descended at a time when the Makkan Kuffar were mocking Rasulullah (s) asking how a man they deemed illiterate had been appointed by Allah (swt) as a Prophet (s) when educated Arabs existed in that same society. It was in response to such beligning of the Prophet (s) that Allah (swt) sent down this verse.

The crucial part of this verse is the fact that Allah (swt) makes reference a witness taught by Allah (swt) to provide guidance, in the same way that the Torah guided the Jews. This witness is the Imam, in the way that the Torah was a guide for the Isralites, and it is this witness / Imam that Allah (swt) has referred to as a guide and mercy. The witness has been compared to the Book that acted as an Imam for the people of Musa. Of interest is the fact that many Sunni Ulema have stated that this verse had descended in honour of Maula 'Ali (as), as evidence we have relied on the following books of Ahl'ul Sunnah:

Tafseer Durre Manthur Volume 3 page 324

Tadhkirathul Khawwas al Ummah pages 25-26

Manaqib Ammer'ul Momineen by Ibn Maghazzali, p175

We read in Tafseer Durre Manthur:

“On one occasion 'Ali said in a gathering of the Quraysh, 'There exists no Qurayshite about whom Allah (swt) never revealed a Qur'anic verse,

whether it was in their honour or condemnation, as a result of which they will end up in Paradise or Hell. One man stood up and asked ‘Which verse came down in your honour?’ ‘Ali replied ‘Have you not read the verse:

‘Can they be (like) those who accept a Clear (Sign) from their Lord, and whom a witness from Himself doth teach, as did the Book of Moses before it,- a guide and a mercy?’

The clear sign is Muhammad and the witness is me”.

Tafseer Durre Manthur Volume 3 page 324

Afriqi states:

A road

One reference is to a clearly discernible road:

And verily, the two (cities) lie next to a clear road. (alHijr : 79)

Reply

One word can have numerous meanings, it would be incorrect that the word can be restricted to this alone. If our assertion is correct we challenge Afriqi to present an example.

The terms Imams association with apostasy in the Quran

Al Afriqi whilst setting out the meaning of Imam in the Qur’an and provides these two meaning given by Allah (swt):

Afriqi states:

In another 2 cases it refers to the champions of kufr:

Fight the leaders of kufr. (at-Tawbah : 12)

And We made them leaders who call towards the Fire. (al-Qasas : 41)

Reply

The term Imam can be used for good and bad Imam as attested in the Qur’an, this does not in anyway refute the concept of divine Imamate. When we the Shi’a talk of Imam we refer to it specifically for the twelve Imams, this does not in any mean that whenever the term Imam is used it will automatically mean the twelve Imams, evidenced from the two verses cited by Afriqi. How we generally use a word does not necessarily mean that it carries the same meaning in all scenarios. Take the example of the term Hadith, it is generally used to refer to the sayings of the Prophet (s), but in the Qur’an the term has been associated with misguidance, we read in Surah Luqman, verse 6 [YUSUFALI]:

“But there are, among men, those who purchase idle tales (Hadith), without knowledge (or meaning), to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a Humiliating Penalty.”

As we have shown, his chapter entitled ‘Usage of the word Imam’ in the Qur’an the author cites the different meanings of Imam from the Qur’an, that includes Prophets, Road, Book etc. Whilst Allah (swt) does indeed use ‘Imam’ in the concept of these terms it needs to be recognised that it is not exclusively referred to these terms, Imam means ‘to lead’, a road, book and Prophet (s) can indeed be our Imams, but so can the successor of the Prophet (s) and this type of divine guidance can be evidenced from the Glorious Book of Allah (swt), as we shall now set about proving.

We read in Surah Aal-e-Imran verses 102-104 [YUSUFALI]:

O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam.

And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided.

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.

This verse cannot refer to the entire Muslim Ummah since Allah (swt) make's reference to a 'band of people'. In the verse Allah (swt) expresses the importance of not being divided, if all Muslims were given freedom of thought in relation to religious teachings, so that they were entitled to interpret the Qur'an and Sunnah in whichever way they liked the unity of the Ummah would come to end. No one is free to interpret the Qur'an and Sunnah in such a manner, Allah (swt) has expressed the need for a 'band of people' and we need to locate these individuals whose sole purpose for being on the earth is to convey the true teachings of Islam to the masses.

Such individuals act as a focal point on religious guidance, the teachings / interpretation of the Deen are deemed to be the final authority on a matter. It is indeed unfortunate that the division of the Ummah would have been prevented had we held tight to the Rope of Allah, as it was a guarantee against division. The verse tells believers to preserve their Iman and to die as Muslims. To embrace Iman is not as difficult as maintaining it, if you abandon it then the Iman you once had will be of no avail to you in the next world. The verse is a warning signal to Muslims, don't loose your Iman.

How is Iman lost? The Holy Prophet (s) warned his companions as to how this would happen:

Abdullah Ibne Umar narrates:

"Do not revert to disbelief after me by striking (cutting) the necks of one another"

Sahih al Bukhari Volume 9 Hadith Number 199

The questions that comes to the mind is 'Why would the Prophet (s) convey these dire warnings to his companions?' It is logical that he must have foreseen some type of indication that would suggest that problems would arise after him.

The verse was likewise a warning to the people to be careful, it is of course applicable then as it was at the time of its descent. How do we maintain unity and our Iman? The verse makes it clear that we hold tight to the 'Rope of Allah', that is the path to unity. There is indeed much strength in unity, but the question that has to be answered honestly is 'Did our Muslims predecessors, maintain this status quo, this unity?' The answer is a resounding 'no' they did not hold tight to the rope of Allah. If they had done so they would not have been divided, they were divided and what was worse the disunity was so extreme that they declared war on one another, , issued

fatwas of Kufr and Innovation on one another and killed one another, a pattern that continues to the present day. The Verse states that Allah had blessed the people by turning enemies into brothers, and it is this Muslim brotherhood that we all talk about when we invite non-Muslims to Al Islam. Unfortunately there is little evidence that it exists in the beautiful form that it is often presented and spoken of. Had it ever existed we would not be in the sorry predicament that we face as a whole. The Holy Prophet said “Your blood, property, honor and skin (i.e. body) are sacred to one another” [Sahih al Bukhari Volume 9 Hadith Number 199]

Has the Muslim world taken any adherence to this hadith? We are saddened to see that the opposite has occurred with scholars sanctifying the shedding of Muslim blood on the premise that those holding differing opinions are apostates. So what is that Rope of Allah? Some assert that it is the Qur’an, but many of the divisions that exist have been based on interpretations of the Book. Islam is divided into many Sects, all of which purport to rely on the Qur’an to uphold their school of thought, to justify their stance. There is no standard commentary of the Qur’an that all Muslims accept, there are countless commentaries of the Qur’an. The Divine Book has become the victim of distorted meanings with differing interpretations of verses, based upon theological schools of affiliation. Rather than act as a source for quelling Fitnah this Divine Book has been exploited as a source of creating Fitnah! The Qur’an is helpless on its own as it is a silent Book, it cannot physically guide any one so the Qur’an can not be exclusively deemed to be the Rope of Allah. Its words of wisdom will only go so far as beacons of guidance without a living Guide to bring them alive in the hearts of the believers. There is also no evidence that the Holy Prophet ever declared the Qur’an would be the sole source of guidance for the Muslim Ummah. It is dependent on a teacher, on a correct interpreter. Had the Qur’an been sufficient, there would have been no reason for Allah to send the Holy Prophet to the Arabs, he could have sent down the Qur’an in one go, in a complete book form. Moreover Allah (swt) in the verse also expresses the importance of a ‘band of people’ i.e. a selected number of personalities from the Ummah, the question is how do we locate these individuals? Those who fall under this category:

Invite the people to all that is good – Individuals unable to decipher between good and bad, cannot meet this requirement.

Enjoin what is right – An individual can only preach this if he practises good deeds in all of his activities.

Forbid what is wrong – Individuals that are aware about what is halaal, Makruh and Haraam and this can only be done by that individual who has a complete grasp of the Book of Allah (swt) and the Sunnah of his blessed Prophet (s).

From a partial aspect all persons can so the above, a father will seek to pass this on to his son, a teacher will convey this to his students we can all guide our subordinates in accordance with our knowledge. This verse however refer to that band of people who have a complete command of the teachings of Allah (swt), and they practice what they preach, individuals

who only convey teachings theoretically cannot come within this category for Allah (swt) says in Surah Saff verse 2 [YUSUFALI]:

O ye who believe! Why say ye that which ye do not?

The religious duties set out in Surah Aal-e-Imran are exclusively for those that practice what they preach. They possess a knowledge of what is good / bad for you, something unknown to the common man, what better example can there be that the words of Allah (swt) in Surah al Baqarah verse 216 [YUSUFALI]:

Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not.

This verse supports the requirement of ‘a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong’.

When we seek to locate these special people we need to look no further than the Hadith uttered from the blessed lips of our Holy Prophet (s) who said:

“I have left among you two weighty things, if you follow them you will never be misguided after me, the Book of Allah and my progeny, the people of my house”

Miskat al Masabih, Volume 4 page 468 Hadith number 18 under the chapter “People of the Prophet’s household”.

This band of people are the rope of Allah (swt) that the Prophet (s) told the Ummah to grasp and Allamah Jalaluddin Suyuti in his commentary of the above verse records the following Hadith:

“I am leaving among you two khalifas, the Qur’an and my Ahlul’bayt, they will never become separate until they meet me at the pool ”.

Tafsir Durre Manthur, Volume 2 page 107, printed in Beirut, Lebanon

This narration has also been recorded by Mufti Ghulam Rasool in Jawahir al Uloom page 100 from Sawaiqh al Muhirqa page 149, Ibn Hajr records this from Imam Sadiq:

“We are the rope of Allah, about whom Allah (swt) had said “...and hold fast, all together, by the rope which Allah”

Jawahir al Uloom, page 100

The Ahl’ul bayt (as) are the Rope of Allah they are the means of guidance and Maula ‘Ali (as) is at the helm of the group, he was most competent to lead the Ummah which why Rasulullah (s) declared his Wilayah (Mastership) at Ghadir Khumm. The Rope of Allah acts as a means of preventing division, as Allah (swt) says ‘hold fast to the Rope of Allah and do not become divided amongst yourselves.

We had earlier cited the ailments that Rasulullah (s) predicted, such as Sahaba killing each other, falling into the quagmire of division and kufr, originate from one source the disease of Fitnah, a condition that can be avoided by following the Rope of Allah, those that would act as the focal point for the Ummah to turn to after him, thus preventing any risk of Fitnah, which is exactly why Rasulullah (s) said about Imam ‘Ali (as):

“Shortly after me, discord and hatred will arise among you, when such a situation arises, go and search out Ali because he can separate the truth from falsehood”

Kanzul Ummal, by Ali Muttaqi al Hind, Volume 2 page 612 (Published in Multan).

“O ‘Ali you will openly convey to the Ummah those matters that will cause differences after me”

al Mustadrak, Volume 3 page 122

After Rasulullah (s), Imam ‘Ali (as) was present to lead the Ummah by example because he implemented the teachings of the Qur’an and Sunnah to the letter.

Maula ‘Ali (as) had acted on every verse of the Qur’an something that no other Sahabi had attained, we read in Surah Mujadilah verse 12 [YUSUFALI]:

O ye who believe! When ye consult the Messenger in private, spend something in charity before your private consultation. That will be best for you, and most conducive to purity (of conduct). But if ye find not (the wherewithal), Allah is Oft-Forgiving, Most Merciful.

Maula Ali (as) was the only Sahabi who gave Sadaqah following the descent of this order and continued to do so until the order was revoked by another verse. This has been confirmed by Tafseer Durre Manthur, vol. 6, p185, Riyadhul Nadhira, v2, p149 & Tadhkharatul Khawwas, p26.

A group exists that guide people to the right path and we have the testimony of the Prophet (s) confirming that this refers to the Ahl’ul bayt (as) with Maula ‘Ali (as) heading this group.

We read in Surah Araf verse 159-160 [YUSUFALI]:

Of the people of Moses there is a section who guide and do justice in the light of truth.

We divided them into twelve tribes or nations. We directed Moses by inspiration, when his (thirsty) people asked him for water: “Strike the rock with thy staff”: out of it there gushed forth twelve springs: Each group knew its own place for water. We gave them the shade of clouds, and sent down to them manna and quails, (saying): “Eat of the good things We have provided for you”: (but they rebelled); to Us they did no harm, but they harmed their own souls.

We can see from this verse that from the Bani Israil a group existed who provided guidance and implemented justice. We see that each tribe was split into twelve, with leaders at the helm of each group proven by Surah Sajdah verses 23-24:

And certainly We gave the Book to Musa, so be not in doubt concerning the receiving of it, and We made it a guide for the children of Israel.

And We made of them Imams to guide by Our command when they were patient, and they were certain of Our communications.

The verse proves that Imams were appointed as Guides for the Israelities, i.e. guides for each of the twelve tribes.

We read in Surah Araf verse 181 [YUSUFALI]:

Of those We have created are people who direct (others) with truth. And dispense justice therewith.

This verse applies to the Muslim Ummah and in the same way Allah (swt) appointed from the children of Israel in Surah Araf verse 159 those who guide and do justice, from the Muslim Ummah Allah (swt) he also had

people people ‘who direct (others) with truth. And dispense justice therewith’.

We read Surah Baqarah verse 143 [YUSUFALI]:

Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (From the Faith). Indeed it was (A change) momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.

This verse refers to those that are just and have a firm control over their desires; they do not drift in and out of good deeds. One that has successfully disciplined himself by control all his desires is just on himself, whilst one that cannot discipline himself can never be deemed just on others. These individuals are justly balanced in that that they know the limits of what is good / bad for you, they know the fine line between halaal and makruh. Perfection by controlling your desires refers to those individuals who have never perpetuated sins; they are just on themselves and others.

Muslims in general cannot be deemed the Middle Ummah as some Sunni Ulama would suggest, since we are the final Ummah of the Seal of all Prophets Muhammad (s). All Prophets will be witnesses to the Ummah's in their lifetime on the Day of Judgement, their Imams will be witnesses to the Ummah that existed after their deaths. The twelve Imams will be witnesses to the Ummah of Muhammad (s) that appeared after his death. These are the same individuals that Allah (swt) stipulates the need for in Surah Aal-e-Imran verses 102-104, individuals who invite the people to all that is good, enjoin what is right and forbid what is wrong. Whilst Allah (swt) expresses his desire for such people to exist in Surah Aal-e-Imran verse 110 he confirms their existence:

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors.

In summary, we see that after the Qur'an there exists the need of those individuals who act according to the will of Allah (swt), and have a comprehensive understanding of the Qur'an and Sunnah, and act on it, their knowledge and actions are perfect. It is logical that such a people exist, people whom the Creator deems ‘the best of peoples’ and this refers to those whose actions fit in with the criteria set out by Allah (swt), individuals whom Allah (swt) signposted for the Ummah at mount Arafat on his first and last Hajj, stating ‘I am leaving two things...’

To further strengthen our position we have relied on traditions taken from Yanabi al Mawaddat pages 503-504 by Shaykh Suleman Qandozi al-Hanafi. who copied them from Mawaddatul Qurba:

Jabir Ibn Abdullah – The Prophet (s) said ‘I am the Chief of Prophets, ‘Ali is the Chief of inheritors. Verily the Saints after me are twelve, the first is ‘Ali, the last is al Qaim Mahdi’.

‘Ali – The Prophet (s) said ‘This world cannot end until someone from my Ummah, from the lineage of Hussain stands up, who will fill the earth with justice when it was previously replete with injustice.

Salman al Farsi (r) narrates ‘One day I appeared before the Prophet (s). I witnessed Hussain in his lap, the Prophet (s) kissed his cheeks and lips and said ‘You are the Chief, the son of a Chief, the brother of a Chief, You are an Imam, the son of an Imam, the brother of an Imam. You are a Proof of Allah, the son of a Proof of Allah, the brother of a Proof of Allah and the father of nine Proofs of Allah (swt), the ninth will be called Mahdi his title is Qaym

Ibn Abbas (r) – The Prophet said ‘I, ‘Ali, Hasan, Hussain and the nine sons of Hussain are pure and infallible’.

‘Ali (r) – The Prophet said ‘Whoever wants to board the boat of salvation, and take the firm handle, and grasp the firm Rope of Allah (swt) should love ‘Ali and be an enemy to his enemies, and from the lineage of ‘Ali he should follow the Imams of Guidance. Verily these are my Khalifas, and the Proofs of Allah (swt) after me. These are the Chieftains of my Ummah and the Leaders of the Pious entering Paradise. This group is my group and my group is the group of Allah (swt). Their enemies group is the group of Shaythan”

YaNabi al Mawaddat pages 503-504

These are the Hadi Imams who enjoin what is right and forbid what is wrong; they are those on whom Allah (swt) has designated the role of Imams, beacons of light to take the dormant Ummah out from darkness.

Prophetic duties

The duties bestowed on Prophets are set out in the Qur’an. Allah (swt) states in Surah Baqarah whilst telling the story of Adam (as)

002.038 [YUSUFALI]:

We said: “...there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.

Guidance comes via two sources, the Book and that individual that recites / presents it, in other words the sources are the Qur’an and the Prophet (s). The normal precedent of Allah (swt) is to send his Hadi (Guide) first and his Book second, as is clear from Surah Sajdah verse 23-24:

And certainly We gave the Book to Musa, so be not in doubt concerning the receiving of it, and We made it a guide for the children of Israel.

And We made of them Imams to guide by Our command when they were patient, and they were certain of Our communications.

Guidance for the Israelites came via three chains:

Prophet Musa (as)

The Book of Allah (swt)

Imams to guide the Ummah

If the Book of Allah (swt) is sufficient as guidance, then why did Allah (swt) also appoint Imams as a source of guidance. Allah (swt) had appointed a group of individual from amongst the Ummah of Musa (as) as Imams for the nation. This is made perfectly clear in Surah Araf verse 159:

Of the people of Moses there is a section who guide and do justice in the light of truth.

Allah (swt) states in his Glorious Book the similarities between Muhammad (s) and Musa (as):

073.015 [YUSUFALI]:

We have sent to you, (O men!) a messenger, to be a witness concerning you, even as We sent a messenger to Pharaoh.

Along the same lines we read in Sahih al-Bukhari Hadith: 9.422

Narrated Abu Sa'id al-Khudri:

The Prophet said, "You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure (lizard), you would follow them." We said, "O Allah's Apostle! (Do you mean) the Jews and the Christians?" He said, "Whom else?"

As the above tradition in Sahih al-Bukhari confirms, the Prophet stated that the history of the Children of Israel will be repeated for Muslims. In fact, Qur'an has mentioned the stories of the Children of Israel to give us a way to understand the true history of Islam itself. There are many striking similarities in this regard written in Quran including the similarities of the leaders and the similarities of the people.

This being the case now compare the special Ummah of Araf verse 159 to the special Ummah of Muhammad (s) set out in Surah Araf verse 181.

Of those We have created are people who direct (others) with truth. And dispense justice therewith.

When Allah (swt) makes a general statement in his Glorious Book, He (set) is making a specific reference to the Ummah of Muhammad (s). Now contemplate the similarities between Musa and Muhammad. Both Prophets were accompanied with a Book and Hadi Imams from their respective Ummahs. We will (inshallah) expand on this further when we address Afiki's objections to the Shi'a usage of this verse.

The provision of guidance [Hidayah]

Allah (swt) identifies three types of Hadi in the Qur'an

First Hadi – Allah (swt)

We read in Surah al Hajj verse 054 [YUSUFALI]:

And that those on whom knowledge has been bestowed may learn that the (Qur'an) is the Truth from thy Lord, and that they may believe therein, and their hearts may be made humbly (open) to it: for verily Allah is the Guide of those who believe, to the Straight Way.

Second Hadi – Prophets

This is proven by a verse that Afriqi had himself cited, as proof that the Prophets were also referred to as Imams. We read in Surah Ambiya verse 72:

And We made them leaders, guiding (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practise regular charity; and they constantly served Us (and Us only).

Third Hadi – Imams

Allah has stated in very clear words in Surah Sajdah

[32:23] And certainly We gave the Book to Musa, so be not in doubt concerning the receiving of it, and We made it a guide for the children of Israel.

[32:24] And We made of them Imams to guide by Our command when they were patient, and they were certain of Our communications.

We learn from this verse that the Musa (as) left the following tools of guidance for his people:

The Book of God

Imams who were:

Appointed by Allah (swt)

Providing guidance via the edicts of Allah (swt)

Patient

Definite about the Word of Allah (swt)

Does the verse 24 of Surah Sajdah refer to the appointment of Prophets?

Afriqi states:

This unequivocal identification of a 'immah as Ambiya' leads us to conclude that the reference in Surah as-Sajdah too, is to the Ambiya', and not to any other category of men:

Indeed, We gave Musa the Book, so be not in doubt about meeting him; and We made it a (source of) guidance for the Children of Isra'il. And We made from amongst them leaders who guided by Our command, when they persevered. And they had full certainty in Our signs. (as-Sajdah : 23-24) Even if the scope of a 'immah in this verse were to be extended to include people other than the Ambiya', there is nothing to justify its identification with the elaborate doctrine of Imamah as conceived of by the Shi'ah.

Reply One – Shah Ismail Shaheed's acknowledgement that this verse (amongst others) refers to Allah (swt)'s appointment of non Prophets

In Mansab-e-Imamate whilst discussing 'Maqaam Bashath Ghayr Nabi' Shah Ismaeel Shaheed states that non Prophets were also appointed by non Prophets: Citing verse 12 of Surah Maida he states:

“Allah did aforetime take a covenant from the Children of Israel and we appointed twelve Leaders among them – its clear that these representatives were not Prophets.

Surah Yaseen verses 14-17

When We (first) sent to them two messengers, they rejected them: But We strengthened them with a third: they said, “Truly, we have been sent on a mission to you.”

The (people) said: “Ye are only men like ourselves; and (Allah) Most Gracious sends no sort of revelation: ye do nothing but lie.”

They said: “Our Lord doth know that we have been sent on a mission to you:

“And our duty is only to proclaim the clear Message.”

It is clear that these individuals were from amongst the disciples of Isa (as) they were not Prophets.

Surah Sajdah verse 24:

And We appointed, from among them, leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our Signs.

‘Mansab e Imamate’ by Shah Ismail Shaheed, pages 71-72

We have cited the three verses relied upon by Shah Ismail Shaheed, as evidence that non Prophets from previous nations were also appointed by God as Imams. We likewise say when our Prophet (s) foretold the coming of twelve Khalifas/Imams; this was knowledge of the unseen, conveyed to him by Allah (swt). Rasulullah (s)’s lifting the hand of ‘Ali declaring ‘Of whomsoever I am Maula, ‘Ali is his Maula’ was likewise an order from Allah (swt). Similarly Rasulullah (s) told of the name of his final Khalifa, Mahdi (as) in accordance with the will of Allah (swt).

Reply Two – The criteria for Imamate is set out in this verse

We have established that past Imams were appointed by Allah (swt) as for the criteria of appointment the requirements as cited by late Deobandi scholar Maulana Muhammad Shafi in his commentary of verse 24 of Surah Sajdah verse 24:

And We appointed, from among them, leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our Signs.

He states:

“In this verse some from the scholars of Bani Israil were appointed as Leaders and Guides, two conditions are cited, maintaining patience, the other having complete faith in the verses of God...patience means being firm in adherence to God revealed verses, and refraining from those things that the Creator deemed haraam or makrooh (should be avoided), strict adherence to all the rules of the Shari’ah....in conclusion in Allah’s eyes the only people that are entitled to be Imams or Guides are those whose knowledge and actions are perfect”.

Tafseer Maarif al Qur’an Volume 7 page 74 (published Delhi)

On the next page he writes:

“Ibn Katheer copied the opinions of various Ulema on this verse, i.e. anyone can attain the rank of Imams in the Deen provided they meet the requirement of patience of firm belief”

Tafseer Maarif al Qur’an Volume 7 page 75 (published Delhi)

We the Shi’a that the criteria for Imamate is one whose knowledge and actions are perfect, and we appeal to our opponents to examine the lives of our Imams and you will see that these individual were perfect in actions and knowledge.

To those who mock the Shi’a stance on Imamate we say that is it not simply logical thing that when the Imamate in past nations was restricted to the criteria of perfect knowledge and actions, and those that refrained from haraam and makrooh activities, then what of our Ummah that is after all superior to previous Ummah’s? It is logical that for this Ummah Imamate should go to those that are those that never separate from the Qur’an during

their lives, those that are practical examples of the Qur'an and Sunnah, the twelve whom Rasulullah (s) foretold would come. In the eyes of the Shi'a these are our twelve Imams starting from Maula 'Ali (as) and ending in Imam Mahdi (as). If someone can come up with better names than these twelve then we should remind them then we should remind them that the Qur'an stipulates the criteria for past Imams, perfection in knowledge and actions, protection from haraam and Makrooh actions and whose number totals twelve.

Reply Three-The term Imam should be taken as what it means

Allah (swt) explicitly uses the term Imam in this verse and whilst every Prophet (s) is an Imam, not every Imam was a Prophet (s). Allah (swt) had planned that Muhammad (s) would be the Seal of all Prophets, and that Prophethood was not a permanent station that would exist until Judgment Day, which is why He (swt) made an intentional use of the terminology. In this connection the Ahl'ul Sunnah themselves accept this Hadith 'Whoever does not recognise his Imam of the time dies the death of jahiliyya'

How can Imams refer to Prophets when we have this e.g. of Musa "and from amongst the people of Musa..."

How can the entire Ummah acts as Hadi's? The verse refers to 'a group' and in this connection we read this Hadith in Mishkat al Masabeeh, Urdu translation, Hadith number 6023:

"Mu'awiya narrates Rasulullah (s) said 'From my Ummah, there will always remain a group who shall remain on the Hukm (rulings) of Allah (swt). No one will be capable of exposing them to any harm, they will be unharmed by the insults of their enemies, they will remain on such a state until the Amr [Order] of Allah comes

The concept of Imamate is based on necessity whether one is a Prophet (s) or is his successor. The successor of that Prophet (s) needs to be the Imam with the qualities set out for the Imams in Surah Sajdah, who can correctly understand and implement the Book of Allah (swt) and the Sunnah of his Messenger (s). If just understanding Arabic would have sufficed then there would have been no reason for the Prophet (s) to explain the Qur'anic verses since after all the Book came in the native tongue of the Sahaba!3

Reply Four – Allah (swt) has intentionally compared Muhammad (s) and his Ummah to Musa (as) and his Ummah

The Qur'an is an eternal source of guidance for the Ummah of Muhammad. Whilst previous divine texts inform us of stories of the people of the past, the Qur'an provides such stories as a lesson for us all, to ponder and think over matters. Much of the Qur'an informs us about Prophet Musa and his Ummah, the Banu Israil, and these past recollections are for this Ummah to recognise and learn, because Rasulullah (s) was compared to Musa (as)

"We have sent forth to you an apostle to testify against you, just like We sent one (Moses) to Pharaoh (Firaun) before you." (73:15)		
Similarity:	Prophet Musa (as)	Prophet Muhammad (s)
Given a divine book	PICKTHAL: Lo! We did reveal the Torah, wherein is guidance and a light, by which the prophets who surrendered (unto Allah) 005:044	PICKTHAL: And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah of the like thereof, and call your witness beside Allah if ye are truthful." 002:023
Endowed with knowledge	YUSUFALI: (Moses) said: "O my Lord! expand me my breast; 020:025	YUSUFALI: Have We not expanded thee thy breast? 094:001
Pressure eased through a Vizier	YUSUFALI: "Ease my task for me; 020:025	YUSUFALI: And removed from thee The which did gall thy back?094:00-3Rasulullah (s) had this burdened lifted when he first invited his near relatives to Islam with this sermon: "...God has commanded me to summon you. Which of you will aid me in this matter, so that he will be my brother, my Wasi (agent) and successor (Khalifa) among you?" ... I said "I will be your helper Oh Prophet of God". The Holy Prophet then put his hand on the back of my neck and said "This is my brother, agent and successor among you. Listen to him and obey him". Tarih Tabari Volume 6 pages 42-43 see LINK The first thing that the Prophet (s) asks of his relatives, is who will help to ease his burden by helping him "fa ayo kum yo wazimey". Wazimey comes from the root word Vizorka, which in Arabic means to ease one's burden, the person who ease's that burden thereby becomes his Vizier, and this matches the du'a that Musa (as) made.
Appointment of a successor	"...And Musa said unto his brother Haroon: Take my place (as khalifa) among the people." (The Qur'an 7:142)	Sahih Muslim Book 031, Number 5914...he (Ali) said: Allah's Messenger, are you leaving me behind amongst women and children? Thereupon he (the Holy Prophet) said: Aren't you satisfied with being unto me what Aaron was unto Moses but with this exception that there would be no prophet after me.

Whilst this list displays the similarities between Muhammad (s), Musa (as) the Ummah's of both Prophets are also similar to one another. We read in Sahih al Bukhari Volume 9, Book 92, Number 422:

Narrated Abu Sa'id Al-Khudri:

The Prophet said, "You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so

that even if they entered a hole of a mastigure, you would follow them.” We said, “O Allah’s Apostle! (Do you mean) the Jews and the Christians?” He said, “Whom else?”

This Hadith demonstrates that the Ummah of Muhammad will trace the same steps as the Ummah of Muhammad (s). The similarities will be so similar that Rasulallah (s) gave this explicit example of how similar they would be:

“This Ummah will follow the steps of Bani Israil to the extent that if one had performed Nikah with his mother in that Ummah, such will exist in my Ummah”

Khasais al Kubra, Vol 2 page 146

This means that both Ummah’s will follow similar practices to one another; their mentality will be the same, as will be their history, decisions and circumstances they faced. Both Prophets and their respective Ummah’s were similar to one another, whether that be in terms of good or bad. Rasulallah (s) practically sought to demonstrate such similarities; the names of his grandsons matched that of the sons of Haroon (as)

‘Tazkirah Imam Hussain’ by Mufti Ghulam Rasul, page 85 (citing Auraq Gham, p 275 & Sawaiq al-Muhriqa)

Here are some similarities:

Gate of Repentance	[YUSUFALI]: And remember We said: "Enter this town, and eat of the plenty therein as ye wish, but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase (the portion of) those who do good." 002.058	My Ahlul-Bayt are like the Gate of Repentance of the Children of Israel; whoever entered therein was forgiven." al-Sawaiq al-Muhriqah, by Ibn Hajar al-Haythami, page 505
Punishment for rejecting the Divine Guides	YUSUFALI: Shame is pitched over them (Like a tent) wherever they are found, except when under a covenant (of protection) from Allah and from men; they draw on themselves wrath from Allah, and pitched over them is (the tent of) destitution. This because they rejected the Signs of Allah, and slew the prophets in defiance of right, this because they rebelled and transgressed beyond bounds. 003.112	Abdullah ibn Abbas narates that Allah seized the kingdom of the Israelites on account of their mistreatment of the Prophets, verily the kingdom of this Ummah will also be seized by Allah on account of their hatred of Ali. Kanz-ul-Muttaib, page 112, citing Meezan al Itidal by Dhahabi Volume 2 page 251

Whilst we have cited just two similarities between the Ummah’s in the table, many others exist such as the division of both Ummah’s in Sects, their misinterpretation of divine texts etc. Another similarity appears in Surah Sajdah. The Ummah of Musa (as) were provided with a divine book as a source of guidance alongside Imams from that same Ummah. When

Rasulullah (s) was the example of Musa and his (s) Ummah shall follow that of the Ummah of Musa (as) step by step, then we likewise believe that Rasulullah (s) also left the Ummah with a Divine Book and Imams. If the argument of Afirki is indeed correct, and the Imams of the people of Musa (as) were Prophets, then we will say that Allah (swt)'s intentional use of the term Imams was because this Ummah is a reflection of the Ummah of Musa (as). Rasulullah (s) is the Seal of all Prophets, who came with the Final complete Book of Guidance for his Ummah, the Qur'an. Whilst Prophethood has come to an end this Book (like guidance for the people of Musa) also had to be accompanied by Imams, even if we are to accept Afirki's assertion that the Isralite Imams in Surah Sajdah were Prophets, we will point out that whilst the inheritors of the mission of Muhammad (s) were not Prophets, they were still Imams for the Ummah of Muhammad who had the same duties of leadership and guidance as the Imams that succeeded Musa (as). Allah (swt)'s usage of the term 'Imams' in this verse was to stress the provision of divine guidance, whether that be (according to Afirki) through the appointment of Prophets (for the Ummah of Musa (as)) or non Prophets for the Ummah of Muhammad (s) – both point to the same thing, each Prophet left a Divine Book and Divine Guides for their Ummah. If divine guides succeeded Prophet Musa (as) then this Ummah as an Ummah that would follow the footsteps of the people of Musa (as) would likewise have divine guides, this was merely a continuation of the Sunnah of Allah (swt) and as He (swt) declares in Surah al Fath verse 12:

(Such has been) the practice of Allah already in the past: no change wilt thou find in the practice of Allah.

Whilst the door of Prophethood was shut, this Ummah also needed Imams with the same qualities of excellence / leadership set out in Surah Sajdah, the only difference was that such people were not Prophets. It is for this precise reason that Rasulullah (s) whilst identifying his successor to lead the Ummah also made it clear that he would not be a Prophet, and did this by comparing himself to Musa (as), as we read in Sahih Muslim Book 031, Number 5914:

Sa'd b. Abi Waqqas reported that Allah's Messenger (may peace be upon him) left 'Ali b. Abi Talib behind him (as he proceeded) to the expedition of Tabuk, whereupon he ('Ali) said: Allah's Messenger, are you leaving me behind amongst women and children? Thereupon he (the Holy Prophet) said: Aren't you satisfied with being unto me what Aaron was unto Moses but with this exception that there would be no prophet after me.

In the same way that Musa (as) left a divine Book and Imams for his people, Rasulullah as the example of Musa (as) likewise left a Divine Book and Imams. The above Hadith made it clear that whilst the door of Prophethood had been bolted forever 'Ali (as) succeeded him as the guide for the nation, this appointment was the exact manner in which Prophet Musa (as) appointed Haroon as Khalifa in his absence:

"...And Musa said unto his brother Haroon: Take my place (ukhulfni) among the people." (The Qur'an 7:142)

"ukhulfni" translated, as above, as "Take my place..." takes its root origin from the word "Khalifa"

Thanvi in his commentary of this verse stated:

“Haroon was only a Prophet, he was not a leader which is why it was important to make him a khalifa in his absence”

Tafsir bayan ul Qur’an, by Ashraf Ali Thanvi under the commentary of verse 7:142

This is not surprising, only logical, since if a Premier departs for a substantial period of time without the benefits of modern-day communication his second in command, his vizier, would remain to take up the mantle of leadership.

Along this line we read in Tarikh Kamil Volume 1 page 74:

“Musa appointed his brother Harun as the Khalifa over the Bani Israil”

This mantle of leadership was transferred through the remainder eleven Imams from Imam ‘Ali (as)’s blessed lineage, thus making a total of twelve khalifas. This was in complete conformity with the Prophethood of Musa (as), who was also succeeded by twelve khalifas:

Narrated from Masrooq who said: ‘We were sitting with Abdallah bin Masood while he was reciting the Quran and a man asked him: O Abu Abdul Rahman, did you ask the Messenger of Allah how many caliphs this ummah will have?. Abdallah bin Masood said: No one has asked me this since coming to Iraq except you. He then said: Yes, we did ask the Prophet and He said, “there will be 12, the same count as the chieftans (nuqaba) of Bani Israel”.

Musnad Ahmed bin Hanbal, Volume 1 3593

A Guide for every people

It is logical that a system of guidance had to exist to ensure the correct understanding of Allah (swt)’s teachings. This system of guidance through an Imam, is an eternal one and will be provided to all people. In this connection we read in Surah rad, verse 7, as translated by Maudoodi in the Meaning of the Qur’an Volume 5 page 187 [Maudoodi]:

You are a warner only, and to every people has its guide”.

The role of a warner is bring potential risks / hazards to the attention of an audience, he is there to highlight risks and can offer a leave appropriate guidance to counter such risks. Every Prophet (s) was tasked with the duty of a Warner:

035.024 [YUSUFALI]:

Verily We have sent thee in truth, as a bearer of glad tidings, and as a warner: and there never was a people, without a warner having lived among them (in the past).

004.165 [YUSUFALI]:

Messengers who gave good news as well as warning, that mankind, after (the coming) of the messengers, should have no plea against Allah: For Allah is Exalted in Power, Wise.

Notice how Allah (swt) does not refer to any of them as Guides. A guide takes on the next role, he is there to take on the teachings of the warner and will correctly interpret the guidance, and will practically assist the audience with regards to how to stay aloof from hazards / dangers, and ensure that the guidance left by the warner is adhered to. Now going to this verse, if the system of divine guidance terminated with the death of Prophet Muhammad

(s), then why would Allah (swt) not refer to Muhammad (s) as a Witness and a Guide? Allah (swt) identified two separate roles in this verse the role of Warner for Rasulullah (s) and a Guide for every people. We see a separation of roles here, Rasulullah (s) is there to warn the people, whilst a Guide is there to aid the people. When Rasulullah (s) was a warner and for every people there will be a Guide then who is that Guide? We know that Prophethood ended, yet in this verse Allah (swt) still mentions that guidance for the people will continue, it will not just vanish with the death of the Prophet (s). This ayat is a mere reiteration of a key theme of the Holy Qur'an: the constant, living presence of Divine guides who are not chosen by the Muslims of the time, but are appointed by God Himself. Of interest is the fact that Suyuti in his commentary of this verse narrates as follows:

Ibn Jareer narrates from Iqramah, "When this verse descended, Rasul Allah places his hand on his chest and said, I am the Warner, and then placed his hand on the shoulder of Ali and said, Ya Ali! You are the guide, and after me those seeking guidance will attain it through you."

Ibn Murdayyah narrates from Abi Barzah (r), says, I have heard Rasul (saww) saying, that when this verse was descended, (I am a warner) while first placing his hand on his chest, and then on Ali's chest (for every people there is a guide).

Ibn Abbas narrates, Rasul (saww) said, I am the warner and Ali is the guide.

Abdulah bin Ahmad in Zawaid un-Musnad, Ibn Abi Hathim in Tabrani fil-Ausat and Hakim in his Sahih, Ibn Marduyyah and Ibn Asakir narrates from Ali (as) saying: "Rasul (saww) read the verse then I said Rasul is the warner and I am the guide."

Tafseer Dur al-Manthur vol 4, p 87

The following Sunni commentaries have recorded similar narrations under the commentary of this verse.

1. Tafseer Ruh al-Ma'ni, vol 7 page 103
2. Tafseer Tabari, vol 7, p 343 & 344

Supplications for Imams

Afriqi under the subheading 'Leadership of the pious' analyses further verses wherein the term Imam is used:

Afriqi states:

Allah speaks of the prayer of His exemplary worshippers:

(They are) those who say: Our Lord, grant us the coolness of (our) eyes in our wives and children, and make us leaders of the pious. (al-Furqan : 74)

This verse speaks of normal people who do not belong to a special class like the Ambiya', asking Allah to make them imams, in the sense of paragons of virtue, whose example others would strive to emulate. It is very obvious that it cannot refer to a group of "divinely appointed Imams", for the reason that the Imams' elevation to the rank of Imamah is not on account of their prayers. Since their appointment, like that of the Ambiya', is supposedly divine in origin, it not attainable by any amount of exertion or devotion.

Reply One

The Sunni Mufasssireen are of the opinion that this supplication that all believers can make, since it is a du'a for betterment. It is natural that we all wish to lead in the field of taqwa and this dua provides the faithful with a supplication setting out such a desire. There is however a big difference between making such a du'a and Allah (swt) granting it, the verse cannot incorporate all Muslims, the title Imam of the pious is a special designation for Maula 'Ali (as) as attested in Sunni books.

"Rasulullah (s) said 'Three things have been revealed to me about Ali: That he is the Sayyid al Muslimeen (Chief of Muslims), Imam-ul-Muttaqeen (Imam of the Pious), and wa Qa'id ul Ghurrul Muhajj'ileen (Leader of the bright) face people on Yaum al Qiyamah".

1. Al Mustadrak, by Imam Hakim, Vol 3 p 137 & 138

2. Riyad al Nadira, by Mohibbudin al Tabari, Vol 2, p 122

Since this was a special title given by Allah (swt) to Maula 'Ali (as) no one else can claim to have such a title. After Maula 'Ali (as) this designation transferred to Imams Hasan (as) and Hussain (as) and the remaining Imams (as) since these were the Ahl'ul bayb (as), whose special position is reflected by the fact that the Ummah is duty bound to recite Darood on them.

Reply Two – Three Ul'il Azm Prophets supplicated for divinely appointed positions

We read in Surah Baqarah verses 127-129 [YUSUF ALI]:

And remember Abraham and Isma'il raised the foundations of the House (With this prayer): "Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing.

"Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.

"Our Lord! send amongst them an Messenger of their own, who shall rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them: For Thou art the Exalted in Might, the Wise."

Comment

Ibraheem (as) made a supplication that he be a Muslim when he was already a Prophet, and was putting up the foundations of the Kaaba. A Muslim is one who submits to Allah (swt) in this verse we have an Ul'il Uzm Prophet praying to be a Muslim. Was he not already a Muslim?

Then we also read that he had prayed for the final Prophet (s) to come from his lineage, which Prophet Muhammad (s) was. Afriqi had argued that you cant make a du'a for a divinely appointed station such as Prophethood, then why did Ibraheem Khaleelullah pray for the Seal of all Prophets to be sent from his lineage? Was Prophet Muhammad (s) appointed as the Seal of all Prophets on account of the du'a of Ibraheem? Clearly not, that is why Ibn 'Abbas narrates that the Prophet said:

"I was prophet when Adam was between soul and body.

Sharah Fiqh Akbar, page 72

at Tabarani, ak-Mujam al kabir,; al Khasa'is al kubra, vol. 1. p. 4

Similarly we have the du'a of Nabi Musa (as)

Musa said: O Allah! Assign me a Vizier from my family, (that is) my brother Haroon. Add to my strength through him, and make him share my task: that we may celebrate thy praise without stint... (Allah) said: "We granted your requests, O Musa (The Qur'an 20:29-36)

Haroon (as) was appointed a Prophet (s), a divine station, so why would Musa (as) pray for Haroon to be appointed a Prophet and Vizier?

Interestingly Suyuti in his commentary of the above verse sites the following tradition:

"When this verse descended, The Prophet (s) was on a mountain, straight after its descent, The Prophet (s) prayed to Allah, 'Oh Allah! Through my brother Ali, ease the burden on my back', and Allah accepted this prayer'

Tafsir Durre Manthur, by Jaladin Suyuti, Vol 4 p 528

Here Rasulullah (s) was making a du'a when Maula 'Ali (as) had already been appointed as the helper of the Prophet (s) long before any of the battles. Allah (swt) says in his Glorious Book:

Should they intend to deceive thee, Verily God sufficeth thee. He it is that hath strengthened thee, with His aid (Nusrat) and with the company of the believers" Surah Anfal: 62

Suyuti in his commentary of this verse narrated from Abu Hurraira that he heard the Prophet (s) say that the Aid (Nusrat) in this Verse is Ali, for he heard:

The Messenger (s) say, that there is an inscription in the seventh sky of heaven:"There is no God but I alone, There is not any equal or partner to me, Muhammad is my servant and my Messenger,Whom I supported by means of Ali"

Tafsir Durre Manthur, by al Hafiz Jalaluddeen Suyuti, P 199

When Maula 'Ali (as) had already been attested as the vizier of the Prophet (s) on the Arsh why did Rasulullah (s) still make this supplication?

These du'as are all examples of piety, Prophet make du'as of those things that they have in their possession as an example to the Ummah, with regards to how low one should bow down when supplicating before the creator.

If this du'a was made for divinely appointed Imams, then it is no different to the du'a of Musa and Ibraheem (as) for divinely appointed Prophets and Rasulullah (s) for a divinely appointed vizier,

The word 'Imam' in Surah Isra verse 17

Afriqi states:

On the Day of JudgementThere remains one place in the Qur'an where the word Imam is used. It is in Surah al-Isra' where Allah Ta'ala says:

The day when we will call all people by their leaders. (al-Isra' : 71)The Imam spoken of in this ayah is recognised by the mufasssirin of the Ahl as-Sunnah as either the book of deeds or the prophet to whose Ummah the person belonged. The first meaning is preferred by Ibn Kathir,²¹ who mentions in support of his preference the ayat where the word Imam was used in the sense of a book (see above). This meaning is further supported by the rest of the ayah:

So those who are given their book in their right hand will read their books.

Reply One – The Nasibi has intentionally confused the term Imam in this verse

Imam is a term commonly understood throughout the Arab world, and throughout Islamic history we have seen Ulema being referred to as Imam, Tabari is referred to as an Imam of Tareekh, Bukhari is the Imam of Hadith, Ghazzali as the Imam of philosophy, this is a term that is clear and unambiguous throughout the Arab speaking world. The only time that you need to look at some alternative meaning is when the term makes no sense in the context in which you are reading a sentence. We would like to know why Afriki has chosen to turn his back on the commonly accepted meaning of the term and then offer different ones, and worse than that create ambiguity over what the term means by defining Imam ‘as either the book of deeds or the prophet’ the usage of the terms either / or demonstrates that there is no clear position on the meaning of Imam, thus all that this Nasibi has achieved has been to confuse Sunni readers with regards to exactly what the word means here! To turn away from the accepted / literal meaning of Imam, preferring an alternative meaning, and even then through the ambiguous terms ‘either / or’ is tantamount to clear dishonesty. Perhaps this Nasibi might have been forgiven had he offered similar alternative meanings, but the possible meanings he has offered are completely different to one another!

Reply Two – The literal meaning of Imam is known to all

The author has sought to use maximum deception in interpreting this verse. The Nasibi should know that the term ‘Imam’ is a clear unambiguous term, and means Leader, hence an individual can be an Imam of a Mosque and Institution, a madhab – the bottom line is you are a Leader, whether you are a Maulana, Mufti or Mujtahid – all three may be varying ranks but in their simplest they are all Imam. The term Imam is therefore all encompassing, if you are a Leader you are an Imam. The term Prophet (s) is restrictive in nature, it refers exclusively to the 124,000 individuals that Allah (swt) appointed as Prophets, it is a restrictive term that provides no possibility to add or substitute anyone else. Whilst every Prophet (as) is an Imam, not every Imam is a Prophet (s), which is why Allah (swt) has used the word Imam here since it is a term that encompasses Prophets and non Prophets. If the verse refers to Prophets (s) exclusively and is hence restricted to them exclusively, then why would He (swt) make this clear via use of the term ‘Nabiyeen’? That would have left no doubt, but Allah (swt) used the term Imam clearly to show that this verse did not mean just Prophets. If there remains any doubt over the meaning of Imam, then perhaps this Nasibi would care to offer his interpretation of Imam in these two Hadith:

“Whoever dies without recognising the Imam of his time dies the death of Jahilyya (ignorance)”

Mansab e Imamate, page 108

Would this Nasibi produce evidence any Sunni scholar that has defined Imam is anything other than leader here? Has anyone defined it as road of his time, or Prophet of his time?

Then we have this Hadith cited by Abu Bakr as Saqifa:

“The imams are from the Quraish”

The Muqaddimah, by Ibn Khaldun, translated by Franz Rosenthal, Volume 1 page 396 (Princeton University Press)

Tell us whether Imam means Prophet here? Since it can also mean road, does it mean that the role of road builders is an exclusive right of the Quraysh?

In both Hadith the Sunni Ulema have taken the literal understood meaning of Imam as Leader and not used terms such as Prophet. Why does the term Imam change in meaning when we come to this verse? Hadith often provide a commentary of the Qur’an, when Rasulullah (s) is stating ‘Whoever dies without recognising the Imam of his time dies the death of Jahilyyya (ignorance)’ then it is logical that Surah Bani Israil ‘On day of judgement...’ Imam means the same thing, i.e. you will be called on the Day of Judgement with those Leaders (Imams) that you associated with yourselves in this one.

Reply Three – The scholars of Tafseer have interpreted the term as Imam not Prophet(s)

Whilst al Afriqi has sought solace in relying on Ibn Katheer’s interpretation of the verse, he has failed to highlight the fact that the Tafseer scholars rather than define the word as ‘Nabi’ have also defined it ‘Imam’ in their Qur’anic commentaries and have not used any brackets as well in order to mention any additional meaning of the word, as Ahl’ul Sunnah do it in the verse of Wudu.

Shah Rafiudeen Dehlawi in his famous Urdu interpretation of the Qur’an, p326, translates the verse as follows:

“On the Day of Judgement when we will call all people with their ‘Peshwa’ [Urdu word for ‘Leader’]

Shah Rafiudeen Dehalwi’s Translation, page 326

Worthy of note is the fact that in the Urdu translation of Tafseer Ibn Katheer, the Urdu translator has (just like Shah Rafiudeen Dehalwi) translated the word Imam in the verse as Peshwa. He in fact transliterates as follows:

“On the Day of Judgement when we will call every ‘Jamaat’ [group] with their ‘Peshwa’

If anything the terminology ‘Jamaat’ further strenghtnes our position. Prophets did not come to divide people in to ‘Jamaats’, rather they came to unify the people behind them. The spiltting people into ‘Jamaats’ is not the responsibility of Prophets, it has been on account of adherence to Imams.

Maulana Sayyid Abul A’la Maudoodi in his Tahfeeum ul Qur’an, Urdu provides the following translation:

“Remember that day when we will summon all Human groups with their Leaders”

Also see

Tarjuma Quran Majeed, pages 740-741 by Sayyid Abul A'la Maudoodi (published by Idara Tarjumaan al Quran, Lahore)

Allamah Shabeer Ahmad Uthmani in his famed Tafseer Uthmani (rendered into Urdu by Mahmood al Hasan) writes:

“On the Day of Judgement when we will summon every sect with their Leader”

Similarly, Maulana Fateh Muhammad Jalandhree in his transliteration of this verse (like those of Maudoodi, Shabir Uthmani and the Urdu Tafseer Ibn Katheer) also translates Imam as ‘Peshwaa’ [Leader] rather than Prophet. In his commentary of the said verse he states:

“On the Day when all people will be summoned with their Imams, those whose deeds will be in their right hands will be pleased. No injustice / harm will be perpetuated against them”.

Tafseer Qur'an, page 283 Taj Company Publishers

Similarly in his Urdu transliteration of the Quran, Sunni scholar Ahmed Ali, provided the following transliteration of the verse:

جس دن ہم ہر فرقہ کو ان کے سرداروں کے ساتھ بلائیں گے

“On the Day when every Sect will be summoned with its leader”

http://www.searchtruth.com/chapter_display.php?chapter=17&translator=17#71

Abdullah Yusuf Ali whose transliteration of the Qur'an is distributed by the Saudi government worldwide also provides the same meaning for Imam:

One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least

It is worthy to note that the Nasibi author's suggestion that the Shi'a understanding of this verse is immune to Sunni'ism is not supported by his fellow Salafi brethren too, particularly his monarch pay masters. We will quote two transliterations of the Qur'an that are distributed by the Saudi Government throughout the English speaking world. The first is The Holy Qur'an, English translation of the meanings and Commentary, published by the Custodian of the Two Holy Mosques King Fahd Complex.

In the commentary of this verse, this Kingdom endorsed version contains the following commentary of the meaning of Imam in this verse, he provides three possible meanings, Book, record of deeds but begins with the literal meaning of Imam:

“Some understand the meaning to be that each People or Group will appear with its Leader, who will bear witness to its virtues or sins”

The Holy Qur'an, (published by the Custodian of the Two Holy Mosques King Fahd Complex)

The second Saudi Kingdom distributed Tafseer is “Interpretations of the meanings of the Noble Qur’an in the English Language – A summarized version of Al Tabari, al Qurtubi and Ibn Kathir with comments from Sahih Bukhari” by Dr Muhummud Taqi ud Din Al Hilali.

And remember) the Day when We shall call together all human beings with their (respective) imam (their Prophets, or their records of good and bad deeds, or their Holy Books like the Quran, the Taurat (Torah), the Injeel (Gospel), the leaders whom people followed in this world)

‘Interpretations of the meanings of the Noble Qur’an in the English Language’ part 15

Unlike Afriki’s claim of two meanings, it provides three possible meanings. It is worthy to note that the online versions of this tafseer, have suffered from tahreef, with the last portion ‘the leaders whom people followed in this world’ missing.

http://www.searchtruth.com/chapter_display.php?chapter=17&translator=5#71

Reply Four – A book of deeds can never be defined as Imam

If you pick up any book of Arabic grammar you will see that Imam is defined as ‘leader, that thing which guides you on a subject. According to the Arabic dictionary al-Mawrid [Dar ul Ilm Publishers, Beirut] page 165, Imam means:

“Leader, chief, guide, guideline, index, reference, source, criterion, standard, yardstick’

Examples of an Imam could be:

One that guide on matters of the Qur’an and Sunnah is an Imam

If an electrician is unable to resolve a fault he will utilise a technical guidance manual which will act as his Imam in this context.

If I was to say ‘This road leads to Lahore’ – this road will be an Imam for those traveling to Lahore.

A measuring stick to ensure that a wall is straight, or checks floor level can also be referred to as an Imam.

The common thing from the examples that we have shown is that an Imam is that thing that acts as a source of guidance can be referred to as an Imam. The provision of guidance whether that be from a human being or a Book both fall within the definition of Imam. With this in mind how can Afriki al Nasibi’s argument that one possible meaning of Imam here is ‘Book of deeds’? The provision of guidance whether that be from a human being or a Book both fall within the definition of Imam. A Book of deeds can never be referred to as an Imam because it is a records of your actions, you cannot access this book to attain guidance during your life. The only time that you will see it, will be on the Day of Judgment when it will be presented to you. When the Book of guidance is just a compilation of good / bad deeds that you cannot access, how will this act as an Imam?

Let us give an example:

‘I am a registered driver. The Highway Code sets out the rules / regulation, signs driving rules that all drivers must abide by whilst on the

road. In this context this Book is my Imam. If whilst out driving I ignore the speed signs, go through a green light, drive on the wrong side of the road and then park on a double yellow line, the result of which I am punished, fined and points are docked from my licence, and stamped accordingly, the licence is in effect the record of my deeds, after I chose not to follow the Imam (Highway Code) and drove recklessly. I cannot refer to the information on that licence as the Imam' the record is the consequence of my not following the Imam'

The same is the case with our record of deeds on the Day of Judgement this is merely a descriptive account of our deeds upon the earth, it never has / or ever can act as a source of guidance for humans. We are now in a better position to understand the verse:

YUSUFALI:

One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least.

Afriki logic is that Imam means Book of deeds, which is linked to the next portion of the verse 'those who are given their record in their right hand will read it (with pleasure)', that refers to the same thing, if this is indeed the case then would it not have been simpler for Allah (swt) to say 'One day We shall call together all human beings with their (respective) Kitab'? What is clear is that the term Imam is linked with the record of deeds but they are not the same thing, as we have already proven a Book that serves no use in this world cannot be an Imam. The verse sheds light on the fact that the Imam is accompanied by the Book of Deeds, they are completely different entities but are linked together, your association with the Imam will then be followed by the Book of deeds.

Reply Five – Sunni Tafseer's have also cited the fact that this verse refers to the Imam of our time

What we see here is the perfect example of how dishonest this Nasibi is. He asserts that the Shi'a concept of Imamate cannot be proven from the Qur'an and then seeks to change the goal post by relying on Sunni interpretations of this verse. It is indeed the height of dishonesty for the author to solely rely on the interpretation of the bigoted Ibn Katheer and no one else? Was he the only Tafseer scholar whose opinion should have valued? Clearly this Nasibi has intentionally sought to rely on the opinion of Ibn Katheer, had he been honest and cited the tafseers from other Sunni scholars of Hadith it would have been clear that whilst they have set out the various interpretations of the verse included Imam meaning Prophet (s) and Book of deeds they have also cited interpretation that would suggest that Imam in this verse means Imam of the time. Let us begin by citing these opinions:

First Commentary – Tafseer Tabari

Imam Ibn Jarir Tabari in his Tafseer Volume 8 page 116 whilst discussing the various meaning of Imam, states:

"The people of interpretation have provided various interpretations of the word Imam in this verse. Some have said that it means Prophets, other that

it refers to those that were followed in this world...some say it refers to our deed, the Revealed Books such as the orders within the Torah, Psalms, Gospels and the Qur'an.

In our opinion the best and most correct interpretation is those who were followed in this world, those who lead in this world and were followed by the people. This is the best interpretation since the word 'Imam' is common amongst the Arabs and it means 'to follow'.

Tafseer Tabari Volume 8 page 116

This is the view of major scholars of Tafseer. It is interesting to note how the dispute over this verse had emerged so early on, which is why al Tabari placed emphasis on relying in the common use of the term 'Imam' in Arabic lexicon.

Second Commentary – Tafseer Qurtubi

Imam Qurtubi in his Tafseer of this verse (Volume 10 page 192) whilst citing the opinions of Tafseer scholars over the meaning of Imam, including the fact some said it means 'Prophet', then cites the opinion of one who possessed the greatest knowledge of the Qur'an after the Prophet, Maula 'Ali (as):

"'Ali (ra) narrates 'Imam refers to the Imam of our time'. 'Prophet said on this verse 'Every person will be summoned with the Imam of the Time, alongside the Book of Allah and the Sunnah of their Messenger'"

...some state that everyone will be called according to their religion, and those whom they turned to in matters of religion, e.g. Hanafi, Shaafi, Mutazali, Qadri, those they followed in good and bad deeds"

...On the Day of Judgement when the people will be gathered, every treacherous person will carry a flag on which will be inscribed 'He was treacherous to so and so.'"

Tafseer Qurtubi Volume 10 page 192

Third Commentary – Tafseer Mazhari

Hanafi scholar Qazi Thanauallah Panee Patee Uthmani in his commentary of this verse in famous Tafseer Mazhari Volume 7 page 65 writes:

"Ibn Murdawa narrates from Ali (ra) that The Prophet said that every Ummah will be summoned according to their Imam and the Book of Allah.

Saeed bin Jubayr narrates from Ibn Abbas 'Imam refers to the Imam of the time that guides or misguides the people"

1. Tafseer Mazhari (Urdu) Volume 7 page 65

2. Tafseer Mazhari (Arabic) Volume 5 page 460

Fourth Commentary – Tafseer Ruh al Ma'ani

On Vol 8, page 115 (printed in Beirut) Allamah Alusi Baghdadi seeks to try and confuse the entire matter, by giving multiple interpretations:

"The Imam is one who must be followed. It can refer to a religious leader, the Book or the Deen. People will be summoned as followers 'O followers of such and such a Prophet, such and such an Imam, O believers of the Qur'an, 'O adherents of Islam'.

“Ibn Murdaya narrates from ‘Ali (ra) that ‘The Prophet said that every Ummah will be summoned according to their Imam, the Book of Allah and the Sunnah of their Messenger

Ibn Abbas narrates ‘Every person will be summoned with their Imam, whether they be guided, or lead astray”.

Tafsir Ruh al Ma`ani, Volume 8 page 115

Fifth Commentary – Tafseer Khazan

We read in Tafseer Khazan Volume 4 pages 119:

Ibn Abbas narrates: “Every people will be summoned with the Imam of their time who shall call them to guidance or misguidance in this world. The reality is like this, every people will be summoned under their guide whether they perform good deeds or bad deeds.”

Tafseer Khazan Volume 4 pages 119

Sixth Commentary – Tafseer Baghawi

In Tafseer Baghawi more popularly known as Mu`alim al Tanzeel Volume 3 pages 125-126, the author having discussed the various definitions of Imam, includes these comments:

“Saeed bin Jubayr and Ibn Abbas state ‘Imam means that individual who guides or misguides in this world, as Allah (swt) states ‘And we made them Imams (Aimah) guiding the People by Our Command’ – ‘And we declared them Imams who invite you to Hell fire’

Saeed bin Musayab attests ‘Every person will be summoned with their Leader, who invited them to good or bad deeds”.

Tafsir Mu`alim al Tanzeel Volume 3 pages 125-126

Seventh Commentary – Tafseer Fathul Qadeer

We read in Tafseer Fathul Qadeer Volume 3 page 305:

“‘Ali (ra) states ‘Imam in this context refers to the Imam of the time, people of every era will be summoned alongside the Imam of the time, who they followed in this world, acting upon his orders”.

Abu Hurrayra (ra) and Ibn Abbas (ra) state ‘Imam refers to the Leaders of Madhabs and religious leaders, we will be summoned ‘O followers of so and so’.

Tafseer Fathul Qadeer Volume 3 page 305

Eighth Commentary – Tafseer Durre Manthur

Al Hafidh Suyuti in Tafseer Durre Manthur Volume 4 page 351 commenting on the verse states:

“Ibn Abbas said Imam here refers to one that guides as well as Imams of misguidance.

‘Ali (ra) states ‘The Prophet said that every Ummah will be summoned according to their Imam, the Book of Allah and the Sunnah of their Messenger’

Ninth Commentary – Tafseer Thalabi

In Tafseer Thalabi, properly known as ‘Jawahir al Ahsaan fee Tafseer Qur’an’ Volume 2 page 271 we read:

“Imam refers to one that guides or misguides. Every Ummah shall be summoned alongside its Imam, the Imam that they followed whether that be guidance or misguidance”.

Jawahir al Ahsaan fee Tafseer Quran Volume 2 page 271

Tenth Commentary – Tafseer Kabeer

Imam Fakh'radeen Razi writes in Tafseer Kabeer Volume 7 page 376, in his commentary of the verse as follows:

“In Arabic grammar, Imam refers to that individual that a people follow & obey, whether they are on the path of guidance or error. Verily the Prophet is the Imam of his Ummah and Khalifah is the Imam of his subjects. And Qur'an is also the Imam of the Muslims.”

Tafseer Kabeer Volume 7 page 376

We accept all three definitions since the Qur'an is an Imam as it is a divine book of guidance, the Prophet is the practical implementation of the Qur'an and the Khalifah is the manifestor of the divine orders.

Eleventh Commentary – Tafseer Tanveer'il Miqbaas better known as Tafseer Ibn Abbas

Renowned Sahabi Abdullah ibn Abbas in his commentary of this verse (Volume 1 page 303) provides the following comments:

“On the Day of Judgement when we will call all people with their Imam, refers to the Prophet, it has also been said it refers to the Imams that summon to guidance or misguidance”.

Tafseer Ibn Abbas, Volume 1 page 303

Twelfth Commentary – Tafseer Uthmani

In his commentary of Surah Bani Israil verse 71, Allamah Shabeer Ahmad Uthmani provides the following commentary:

“On the Day of Judgement every sect will be summoned with those things that they followed and obeyed, the believers for example will be summoned with the Prophet, the Holy Book, Religious Leaders, the Kufar will be summoned with their religious Leaders and false deities, as Allah (swt) states “And we declared them Imams who invite you to Hell fire, and on the Day of Resurrection they shall not be helped.

Tafseer Uthmani, page 384

Comment

Uthmani therefore states that the believers will be summoned with three things:

The Prophet Muhammad (s)

The Holy Qur'an

Their Religious Leaders (i.e. Their Imam)

Thirteenth Commentary – Tafseer Kanz ul Iman by Imam Sayyid Ahmad Raza

Ahemd Raza Khan Bareilvi was the founding father of this group, adherents of the Hanafi madhab they form the largest Sunni group in the Indian subcontinent. Let us cite his commentary of transliteration of this verse, as taken from his Tafseer Kanz'ul Iman page 419:

“On the Day of Judgement when will summon every ‘Jamaat’ [Urdu for Group] with their Imam...”

In his commentary of this verse, Ahmed Raza cites this narration:

“Abdullah Ibn Abbas said that this verse refers to the Imam of our time, on whose invitation, the people of the world follow, whether that is an invitation to truth or falsehood”

[Ahmed Raza Bareilvi’s comments]: the conclusion is that every people will be summoned with their Leader, upon whose order the world’s affairs are run, the people will be summoned according to his name”.

Tafseer Kanz’ul Iman, page 419

Fourteenth Commentary – Tafseer Hussaini

Maulana Abdur Rahman Bukhari in the Urdu translation of Tafseer Hussaini page 446 by Allamah Hussain Wa’iz Kashafi, after going through various interpretations of the verse, including a comment it refers to Imams of Fiqh, the author then proceeds to cite the following comment:

“Hadhrat Ali [k] said ‘On the Day every people will be summoned with the Imam of their time”

Tafseer Hussaini, page 446

Overall summary

We appeal for justice. This Nasibi author stated affirmed his dishonesty by stating:

Afriqi states:

The Imam spoken of in this ayah is recognised by the mufasssirin of the Ahl as-Sunnah as either the book of deeds or the prophet to whose Ummah the person belonged

We have cited fourteen commentaries of Sunni Mufasssireen who in addition to the above commentaries have also acknowledged that the verse refers to Imams that people followed in this world. There is no room to state that these scholars were referring to Prophets, since a Prophet cannot lead a person to misguidance, whereas these scholars have stated that Imam refers to those who guide and misguide the people. Why has the Nasibi author failed to cite this third opinion from the Sunni mufasssireen? Was this just an innocent oversight on his part or has he intentionally sought to hide the truth? The author is not an illiterate and there is no way that he could have missed these comments, what he has done is sought to cover the facts so as to maintain his own weak aqeedah. For the author to suggest that there exist only one position and then stress that is the right position because Ibn Katheer says so proves how dishonest he is. The Tafseers of reputable Sunni Tafseer scholars suffice as evidence that his position is weak, and if we the Shi’a rely on this verse as evidence of Imamate, then the Sunni Ulema have also upheld such a position.

We would like to ask this Nasibi why he has sought reliance in the mufasssirin of the Ahl’ul Sunnah and not cited the commentary of Rasulullah (s)? Three of the books of Tafseer that we cited contained a Hadith narrated by Maula ‘Ali (as) wherein Rasulullah had said said ‘every Ummah will be summoned according to their Imam, the Book of Allah and the Sunnah of their Messenger’. Why has Afriqi ignored the Hadith of the Prophet (s) in

this regards, preferring the opinion of his Ulema? The Shi'a understanding of this verse is in synergy with the Hadith cited by Maula 'Ali (as), whilst Afriqi has given precedence to the opinion of Sunni mufassirin. Whose position is most relevant when determining the meaning of this verse a Sunni scholar or Prophet Muhammad (s)? Or should the viewpoint of Sunni mufassirin taken precedence when the position of Rasulullah (s) supports the Rafidah view on Imamate? Is it not incredible that the same Nasibi author that sought to fuel anger by asserting that the Shi'a deem their Imams to be superior to the Prophets, adopts an approach that holds the opinion fallible Sunni mufassirin to be better than the infallible Seal of all Prophets!

The truth is this Nasibi knows that the great Sunni scholars did not corroborate his position, he merely sought to suppress the truth from those yearning to know it, to the point that he was even prepared to re-interpret the term Imam, [a term common in Arab lexicon as Leader to protect his aqeedah], Allah (swt) speaks of people such as Afriki as follows in his Glorious Book, Surah Baqarah verse 159 as follows:

YUSUFALI:

Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the people in the Book,-on them shall be Allah's curse, and the curse of those entitled to curse,-

Al Afriqi's efforts at connecting verses to prove the Imam means Prophet

Having stubbornly asserted that Imam in this verse means Prophet the author then seeks to rely in another Qur'anic verse to corroborate his claim:

Afriqi states:

The second meaning also finds ample support in the Qur'an. In another ayah Allah says:

How will it be when We bring forth from every Ummah a witness, and bring you (O Muhammad) as a witness over these? (an-Nisa':41)

Reply One – The Nasibi has produced evidence that his Madhab rejects

It is here that the dim witted Nasibi has shot himself in the foot. A witness is that individual who can provide direct eye witness corroboration to an event. If for example a murder takes place a witness will be that person who saw one person, shoot the other, that person can be summoned as a witness as he actually saw the incident as and when it happened. When (according to the verse cited) the Prophet (s) will act as a witness for EVERY Ummah (past and present) from now until the Day of Judgement then you have to accept that he is witness to the deeds of every dead until the Day of Judgement. Curiously rather than accept this, Wahabis and Deobandis reject the notion of our Prophet (s) being alive, present and watching over us. You can only be witness to an event, if you are present, how can these Nasibis believe that Muhammad (s) will be witness to the deeds of his Ummah when according to them his physical and spiritual existence came to end with his death in 11 Hijri?

Reply Two – Sunni report: Rasulallah (s) said that his witness testimony would be restricted to those that he saw during his lifetime

We read in Sahih al Bukhari Volume 8 Book 76 Hadith Number 533

Narrated Ibn ‘Abbas:

The Prophet stood up among us and addressed (saying) “You will be gathered, barefooted, naked, and uncircumcised (as Allah says): ‘As We began the first creation, We shall repeat it..’ (21.104) And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Abraham Al-Khalil. Then will be brought some men of my followers who will be taken towards the left (i.e., to the Fire), and I will say: ‘O Lord! My companions whereupon Allah will say: You do not know what they did after you left them. I will then say as the pious slave, Jesus said, And I was witness over them while I dwelt amongst them..... (up to) ...the All-Wise.’ (5.117-118). The narrator added: Then it will be said that those people (relegated from Islam, that is) kept on turning on their heels (deserted Islam).

Comment

This proves that the witness testimony of the Prophet (s) will be limited to those of his Ummah he saw during his lifetime, as he says ‘I was witness over them while I dwelt amongst them’ – thus proving that he will not be a witness over the later generations.

Afriqi states:

From the way in which the position of the Nabi sallallahu ‘alayhi wasallam is compared to the position of the “witnesses” of the other Ummahs we can only conclude that the reference is to the Ambiya. It therefore follows that those Ummahs will be called by the names of their Ambiya. Calling the Ummahs of the past by the names of the Ambiya who were sent to them is further a common thing in both the Qur’an and the Sunnah. The ‘Ad, for example, are commonly referred to as “the people of Hud”, just like Banu Isra’il are called “the people of Musa”. Identifying the Imam mentioned in the ayah under discussion with the Ambiya is therefore warranted by both the Qur’an and the Sunnah.

Reply One

If previous Prophets will act as witnesses to the deeds of their people, then why the need for a Book of deeds? Such a book because redundant in usage if Prophet (s) Muhammad (s) is himself going to act as witness to the deeds of each of his adherent.

Reply Two – This position contradicts the Qur’an

Surah Baqarah verse 166 paints a vivid picture of the punishment that shall followed the wrong Imams on the Day of Judgement

Then would those who are followed clear themselves of those who follow (them) : They would see the penalty, and all relations between them would be cut off.

And those who followed would say: “If only We had one more chance, We would clear ourselves of them, as they have cleared themselves of us.”

Thus will Allah show them (The fruits of) their deeds as (nothing but) regrets. Nor will there be a way for them out of the Fire.

We would ask our readers to ponder over this verse. Afriqi asserts that on the Day of Judgement all people will be summoned with their respective Prophets. How can this be the case in light of this verse? Would a Prophet (s) disown his own followers? Worse, would followers disown their own Prophet (s)? Clearly this cannot be the case; Imam here clearly refers to Imams of misguidance that will lead their adherents into Hell in the next world. The author will have to accept that people of every era will be summoned with those whom they chose to follow as an Imam.

Reply Three – This notion is illogical

An accepted Hadith is that Islam will be split into 73 Sect only one which will attain Paradise. All of these Sects come under the umbrella of Islam, the Prophet (s) did not say they would apostacise, rather he said they would be Sects amongst Muslims. When the 72 Sects will perish in the Fire, it is common sense that they will be lead by an Imam who they followed them into error. It is logical that the Imam will enter fore first followed by his followers. Now our question is simple, will Prophet Muhammad be the Imam of these 73 Sects, including the 72 which will enter Hell? Is Prophet Muhammad (s) the Imam of all 73 Sects?

Afriqi states:

As for the claim of the Shi‘ah that it refers to the Twelve Imams,(22) this claim not only lacks Qur’anic support, it also curtails the general scope of the ayah. The lack of Qur’anic support is evident from the above discussion on the usage of the word Imam in the Qur’an. The restriction of the general scope of the ayah arises from the chronological disparity between the times when the Twelve Imams lived, and the periods during which previous Ummahs flourished. If we say that all Ummahs will be called by the names of the Twelve Imams, then what about the Ummahs that existed before them? By whose name will they be called? After all, the ayah says that all people will be called by their leaders.

There is nothing confusing here. All people will be summoned with the Imam of their time. Throughout history both good and bad Imams existed, the people will be raised alongside the Imams they followed, whether they Ibraheem, Nimrod, Musa or Pharoah.

Afriqi states:

In addition, when for argument’s sake we do assume that the reference is to the the Twelve Imams, we are left with a somewhat incongruous situation. Sayyiduna ‘Ali, the first of the Twelve Imams, died in the year 40. His son Sayyiduna Hasan died nine years later, in 49. If Sayyiduna ‘Ali is the Imam for the people of his time, Sayyiduna Hasan is left with only those people who were born during his nine years. All the other people of his time who were alive during his father’s time will form part of his father’s group, and not his. The tenure of the 3rd Imam lasted for 22 years; the 4th for 34 years; the 5th for 19 years; the 6th for 34 years; the 7th for 35 years; the 8th for 20 years; the 9th for 17 years; the 10th for 34 years; and the 11th for only 6 years. Suddenly, with the 12th Imam, the Awaited Mahdi, we have a tenure of Imamah that has been running for over 1200 years. The group that

will supposedly be called by the name of the 11th Imam, for example, will only include people that were born during his Imamah that ran from 254 up to 260, while the numbers of those who will be called by the name of the 12th Imam will be practically incalculable.

Compare this incongruous scenario with the much more orderly and Qur'anic system of having the various Ummahs called by the names of their Ambiya on the Day of Qiyamah, and the absurdity of using the 71st ayah of Surah al-Isra' to substantiate the doctrine of Imamah as conceived of by the Shi'ah will be fully exposed. There can be no question that the word Imam in this ayah does not refer to the Twelve Imams.

Reply – The Nasibi has exposed his hypocrisy

If anything this argument proves how contradictory this Nasibi's argument is. He says that the numbers called by the name of the 12th Imam will be practically incalculable. Of course Afriqi is arguing how we will be called to be with an Imam whose Imamate started from 260 H until the Day of Judgement. If the sheer numbers are confusing this Nasibi's mind, then why does he vouch for the fact (earlier) that the verse Isra 71 means that Prophet Muhammad (as) will be a witness to the Muslim Ummah. Clearly this time span is even greater than that of Imam Mahdi (as) and yet Afriqi has no problem with accepting this argument! This Nasibi cannot even remain consistent in his line of argument!

Refuting Afriqi's baseless conclusion

Afriqi states:

In conclusion, in the usage of the word "Imam" in the Qur'an there is nothing whatsoever to support the belief of Imamah as conceived of by the Shi'ah.

We will respond to this Nasibi's conclusion by pointing out that the word Imam may not appear with the same frequency as the word "nabi" or "anbiya", but this does not negate its importance. There are many titles by which we refer to our Imams (as), of which "Imam" is only one. One of the most common ways of referring to him is the word al-hujjat, the "Proof," a word which comes up with enormous regularity. The Imam (as) is also the dhikr, the Remembrance; he is an-nur, the Light; he is al-Hadi, the guide, and so forth. It has become more commonplace in the modern Shi'a community to use the word Imam (as), but in the past many other words were used with great regularity. The author has not even attempted to deal with the meaning and usage of words like al-hujjat in the Qur'an, or what their implication is for one's belief system. This demonstrates an utter lack of knowledge about the Shi'ite belief system.

Furthermore, the crux of the Nasibi's argument that because a word only occurs a few times in the Qur'an that, therefore, the concept (mafhum) that word indicates upon is islamically irrelevant is entirely invalid. It is a totally flawed premise, as evidenced by the following examples. The following crucial words from the Islamic vocabulary occur relatively rarely in the Qur'an:

Islam: Four times

Muhammad: Seven times

Furthermore, many terms which are used by Muslims do not occur in the Qur'an at all:

- Tawheed
- Five Pillars of Islam
- Sunnah of the Prophet
- Companions of the Prophet (s)
- Spiritual Jihad (jihad an-nafs)

Some issues of vital importance are only mentioned once, far less than the verses that deal with Imamate. An example is the pivotal belief that Prophet Muhammad (s) is the Final Prophet (s). There is only one verse dealing with this:

He is the Prophet of Allah, the Seal of the Prophet (Surah Ahzab verse 40).

The belief in the finality of Islam is what separates Muslims from many other sects claiming adherence or influence by Islam: Sikhs, Baha'is, Ahmadiyyah, and so forth. To believe that there are further prophets after the Holy Prophet Muhammad (s) is ultimate kufr, and the belief that Islam is the final revelation to mankind is one of the singularly most important concepts in Islam. It is what separates it from all other world religions: Christianity, Judaism, Hinduism, and so forth, do not even make such claims for themselves. Yet this extremely important subject is only mentioned explicitly once in the Holy Qu'ran. Does this mean, then, that the belief in the finality of the Prophet (s)'s Message is not important to the people at Ansar.org?

The Qur'an also does not deal with many important issues at all. It does not, for example, explain the ahkam of salat, even though the salat is the pillar of faith. By the Wahabbi logic, then, knowing how to pray is not important. The Wahabbi qiyas is, therefore, utterly invalid, for obviously salat is of importance but Allah (swt) left it to the Holy Prophet (s) and his successors to teach the details of its regulations.

The centerpiece of the author's argument was that the issue of Prophecy and Messengership are dealt with at great length in the Holy Qur'an, but that the concept of Imamate is dealt with hardly at all. His attempt to "prove" that the word Imam hardly occurs in the Qur'an is only used as a support for this general argument. What he is attempting to say is that prophecy is the central means by which Allah (swt) guides and directs the human race from darkness into falsehood, and to this end the Qur'an focuses on the issue of Prophethood above else. It does not, he claims, deal at all with the issue of Imamate: Imamate, in his view, is something else: something alien to the Qur'an, and alien to Islam. By presenting this argument, the author demonstrates a fundamentally flawed understanding of both Shi'ite theology and the Qur'anic text, as well as the basic doctrines surrounding the issue of Prophecy. The Qur'anic emphasis on the role of prophets in the history of mankind is not merely a proof for prophecy; it is also a proof of Imamate as well. For Imamate is nothing but a Divine appointment, by which Allah (swt) selects whom He wills to lead and to guide the human race. It serves the same general function of Prophecy, even if it may differ in the details: a Prophet would bring a new book or revealed

law, while our present Imams (as) do not. But the underlying theme is the same: Allah (swt) appoints servants to lead the rest of his servants, purifies those servants, and sends them to enlighten humanity. Such a selection is made in His Justice and Wisdom (not randomly, as many Wahabbis believe), and the humans who are to be guided have no choice in this matter.

What we see in those verses of the Qur'an that deal with history is a continual recounting of Divine Guidance in human form. Imamate is merely the continuation of this Divine Guidance after the death of the Holy Prophet (s). What we learn from the stories of the Qur'an is that always, at all times, and all places, Allah (swt) has appointed guides, guides who were not elected by the people nor decided by baya'h under a tent, but were anointed on the path of prophecy from the very beginnings of their existence. Such people came to warn, teach, and guide. Such people have always existed, and will always exist until the end of this world and the Day of Judgment. This is the sunnah (practice) of Allah (swt). What the Sunni belief-system denies, however, is precisely the constancy and eternality of this sunnah. The author of the article at Ansar.org claims that the Qur'an only talks about prophecy, and never Imamate, but this is to entirely miss the point: What the Qur'an talks about is Divine Guidance in all of its forms, and the eternal presence of such guides amongst the people. Imamate is only an extension of this continual Divine Guidance: it is the form that such guidance took after the end of the cycles of Prophecy, after the death of the Holy Prophet (s). What Sunni Islam is at a loss to explain is why, through all centuries, Prophets and Messengers came, why there always was an Infallible Guide appointed by Allah (swt), and yet for a sudden and inexplicable reason this millennium old sunnah stopped in the middle of the 7th century AD.

Imamate is nothing other than a divinely appointed office, whereby one person is given the task of guiding and leading humanity, and being a witness over them on the Day of Judgment. Imamate, therefore, is only an extension of Prophecy (both logically and in accordance with the shari'ah). When we speak of the Twelve Imams (as), we are speaking of the Twelve Inheritors who come to protect and defend the religion of Islam after the passing of the Prophet (s). They inherit their knowledge, infallibility, and leadership from the Holy Prophet (s), by a command of Allah (swt). They do not hold an office that is independent of Prophecy; without the Prophet Muhammad (s), the Imams (as) would not exist. Imamate is, then, only an extension of the general reality of Divine Guidance. To say that the Qur'an does speak of Prophecy and not Imamate is to miss the entire point: what all the stories in the Qur'an about Prophets and guides emphasize is the reality of Divine Guides, of specially selected human beings who will lead the human race towards salvation.

The stories of Prophets are designed to make this reality undoubtedly clear, and of course many of the Prophets mentioned were the Imam of their time: Noah, Moses, Abraham, Jesus, and the Prophet Muhammad (as). All of these beings were both Imams and Prophets; the only difference in our era is that new Prophethood (in the sense of the coming of a new law or revealed text) has ceased, and instead Allah (swt) has appointed Imams who are not Prophets. But the reality is still the same: Allah (swt) has appointed a

Divine Guide in our time, who is Imam Muhammad ibn Hassan al-Mahdi (as), just as he has appointed an Imam in every time and place throughout human history. In reality, the stories about Prophecy are nothing other than stories about Imamate, about Divinely appointed guides who come to lead humanity. It is impossible, then, to say that Allah (swt) only speaks of Prophecy in the Qur'an, and does not speak of Imamate: they are of one and the same reality, namely Divine Guidance. Now, this Divine Guidance in human form comes in many ways: sometimes it comes with a new revealed law, sometimes it does not. Our present Imams (as) fall into the latter category, but this does not exclude them from the general reality of Divine Guidance.

Allah (swt) does not relate random historical events about peoples, and in this way the Holy Qur'an differs from the Old Testament, where we find often dizzying and unconnected accounts of battles, dynasties, marriages, and so forth that have little or no spiritual benefit. The Holy Qur'an is the final and most glorious revelation of Allah (swt), and because this is a Divine Text (as opposed to the human texts of the Old and New Testaments) it is designed with the utmost wisdom (hikma). To this end, Allah (swt) swears "by the Wise Qur'an (al-Qur'an al-Hakeem) at the start of the glorious Surah Ya Sin. As such, when we are analyzing all the historical accounts of Prophets and Messengers, we must always bear in mind that Allah (swt) has emphasized these accounts for a reason, and that there is a Divine reason why such a large amount of the Qur'anic text deals with these matters. In this we are guided by our belief in the Justice and Mercy of Allah (swt), the Lord of the Heavens and Earth, who is far exalted above any conception. We are not dealing with that being who has been dubbed "Allah" in the Sunni hadeeth literature, and is described with the most insulting and crude language. This is Allah, the Exalted and Glorious, Who guides whom He wills to the straight path.

The reason that Allah (swt) deals with the stories of Prophets so much in the Qur'an is for a very simple reason: Allah (swt) is seeking to demonstrate his sunnah, of which He says:

033.062 [YUSUFALI]:

(Such was) the practice (approved) of Allah among those who lived aforetime: No change wilt thou find in the practice (approved) of Allah.

The sunnah of Allah (swt), with regards to His servants who are awash in forgetfulness, heedlessness, and confusion, is to send Messengers and Prophets for whom he appoints. We read in many verses of the Qur'an that Allah (swt) has sent to every people, at every time, a guide:

016.084 [YUSUFALI]:

One Day We shall raise from all Peoples a Witness: then will no excuse be accepted from Unbelievers, nor will they receive any favours.

016.089 [YUSUFALI]:

One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims.

028.075 [YUSUFALI]:

And from each people shall We draw a witness, and We shall say: "Produce your Proof": then shall they know that the Truth is in Allah (alone), and the (lies) which they invented will leave them in lurch.

017.071 [YUSUFALI]:

One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least.

The coming of Prophets, Messengers, and Imams is the single most ancient facet of human existence. We see that there are many things which define the human life: his capacity for political and social organization, his capacity for writing and speaking, his family structures, and so forth. All of these are symbols of the human race, and of the degree to which Allah (swt) has ennobled us. However, none of these institutions are as old as Prophethood and Imamate. This is because the first human being, Sayyidina Adam (as), was also a Prophet. Before Adam (as) had children, before he instituted the first social structures of our human race, he was already a Prophet. Adam was the first creation, and the very act of His Creation was also the beginning of Prophethood:

002.030 [YUSUFALI]:

Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."

Therefore, before Adam had even placed in the Earth, Allah (swt) was already referring to him as a vicegerent (khalifah). To speak of Adam as a vicegerent is to speak of him as a representative of Allah (swt) Himself. The word khalif, from which the word khalifah is derived, refers to the "back" or "rear" of somebody. As such, the word khalifah is usually meant to mean a successor or a representative, and often times both. The word khalifah is three main definitions in the Hans-Wehr English-Arabic dictionary page 257:

Vicar, deputy; successor

1) Successor. Two types of succession exist.

(a) A son becomes the khalifa if his father when he dies. In this meaning, the word does not have any possible relevance with regards to Allah (swt). This is because it is impossible for anybody to "succeed" Allah (swt), since succession implies the passing away of the one succeeded, which is obviously impossible with regards to Allah (swt). Moreover we know that Allah (swt) does not beget nor is he begotten.

(b) Someone becomes a khalifa when he is occupying someone's position whilst that person is elsewhere. Adam (as) cannot be the khalifa who will take Allah (swt)'s place in his absence as Allah (swt) is always present.

Clearly the definition of khalifa as successor is not logical in the context of this verse. We are then left with the other definition of khalifa:

[2]: Vicar, deputy. This is the meaning by which the word is most commonly used. Sufi sheikhs, for example, always appointed somebody as their khalifah, who would represent them in other areas. Notice how in this

verse the Angels offered their opinion opposing such an appointment, opinions that Allah (swt) rejected. When the ijmaa of infallible Angles is unacceptable when it comes to the appointment of a Khalifah what credence should there be that the concept of Imamate can be decided by the ijmaa of fallible humans?

By designating Sayyiduna Adam (as) as the khalifah, then, Allah (swt) is by definition appointing him as a Messenger. He will be the one who will come to teach his progeny, the first generation of humanity, the religion of Islam, and the means for gaining nearness to Allah (swt). As such, we see that the human race has never been separated from the reality of Divine Guidance. The first moment of humanity's existence was marked by the light of Divine Guidance, and Allah (swt) has never left the human race in darkness.

After Adam, we see that Allah (swt) has appointed a host of other Divine Guides, totaling some 124,000. This is in line with the verse of Qur'an:

One day We shall call together all human beings with their (respective) Imams:

We should notice that Allah (swt) has said every people (kulli qaum). This ayat also gives further indication about the reality of Adam's ancient Prophethood: that every people, including even the first generation of human beings on this Earth, was blessed with a Divine Guide. We then read through the history of the rest of the human race: the story of Noah (as) and the annihilation of his people, the story of Moses (as) coming to liberate the Jews, the story of Jesus (as) coming to prepare the way for the Final Revelation, and finally the Prophet Muhammad (s) himself. The Holy Qur'an recounts the entire history of the human race by recounting the story of the human race's guides and prophets, all of whom were chosen by Allah (swt) Himself.

One who has to inquire why these guides have figured such a prominent role in human history. This is because there is simply no other way for Allah (swt) to guide the human race except by sending them one of their own. One of the most important rational proofs for the need to have such guides appointed and sent by Allah (swt) was given by Manthur ibn Hazim in a conversation with Imam as-Sadiq (as):

Whoever knows that he has a Lord, then he should know that there are certain things which make this Lord pleased and certain things which make Him angry. However, one does not know what pleases Him and what Angers Him except through revelation (wahy) or through a Prophet (rasul). As such, whoever knows that he does not receive revelation, should therefore seek out the Prophet. If he meets them, then he will know that they are the Proof (al-hujjat), and that obedience is owed to them

Usool al-Kafi. Vol. 1, p. 169

The Imam (as)'s words stand by themselves. There must be a means of communication between Allah (swt) and His servants. If Allah (swt) does not communicate with His servants directly, through revelation, then He will communicate to them through a person who does have that direct communication. This is what a Divine Guide is, whether he be an Imam, a Messenger, or a Prophet. All of them share in this fundamental reality: that

they communicate to the human race the realities of Islam, which are revealed to them through miraculous revelation. The difference between each type of guide (Imam, Messenger, Prophet) is only in what they bring: an Imam only defends that which was given to the Messenger or Prophet before, whereas a Prophet only brings a new revealed law. As we have seen, the offices are often shared, though this need not be the case. Our present Imams (as) are neither Messengers nor Prophets, but Imams: they bring no new revelation, but rather have come to guide people to the truth of the Holy Prophet Muhammad (s)'s teachings.

The need for such guides has always been felt and is a constant facet of the human condition. Human beings, upon being thrust into this world, dwell in a state of profound forgetfulness: though their inner nature is that of tawheed, belief in the Oneness of Allah (swt), the heavy weight of the dunya clouds both their minds and their hearts. This is the reality for nearly all human beings, except those blessed with Divine Knowledge from birth (the Prophets, Messengers, and Imams (as)). As such, there is a constant lack and ignorance within the human condition, a disease of forgetfulness, that is only rectified by the coming of Divine Guides. Because human beings are always in this state, they have always been in need of guides, in this era as much as the era of the Holy Prophet Muhammad (s). To this end Allah (swt) has said:

103.002-003 [YUSUFALI]:

Verily Man is in loss,

Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.

What Prophets, Messengers, and Imams do is to teach people what it is correct to believe, and what righteous work is to be done. This is to remove people from the state of "loss" (khusr) which they find themselves engulfed in.

Now, once we recognize that forgetfulness and loss is one of the prime facets of human life, and that the Divine Guidance which comes to rectify that loss is the other prime facet, and once we recognize that

Surah Isra verse 17:

One day We shall call together all human beings with their (respective) Imams:

We have to ask: Why is it, suddenly in the midst of the 7th century AD, Allah (swt) broke this age-old practice? Was the human race no longer in need of Divine Guidance after the Prophet (s)? Clearly, the fighting and violence which broke out after the Holy Prophet (s)'s death prove a golden age had not dawned on the Earth after the Prophet Muhammad (s), contrary to what the Salafi innovators would claim. Rather, we see the same old human demons rising to the surface: bigotry, racism, arrogance, and hatred. After thousands and thousands of years of Divine Guidance, in the midst of all this chaos and fitna, it was then that Allah (swt) decided to not send infallible guides? Obviously not. Rather, the infallible guide, the Imam of that time, was the Prince of Believer Imam 'Ali ibn Abi Talib (as). It was he who was the glittering radiance of truth during the time of fitna. It was he who represented the Ark of Salvation (fulk an-najat), and it was he who

became the firm handhold (al-‘urwat al-uthqa) by which those who were striving towards Allah (swt) would find deliverance. This is the one whose sermons were collected in two mighty books, Nahj al-Balagh (The Peak of Eloquence) and Nahj al-Asrar (the Summit of Secrets), whose wisdom and depth of knowledge far, far, far outshine any of the statements of other so-called “companions.” Just as Allah (swt) had appointed guides for all people and all times, so after the death of the Prophet (s) he appointed another one: Imam ‘Ali ibn Abi Talib. He would not bring a new revelation, but he would guard that which had been sent down, and in this way the sunnah of Allah (swt), the sunnah of Divine Guidance in human form, would persist through the ages. And to this end the Imam (as), quoting the Holy Qur’an, the Imam (as) said:

Allah – May He be Glorified and Exalted – said:

“Indeed you are a warner, and to every people there is a guide.” The Prophet was the warner, and I am the guide.

Yet the Sunni belief system rejects such a premise: they will only accept Imam ‘Ali as a type of caliph, somebody elected by the people, devoid of any Divine nomination. Some Sunnis might respond that there was Divine guidance during that period, in the form of the four “righteous caliphs”: Abu Bakr, ‘Umar, ‘Uthman, and Imam ‘Ali (as). Putting aside the question of how righteous the first three in that list were, we are still faced with a thorny problem: According to the Sunni belief system, all four were selected in some form or another by the people. If we are to accept such individuals as guides, then we must accept that a sudden and abrupt change has occurred in the Sunnah of Allah (swt): guides were no longer appointed by Allah (swt), they were appointed by the people.

Yet such a change in the sunnah of Allah is impossible, at least according to the Holy Qur’an:

033.062 [YUSUFALI:]

(Such was) the practice (approved) of Allah among those who lived aforetime: No change wilt thou find in the practice (approved) of Allah.

The reason why there would not be any change in the sunnah of Allah, especially with this practice, is the continued need that human beings have towards guidance. A living, present guide is always demanded, and such a person is Imam al-Mahdi (as). Returning to the hadeeth quoted above, we see that Manthur moved on from describing the hikmat (wisdom) in appointing prophets to discussing the hikmat in appointing a successor to Prophet Muhammad (s):

I said to the people; “Do you not know that the Prophet of Allah, peace be upon him and his family, was the Proof sent by Allah to His creation?” The people said: “Yes.” So I said: “So when the Prophet (s) passed, what was the proof of Allah over the Creation?” They said: “The Qur’an.” So I looked in the Qur’an, and we see how so many disagree with it: The Murijities, and the Qadiris, and atheists that do not even believe in it, until such the men are defeated by such disagreements. So I know that the Qur’an is not a hujjat except with a Guardian, one who whatever he says about the Qur’an will be truth. So, who is its Guardian?” The people said: “Ibn Ma’sud, he knew it. And ‘Umar knew it. And Hudhayfah knew it.” I said:

“They knew all of it?” They said “No,” and so there was not one from amongst them who could say that he knows all of it, except ‘Ali, peace be upon him. So if there was some issue between the people, and this person says: “I don’t know,” and another person says “I don’t know,” and another says “I don’t know,” but then some says “I do know.” And so I bear witness that ‘Ali, peace be upon him, was the Guardian of the Qur’an, and that obedience to him was mandatory, and that he was the proof of Allah over His Creatures after the Prophet, peace be upon him and his family, and that whatever he spoke of about the Qur’an was the truth.” The Imam as-Sadiq (as) then said: “May Allah have Mercy upon you.”

It is not rational for any Muslim to believe that, throughout the history of humanity, Allah (swt) appointed guides, and then after the death of the Prophet (s), when so-called Companions were fighting over power after his death, that Allah (swt) would not have sent another guide to be a Guardian over what was revealed to the Prophet (s), to create a straight path of clear and precise guidance, the path of unity, purity and salvation amidst all this division and conflict which had Muslim brothers slitting each other’s throats and going to hell. The Prophet (s) spent his life in oppression and hard, physical jihad to establish the religion of Islam. Then, after his death, Allah (swt) would have left it in the hands of fallible people, people who did not receive any type of revelation (wahy) or inspiration (ilham) from Allah (swt)? As Shias, we believe in the justice and rationality of our Lord, Allah (swt). We have read in the Holy Qur’an that Allah (swt) does not change his sunnah, and the single most emphasized sunnah in the Qur’an is the sending of Divine, Infallible Guides. If there was anything that was more a part of the sunnah of Allah (swt) then this, it is the sending of Divine Guides. Yet according to the Sunnis, Allah (swt) has, apparently for no reason, severed this contact with humanity. This is against the wisdom of Allah (swt), as explained by Imam ar-Rida (as) in a hadeeth:

Were God not to appoint over men a solicitous, trustworthy, protecting, reliable leader, the community would decline, religion would depart, and the norms and ordinances that have been revealed would undergo change. Innovators would increase and deniers would erode religion, inducing doubt in the Muslims. For we see that men are needy and defective, judging by their differences of opinion and inclination and their diversity of state. Were a trustee, then, not appointed to preserve what has been revealed through the Prophet, corruption would ensue in the manner we have described.

If a Sunni wishes to deny that Imamate is a continual reality, then why does Ibn Kathir write the following in his tafsir of the ayat:

When your Lord said to the angels: Indeed, I am placing a vicegerent in the Earth

Al-Qurtubi, as well as other scholars, said that this Ayah (2:30) proves the obligation of appointing a Khalifah to pass judgements on matters of dispute between people, to aid the oppressed against the oppressor, to implement the Islamic penal code and to forbid evil. There are many other tasks that can only be fulfilled by appointing the Imam, and what is necessary in performing an obligation, is an obligation itself

<http://www.tafsir.com/default.asp?sid=2&tid=1561>

If this is such an important obligation, why would it be left in the hands of fallible human beings? The continual presentation of the stories of Prophets and Imams in the Qur'an demonstrates that humanity is in constant need of an Imam. Without him, all will be lost, and humanity will be condemned to misery and confusion. We can now turn towards the Qur'anic evidences for Imamate, and prove the fallacy of Ansar.org's contention that the Qur'an does not deal with Imamate at all.

A challenge to Ansar.Org

Attached are some of the beliefs of Imamate as espoused by your school of thought that we have cited at different points in the article:

“Imamate is prescribed to succeed Prophethood as a means of protecting the Deen, and managing the affairs of this world”

Al-Ahkam al Sultaniyyah page 10 (Ta-Ha publishers, London)

“The Imam is the representative of the Prophet, the system that is run by Allah (swt) for mankind through the Prophets is the same Imams,

Mansab-e-Imamate pages 106-107

The belief in the eyes of Ahl'ul Sunnah and Muttazalites is that the duty to appoint an Imam is a duty of the public... there is a Hadith in Sahih Muslim, narrated by Abdullah ibn Umar 'He who dies without giving bayah to an Imam dies the death of one belonging to the days of jahiliyya'. This is why the Sahaba viewed the appointment of the Imam as so important that they preferred it to attending the Prophet's funeral, because the Muslims need an Imam so that orders can be made on Jihad, and so that Islamic Laws can be implemented”.

Sharh Fiqa Akbar, by Mulla Ali Qari, page 175 (publishers Muhammad Saeed and son, Qur'an Mahal, Karachi

“Whoever dies without recognising the Imam of his time dies the death of Jahilyya (ignorance)”

Mansab e Imamate, page 108

... Bahar al Raiq, Volume 5 page 131 published in Egypt states that the rejecter of the Imamate and Khilafat of Abu Bakr or Umar is Kaafir”

'Imam Ahmed Raza aur Shia Madhab' page 53 (Ahmed Raza Publishers, Lahore)

When the people of Medina dethroned Yazeed bin Muawiya, Ibn 'Umar gathered his special friends and children and said, “I heard the Prophet saying, ‘A flag will be fixed for every betrayer on the Day of Resurrection,’ and we have given the oath of allegiance to this person (Yazeed) in accordance with the conditions enjoined by Allah and His Apostle

Sahih al-Bukhari Volume 9, Book 88, Number 227

So Sunni aqeedah on Imamate is as follows:

Imamate succeeds Prophethood

The Imam is appointed by the public

Appointing the Imam was more important than attending the funeral of the Prophet (s)

Failure to give bayya to an Imam leads to you dying a kaafir

Failure to recognise the Imam of your time leads to you dying a kaafir

Rejecting the Imamate of the Shaykhayn makes you a kaafir

Those that rebel against the Imam will be raised as baghis on the Day of Judgement

When the nature of Imamate is so important in your Sect, to the point that rejecters of this concept will die as kaafirs, thus bringing it on par with rejecting Prophethood, and opposing such Imams merits the humiliation of being graded a betrayer in the next world, then clearly Allah (swt) should have issued some guidance on this matter in his Qur'an and Sunnah.

When it comes to appointing the Imam from the Sunnah, according to Umar, Rasulallah (s) left no successor. We read in Sahih Muslim Kitab al Amara Book 020, Number 4485, when the dying Umar was asked to appoint a successor he said:

If I would appoint my successor, (I would because) one better than me did so. (He meant Abu Bakr.) If I would leave You alone, (I would do so because) one better than me, i. e. the Messenger of Allah (may peace be upon him), did so. 'Abdullah says: When he mentioned the Messenger of Allah (may peace be upon him) I understood that he would not appoint anyone as Caliph.

Umar's testimony is that Rasulallah (s) was completely silent on the matter. The appointment of Abu Bakr at Saqifa is intense explained by the Ahl'ul Sunnah as necessary since Rasulallah (s) neither appointed a successor nor a system of succession. Curiously 50 years later, during the Caliphate of Yazeed, Abdullah ibn Umar supports his leadership stating 'we have given the oath of allegiance to this person (Yazeed) in accordance with the conditions enjoined by Allah and His Apostle'. When (according to the Ahl'ul Sunnah) Rasulallah (s) had not set out any such conditions for appointing an Imam in the Sunnah, then such conditions must have been set by Allah (swt) in the Qur'an, otherwise the claim of Abdullah ibn Umar would be a lie. Bearing this in mind, Could Ansar.Org kindly cite those verses that support the Sunni concept of succession to Prophethood, Imamate, a concept set by Allah (swt) and his Rasul (s) that deemed rejecters kaafirs and its opponents rebels?

If you are unable to prove this pivotal concept from the Qur'an why are you attacking the Shi'a concept of Imamate that can be proven from the Qur'an and Sunnah of the Prophet (s)?

Chapter Eleven: Obeying the Ul'il Amr

We read in Holy Quran:

“O you who believe! Obey Allah and obey the Messenger and those in authority (Ulul-Amr) from among you (min kum).” (Qur'an 4:59).

This verse deems obedience to the Ul'il Amr obligatory

All societies maintain law and order via the imposition of rules, with someone at the helm overseeing the process to ensure the maintaining of a healthy society. It is common sense for this to be obtained it is incumbent on us to obey those in authority whether that is from the Head of State down to an officer issuing orders on the ground. The Sunni Ulema have according deemed obedience to the Ul'il Amr to be obligatory on the Ummah.

Mawardi writes:

“It is the law however, which has delegated the affairs to those who wield authority over them in matters of the Deen, Allah, May He be exalted, has said:

“O you who believe, obey Allah, his Rasul and those in authority amongst you”

Thus he has imposed on us obedience to those in authority that is those who have command over us”

Al-Ahkam al Sultaniyyah, Chapter 1 pages 10-11 (Ta-Ha publishers, London)

Ibn Khaldun comments on the verse as follows:

“It has been established that the institution (of the imamate) is necessary by general consensus (it must be added that the institution of imamate) is a community duty and is left to the discretion of all competent Muslims. It is their obligation to see to it that (the imamate) is set up, and everybody has to obey (the imam) in accordance with the verse of the Qur'an, “obey Allah and Obey the Messenger and the people in authority among you””

Muqaddimah page 392.

The Sunni scholars of Tafseer in their commentaries of this verse have said that the term Ul'il Amr is of general application, not specific. The Mufasssireen have stated that the terminology incorporates various scenarios subject to the Shari'ah and incorporates various aspects of leadership. Since we are discussing the topic of Imamate we will analyse three key positions that the Sunni commentators have incorporated as Ul'il Amr:

Those in army authority positions.

Political Leaders, this incorporates the Head of State down to officers implementing rules and regulation at a ground level

The Ulema – Scholars of Deen.

The following Sunni scholars have added reference to these categories of Ul'il Amr in their commentaries of Surah Nisa verse 59.

Tafseer Mu'allim al Tanzeel Volume 1 pages 444-445 by Imam Abi Muhammad Hussain bin Masud al Baghawi al Shaafi [Multan]

Tafseer Dur al Manthur Volume 2 pages 314-315 by Al Hafidh Jalaluddeen Suyuti [Beirut]

Tafseer al Kabeer Volume 4 page 113 by Allamah Fakhradeen Razi [Multan]

Tafseer Qurtubi Volume 5 pages 168-169 [Makka]

Tafseer Mazhari (Urdu translation) Volume 3 pages 96-98 by Qadhi Thana'ullah Panee Patee

Tafseer Kashaf Volume 1 pages 535-537

It is logical that all three types of Ul'il Amr are required to ensure the smooth running of a stable health Islamic society. Political Leaders are there to administer the running of the Government. The army leadership provide a protectorate role, preventing anarchy within the state through law enforcement and defending it from attack. The religious clergy are present to provide a religious steer there to ensure that the running of the country is done so in accordance with the Qur'an and Sunnah.

First Problematic issue – Is obedience to the political leadership and army leadership unconditional?

Those in army authority positions.

The Head of State, this incorporates the Leader down to officers implementing rules and regulations at a ground level

The verse deems obedience to the Ul'il Amr to be unconditional applying this to these two categories of personnel, is their obedience absolute or conditional?

The scholars of tafseer have held obedience to these individuals to be conditional, since such people can make mistakes, hence their obedience is restricted to them adhering to the Qur'an and Sunnah, and ensuring that all directives given are in accordance with these legal provisions. What better evidence of this limited obedience can there be than the frank admission of Abu Bakr who said at the time of his inaugural speech:

“Now then: O people, I have been put in charge of you, although I am not the best of you. Help me if I do well; rectify me if I do wrong”.

Tarikh Tabari, English translation Volume 9 page 201

He himself acknowledged that obedience to his authority was not unconditional, it was limited there existed in the Ummah others better than him, and he was himself looking to others to help him. Whilst commenting on the Abu Bakr's speech the modernist Sunni thinker Abdelwahab El Affendi makes an observation which points albeit unintentionally to Abu Bakr's position as an Imam e Juzwi (partial Imam):

“In the time of the Prophet there was no question of guiding the leader, or watching out for his errors in order to correct them. God took care of that, while the community had only to follow the divine guidance. Now this guidance had to be mediated by human agents who were supposed to determine what conformed to the dictates of true faith and what did not? Who are these human agents? Presumably it was not the khalifa himself, for he was the one asking for guidance”

Who needs an Islamic State, by Abdelwahab El-Affendi, page 24

The first speech is very important as we know in modern times when a party comes to power it sets out its agenda in its inaugural speech, it's thinking, it's values, the speech will reflect the leadership. This speech was an acknowledgement of his incapability's and as such points to his acknowledgement as an Imam with limited capabilities. How can Abu Bakr

be deemed the Ul'il Amr whose obedience is unconditional when he was seeking to rely on others for assistance when he deviated? The duty in the Qur'an is to obey those in authority, and yet the supposed Ul'il Amr Abu Bakr is looking to others to guide him!

Second problematic issue – Is obedience to irreligious leaders unconditional?

The late grand Mufti of Pakistan Maulana Muhammad Shafi writes about to following the Wali al Amr:

“One group of Tafseer scholars, that includes Abu Hurayra says Wali al Umar refers to principles and power, one who runs the State”

Tafsir Maarif al Qur'an Volume 2 page 450

If the Ul'il Amr refers to any political leader at the helm of the State then it becomes incumbent to follow evil, tyrannical, corrupt rulers, those who have deviated from the Qur'an and Sunnah. Is it really believable that a debaucher like Yazeed be recognised as the Ul'il al Amr? Did Allah (swt) give instructions to be with the one who slew the grandson of the Prophet in Kerbala (as), who with his blessing pillaged Madina slaughter the last remnants of the Sahaba and mass raping their women folk, [Please read our article on Yazeed (la`een)]. Does the Book that orders obedience to the Wali al Amr refer to the Khalifa Walled bin Yazeed who to quote Jalaluddin Suyuti:

“Waleed was a definite Faajir, Fasiq and a drunkard. He has had crossed all the limits, his dream was to drink alcohol whilst sitting on the roof of the Kaaba...Waleed's brother Sulayman bin Yazeed said 'By Allah! Waleed was a die hard alcoholic, and a Fasiq'... Dhahabi said Waleed being a kafir and Zindeeq is not correct but he was a drunkard and homosexual... Ibn Fadl wrote in Masalik that Waleed bin Yazeed was a sheer oppressor, deviant, jealous, unrestrained, Firown of his time, most flawed one of his time, one who would lead his people to hell on the Day of Judgement, one who inflicted hardships to his people, who resulted in astray, one who rased Quran on spear, a Fasiq, Faajir and was joyful at his sins”.

Tareekh al Khulafa page 249-250 (Nafees Academy Karachi).

Some of the Sunni interpretations of the 12 Khalifa Hadith have counted Waleed as the 12th. In the traditions we see that Rasulullah (s) had made it clear that Islam will not end until the passing of the 12th Caliph does this refer to Waleed? Was Waleed the Ul'il Amr whose obedience is on par with obeying Allah (swt) and his Messenger (s)? Would the unconditional obedience incorporate the incestuous Harron Rasheed, or Mamun the drunkard, or Mutawakkil a drunkard with 4000 slave girls [Tareekh ul Khulafa page 332] Are these the Ul' il Amr? Can we deem present day Muslim leaders as the Ul'il Amr? In some Muslim countries the Head of State is a woman, can they be deemed the Ul'il Amr? If the Ahl'ul Sunnah have no problem with this concept then why don't they embrace it wholeheartedly? When it comes to accepting the Head of State as Ul'il Amr we witness utter confusion of the Ahl'ul Sunnah over the meaning and identification the Wali al Amr, first we had the four Khalifa who ran the state (via varying degrees), then came the reign of the Umayyads and

Abbasids their bad characters caused disaffection amongst the people. If all leaders at that time were accepted as Ul'il Amr's then it would incorporate evil, sinful Leaders such as these,

Third problematic issue – How do you resolve a dispute between the categories of Ul'il Amr?

Whilst these two categories (political leadership and army leadership) should work in co-ordination with one another through an atmosphere of mutual respect an understanding of their separate roles and responsibilities, what should happen in the eventuality of a dispute arising between the two groups? The answer is provided for us in the second portion of Surah Nisa verses 059:

YUSUFALI: ... If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.

Since we can't physically refer to Allah (swt) and his Prophet (s) and this verse is applicable for all generations, we will need to turn to the Book of Allah (swt) and the Sunnah of his Messenger for an answer. In the absence of the physical presence of the Prophet (s) when it comes to resolving the dispute via the Qur'an and Sunnah then that responsibility will fall on to the shoulders of the third category of Ul'il Amr the Fuquha (scholars of Deen). In theory this third group should be able to resolve the impasse between the first two groups by ruling in accordance with the dictates of the Qur'an and Sunnah. Sadly, when we put theory in to practice in Muslim countries such as Pakistan we see that the Ulema are themselves participants in politics and divided across political affiliation, they also have different understanding / interpretations of the Qur'an and Sunnah (that includes Hadith that contradict one another). Indeed the greatest amount of division that has occurred is in relation to this category of Ul'il Amr, beautifully identified by Waheedudeen Zaman Khan who writes:

“It is the same state of affairs for today's Muslims is that they do not have an Imam, who they will all agree on obeying. In accepting him every Sect has appointed their own Maulana / Spiritual Guide, they don't listen to anyone else”

Tayseer al Bari Sharh Sahih al Bukhari Volume 9 page 149

In Lughaat ul Hadith page 92, letter Jeem [Meer Muhammad Kutb Khana, Karachi] Maulana Waheed uz Zaman states:

“In this day and age the Muslims are experiencing the same situation they don't have an Islamic Imam they can unite behind and accept his word; every Sect follows their own Imam they do not listen to anyone else....In this day and age Muslims do not have a true Imam of the Shari'ah, each follows his own whims and desires. The state of the Ulema is such that they have no other interest other than issuing Takfeer against one another. Rather than aim for unity amongst Muslims they create division. In this present time it is better remain on the sidelines, and separate oneself from these Sects ”

Lughaat ul Hadith Volume 1, Kitab Jeem page 96

Fourth problematic issue – Can power really be shared by two Wali al Amr’s at one time?

Renowned grand Mufti Muhammad Shafi (Late) father of Justice Mufti Muhammad Taqi Usmani states:

“Ibn Abbas, Mujahid, Hasan Basri and the Tafseer scholars, have said that Wali al Amr refers to the scholars of Fiqh, they are the representatives of the Prophet, and the administration of the Deen is in their hands...One group of Tafseer scholars, that includes Abu Hurrayra says Wali al Amar refers to principles and power, one who runs the State”

Tafsir Maarif al Qur’an Volume 2 page 450

He then cites the third option...

...Tafseer Ibn Katheer and Tafseer Mazhari state it refers to both Ulema and Leader, since power is administered by both”.

Tafsir Maarif al Qur’an Volume 2 page 452

Maulana Mufti Muhammad Shafi said it referred to both but is this logical? History is replete with examples of difference between the scholars and the State Leader, in fact the Sunni’s cannot agree on the Wali al Amr at one particular time, we cite the comments Muhammad Ameen Minhaas who is writing on the failure of Islamic parties:

“The first portion of Surah Nisa refers the Wali al Amr that has not been acted on for centuries even though the Qur’an is applicable to all times, Islam does not allow you to ignore it, although it is happening, . Today’s Ummah needs to recognise the concept of the Wali al Amr, and should accordingly obey him”

Pyaam Magazine Edition 199 [Islamabad]

Identifying the true Ul’il Amr

When it comes to the Sunni position on Ul’il Amr we are left in a confused state amplified by the existence of three categories of Ul’il Amr and the potential conflicts that we have cited. Allah (swt) would never allow for the Ummah of Muhammad (s) to be left in such a quagmire of confusion, and would ensure that existence of the Ul’il Amr would be known to all. When Allah (swt) tells us to obey the Ul’il Amr, we believe that he would be that person whose level of excellence would encompass all the categories that the Sunni Ulema had cited. No such demarcation of Ul’il Amr was made when Allah (swt) appointed Talut over the people:

002.247 [YUSUFALI]:

Their Prophet said to them: “Allah hath appointed Talut as king over you.” They said: “How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?” He said: “Allah hath Chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah Granteth His authority to whom He pleaseth. Allah careth for all, and He knoweth all things.”

Allah (swt) appointed Talut over the people, and he encompassed to excellence of leadership knowledge and physical strength, they were placed in one man to lead the Ummah.

The Ul'il Amr would be a statesman, military commander and scholar rolled into one. The Sunni Ulema have conscientiously sought to split categories of Ul'il Amr because they took as their leaders individuals who did not excel in all three categories. If the appointment of the Ul'il Amr was based on these three categories alone, we would still see that none was more deserving of the station of Ul'il Amr than Imam 'Ali (as), because he excelled in each of these categories.

"O you who believe! Obey Allah and obey the Messenger and those in authority (Ulil-Amr) from among you (min kum)." (Qur'an 4:59)			
Category of Ul'il Amr specified by the Sunni Ulema	Allah (swt)'s comments on this category	Excellences of Imam 'Ali (as)	Weaknesses amongst the previous Khalifas
Those in army authority positions.	"Is he who fights equal to he who stays at home?" (4:95)	Gibrael (as) stated at Uhud, "There is no brave young man but Ali, and there is no sword but Dhu'lfiqar" <i>History of al-Tabari Volume 7 pages 120-121</i>	Abu Jafar (al-Tabari) says: The army had fled and abandoned the Messenger of God, some of them getting as far as al-Munassaqa near al-Awas. "Uthman bin Affan, together with Uqbah b. Uthman and Sa'd bin Uthman, two men of the Ansar fled as far as Jafab, a mountain in the neighbourhood of Medina near al-Awas. They stayed there for three days, and then came back to the Messenger of God. They claimed that he said to them, "On that day you were scattered far and wide". <i>History of Tabari Volume 7 pages 120-127</i>
Political Leaders	"The Prophet is Awla to the believers than their own selves" (Surah Ahzab: 33:6)	Rasulullah (s) said "Do I have more authority over you than you have over yourselves? To which the people said "Yes". He then said "Of whomsoever I am Mawla Ali is his Mawla" <i>Munad, by Ahmad bin Hanbal Vol 3 p116 Sader Printing 1969</i>	Abu Bakr: "Now then: O people, I have been put in charge of you, although I am not the best of you. Help me if I do well; rectify me if I do wrong" <i>History of Tabari: English translation Volume 9 p 201</i>
The Ulema – Scholars of Deen.	"Are those who have knowledge and those who do not 'Alike?" (Surah Zumar 39:0)	The Prophet (s) said "I am the City of Knowledge and 'Ali is its Gate" <i>Sharh Mahkaath Volume 4 page 666, Sawaqih al-Mufriqa page 416, taken from Tabrani and Hakim</i>	Umar: Umar Ibn al-Khattab said: "Ali is the best judge among our people. Umar used to invoke the protection of Allah upon an intricate question if Abu Hasan was not there. <i>Tabaqat Ibn Saad, Vol 2, Page 438</i>

Whilst we have just evidenced Imam 'Ali (as)'s right to succeed Rasulallah (s) as Ul'il Amr on the basis of the categories devised by Sunni Ulema, we will now prove it by analyzing the verse Allah (swt) provides a clear point of referral for the believers when He (swt) says 'refer back to the Prophet'...so how can this be achieved?

We should also take into account Surah Al Ahzab, verse 36:

“It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path”

This verse is applicable all times, Allah (swt) states that a resolution exists to resolve all matters, and the Book of Allah (swt) exists to resolve all issues, this is the final authority and no one is permitted to go outside of a decision made by Allah (swt) and his Prophet (s).

“But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction.” The words used here ‘Thanaza’ -dispute will have significance later Surah Nisa verse 65

These verses evidence that fact that a solution for all matters can be located within the Qur’an and Sunnah. In this connection let us ponder over the comments of Imam Fakhradeen Razi who said as follows in his discussion of this verse that forms part of his critique against the Shia beliefs in Ulil Amr:

The type of obedience that Allah (swt) has ordered is unconditional obedience, it must relate to that individual who is ma’sum, if he was non ma’sum and could mistakes, then Allah (swt) would be telling us to follow such a person and adhere to him Allah (swt) told us to follow the Ul il Amr unconditionally, he MUST be Ma’sum, a fact that is testified to by this verse”.

Tafseer Kabeer, Volume 4 page 112

Razi then seeks to undo this Shia argument by stating that in the absence of an infallible personality, ijmaa of the Ummah takes precedence. Whilst Razi attested that an infallible Imam does not exist, we have the word of our Prophet (s) who had made reference to such people. Ponder over this Hadith in Sahih al-Bukhari which asserts that there are people other than Prophets who are Ma’soom (infallible/protected). We read in Sahih al Bukhari Volume 9, Book 89, Number 306:

Narrated Abu Sa’id Al-Khudri:

The Prophet said, “Allah never sends a prophet or gives the Caliphate to a Caliph but that he (the prophet or the Caliph) has two groups of advisors: A group advising him to do good and exhorts him to do it, and the other group advising him to do evil and exhorts him to do it. But the protected person (against such evil advisors) is the one protected by Allah.’ ”

The word used in the above Hadith for “the protected person” is “Masoom”.The tradition clearly shows that these people are the prophets and their successors (Caliphs). The tradition also illuminates the fact that Allah bestows the position of Caliphate to the Caliph which implies that the infallible Caliph is the one who is assigned by Allah, not by people which corroborates Shia Aqeedah.

Now that we know that Masum leaders exist in the Ummah, we can relate their leadership to this Hadith in Sahih al Muslim, Kitab al Imara Book 020, Number 4518:

It has been narrated on the authority of Abu Huraira that the Holy prophet (may peace be upon him) said: Whoso obeys me obeys God, and whoso disobeys me disobeys God. Whoso obeys the commander (appointed by me) obeys me, and whoso disobeys the commander disobeys me. The same tradition transmitted by different persons omits the portion: And whose disobeys the commander disobeys me.

The Prophet (s) did not place any condition in this Hadith when it came to obeying the Leader. The words of the Prophet (s) make reference to absolute obedience, but why not? Why have the Sunni Ulema placed the condition that the leader must rule in accordance with the Qur'an and Sunnah? Why did Abu Bakr state that his leadership was restricted to this nature? The position of the Sunni clergy is at variance to the Hadith of the Prophet (s) who deemed obedience to the leader to be unconditional and was on par with obeying Allah (swt) and his Prophet (s). The Prophet (s) would never instruct us to unconditionally obey a Leader who himself fell in and out of religious guidance, so who is the Ameer (Commander) whose obedience is unconditional and is on par with obeying Allah (swt) and his Prophet (s)? Alhamdulillah the answer was provided by the Prophet (s) himself who said:

“Whoever obeys ‘Ali, obeys me, whoever obeys me, obeys Allah, whoever disobeys ‘Ali disobeys me, whoever disobeys me, disobeys Allah”

Kanz ul Ummal, Page 614, Hadith numbers 32974 & 32977

Mustadrak al Hakim, Vol. 3, Page 128

Riyadh ul Nadira, Vol. 3, Page 110

Maula ‘Ali (as) is the absolute Imam, that individual whose obedience is unconditional, which is why Rasulullah (s) compared his obedience to be on par with obeying Allah (swt) and his Prophet (s). Maula ‘Ali (as) was that individual that never erred away from the Qur'an and Sunnah and was always praised by Allah (swt), little wonder Imam Suyuti recorded that Ibn Abbas narrated:

“Allah did not reveal an Ayah beginning O you who believe..’ but that Ali is its Amir and its eminence. Allah reproached the companions of Muhammad in more than one place but he never mentioned ‘Ali but with approval”.

History of the Khalifas who took the right way, page 179 English translation of Tarikh ul Khulafa by al Hafidh Jalaluddeen as Suyuti, rendered into English by Abdassamad Clarke

It is also interesting to note that Allamah Dr. Tahir ul Qadri in his book ‘Zibeh-e-Azeem’ pages 68-69 after citing the above Hadeeth from Mustadrak al Hakim, provides this commentary:

“The Prophet (s) stated that disobeying ‘Ali was on par with disobeying him, this was said to remove any doubts that the station of al Mustafa (s)’s Wilayah was administered (and continued) through Ali (ra), and obedience to Ali is on par with Rasulullah (s), that is obedience to the Creator. Obedience to Allah (swt) is therefore attained by obeying Ali”

Zibeh-e-Azeem, pages 68-69

We accordingly deem Imam ‘Ali (as) the infallible Imam appointed by the Prophet (s) to lead the Ummah, his closeness and perfection can be reflected through the below traditions (and other similar ones):

Me and ‘Ali were created from one Nur
‘Ali is from me and I am from ‘Ali

Maula ‘Ali was from the Ahl’ul bayt (as), that included the Prophet (s), Hasan, Hussain (as) and Fatima. It was honour of this household that Allah (swt) revealed the verse of purification, and Suyuti in his commentary of this verse after narrating the descent upon these individuals in Tafseer Durre Manthur Volume 5 page 377-378:

‘Me and my Ahl’ul bayt are free from sins’
Tafseer Durre Manthur Volume 5 page 377-378

We also find the following narration on the same page:

‘Ibn Jareer and Abi Hatim – Qathada – The Prophet ‘The Ahl’ul bayt are those that have been purified from all bad things and have been incorporated into his mercy’.

Dhahak Ibn Mudhaham – The Prophet (s) ‘We are the Ahl’ul bayt, We are linked to that family that is purified. We are linked to the tree of Prophethood. We are the resting place of Prophethood, where the Angels visit. We are the house of mercy and the pearls from where knowledge departs’.

These are those individuals that Allah (swt) has purified. We accordingly deem these individuals to be the pure infallible Imams.

It is about these individuals that the Prophet Muhammad (s) said:

‘Im leaving amongst you two things, the Qur’an and my Itrat Ahl’ul bayt, they won’t separate from one another until they meet me at the pool’.

When the Prophet (s) said his Itrat will never be separated from the Qur’an until the Day of Judgement, then obedience to the Imams from this lineage is compulsory. We shall now strengthen our argument further by citing three Hadith narrated by Ibrahim bin Muhammad al-Juwayni al-Shaf’ii al-Sufi. Al-Juwayni reports from Abdullah ibn Abbas (r) from the Prophet (s) who said:

‘I am the chief of the Prophets and Ali ibn Abi Talib is the chief of successors, and after me my successors shall be twelve, the first of them being Ali ibn Abi Talib and the last of them being Al Mahdi.’

‘Certainly my Caliphs and my legatees and the Proofs of Allah upon his creatures after me are twelve. The first of them is my brother and the last of them is my (grand) son.’ He was asked: ‘O Messenger of Allah, who is your brother?’ He said, ‘Ali ibn Abi Talib’ Then they asked, ‘And who is your son?’ The Holy Prophet (s) replied, ‘Al Mahdi, the one who will fill the earth with justice and equity like it would be brimming with injustice and tyranny. And by the One Who has raised me as a warner and a give of good tidings, even if a day remains for the life of this world, the Almighty Allah will prolong this day to an extent till he sends my son Mahdi, then he will make Ruhullah ‘Isa ibn Maryam (a) to descend and pray behind him (Mahdi). And the earth will be illuminated by his radiance. And his power will reach to the east and the west.’

“I and Ali and Hasan and Hussain and nine of the descendants of Hussain are the purified ones and the inerrant.”

Fara'id al-Simtayn, Mu'assassat al-Mahmudi li-Taba'ah, Beirut 1978, page 160.

Whilst the Nawasib will reject the notion of Ibn Abbas believing in the doctrine of divine Imamate his narration in Fara'id al-Simtayn affirms that he was fully aware of this belief. Not only that he also inferred his belief in the divine Imamah during his discussion with Umar ibn al Khattab after the appointment of Abu Bakr, for in his response to Umar's suggestion that the correct approach had been taken to ensure that Prophethood and Caliphate not remain in one family his riposte was:

“As for you saying, Commander of the Faithful, that Quraysh have made their choice for themselves and that they were right and have been granted success, if Quraysh had made the same choice for themselves as God did for them, then right would be theirs, unrejected and unenvied...”

The History of Tabari, Volume 14, English translation, by G. Rex Smith, p137-138

We, the Shi'a Imamiyyah Ithna 'Ashariyyah believe in these individuals as the Twelve rightful successors of the Prophet (s) the Ul'il Amr referred to in Surah Nisa verse 59. These are the 12 Khalifas that the Prophet (s) made reference to, who would aid the Deen. The Prophet (s) said that the world would not end until the passing of the 12, and we know from Hadith that the world will not end until the coming of Imam Mahdi (as) who will also be from the Ahl'ul bayt (as). It is these individuals whose obedience is unconditional, and we have evidenced this fact from the books of Ahl'ul Sunnah.

These twelve Ul'il Amr Imams are those who in their lifetimes were the most superior in knowledge of the Qur'an and Sunnah, they were practical demonstration of the Seerah of the Prophet (s), they first three had direct contact with the Prophet (s) and hence were the true recipients of his teachings, whilst they were not at the forefront of State politics and people recognised their immense stature and knowledge.

The consequence of deeming the Ul'il Amr to be a man made process

The belief that the people have the right to appoint the Imam / Khalifa to lead their affairs is flawed when we look at what this means at a practical level. One appointed by the people is the khalifa of the people, such a person can be divided into divided two categories:

The first type is that which exists in the west

He is elected to power that gives him the mandate to rule.

His position is to represent the interests of his people not those of Allah (swt) for people not Allah have put him in to power.

His desire is to remain popular in the eyes of his people

He will pass laws which he deems necessary to rule, and will often pass laws which he feels are in line with public opinion, which will increase his rating as such he will often depart from established precedent / morals and pass laws to appease public sentiment.

He has a party supporting him and selects those in his cabinet who will toe the line.

The khalifa of the people will sometimes put in to the cabinet those vying for his position, for he knows a position is the only way they will keep quiet.

The khalifa of the people is dependent on party support, and as such will turn a blind eye to any scandals that may emerge against party members for his intention is not to create a rebellion in his own party. As such he will give public support to his 'colleague'.

The khalifa is willing to compromise his own ideals / beliefs for the sake of power, even willing to take on board views he opposes, and negotiating with the opposition for the sake of ensuring his position remains safe.

The khalifa will accept 'a favour for a favour' compromising his own position to gain the support of influential rich persons, either by giving them positions of power or supporting their particular causes, or adopting a favourable policy towards them.

The position enables the khalifa to make substantial financial gain, he can attach himself to large companies, be liable to 'back handers', 'bribes' etc. as Bernard Shaw once so aptly remarked "Democracy substitutes election by the incompetent many for the appointment by the corrupt few".

The Khalifa of the people in the West is the Khalifa of Democracy, the Government, of the people, by the people for the people – He is to all extents dependent on the people to come to power and is dependent on the people to remain in power, he is at their ransom, his aim isn't to keep the people happy but to do whatever it takes to please the electorate and stay in power. The rules of Allah (swt) are not of importance here, people have put the khalifa in power and he must answer their demands, not Allah's. There is a clear differentiation between Allah's sovereignty and the Khalifa's sovereignty. Its very similar to the words allegedly attributed to Hadhrat Isa (as) "pay Caesar what is due to Caesar, and pay God what is due to God (The Gospel of Saint Mathew 22:22).

The second type of khalifa of the people is that common in the 3rd world:

He comes to power via military coup or hereditary succession.

He will pass laws as he sees fit not caring about public mood after all he is the khalifa and can do what he likes.

The khalifa lives a rich extravagant life not caring about the majority after all they are there to be ruled.

Bribery and corruption dominates as this is the best means of subjugating the people.

The rich prosper while the poor suffer and wilt, its dog eats dog society, anarchy reigns. People are discriminated. But so what after all the Khalifa is the khalifa of the people, he answers no one, why should he is not Khalifatullah. He is sole authority, Allah (swt) does not even come in to the equation.

We have sought to highlight the clear weaknesses of the concept of Khalifa of the people. It is not for me to refer to specific events, just scan through the books of Islamic history yourselves and look at the

consequences of believing in rulership by man not Allah (swt) and you will see a history of tyranny, violence, corruption, torture, killing and banishment of critics.

Historically the majority Muslims faced with evil, Fasiq leaders from amongst the Banu Ummayya and Abbasids, so what were the people to do? Were the people to oppose them or remain silent? The answer has been recorded in depth by the Sunni Ulema, for e.g. we read in Ahl'ul Sunah's books of aqeedah, Sharh Aqaid Nafsee (Urdu translation) page 102:

“If a Fasiq becomes an imam he is a sinner, it is not permissible to rebel against him”. If a Fasiq becomes a King, then he is a sinner. The people must obey him, rebelling against him is haraam”.

“If a woman or Slave, disabled, or non scholar attains position their obedience is obligatory. Other than adherence Islam on Imamate no other conditions such as they be from the family of 'Ali or Banu Hashim, or superior of that time, or infallibility conditions held by the Shi'a. Imamate is not nullified by his being a Faajir or Fasiq, rather his Imamate remains forever. If the Imam becomes an indulger of sins of a greater or lesser state, or inflicts injustice, it's not a duty of Muslims to remove him, since this carries the risk of Fitnah and bloodshed, when infallibility is not a condition then his being a sinner is an option. That is why the Salaf after the rightly guided Khalifas, obey Fasiq Imams, praying Juma and Eid prayers with them, so that they could counsel them. Bukhari and Muslim narrate from Ibn Abbas that the messenger of Allah (may peace be upon him) said: One who found in his Amir something which he disliked should hold his patience, for one who separated from the main body of the Muslims even to the extent of a handspan and then he died would die the death of one belonging to the days of Jahiliyya”

Sharh Aqaid Nafsee (Urdu translation) page 102.

We have set out the Sunni stance on Imamate from their most esteemed works. Our view on the Hadith narrated by Ibn Abbas is that it was coined by the Mullah's on the payroll of unjust rulers so as to ensure that public remain docile and subservient. Even if we give this a small analysis it becomes clear that if the Head of State appoints a few hundred people, and they appoint an Amir, and he starts to do bad deeds rather than gather a momentum and oppose him, they must observe patience. The reality is that the Ahl'ul Sunnah have developed a thinking relying on Hadith giving bayya is crucial failure to do so will mean you die as a kafir. The fear has led to the creation of a school of thought that is interested in giving bayya, not interested in the character of the Imam. In consequence the station of Imamate is not based on merit / piety whoever occupies the seat of the Prophet (saws) becomes the authority over the people he becomes their Imam, it is not for the Ummah to think about the Imams' character.

Chapter Twelve: Nasibi objection at the false claimants of Imamate

Some Nawasib attack the Shi'a concept of Imamate by citing the presence of false claimants to the Imamate, who challenged the authority of our Imams. We remain perplexed as to how such a level of argument destroys the concept of Imamate. Even naïve Sunnies couldn't escape from the Nasibi propaganda on this topic and they have also advanced baseless questions and objections. In order to refute all the junk about this topic, we have chosen to pick the work of one of the filthiest Nasibi this earth has seen, i.e. Maulana Azam Tariq, the cursed leader of the terrorist organization Sipah-e-Sahaba Pakistan (SSP) previously known as 'Anjuman Sipah-e-Sahabah' (ASS), who in his book *Khutbaat-e-Jail* presented all the filth of his mind to attack the Shi'a concept of Imamate by citing the presence of other Imamate claimants.

Disagreement over the Imamate between Imam Zayn'ul Abideen (as) and Muhammad Hanafiya (ra)

In order to paint a fictitious story of 'civil war amongst each other' on the issue Imamate, the Nasibi mullah Azam Tariq in his book '*Khutbaat Jail*, page 140' presents a chapter entitled "The disagreement between the son of Ali (ra); Muhammad Hanafiya and the son of Hysaun (ra), Zayn'ul Abideen for the purpose of Imamate":

"After the martyrdom of Hadhrat Husayn (ra), when there came the era of the Imamate of Imam Zayn'ul Abideen, then Muhammad Hanafiya the son of Hadhrat Ali (ra) and uncle of Zayn'ul Abideen, claimed Imamate for himself and did not accept Imamate of his uncle, saying 'my relationship is closer than yours, I am older, you are young, and I am your uncle', but Imam Zayn'ul Abideen did not accept any of these points saying 'Look don't create controversy on my Imamate, otherwise your age will lessen'. Means there happened lots of tensions between the uncle and the nephew and at last Imam Zayn'ul Abideen defeated the uncle with the help of the miracle from Hajr al-Aswad"

[*Khutbaat e Jail*, pages 140-141]

The Nasibi author goes on to cite lengthy traditions from *Usool al-Kafi* and *Ihtijaj al-Tabrisi* page 213 which took six pages of his book wherein he uses maximum efforts to prove the Imamate of Imam Zayn'ul Abideen was weak, but all he did was to further blacken his cursed face in the process.

Reply

Since there never happened any physical violence or killing between the family members of the Prophet (s) on matter of Imamate then how can the Nasibi seek to sensationalise the issue by using the words of 'Civil War'? This type of baseless sensationalism is exactly the same method used by journalists writing for tabloid newspaper. Those who follow the Banu Umayyad and Abbaside kings, indulging themselves in dirty politics and bloodshed to remain in power have no right to hurl false allegations against the family of the Prophet (s).

Even if we for arguments sake accept that Muhammad Hanafeeya (ra) rejected the Imamate of Zayn`ul Abideen (as) claiming Imamate for himself, this does not in any way damage the concept of Imamate, or that of Imam Zayn`ul Abideen (as). Did fake Prophets not oppose the true Prophets of Allah (swt)? Did Mirza Ghulam Ahmad the liar not claim Prophethood for himself? We wish to make it clear that not every member of the family of the Prophet (s) was infallible, only the divinely appointed Imam is infallible, and their number was limited to twelve, starting with Imam `Ali (as) and the remaining eleven running through the Prophet (s)'s daughter Fatima al-Zahra (sa). Their appointment is in accordance with texts, Shah Abdul Aziz comments on this concept as follows:

“Imamate refers to the fact that it remains in the family of `Ali al Murtadha (ra), and one appointed the other as his Wasi”

Tauhfa Ithna Ashari page 339

Shah Waliyullah in his will, writing about the Imamate of the Ahl`ul bayt (as) and their appointing one another with `Nas`, states:

This faqeer [referring to himself] has come to know that from all the other relations, the 12 Imams (ra) have the relation of central pole leadership (Qutb). And the way of Tassawuf (Sufism) had taken birth during their lifetime. But all the orders of Aqaed and Shariah are limited to the ahadeeth of the Prophet (saww). And they have the order (Amr) of inner (Batin) leadership (Qutbiyat), which is free from the problems of Shariah. And in regards to the very leadership (Qutbiyat), each of them had an indication and `Nas` for the next one to come, and the affairs of imamate which they said, actually referred to this kind of central pole leadership (Qutbiyat).”

Maqalaat al Waziyah fi Naseehat al-Wasiyah, page 7 (Lucknow)

Every Imam would produce some evidence to prove the correctness of his Imamate this was a mechanism for summoning people to the right way unfortunately some greedy, power hungry individuals or on some occasions individuals lead astray Fitna makers claimed imamate for themselves, yet their claims along with that of their supporters were refuted by their own weaknesses in their claims.

Moreover Imam Zayn`ul Abideen proved his textual right [Nas] to be Imamate with signs as proof before his Uncle Muhammad bin al-Hanafiya in the very tradition cited by the filthy Mullah:

“O my uncle, in fact my father (as) appointed me as the executor of his will before his leaving for Iraq. He made such covenant with me just an hour before his becoming a martyr. This is the Armament of the Messenger of Allah with me. You then should not dislocate them. I am afraid for you of a shorter life and quandary of conditions. Allah, the Most Majestic, the Most gracious, has placed al-Wasiyya, and Imamate in the descendants of al-Husayn (as)”

Usool al-Kafi, Volume 1, Kitab al-Hujjah, Chapter 81 Hadith 5

The Tesimony of Hajar al-Aswad

Later on in the same tradition it is stated that Imam Zayn`ul Abdeen (as) took Muhammad bin al-Hanafiya with him to Hajar al-Aswad and asked him to seek evidence of his Imamate from the sacred stone, but on the supplication of Muhammad bin Hanafiya there came no response from it.

Then Imam Zayn`ul Abdeen (as) supplicated that the stone disclose who the Imam and Wasi after Imam Hussayn (as) was to which the Blackstone began to shake so much that it almost came out of its place. Allah (swt) then made it to speak in clear Arabic language stating:

“O Lord, al-Wasiyya and Imam after al-Husayn (as) ibn Ali is for Ali ibn al-Husayn ibn Ali aibn abu Talib and ibn Fatima (as) daughter of the the Messenger of Allah.” The narrator has said that Muhammad Ali (ra) returned back and he acknowledged Ali ibn al-Husayn (as) to be his Wali”

Usool al-Kafi, Volume 1, Kitab al-Hujjah, Chapter 81 Hadith 5

Then the Nasibi author makes this hypothetical conclusion as to why Muhammad bin al-Hanafia claimed the Imamate:

“Imamate was a secret kept with God, which is why He (swt) made it reach the one eligible for it. It must have reached Muhammad bin Hanafiya as well, (if not) then why did he make a claim to the Imamate”

It shows that the stupid author didn't know that such big decisions cannot be taken on the basis of suspicions and uncertainty. When Hajar al-Aswad testified to the Imamate of Zayn`ul Abideen (as) right in front of Muhammad bin Hanafiya (ra), did this not in itself prove the erroneous claim of Muhammad Hanafeeya? We suggest that these Nasibies take a look at the story of Prophet Yaqub (as) his son Yusuf (as) and Yusuf's brothers in the Qur'an and Tafseers and then apply this situation to those faced confronted the descendants of Imam 'Ali (as). If these Nasibis were endowed with brain cells, they would never advance such pathetic questions and objections.

Then the filthy creature stated:

“One cannot be inclined towards the inference from the last words of the tradition”

The notion of the pathetic Mullah is not only baseless but in fact absurd. We once again remind our readers the last words of the decision which caused indigestion to the Nasibi since it nullify all his attempts to attack at the Imamate of Imam Zayn`ul Abdeen (as):

Muhammad Ali (ra) returned back and he acknowledged Ali ibn al-Husayn (as) to be his Wali”

The sons of Yaqub (as) subjected their Prophet father to humiliation, appalling treatment and utmost disrespect, to the point that they said to their Prophet father:

[Yusufali 12:8]...really our father is obviously wandering (in his mind)!

The Arabic word which they used for their father is “dalalin mubeenin” which the deviated nation of Noah (as) used for him (7:60) which later on came under the wrath of Allah (swt) also Allah (swt) Himself used these words for those whose hearts are hard against His (swt) remembrance (39:22). Clearly these disrespectful words to a Prophet are almost tantamount to kufr. That is exactly what the Imam of Deobandies Maulana Ashraf Ali Thanvi records:

“The brothers of Yusuf (as) committed a diabolical act and became the perpetrators of the greater sin (Gunah Kabeerah) besides that scholars differ about their prophethood”

Imdaad al-Mushtaq, pages 56-57 by Ashraf Ali Thanvi (Book corner, Main Bazar, Jehlum. Pakistan)

Despite these blasphemous words, we see that those people were later on forgiven:

They said: “By Allâh! Indeed Allâh has preferred you above us, and we certainly have been sinners.” Surah Yusuf verse 91

Prophet Yusuf (as) while replying to his brothers stated:

“No reproach on you this day, may Allâh forgive you, and He is the Most Merciful of those who show mercy! Surah Yusuf verse 92

In his commentary of this verse Allamah Shabeer Ahmad Uthmani stated as follows:

[10]. “Yusuf (as) did not even want to hear that much from his brothers, he said: ‘Don’t talk about it, I am not issuing any allegation against you today, I have forgiven all of your wrongs. The words that I have used is to show the result of Allah (swt)’s favour and the level of patience and piety. From today onwards, the crime you have committed will even not be mentioned, I supplicate to God that whatever wrongs that you have committed before Allah (swt) be forgiven as well’.”

Tafseer Uthmani, part 11 page 326

If these Nasibis had bothered to open and read the Holy Quran and assess the treatment of Yusuf (as) at the hands of his brother they would never seek to attack the great personalities from the family of the Prophet (s). Some people even believe that the brothers of Yusuf were also appointed as Prophets, an inference also drawn by Shabeer Uthmani in his tafsir, this being the case we ask these Nasibis did Allah (swt) not forgive the evil acts perpetrated by the sons of a Prophet (as) and brother of a Prophet (as)? Does failure to reject such an act of forgiveness mentioned in Quran not constitute casting a doubt on the words of Allah (swt)?

Allamah Majlisi too in his commentary of the words “acknowledged him to be his Wali” states:

“Hadhrat Muhammad Hanafiya accepted the Imamate of Zayn’ul Abideen (as)”

Mirat al-Aqul, Volume 1 page 255, Old Edition, printed in Tehran

The great scholar Khaleel Qazwini [rh] in his commentary of these words has also stated:

“Later on Muhammad Hanafeeya came back, and he accepted Ali bin Husayn (as) as his Imam.

As Safi, Sharh Kafi Volume 3 page 429, printed in Luknow

Mukhtar Thaqafi and the problem of Muhammad Hanafiya’s Imamate

Azam Tariq stated:

“Mukhtar Thaqafi believed in the Imamate of Muhammad Hanafiyah, but he is also respected among Shi’as.”

In Rijal al-Kashi, the most authentic book on the Ilm al-Rijal among the Shi’as, it is narrated (page 127):

“And Mukhtar is the person who invited people to the Imamate of the Muhammad bin Ali bin Abu Talib Ibn al-Hanfiyah and his party is know as ‘Kaysaniya’ and “Mukhtariya”. Keysan was his own title and if he would hear about any enemy of the Imam Hussain (as), that whether they are in

such and such house or at such and such place, he would instantly get there, destroy the whole house and kill every living being in the house. All the deserted houses that are found in Kufa are because of Mukhtar.”

After writing two more traditions from Rijal Kashi, the Nasibi author states:

“The justice and intelligence of the Imamiyah people and their love for Ahlulbayt can be known by the fact that the person with whom the infallible Imam Hassan signs a peace treaty and on the hands of whom both the infallible Imams Hasnayn gave allegiance i.e. Ameer Muawiyah (ra) is “Lanatullah Aleh” [cursed one] in their eyes. While a cursed person, who claimed his prophethood, and attributed lies towards the Ahl’ul bayt i.e. Mukhtar Kadhab, is considered “Rahamullah Aleh” and is considered among those who are famous in the way of God.

[Khutbaat Jail, pages 146-149]

Reply

Let us first of all clarify the standing of the actual source of the Nasibi author which according to him is “the most authentic book”. About Muhammad bin Umar bin Abdul Aziz al-Kashi Abu Umro, the Ulema state that:

“He was Thiqa and a great scholar...he has taken traditions from weak narrations in a huge number... he has one book namely al-Rijal which contains a lot of knowledge but this book contains a great deal of mistakes”

1. Rijal Najashi, page 263

2. Naqad Rijal, page 325

Learned researcher Shaykh Abdullah Maqani [rh] writes about this book:

“This is known among prominent Shi’a scholars that the cited book by Kashi on Rijal contained information about Sunni and Shi’a narrators and some have been mixed up with some”

Tanqeh al-Maqal, Volume 3 page 135 (Murtazvia, Najaf)

There are only two traditions in Rijal Kashi wherein there exist bad remarks about Mukhtar bin Abi Ubaidah Thaqafi [rh] the other traditions are in his favor and merits and these two traditions were probably based on Taqayiah because Imam Zayn`ul Abdeen (as) didn’t deem it appropriate to openly come out advocating revenge against the killers of Imam Hussayn (as). There might have been some political and social reasoning to that. The stance of Imam Zayn`ul Abdeen (as) was in accordance with divine instructions. What we know is that he (as) liked the act of Mukhtar al-Thaqafi and in fact commended it. That is the reason he (as) supplicated for him.

When the Holy Prophet (s) sought to take revenge from Ka’b bin Al-Ashraf, he (as) upon the wishes of Muhammad bin Maslama authorized him to utter words that outwardly brought him outside the pale of Islam. Despite this, in order to implement a successful plot, he was authorized outwardly to act or make statements that contravened the Shari’ah. This is how the event is recorded in Sahih al Bukhari Volume 5, Book 59, Number 369.

Narrated Jabir bin ‘Abdullah:

Allah’s Apostle said, “Who is willing to kill Ka’b bin Al-Ashraf who has hurt Allah and His Apostle?” Thereupon Muhammad bin Maslama got up

saying, “O Allah’s Apostle! Would you like that I kill him?” The Prophet said, “Yes,” Muhammad bin Maslama said, “Then allow me to say a (false) thing (i.e. to deceive Kab).” The Prophet said, “You may say it.” Then Muhammad bin Maslama went to Kab and said, “That man (i.e. Muhammad demands Sadaqa (i.e. Zakat) from us, and he has troubled us, and I have come to borrow something from you.” On that, Kab said, “By Allah, you will get tired of him!”....”

Imam Ibn Hajar Asqalani writes under the commentary of this tradition:

His saying: (allow me to say (false thing) the prophet said you may say it).

As he asked for a permission to cheat, then the author titled it under the book of “lies in war”.

Online Fathul Bari, Kitab al-Maghazi, Hadith 3731

Allamah Badurddin al-Aini in his esteemed commentary of Sahih Bukhari stated:

Allow me to say (false thing), the prophet said you may say it. That involved allowing lies directly or indirectly.

Umadatul Qari Shrah Sahih Bukhari, Volume 14 page 276

Moreover we read the following hadith in Sahih al-Tirmidhi which has also been termed ‘Sahih’ by Salafie’s favorite scholar al-Baani:

Asma bint Yazid narrated:

“The messenger of Allah said lie is not allowed except in three conditions, a man telling his wife (false things) to please her, lie during the war, lie to make peace between the people.”

Exactly the same transpired in the case of Imam Zayn`ul Abdeen (as) and Mukhtar al-Thaqafi. If Mukhtar made some false statements, then he was authorized to do so by the principle of ‘Lies in War’ (Al-Kadab fil Harb). Although Imam Zayn`ul Abdeen (as) was outwardly aloof from that plot, it is highly likely that he endorsed its implementation through Mukhtar who did it through Keysan the slave freed by Maula Ali (as).

As for the notion of Azam Tariq al-Nasibi about the father (Uncle to be precise) of Nasibies i.e. Muawiyah, various people like Maula Ali (as), His progeny and all pious companions and Tabayeen have adopted Tabarra and disassociation from him and have cursed him regularly. Like what has been stated by Abu Bakar Jasas Radi in his esteemed work ‘Ahkaam al-Quran’ about oppressor. ‘Father Nasibi’ bore hatred towards Ahlubayt (as) and fought against them, instituted the Kufr and hypocritical practice of cursing Ahl`ul bayt (as) from the pulpits of mosque, severely tortured and punished the true Shi`as of Ahl`ul bayt (as), he tormented them to the extent that every reader and listener will uncontrollably say: ‘Curse be on the oppressors’ while Mukhtar killed the enemies of Ahlubayt (as) therefore his act is praiseworthy, hence the accolades showered on him by the Imams of Ahl`ul bayt (as).

As far as the author’s notion about his Uncle Muawiyah’s bayah is concerned, they should know that whilst Imam Hasan (as) in order to save the honor and blood of Muslims and protect real Islam handed over the government to Muawiyah, the Sunni Ulema accept that Imam Hassan (as) was the only person eligible and rightful for Imamate and rulership. Imam

Hasan (as) advanced his views about Muawiyah at the time he (as) began to leave Kufa for Madina:

ثم خرج الحسن يريد المدينة، فوجه إليه معاوية وقد تجاوز في طريقه يسأله أن يكون المتولي لمحاربتهم، فقال الحسن: والله لقد كففت عنك لحقن دماء المسلمين، ولا أحسب ذلك يسعني، أفأقاتل عنك قوماً أنت والله أولى بالقتال منهم

Then al-Hassan proceeded on a journey to Madina, so Muawiya sent someone to him asking him to fight the khawarij, al-Hassan replied: “I swear by God that I abandoned (fighting) you in order to save Muslim bloodshed, I don’t think that I am able (to fight khawarij). Should I fight people rather than you, when you are more deserving to be fought against?”.

1. ‘Al-Kamil fil Lughat al-Adab’ by al-Muberad

The book can be downloaded from the following Salafi Library:

<http://www.almeshkat.net/books/open.php?cat=16&book=1268>

2. Al-Iqd al-Farid, Volume 1

Did Zayd Shaheed really claim Imamate for himself?

Azam Tariq stated:

“The brother of Imam Baqir claimed his Imamate and denounced the Imamate of Imam Baqir”

He also wrote:

“After the death of Imam Zayn al-Abdeen when the era of the Imamate of Imam Baqir began, his brother Hadhrat Zayd Shaheed denounced his Imamate and claimed it for himself and not only did he denounce the Imamate of his brother, he also rejected the Imamate of his nephew Jafar Sadiq. The Shi’a authors have narrated the incident of Hadhrat Zayd Shaheed in a colourful manner”

Then the Nasibi author cited some text from Usool al-Kafi which we are presenting in a summary form:

“Hadhrat Zayd bin Ali was against the Umawi tyrants and happened to meet Ahwal (a companion of the Imam) and requested his help to rise up against the rulers but he replied that it was illegitimate to rise up without the consent and instruction of the Imam of the time while he is present. If Hujutallah (Imam) is not present, then one can adhere to the opinion of someone. Hadhrat Zayd said to him: ‘My father had been very kind to me, he even used to feed me chunky morsels and cool off for me the hot ones so that I may remain protected from its intensity but you think that he did not inform me about religion so that I may remain protected from the fire of Hell yet he informed you about it?’. Ahwal replied: ‘The reason your father did not inform you is because he feared that you may enter Hell by rejecting it but there was no such fear about me’

[Summary from ‘Khutbaat-e-Jail’ pages 149-153]

Reply

All that this disgraceful Nasibi author has done by advancing this alleged evidence has been to prove his stupidity. The tradition that he has relied upon is from Usool al-Kafi, Volume 1, Kitab al-Hujjah, Chapter 1 Hadith 5, but by using his usual dishonesty, he has deliberately deleted the last and yet

significant part of the tradition which nullifies the rationale of the Nasibi author. The last part of the tradition contains the arguments given by Ahwal which then made Zayd speechless and mute. The arguments were: [Ahwal narrates]:

Then I told him, May Allah make my soul of service to you, are you of a higher degree of excellence or the prophets?" He said, "It is the prophets." I said, "Consider that Ya'qub has said to Yusuf, 'My son do not tell your dream to your brothers, they may plot against you. Why he did not inform the brothers so that they would not plot against Yusuf? He hid it from them such the way your father has done because he was afraid about you.'" Then Zayd said, "When you say that, I swear to Allah that your friend (Imam Baqir (as)) told me in Madina that I will be killed and crucified in al-Kunnasa and that he has a book with him that lists the people killed and crucified."

I then went for Hajj and reported the story of Zayd to abu 'Abdallah (as) and what I said to Zayd. The Imam (as) said, "You surrounded him from his front, back, left, right, above and below and did not leave for any way out.

Usool al-Kafi, Volume 1, Kitab al-Hujjah, Chapter 1 Hadith 5

O idiot followers of stupid Azam Tariq and their Nasibi ilk! Tell us as to why Prophet Yaqub (as) asked Prophet Yusuf (as) not to reveal the dream to his brothers? It is clear that no one can avoid Taqdeer but Taqdeer are of two kinds, inevitable [Mubaram] and dependable [Mulaq]. Bada` takes place in the Mulaq kind of Taqdeer. Had Prophet Yaqub (as) not asked Prophet Yusuf (as) to conceal the dream about the prediction of his prophethood from his brothers as a precautionary measure, there would have been a strong likelihood of his bothers murdering him, on the grounds of jealousy. Wisdom dictated that the matter be concealed so as to protect the life of Yusuf (as) whilst at the same time his misguided sons could remain aloof from the deviation and destruction of extreme order. Ultimately, the methodology of Prophet Yaqub (as) proved successful. Allah (swt) makes the implementation of His plots through his chosen people in the very manner. Unfortunately the stupid author like his brainless and illegitimate ancestry was incapable of understanding such a matter.

The same happened in the case of Hadhrat Zayd. He himself had accepted that Imam Muhammad Baqir (as) had already told him his consequences through His (as) special knowledge and had told him therefore the rise up then was no longer legitimate but Zayd persisted.

There is a difference between not having Marfat about the Imamate and bearing a grudge against the Ahl'ul bayt (as). We will elaborate on this later with the help of a tradition but here we just want to state that that from the traditions of Imam Jaffar Sadiq (as) and other Imams of Ahl'ul bayt (as) we can see that those that bear a grudge against Ahulblayt (as) have been divided into three categories namely:

illegitimate; born out of fornication

hypocrites

conceived whilst the mother was menstruating.

It is not necessary that whoever holds a grudge against Ahllybayt (as) to be illegitimate, he might merely be a hypocrite. Such categories have been

mentioned only for the enemies amongst Nawasib and Khawarij. While those who do not possess the recognition of the Imam due to their lack of knowledge have been referred to as one's that can attain forgiveness, the door of repentance of such people are always open but of course their rank cannot be equal to those Mumins who possess the correct recognition of the Imam.

The pathetic Nasibi author's final thoughts on this matter, should be applied to the wisdom of Prophet Yaqub (as) cited above. The Nasibi author wrote that:

Azam Tariq stated:

"From this incident we came to know that the infallible Imams did not use to give teachings about Imamate to the ones whom they loved"

This is not any hard and fast rule, rather being kind to one's son and being a well-wisher for his nation are two different things. Both of these things have same foundation and are based a clear strategy. The incident of Prophet Noah (as) is before us. Moreover one could recall the episode of Khidr (as). He (as) killed a child on the instructions of Allah (swt) for he would kill his parents when he grew up and because of that child there were chances of his parents going astray. Therefore, Allah (swt) allowed him to be killed in his infancy. There cannot be any sane person in this world who would not love an infant let alone a prophet whose basic task is to love, help and guide people yet we read that instead of guiding or helping the child to get correct beliefs, Khidr (as) killed the one who would be loved by anyone. Allamah Shabeer Ahmad Uthmani has made some elaborations on column No. 8 of the pertinent verses:

[Shakir 18:80-81] And as for the boy, his parents were believers and we feared lest he should make disobedience and ingratitude to come upon them: So we desired that their Lord might give them in his place one better than him in purity and nearer to having compassion.

After reading the commentary recorded by Allamah Shabeer Ahmad Uthmani for this verse, any sane person would be able to easily understand the stance of Imam (as) towards his son Zayd which has been mocked by Nawasib:

"By nature every child born is Muslim. But later on, due to the external influences bad foundation is laid down to some people right in their childhood and its complete and confirmed knowledge is possessed by Allah only but those who have an insight begin seeing some of those influences.

Allah had told Khidr (as) regarding the boy that a bad foundation had been laid for him, he would be noxious and deviated if he grew up and would also lead his parents astray. They would have become infidels due to their love for their son. Thus, the killing of the son became the reason for mercy and a source of safety for his parents. Allah wanted his parents to remain on faith. His (swt) wisdom made caused the pending danger to be averted from their way. Khidr (as) was instructed to kill the boy. He (as) completed the task after getting revelation from Allah.

Now asking questions like 'the boy should not have been born' or 'if he was to be born then he should have been prevented from such extreme deviation' or 'since there are millions of infidels in this world, his parents

should have likewise been left infidel’ or ‘those children that get such foundation, at least they should have been killed by providing a list of such children to the prophets’. The cursory reply to these questions is: ‘He cannot be questioned concerning what He does and they shall be questioned.’ (Surah Ambiyah, 23). And for a detailed reply, a strong discussion about ‘the creation of good and bad’ is required which cannot be made within these brief benefits. But yes, atleast it should be remembered that anyone in this world who deem Allah to be creator of everything, Muzzim and wise, then thousands of questions can be asked about universe the answer of those are not held by anyone besides the acceptance of humility and fault. Here an example of the very point was shown through Khidr (as) that nobody can grasp the wisdom and logic of Takiwniyah of Allah. Sometimes, the situation of the incident apparently seems to be incorrect, inglorious or inappropriate with respect to time but the one who has the knowledge of gravity of the incident, he knows that much of wisdom is hidden in it.

Tafseer Uthmani, page 403

Discussion between Imam Muhammad Baqir (as) and Zayd Shaheed (ra)

Writer has recorded a summary of an incident from Usool al-Kafi, page 224 with the title ‘The debate of Zayd Shaheed with Imam Baqir’. He has also used cited Arabic words which state:

Azam Tariq stated:

“The Imam from us is not the one who would sit in his home, draw the curtain around him and lag from struggle (jihad). The Imam from us is the one who safeguards his dominion, fights for the cause of Allah a real fight, defends those who hold high regards for him and his rights.”

Reply

The Nasibi author then suggests that Zayd’s comments were so compelling that it left out Imam speechless. Had he bothered to read the complete tradition from Usool al-Kafi, he would have never advanced such the same claim produced by his dishonest ancestors.

The questions which Imam Muhammad Baqir (as) asked from Zayd Shaeed about his claims and his supporting evidence for them as well as his own replies to his doubts actually are spread over most of the page in this very tradition. Here we present some of sentences from that:

Abu Ja’far (as) then said, “O brother, do you really find any of the things that you mentioned about yourself? If so, then can you produce supporting proof from the Book of Allah or and evidence from the Sunnah of the Messenger of Allah or give a similar example”

Usool al-Kafi, Volume 1, Kitab al-Hujjah, Chapter 81 Hadith 16

We read in the Quran:

“...and make not your own hands contribute to (your) destruction...”(2:195)

It is only the Imam who takes the correct decision after taking into account the different requirements of the Shari’ah and surrounding circumstances. The ancestors and adherents of this stupid Mullah have through their hands contributed towards their own destruction. We should

also point out that this tradition has not reached to the status of Sahih as Allamah Majlisi has stated that this tradition is Majhul. Allamah Majlisi under the very tradition had given a very sound reply for the doubts of the enemies of Ahlulbayt (as). He states:

“The summary is that good opinion shall be written about him and nothing should be said to remonstrate him. We should remain aloof from throwing an edict of Kufr and do Tabbarra at such kind of people from the progeny of the Imams, such as Jaffar Kadhab and other people of the same nature. This is because Rawandi has narrated in Kharaj from Hasan bin Rashid that he mentioned Zayd bin Ali before Abu Abdullah (as) and did his humiliation. He (as) prohibited him from doing this and said: “May Allah have mercy on my uncle. He had come to my father and had cited his intention to rise up against this Taghiya to which He (as) had stated: ‘Do not rise up. I fear that you will get crucified in Kufa. O Zayd! You are unaware that whoever from Banu Fatima shall rise up against these kings before the rise up of Sufiyani will get murdered’. Then Abu Abdullah (as) said: ‘O Hasan! Fatima has kept her self therefore Allah (swt) made her progeny Haram for hell. This verse has been revealed for the very people: ‘Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah’s leave, foremost in good deeds’. Those who wrong their own soul are the ones who do not possess cognition (ma’rfat) of their Imam. The one who follow a middle course is he who possesses the cognition of his Imam, the one that is foremost in good deeds is the Imam. O Hasan! No one amongst us Ahl’ul bayt departs unless he affirmed the honor of the one who possesses it’”.

Mirat al-Aqul, Volume 1 page 260 (Iran)

The dispute of over the ‘Imamate’ of Muhammad Nafs Zakiya

The author has further established a topic while copying from his filthy ancestry ‘Against Imam Jafar Sadiq, his uncle and brothers also accepted the Imamate of Hadhrat Muhammad Nafs Zakiya and Imam Abu Hanifa and Imam Malik also supported them’.

Azam Tariq stated:

Hadhrat Abdullah Mahaz repeatedly went to Imam Jafar Sadiq and told him to give allegiance of his son but Imam Jafar Sadiq didn’t agree and ultimately Abdullah got furious and said: ‘Imam Hasan didn’t give Imamate to his son rather he gave it to his brother Hussain then what right did Hussain have to transfer the Imamate towards his son’. This whole incident is recorded in Usool al-Kafi published by Nawlashkur Press Lucknow. All the progeny of Imam Hassan (ra) were in agreement with Hadhrat Abdullah Mahaz while on the other side Imam Jafar Sadiq was alone. All the progeny of Imam Hussain (ra) were not with him even his uncle and brother were also against him.... Shi’a abundantly claim to be the lovers of Ahlulbayt but the obedience they demonstrated at those times is accepted by everyone. Just above we have mentioned the discussion of Ahwal and Zayd Shaheed but the act of obedience and sacrifice that has always been exhibited by the

Ahl'ul Sunnah wal Jamaah at such situations will always shine forth on the pages of history, we have the esteemed imams Abu Hanifa Malik, both of those esteemed Imams were with Hadhrat Muhammad Taqab ba Nafs Zakiya and for this very support both of those esteemed Imams bore several hardships'.

[Khutbaat-e-Jail, pages 154-155]

Reply

There isn't any need to discuss and argue in detail about this since several facts have been elucidated from the topic of Hadhrat Zayd Shaheed (ra). The matter of Abdullah bin Mahaz and Nafs Zakiya are not that much more different and there are quite many similarities between those incidents and facts. The way the sons of Yaqub (as) and brothers of Yusuf (as) went astray despite their being sons of a Prophet, grandsons of Prophets and brothers of a Prophet is no different from the fact that some members from the family of Prophet (s) were mere human beings, some of them also had similar deviations, all of them were not the infallible Imams, however on the basis of those disagreements which they had amongst them, they never committed anything against morality rather they did Jihad against the heads, founders and the tyrants of the Nasibi madhab.

As for the claim of the author that the Ahl'ul Sunnah wal Jamaah have always demonstrated obedience and sacrifice this is doubtful. Just like today, were the Ahl'ul Sunnah wal Jamaah not in majority in that era as well? Were those rulers not the adherents and supporters of same madhab? Why were those 'helpless' rulers occupying the reign against the majority while the people from the family of Prophet (s) who were rising up against the being murdered? This makes it clear that the 'majority' had not sided with the people from the family of Prophet (s) rather they supported the kings who were the standard bearers for the religion of the state. The very salutation makes clear about the support by Imam Abu Hanifa and Imam Malik. If those two 'esteemed Imams' were indeed supporters of the people from the family of Prophet (s) then why did they never come out on the field? Why didn't did their adherents this support? If they indeed did, then why didn't they do it wholeheartedly rather than just hand over these individuals to these tyrants and hide in their homes?

The reality is that those people who rose up or who claimed to be the Shi'a and thus supported them, includes people like Imam Abu Hanifa and Imam Malik. They were short of the Marfat [recognition] of the actual Imam of the time. They became the followers of their own opinions and thus never embraced success. Had all of those people recognized the true Imamate and the rank of Imam then no king would have had the audacity to usurp power in front of such a huge majority and destroy every hurdle from his path whiles swimming in the sea of debauchery, whether he were a Umayyad Nasibi or Abbasi Nasibi! The truth is the actual Shi'a were only those who attained the recognition of the actual Imam of the time and hence remained obedient to his instructions. Their opinions and sentiments precedent over the Imam (as). Their low numbers reduced the likelihood of success through armed rebellion. Faced with these circumstances, the Imams of Ahl'ul bayt delayed any uprising until the coming of Sufiyani, at

that time inshallah the Imam of or time (as) will find a great many Ansar while the situations on international scenario will also be sound.

Another aspect of this tradition is its authenticity. Thus, Allamah Majlisi states:

“The seventeenth hadith is weak”

Mirat al-Aqul, Volume 1 page 263

Whenever the Shi’a produce evidence the Nasibi immediately bark blindly that evidence cited is unauthentic, even when such a claim has no basis. When it comes to attacking the Shi’a the these Nasibi wish to observe a different set of rules, and any evidence no matter how spurious / weak is acceptable, since the end result will be the hatred and killing of innocent Shi’a!

The time to time appearance of disagreement among the Shi’a about Imamate

Azam Tariq stated:

“The first disagreement appeared after the martyrdom of Hadhrat Hussain (ra) when the Shi’a were divided into 5 groups. The second disagreement; when the Shi’a were divided into 2 parts followed the death of Imam Zayn al-Abdeen. The third disagreement; when the Shi’a of Imam Baqir were split into 3. Fourth disagreement; when the Shi’a got divided into 6 groups after the death of Imam Jafar Sadiq. Fifth disagreement; when following the death of Imam Musa Kazim bin Jafar the Shi’a were divided into 7 groups. Sixth disagreement when the Shi’a were divided into 5 after the death of Imam Ali Raza bin Musa Kazim. Seventh disagreement; when there appeared a minor disagreement after Imam Muhammad bin Ali Raza. The eighth disagreement appeared when Shi’as got divided into 4 groups after the death of Imam Ali Hadi...”

[Khutbaat-e-Jail, pages 156-160]

After this, the pathetic author shows the disagreements among the Shi’a appeared after the death of each Imam.

Reply

We are unsure as to what the filthy author had actually been trying to prove from those disagreements. May be like other Nawasib and naïve Sunnies he also wanted to pose the questions that if Imam and Imamate was indeed from Allah (swt) and if every Imam used to make ‘Nas’ and a will for the next one to come moreover if there were clear-cut reports and will from Holy Prophet (s) about the Imamate of each and every Imam then why did disagreements after the death of each Imam appear? Why did several people make claim of Imamate? Why did several groups keep appearing?

It seems that the stupid Mullah had never bothered to ponder into the incidents of previous nations recorded in Holy Quran particularly the incidents about Bani Israel. The Holy Book has revealed the causes of the disagreement among previous nations although prophethood was descending among them continuously. The way those nations treated their prophets is also recorded in Holy Quran. Like we read in Quran that those people differed just because they had hatred of on another and were selfish:

Yusufali 2:213

...but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy.....

Pickthal 2:213

...And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another ...

We also read that it was the jealousy that all of them bore against each other which caused disagreement on the commandments of Allah (swt) although there were clear signs:

Yusufali 3:19

The Religion before Allah is Islam (submission to His Will): Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them...

We further read:

Yusufali 3:105

Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty

What happened to the prophets of Bani Israel?

Shakir 2:87

What! whenever then a messenger came to you with that which your souls did not desire, you were insolent so you called some liars and some you slew.

When reflecting on the Book that encompasses guidance in all aspects of life, we can see that previous nations always disagreed after the death of messengers sent by Allah (swt) even though they were provided with clear-cut signs about those messengers, despite this they went astray NOT due to a lack of knowledge about those messengers since Allah (swt) has undoubtedly stated that they had already been given clear signs rather the reasons for such disagreements was hatred for one another, their jealousy, selfishness, arrogance and insurrection. Imam of Ahl 'ul Sunnah ash-Sha'bee comments on this fact as follows:

“No nation differed after its Prophet, except that the people of falsehood from it, gained ascendancy over its people of truth.”

[Related by Abu Nu'aym in al-Hilyah (4/313) and adh- Dhahabi in Siyar A'laamun - Nubalaa (4/311)]

If Nawasib argue that the Muslim Ummah would be protected from such situations then we suggest they consider this tradition from Sahih al Bukhari Volume 9, Book 92, Number 422:

Narrated Abu Sa'id Al-Khudri:

The Prophet said, “You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them.” We said, “O Allah's Apostle! (Do you mean) the Jews and the Christians?” He said, “Whom else?”

Like the era of all of our Imams (as) and the present age, in all previous nations there had always existed individuals who tried to be smart and capitalize on such situations since they knew they enjoyed some importance amongst naïve crowds, they had their personal motives which they tried

their best to cash in on at such critical junctures. They created suspicion and divisions among the nations on the basis of their personal motives. And when there came a new prophet in order to obliterate the very dispute and disagreement and to re-implement the teachings of the last prophet, those followers of their own desires would initially reject the prophet or when they saw that the teachings of new prophets having a detrimental effect on their impure motives, they had no hesitation in killing these prophets. In the same way that these previous nations opposed the divinely appointed guide of the time, when it came to the Muslim Ummah, the Shi'a also experienced similar situations. Initially, people did not accept Imam Ali bin Abi Taib (as) as their Imam even after the explicit designation of the Holy Prophet (s), even after congratulating Ali (as) for becoming a master in the crowd of thousands of companions, rather they disputed it later on and rejected him and ultimately they slew Him (as).

Later on after the death of the other Imams, there appeared similar disagreements and disputes from the self-interested elements of the nation. But such rejection, disagreements and disputes do not in anyway affect the Imamate of the Imam like the stance of rejecting or killing the previous prophets by their respective people did not in any way affect the prophethood of those prophets while those people did wrong only to themselves by rejecting the divinely appointed leaders.

The Conclusion of the topic drawn by Maulana Azam Tariq al-Nasibi

The author then makes the conclusion of the topic with the title 'Summary of the discussion':

Azam Tariq stated:

"Just put forward the 50 groups which appeared among the Shi'as alone, and at the same time also put forward the tradition attributed to Imam Jaffar Sadiq wherein it is stated that 'All of others beside our Shi'a Atha Ashari are the children of fornicatress'. Now you can yourself estimate that how many of the sects of the Shi'as themselves have come within the range of this edict and brothers and sons of how many Imams declared to have an impure family tree according to this rule. And the thing doesn't stop here because according to the Shi'a belief, the mothers of those people were in fact the wife or mother of either Imam. Now ponder into it while keeping this rule in mind and I also invite Shi'as to ponder into the fact that now which individual or personality among Ahl'ul bayt is spared whose mother remained safe from the range of your aforesaid edict?

[Khutbaat-e-Jail, pages 161-162]

Reply

It seems that amongst different conclusions he had drawn on Shi'as, this is the most stupid one he has arrived at.

Firstly, the Imam (as) didn't mean that whoever is not Shi'a has to be the child of wrong-doer woman or be an illegitimate one. Those lacking sense will no doubt incorrectly conclude the true meaning of the tradition which is something that we would expect from the followers of Mu'awiya. We should point out that the Imam (as) didn't include his own family, these

comments were directed others particularly Nawasib who deem it the part of their religion to bear enmity towards Ahl'ul bayt (as).

Secondly, 'Baghaya' means shameless and an immodest woman that does not automatically make her a fornicator. It is inappropriate to take literal meanings and that too of their extreme every time and in every context.

Thirdly, such words are often used in condemnation of something and it doesn't mean the literal meanings or the reality of the word cited. For example it is stated in Holy Quran about deviated people:

And certainly We have created for hell many of the jinn and the men; they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear; they are as cattle, nay, they are in worse errors; these are the heedless ones. (7:179)

'Sabeel al-Majaz' has been used over the word 'Al-An'am' therefore here in this context, it isn't actually referring to a four legged animal.

Someone inquired from Hadhrat Ibn Abbas (ra) as to why Muawiyah recite single Witr to which He (ra) replied:

من أين ترى أخذها الحمار

Where did the donkey take this from?

Sharh al-Ma'ani al-Aathaar, Volume 1 page 171, Chapter of al-Witr (Published in Deoband)

Can Nawasib tell us whether the word 'Hamar' actually means 'donkey' in this context? Muawiyah's nature might have resembled a donkey's but he was not physically one. Along the same line we read in Sahih al Bukhari Volume 5, Book 59, Number 545 an episode wherein:

Aban said to Abu Huraira, "... You, a guinea pig, descending from Qadum Dan"

So was this prolific Hadith narrator literally a talking guinea pig?

Similarly at the time of Hudaibiyah treaty, Abu Bakr said to Urwa bin Masud Thaqafi:

فقال له أبو بكر امصص بظر اللات

Abu Bakr said: "Suck the vagina of Laat"

Sahih Bukhari, Kitab al Sharut [Conditions], Book: al-Sharut fil Jihad [Conditions for Jihad], Hadith 2770

[We apologize for citing this text but since Nawasib do not understand anything unless it comes from the tongue of their Khalifas, and their most precious Sahih books we are left with no other choice]

Laat was an idol worshipped by polytheists. Abu Bakr demonstrated his diplomatic tact by telling the kaafir to perform oral sex on an idol, when in reality, neither was this possible, nor had anyone ever attempted to do this, Abu Bakr used those words as a means of insulting Urwa bin Masud. It was a tradition amongst the Arabs to use such words when they were severe condemning someone. If the filthy and ignorant followers of Azam Tariq want to literally explain the words of their 'Sideeq al-Akbar' we would ask that they provide us with a practical demonstration but since they belong to

a party which was previously named ASS, we will not be surprised if they really go on to do it.

Chapter Thirteen: The Nasibi methodology of producing the Abdullah Ibn Saba card to negate the doctrine of Imamate

The reference to Abdullah Ibn Saba in Bihar al-Anwar and Rijal al-Kashi

The Nawasib have for centuries sought to prove a nexus between Abdullah Ibn Saba and the Shi'a of Ali (as), but in vain. Their propaganda continues unabated whenever these filthy Nawasib find a few Shi'a traditions mentioning Abdullah Ibn Saba, they rejoice in the same way that the mother of their Imam Mu'awiya would when she added another conquest to her filthy bed. What better example of this baseless methodology can there be than the comments of their leader Maulana Azam Tariq (la) who wrote:

Talking of Abdullah Ibn Saba, let me inform that the present day Shi'a Mujtahids and writers severely reject that their leader was Abdullah Ibn Saba in fact they while denying the existence of Abdullah Ibn Saba say that this is just a fictional name but the reality is that the amount of introduction and discussion of Ibn Saba present in Shi'a with succession and detail, the books of Ahle Sunnah may not have that much. The correct thing is to cite some introduction and beliefs of Ibn Saba from authentic and reliable books of Shi'a so that the truth could be elucidated...

Renowned Shi'a Mujtahid Allamah Maqani in 'Tanqeh al-Maqal' and an esteemed Shi'a Mujtahid and author Allamah Baqir Majlisi in his lengthy book 'Bihar al Anwar' Volume 25 page 287 quote from Rijal al-Kashi:

"Some of the people of knowledge have stated that Abdullah Ibn Saba was a Jew and then became Muslim and became believer of the Wilayah of Ali (ra). He during his Jewish days used to say while doing Ghulu about Hadhrat Yusha bin Nun (as) that he was Wasi of Hadhrat Musa (as). Then after becoming Muslim, he started saying same sort of things for Hadhrat Ali (ra) i.e. he was Wasi after the death Prophet (s)". Read some more qualities of Ibn Saba in detail here. "He was the first person who propagated that it is obligatory to be a believer of the Imamate of Ali (ra) and he did Tabbarrah on the enemies (that accursed was referring to Khulfa Rashideen) of Ali (ra) and he exposed the opponents of Ali (ra) and called them Kaafir. From this, those who are opponents of the Shi'a say that Tashayee and Rafidism is replica of Judaism (Bihar al Anwar, Volume 25 page 287)."

Later on the idiot author produces this heading 'glimpses of Ibn Saba's teachings in the Shi'a madhab':

The beliefs of Ibn Saba that I have presented from reliable Shi'a books contain three things:

Abdulah Ibn Saba believed that Ali was the Wasi of Prophet.

He used to do open Tabbarrah against the enemies of Ali.

He would deem the opponents of Hadhrat Ali to be Kaafir

[Khutbaat e Jail, pages 23-26]

Reply One

Since the author tampered with the Shia text he quoted by shuffling the text around, let us present the proper text:

وبهذا الاسناد عن مُحَمَّد بن خالد الطيالسي عن ابن ابي نجران عن عبد الله قال قال ابو عبدالله عليه السلام أنا أهل البيت صديقون لا نخلو من كذاب يكذب علينا ويسقط صدقنا بكذبه علينا عند الناس ، كان رسول الله صلى الله عليه وآله أصدق الناس لهجة وأصدق البرية وكان مسيلمته يكذب عليه ، وكان أمير المؤمنين عليه السلام أصدق من برأ الله بعد رسول الله وكان يكذب عليه ويعمل في تكذيب صدقه ويفتري على الله الكذب عبد الله بن سبأ

Muhammad bin Khalid al-Teyalsi narrated from Ibn Abi Najran from Abdullah from Abu Abdullah (as) who said: ‘We Ahlulbayt are truthful but there is always a liar who attributes lies to us and confuses the people. Allah’s messenger (s) was the most truthful man but Musaylema used to attribute lies to him. The commander of the believers (as) is the most truthful man after Allah’s messenger, but many lies were attributed to him and to Allah by Abdullah bin Saba’.

Immediately after this tradition, we have the following comments by al-Kashi which the Nasibi author relied upon:

وذكر (2) بعض أهل العلم أن عبد الله بن سبا كان يهوديا فأسلم ووالى عليا عليه السلام وكان يقول وهو على يهوديته في يوشع بن نون وصي موسى بالغلو فقال في إسلامه بعد وفاة رسول الله صلى الله عليه وآله في علي عليه السلام مثل ذلك. وكان أول (3) من أشهر بالقول بفرض إمامة علي عليه السلام وأظهر البراءة من أعدائه وكاشف مخالفته وأكفرهم (4)، فمن ههنا قال من خالف الشيعة: أصل التشيع والرفض مأخوذ من اليهودية.

“Some of the people of knowledge have stated that Abdullah Ibn Saba was a Jew and then became Muslim and followed Ali (as). During his Jewish days, he would say that Yusha bin Nun (as) was the Wasi of Musa (as) and some extremist statements. After becoming Muslim, he started saying similar things about Ali (as). He was the first person who announced in public that it is obligatory to believe in the Imamate of Ali (as) and he did Tabbarrah on his (Ali’s) enemies and exposed his (Ali’s) opponents and called them Kaafir. It is due to this, that the opponents of the Shi’a say that Shiaism and Rafidism originates from Judaism”

Now, as for the tradition, Shaykh Baqir Majlesi has quoted it in his book Bihar al-Anwar, Volume 25 page 287 from Rijal al-Kashi, page 103 and one of its narrators namely Muhammad bin Khalid al-Teyalesi has been declared ‘unknown’ by Majlesi himself in his book Rijal al-Majlesi, page 301 as well as by Shaykh Jawaheri in his book Al-Mufid min Mu’ajam Rijal al-Hadith, page 524 while Rohani in his book Fiqh al-Sadiq, Volume 14 page 100 said that Muhammad bin Khalid is ‘unauthenticated’.

As for the commentary of al-Kashi which the Nasibi author had tried to portray as some Shia Hadiith/tradition, we would argue that this was a personal opinion of al-Kashi and that too, without any reference, as the source upon which al-Kashi sought reliance was from “Some of the people of knowledge have stated”. Can the filthy Nawasib like that of Sipah-e-Sahabah (kr-hcy.com) tell us which people are referred to as “Some of the people of knowledge” ? What are their names? Are they Sunni or Shi’a? Were they men of falsehood or truth? What was their level of educational attainment? What was their historical importance? Alhamdulillah we are confident enough to state that these are questions that the Nawasib can never answer, even if their hero Mu’awiya was resurrected from the wrath of his grave to assist them.

Even those with a limited knowledge of the science of Hadiths would know that such traditions can never be deemed reliable and authentic. Hafiz Ibn Hajar Asqalani in his esteemed work Taqreeb al-Tahdeeb has established a chapter namely ‘al-Mubhamat’ in which he declared traditions that originate with the words “narrated from some normal ones” and “narrated from a man amongst the companions” as ‘Mubham’ and ‘Majhul’. (See Taqreeb al-Tahdeeb, pages 463-469, published in Delhi).

The experts of the science of Hadith have unanimously stated that traditions transmitted from ‘unknown’ people are unreliable in the eyes of the Ulema. Thus, Imam Ibn Hajar Asqalani in a famed book on the principles of Hadith ‘Nazhatul Nazar Sharah Nakhbatul Fikr’ page 48 (Delhi) whilst discussing the unreliability of ‘unknown’ traditions stated:

“Mubham Hadith, those wherein the narrator is unknown is unacceptable because the criteria for accepting traditions is that its narrator be just, so how can this be deduced when the name of the narrator is unknown? How can his being ‘just’ be established?”

<http://www.almeshkat.com/books/open.php?cat=9&book=415>

Allamah Ibn Hazm Andlasi whilst discussing a tradition transmitted with the words “A man from amongst the companions of the Prophet” termed it ‘Majhul’.

1. Al-Muhallah, Volume 4 page 417 and Volume 7 page 338 (Cairo)
2. Maulam al-Sunan Imam Khatabi, Volume 1 page 119 (Halab)

We see that our opponents try their utmost to prove that each and every companion of our Holy Prophet (s) was just and worthy of being followed but here, when a tradition is transmitted from an unnamed companion it is unacceptable because we cannot determine his identity, this being the case how can someone rely on those traditions that are not transmitted from any companion of the Holy Prophet (s) rather they originate from an unknown person?

Moreover Muhaddith Sakhawi in ‘Fathul Mugheeth Sharah Fi al-Hadeeth’ page 132 (old edition, Lucknow), Hafiz Darqatni Baghdadi in ‘Sunan Darqatni’ Volume 2 page 361 (Delhi), Imam Ibn Salah in ‘Muqadmah Ibn Asah’ page 42 (Egypt), Allamah Jalaluddin Suyuti in ‘Tadreeb al Rawi’ page 499 (new edition, Madinah) and Allamah Abdul Hai Lucknawi in ‘Zafar al-Amani fi Mukhtasir al-Jarjani’ page 48 (old edition, Lucknow) have produced fruitful discussions and have stated that Majhul

traditions cannot be deemed reliable. It is evident that utilising such unknown, unreliable and baseless traditions as evidence with which to deconstruct the doctrine of a school of thought constitutes clear deceit.

Reply Two

Even a child can know that all parties, groups, and sects mention the founders or pioneer / personalities of their sects with immense zeal, respect and pride but if you analyze the Shi'a Rijal books then you will see that at no place has Abdullah Ibn Saba even been slightly praised rather the tamest tradition the Shi'a scholars have recorded of him contain these words:

“Abdullah Ibn Saba is more accursed than what can be said about him”

Asal aShi'a wa Usulaha, page 57 (Najaf)

Interestingly, the Shi'a traditions the Nasibi author cited also condemn Abdullah Ibn Saba. The Shi'a of Ali (as) have always condemned Abdullah Ibn Saba and his associates and according to some traditions Imam Ali (as) burnt Abdullah Ibn Saba alive and quashed his fitnah because he falsely attributed Prophethood and divinity to him (Ali (as)). Despite this, these Jews remained firm in their destructive cause, and continued their nefarious task through Abdullah bin Salam and Kaab al Ahbar. Alhamdulillah these deviants failed to triumph over the beliefs of the Shi'a of Ali (as).

The false assertion that Ali (as) being the Wasi of the Prophet (s) was the brainchild of Ibn Saba

Ever since the ancestors of our opponents partook in the drama at Saqifa as a means of taking the reigns of religion at the expense of its rightful successors, their descendants have concocted all manner of excuse for the atrocities committed by their ancestors in the religion of Islam and in this endeavor their key tool of propaganda was that:

Ali bin Abi Talib (as) has no legitimate right to succeed the Holy Prophet (s) and this concept was introduced and propagated by Abdullah Ibn Saba during the caliphate of Uthman and hence a campaign was launched by him against Uthman that ended in Uthman's murder and the Shias are adherents of Adullah Ibn Saba in this regard.

This theory served two purposes for our opponents, namely:

An effective propaganda provided a veil over real killers of Uthman who happened to be the prominent Sahaba and Tabayeen

A means via which the Shia could be maligned, hated and the entire sect treated as persona non grata

Azam Tariq was no different in this regard when he said:

The beliefs of Ibn Saba that I have presented from reliable Shi'a books contain three things:

Abdulah Ibn Saba believed that Ali was the Wasi of Prophet.

Reply One: The belief was advanced by the Holy Prophet (s)

The lummox mullah and his like minded ilk should know that Abdullah Ibn Saba was not the first person to introduce the belief that Ali bin Abi Talib (as) was the Wasi of Prophet (s) rather it was Holy Prophet (s) himself

who declared Ali bin Abi Talib (as) as his (s) Wasi. Under the commentary of the verse pertaining to Ali (as) being the Wasi of Prophet (s) we read:

“And warn your tribe of near kindred...”

(The Qur’an 26: 214)

According to various Sunni historians and commentators of Holy Quran the Holy Prophet (as) declared Ali bin Abi Talib (as) as his caliph and Wasi. He (s) clearly stated:

“This is my brother, Wasi and caliph among you. Listen to him and obey him”.

1. Tafseer Khazin, Volume 5 page 106 (Egypt)
2. Tafseer Mualam al Tanzeel Baghwi, Volume 5 page 105
3. Tarikh Kamil, Volume 2 page 122
4. History of Tabari, Volume 6 pages 90-91 by Imam Ibn Jarir Tabari Tarikh Tabari (Arabic), Volume 1 pages 542-543

Moreover Ibn Asakir in Tareekh Damishq, Volume 42 page 392 records this Hadith:

قال إن لكل نبي وصيا ووارثا وإن عليا وصيي ووارثي

Ibn Buraida narrated from his father that the Holy Prophet (pbuh) said: ‘Every prophet has an executor (Wasi) and inheritor (Waris), and Ali is my executor and inheritor’.

Moreover we read in All-Mu’ajam al-Kabir by Tabarani, Volume 4 page 171:

حدثنا محمد بن عبد الله الحضرمي ثنا محمد بن مرزوق ثنا حسين الأشقر ثنا قيس بن الأعمش عن عباية بن ربيعي عن أبي أيوب الأنصاري أن رسول الله ﷺ قال لفاطمة رضي الله عنها : أما علمت أن الله تعالى اطلع إلى أهل الأرض فاختار منهم أباك فبعثه نبيا ثم اطلع الثانية فاختار بعلك فأوحى إلي فأنكحته واتخذته وصيا

Muhammad bin Abdullah al-Hadrami from Muhammad bin Marzooq from Hussain al-Ashqar from Qays from Amash from Abaya bin Rubay from Abi Ayub al-Ansari who said: ‘Allah’s apostle said to Fatima: ‘Don’t you know that Allah looked at the inhabitants of the earth and chose your father and sent him as prophet, then (Allah) looked once again and chose your husband and inspired me to marry him to you and I chose him to be Wasi’.

Muhammad bin Abdullah al-Hadrami: Dhahabi said: ‘Truthful’ (Syar alam alnubala, v14, p41)

Darqutni said: ‘Thiqa’ (Syar alam alnubala, v14, p41). Muhammad bin Marzooq: Ibn Hajar said: ‘Seduq’ (Taqreeb al-Tahdeeb). Ibn Haban included him in his book al-Thuqat, v9, p125. Hussain al-Ashqar: Ibn Hajar said: ‘Seduq’ (Taqreeb al-Tahdeeb). Ibn Haban mentioned him in al-Thuqat, v8, p185. Qays bin al-Rabee: Ibn Hajar said: ‘Seduq’ (Taqreeb al-Tahdeeb). Tayalesi said: ‘Thiqah’ (Tahdeeb al-Kamal, v24, p30). Amash: Ibn Hajar said: ‘Thiqah’ (Taqreeb al-Tahdeeb). Ibn Haban mentioned him in al-Thuqat, v4, p302. Abaya bin Rabay: Ibn Abi Hatim mentioned him and did not comment about him (al-Jarh wa al-Tadeel, v7, p29). Ibn Haban included him in al-Thuqat, v5, p281.

If people that share the same stubbornness as Azam Tariq, and reject our stance then what do they say about the coronation of Maula Ali (as) at Ghadir Khumm? We had previously cited this event from the pen of Dr Tahir ul Qadri al Hanafi as follows:

It is narrated by 'Ali (as) himself. He said: on the day of Ghadir Khum, the Messenger of Allah (saww) had a turban tied round my head (as a symbol of honour) and let the loose end hang down at the back. Then he said: The angels whom Allah (swt) had sent to help me at Badr and Hunayn were wearing turbans of the same kind. He then added: surely the turban differentiates between belief and disbelief." ‘

[Tayalisi related it in al-Musnad (p.23#154); and Bayhaqi in as-Sunan-ul-kubra (10:14).

Hindi says in Kanz-ul-'ummal (15:306,482#41141,41909) that, besides Tayalisi, this tradition has also been narrated by Bayhaqi, Tabarani, Ibn Abi Shaybah and Ibn Muni'. Hindi has added the following words:

"Surely the turban differentiates between Muslims and polytheists."

'Abd-ul-A'la bin 'Adi has also narrated that the Prophet (saww) called 'Ali bin Abi Talib (as) on the day of Ghadir Khum, tied a turban round his head (as a sign of honour) and let the loose end hang down at the back.

This tradition is recorded in the following books:

- i. Ibn Athir, Asad-ul-ghabah fi ma'rifat-is-sahabah (3:170)
- ii. Muhib Tabari, ar-Riyad-un-nadrah fi manaqib-il-'ashrah (3:194).
- iii. Zurqani, Sharh-ul-mawahib-il-laduniyyah (6:272).

The Ghadir Declaration, Page 80

This coronation followed the declaration of the Wilayah of Maula Ali (as) at Ghadir Khumm with the words 'Of whomsoever I am Maula, Ali is his Maula'.

The majority Sunni stance is that the sermon had no significance and was merely a reaffirmation of the friendship of Ali (as) before the companions, Maula meant friend, not Master. We appeal to justice, what do you say of Rasulullah (s) tying the turban around the head of Imam 'Ali (as)? Is this a standard practice that one does to a specific friend in a large gathering, or is it tied around the head of one that you deem your Wasi, Waris and successor?

Reply Two: Prominent Sahaba such as Imam Hassan (as), Abu Tufayl (ra) etc attested to Ali (as) being Wasi of Prophet (s)

In Majma' al-Zawaid, Volume 9 page 146 we read:

عن أبي الطفيل قال خطبنا الحسن بن علي بن أبي طالب فحمد الله وأثنى عليه وذكر

أمير المؤمنين علياً عليه السلام خاتم الأوصياء ووصي الأنبياء وأمين الصديقين والشهداء

Narrated Abu al-Tufayl: 'Al-Hasan ibn Ali ibn Abi Talib delivered a sermon to us. He thanked Allah, and then mentioned Amir al-Muminin Ali (ra), the best of the Awsiya [plural of Wasi], and the Wasi of all the prophets, and the amnesty for the truthful ones and the martyrs... '.

al-Haythami states about the authenticity of the tradition:

ورواه أحمد باختصار كثير وإسناد أحمد وبعض طرق البزار والطبراني في الكبير حسان

Ahmad has narrated it in a very summarized form, and the chain of Ahmad, and many of the chains of al-Bazzar and al-Tabarani in al-Kabir are 'Hasan'.

We cannot afford to waste time, energy and space in highlighting the exalted status of Hassan bin Ali (as) as that is known to everyone. As for Abu Tufayl, we read in Sahih Muslim Book 30, Number 5777:

Jurairi reported: I said to Abu Tufail: Did you see Allah's Messenger (may peace be upon him)? He said: Yes, he had a white handsome face. Muslim b. Hajjaj said: Abu Tufail who died in 100 Hijra was the last of the Companions of Allah's Messenger (may peace be upon him).

Do the Nawasib want us to believe that Imam Hassan (as) and Abu Tufayl were also adherents of Ibn Saba for believing that Ali bin Abi Talib (as) was the Wasi of the Prophet (s)? Moreover we all know that as per the belief coined by our opponents, anyone who adheres to a Sahabi will attain salvation, so what is wrong if the Shia adhere to prominent Sahaba such as Imam Hassan (as) and Abu Tufayl?.

Ali (as) being the Wasi of the Prophet (s) was not some secret, the companions also raised this before Ayesha, a fact recorded in Ahl'ul Sunnah's most authentic book Sahih Bukhari, Volume 4, Book 51, Number 4:

Narrated Al-Aswad:

In the presence of 'Aisha some people mentioned that the Prophet had appointed 'Ali by will as his successor [WASI]. 'Aisha said, "When did he appoint him by will? Verily when he died he was resting against my chest (or said: in my lap) and he asked for a wash-basin and then collapsed while in that state, and I could not even perceive that he had died, so when did he appoint him by will?"

In light of this tradition allow us to present some questions to Azam Tariq's spiritual successors:

It is clear that the Sahaba and Tabayeen were raising this point directly to Ayesha. When your Sect deem all the Sahaba to be just and truthful why (according to Ayesha) were they lying by suggesting that Ali (as) was the Wasi of the Prophet (s)?

Were these just / truthful Sahaba perpetuating a lie that Ali was appointed as Wasi by Rasool (saw)?

How did the just / truthful Sahaba arrive at this conclusion?

Whenever it comes to Ali being the Wali and Wasi of Rasool (saw), Nawasib such as Azam Tariq apportion blame to Abdullah Ibn Saba for it. You believe that Ibn Saba was the first to propagate a view that Ali (as) was the Wasi of the Prophet (s) yet he appears on the scene during the Caliphate of Uthman, this being the case why were the Sahaba of the Prophet (s) living in Madina, with days of the death of the Prophet (s) expressing a view that Ali (as) was appointed as the Wasi of the Prophet (s)?

Were the just / truthful Sahaba the adherents of some early prototype of Abdullah Ibn Saba who were telling Ayesha that Ali was nominated as the Wasi by the Prophet (s)?

Reply Three: The Imams of Ahle Sunnah also believed Ali (as) to be the Wasi of Holy Prophet (s)

It is quite stupid of the Nawasib to draw a nexus between the Shia and Abdullah Ibn Saba due to the belief that Ali (as) is the Wasi of Prophet (as), had they cantered through their own books they would have realized that prominent Sunni scholars likewise believed Ali bin Abi Talib (as) to be the Wasi of Prophet (s). For example, Allamah Mehmood Alusi al-Baghdadi in his authority work Tafsir Ruh Al-Ma'ani, Volumw 29 page 158 whilst commenting on the revelation of Surah Insaan in praise of the Ahlulbayt (as), stated:

بعدم النزول فيهما لا يتطامن مقامهما ولا ينقص قدرهما إذ دخولهما في الأبرار أمر جلي بل هو دخول أولي فهماهما وماذا عسى يقول أمرؤ فيهما سوى أن عليا مولى المؤمنين ووصى النبي وفاطمة البضعة الأحمدية والجزء المحمدي وأما الحسنان فالروح والريحان وسيد شباب الجنان وليس هذا من الرفض ما سواه عندي هو الغي

Even if this Surah was not revealed for these personalities, it does not affect their status as their inclusion in the great status is not only evident, rather foremost; they are what they are. What can one say about them except that Ali is Moula of believers and Prophet's Wasi, and Fatima is a part of the Prophet and her beloved, and Hasan and Hussain are the spirit and flowers (of the Prophet) and the Chiefs of the Youth of Paradise; and there is no part of Rafdh in this, rather what is said other than this is misguidance.

Not only this, but we read in Yanabi ul Mawadah, Volume 1 page 254 by Shaykh Suleman Andozi al-Hanafi that Imam Shafiyee affirmed:

علي حبه جنة قسيم النار والجنة

وصي المصطفى حقا امام الانس والجنة

Moreover Imam of Ahle Sunnah Hakim Nisaburi is also reported by Dhahabi to have believed that Ali bin Abi Talib (as) was the Wasi of the Prophet (s). We read in Mizan al-Etidal, by Volume 3 page 608:

وقوله إن عليا وصي

”His (Hakim) statement that Ali is Wasi”

Imam Abdulrazak Al-Sana'ani likewise also believed that Ali (as) was the Wasi of the Prophet (s). Kahlani has recorded Sana'ani's statement in his book Thamarat al-Nazar, page 37:

فإن انتهى نَصبه إلى إطلاق لِسَانِهِ بسبب الوَصِيِّ رَضِيَ اللهُ عَنْهُ فقد انْتَهَتْ بِهِ بدعته إلى

الْفِسْقِ الصَّرِيحِ

“If his Nasb led him to abuse the Wasi (may Allah be pleased with him) then his innovation led him to open Fisq”

The false assertion that the practice of Tabbarrah upon the enemies of Ali (as) was introduced and propagated by Ibn Saba

Azam Tariq stated:

He used to do open Tabbarrah against the enemies of Ali.

Reply One – The enemies of Ali (as) are hypocrites as per the words of the Prophet (s) making them deserving of Tabbarrah

The second accusation of the author and his ilk about performing Tabbarrah i.e. disassociating oneself or cursing the enemies of Ali bin Abi Talib (as) serves to only prove Nasibi ignorance. If performing Tabbarrah from the enemies of Ali bin Talib (as) is something condemnable, then are our opponents suggesting that maintaining intimacy with the enemies of Ali bin Abi Talib (as) is a noble deed? Remember, one that bares hatred to Imam Ali (as) is a Nasibi and a hypocrite which means that he is Kaafir. Why did the Holy Prophet (s) declare the following about Ali (as) on the day of Ghadeer:

“O God, love those who love him, and be hostile to those who are hostile to him.”

Sunan Ibn Maja, Volume 1, pages 12 & 43

Moreover, practicing disassociation (barat) from the enemies of Ali (as) and from those that bare hatred of him is evidenced in the books of Hadeeth.

Reply Two – Imam Ali (as) would curse his nemesis Muawiya as would his sons

The esteemed Sunni Muhadith, Faqih and commentator Shaykh Abu Bakar Ahmed bin Ali Jasas Razi (d. 370) records in his authority work:

“Hasan Basri, Saed bin Jubayr, Shau’bi and all Tabayeen used to take stipends from oppressors, but not because they were friends with them or deemed their reign as legitimate, rather they used to take it because it was their own right which was in the hands of oppressors and Fajir people. How could this happen on the basis of friendship when they were confronted with Hajjaj via the sword, four thousand Qura (scholars) who were the best and jurists amongst the Tabayeen fought against Hajjaj at Ahwaz under the leadership of Abdur Rehman bin Muhammad bin Ashas, and then fought Hajjaj in Basra and then at the places of Deer Jamajam near Furaat in Kufa. They had broken their allegiance with Abdul Malik bin Marwan, they used to curse and do Tabbara on them [Ummayyad rulers]. Prior to them, people had the same attitude towards Muawiya when he became ruler after the murder of Ali (as). And so Hasan and Hussain & the companions (sahaba) of that time (also used to take stipends from Muawiya), they weren’t friendly towards him, in fact they used to do Tabbarra on him [Muawiya] in the same manner as Ali (as) used to do (tabbarra) until Allah (swt) took Ali to paradise and Ridhwan“

Ahkam al Quran al Jasas, Volume 1 pages 86-87 (Beirut)

This cursing of Muawiya was not clandestine in nature, it was so open that we have an admission that this was a practice that Ali (as) and his sons

would partake in, meaning that it was a known fact, not hidden away within the confines of their homes. If the practice of openly cursing the enemies of Ali (as) was first propagated by Ibn Saba, are they going to suggest that Ali (as), Hasan (as) and Hussain (as) were all under the influence of Ibn Saba and he convinced them to curse their enemy Muawiya? If as we have previously pointed out, if ALL the Sahaba are just and truthful and salvation can be acquired by adhering to any of them, then what is the objection if the Shia curse Muawiya in the same way that three Sahaba, Ali (as), Hasan (as) and Hussain (as) did?

The false assertion that the enemies of Ali (as) are Kufar was introduced and propagated by Ibn Saba

Azam Tariq stated:

He would deem the opponents of Hadhrat Ali to be Kaafir

Reply

Thirdly, as for deeming the enemies of Ali bin Abi Talib (as) to be Kaafirs; this was again not the teaching of Abdullah Ibn Saba rather the clear-cut declaration of the Prophet of Islam (s). An individual that bares hatred towards Ali (as) is a hypocrite. Now we ask these ignorant Nawasib whether a hypocrite is a Kaafir or a Mumin? What do the following words of the Holy Prophet (s) mean to Nawasib?

“Whoever hates Ali, hates me and whoever hates me, hates Allah (swt)”

We are the opponents of the Nawasib and since they themselves fall into the above category of the above mentioned Hadeeths, they have sought to protect themselves by attributing these Islamic beliefs and principles to Abdullah Ibn Saba. Ultimately the question is how long will these people be able to protect themselves via Saudi Petro Dollars? Their being extinguished out along with the Sufiyani and Dajjal is a reality that they will have to face one day.

Chapter Fourteen: Conclusion

Through this comprehensive article, we have sought to demonstrate to our readers that the Shi'a are not some deranged cult that have made up the concept of guidance through the influence of Jews, magian or soothsayers. Divine guidance is a correct concept that has started from the time of the creation of Adam (as) and continues today. Ultimately the issue is who you deem to be the correct leaders of the religion, and hence we shall seek to conclude with the Qur'an and Hadith:

“On the Day when all people will be summoned with their Imam [Surah Isra vese 71].

“Whoever dies without recognising the Imam of his time dies the death of Jahilyya (ignorance)”

Mansab Imamate, page 108 by Shah Ismaeel Shaheed

Thus Imamate influences the state in which you die in this world, and will determine who you are raised with in the next one. Now the question that our readers should ask themselves is ‘which foundation of Imamate is the right one? Divinely appointed Imamate or man appointed Imamate?’

Whenever anyone build a house the most important aspect of it, is its foundation, since if the foundation is weak the house will fall down, no matter how much other support you put up. In the West it is common practice for potential house buyers to conduct a surveyor's report of an identified property, prior to agreeing to purchase the property. The surveyor's report is an assessment of the property based on its condition, to see if there are any problems that could cause problems for new owners. If the surveyors report identified any fault with the foundation of the property nobody would then continue with the intended purchase because to do so would be a waste of time, effort and money. If people would not invest in a property with a faulty foundation, on account of it affecting one's quality of life why would you invest in a doctrine that will determine the state in which you die in this world and your quality of life in the next one? Allow us to illustrate this point with an example:

“I am unwell and have been told that if I do not have surgery I will die. I go to meet the consultant who will be operating on me. Now would you place your faith in a consultant who tells you that he will be looking to others for help should he make any mistakes? Will you have conviction in a consultant who simply says that he won't use any learned techniques to conduct the operation his medical textbooks will suffice as a guide? Or a Dr who at the first sign of complications flees leaving your body open on the operating table, only to return three days later? We are sure that no rational person would agree to be operated by such a person. If you refuse to place your life in to the hands of a ‘unreliable Dr’ why are you willing to place your next eternal life in to the hands of a unreliable Imam?”

Alhamdulillah the Shi'a foundation of Imamate is a firm, since Rasulullah (s) appointed Imam 'Ali (as) to succeed in accordance with the will of Allah, and this point can be evidenced from the 25th Hadith recorded from various Sunni sources by Dr Muhammad Tahir ul Qadri al-Hanafi in the Ghadir Declaration:

“It is narrated by ‘Ammar bin Yasir (r) that the Messenger of Allah (s) said: whoso believed me and endorsed me, I shall pass on to him the legacy of ‘Ali’s spiritual leadership. Anyone who regarded him as his guardian, he regarded me as his guardian, and anyone who regarded me as his guardian, he regarded Allah as his Guardian, and anyone who loved him (‘Ali), he loved me and one who loved me loved Allah, and one who bore malice towards him (‘Ali) bore malice towards me and one who bore malice towards me bore malice towards Allah.”

Haythami has related this tradition from Tabarani in *Majma-uz-Zawaid* (9:108, 109) and has called its narrators credible (thiqah); and Hindi copied it in *Kanz-ul-‘ummal* (11:611 # 32958).

Ibn ‘Asakir narrated it in *Tarikh Dimashq al-kabir* (45:181, 182).

After Imam ‘Ali (as) the door of Imamate was transferred through twelve divinely appointed Imams.

The Sunni foundation for Imamate is based on the manner in which Abu Bakr came to power, a manner that his chief supporter Umar said candidly later on:

‘One should not deceive oneself by saying that the Pledge of allegiance given to ‘Abu Bakr was given suddenly and it was successful. No doubt, it was like that, but Allah saved (the people) from its evil’

Sahih al Bukhari, Arabic-English Volume 8 hadith number 817, page 540

When the Sunni foundation of Imamate is one that Umar termed as evil what faith can we have with it? Whilst all manner of plaster may have been put up to cover up this foundation through what the Sunni Ulema now refer to as *Ijmaa*, the difficulty with this concept is linked to a foundation that is based on man deciding who guides the Ummah. With this shaky foundation in place, Sunni Islam then hired builders to construct the house and present it to the outside world as the perfect building, free from all manner of defect.

Let us see al Mawardi’s commentary of the development of this house, in his classic Sunni work *al Ahkam al Sultaniyya*, page 5, English translation by Professor Wafaa H. Wahba:

“Supreme leadership is established in two ways: selection by the electors, or appointment by a predecessor. There is considerable disagreement among scholars on the number of electors necessary for the valid investment of the sovereign. Some say that he would be investyed by no fewer than the “generality” of the electors throughout the land in order for his election to be unanimously approved and his authority universally accepted. This view is refuted by the vote of allegiance to Abu Bakr, may God frant him favour, given by those who were present, without awaiting for for the arrival of those who were absent. Another group has maintained that the minimum number of electors for a binding election is five, who may unanimously agree on a candidate or concur in a choice made by one of them. They predicate their argument on two things. One is that the investment of Abu Bakr, may God approve of him, was sealed by the consensus of five men whose lead was followed by the rest of the population. The second is that Umar, may God grant him favour, set the number necessary for consultation at six one of whom may be invested by agreement of the remaining five. This is the view upheld by most jurists and theologians of

Basra. Scholars from Kufah have argued, on the other hand, that only three persons are needed, one of them taking office with the agreement of the other two, thus constituting one ruler and two witnesses, as is the case a marriage contract, which is validated by one guardian and two witnesses. Still others have asserted that the election of the sovereign would be binding if undertaken by a single person, for Al-Abbas has said to ‘Ali, may God approve of him ‘Gave me your hand so that I may pay you my allegiance...”

Ahkam al Sultaniyah, page 5

Mawardi writes further on:

“Investment by the nomination of a predecessor is permissible and correct by general consensus on the basis of two precedents adopted by Muslims and never put in dispute. The first is the appointment of Abu Bakr of ‘Umar, may God grant them his favour, which was accepted by Muslims as sufficient to establish for leadership. The second is that ‘Umar, may God approve of him, nominated for succession the counsellors, being the select few, whose candidacy was accepted by the Community in the conviction that that the nomination was valid, so that the rest of the Prophet’s Companions were not included in the list”.

Ahkam al Sultaniyah, page 9

Deen is a way of life and the Shariah is that code of conduct via which our life choices / decisions should be based. As Muslims key decisions / life development should be influenced by what the Shari’ah tells us. Our lives should be shaped by the dictates of the Deen, so much so that when we sit back and assess our achievements we can do so in the comfort that all we did was in accordance with what Allah (swt) and his Rasul (s) had prescribed for us. Unfortunately, when we look at the Sunni concept of Imamate, rather than have a matter shaped by Deen, we see that the Deen is developed following the decisions of the Salaf! It is almost like some laboratory experiment whatever was done by the Sahaba, has been accepted as Deen. This in effect turns the whole concept of Deen on its head. Rather than allow the Deen to determine the Sahaba’s stance on Imamate we see that their decision making is giving preference over Deen, rather the Sahaba’s experimental methodology, without any validity in the Qur’an and Sunnah is accepted as Deen. From these positions of the Sunni Ulema on Imamate, it is clear that whatever happened historically is called Deen, the only difference is over the methodology of appointment. This is a completely incorrect approach, surely the Deen should be in place first and actions / decisions should be shaped by these rules / regulations. Sadly, the Sunni position on Imamate has allowed history to shape it, approaches that have then been accommodated as Deen! Once this approach have been accepted as Deen, the Ahl’ul Sunnah School have then turned to the sources of the Shari’ah and reinterpreted clear texts to protect the decision making of their ancestors. The result is the verse ‘so when you finish Funsab and return to your Lord” (The Qur’an 94:7-8) Funsab a clear and logical term particularly from the context of the verse to mean appoint has been given a completely different alternative meaning to maintain the position that Rasulullah (s) left no successor. The Ghadir declaration, wherein

Rasulullah (s) concluded his first and final Hajj by holding back over 120,000 companions, the vast bulk of his followers, in sweltering heat to give a 5-hour sermon 3 months before his death after announcing that he would not be in this world much longer, placed a black turban on Ali (as)'s head and said, 'Of whomsoever I am Maula 'Ali is his Maula' immediately followed by Umar formally conveying his congratulations – the coronation, timing and audience leaving us with no doubt that Maula meant Master has intentionally been reinterpreted to prop up the shaky base of Sunni Imamate, hence the defining of Maula as friend, in other words all that Rasulallah (s) did was tell his Sahaba was 'Listen up lads. Ali's my mate.'

The Sunni foundation on Imamate is that the appointment of an Imam is crucial, the public must select him, his credentials are irrelevant, a view epitomised the Shaykh of the Wahabi sect Ibn Taymiyyah who said:

“sixty years of rule under a tyrant imam are better than a night without an imam”.

Al Siyasaah, by Ibn Taymiyya, page 173, taken from 'The political thought of Ibn Taymiyah', by Professor Qamarudeen Qazi page 32

Commenting on this saying Professor Khan writes on the same pages 31-32:

“Like the earlier Muslim jurists and theologians Ibn Taymiyyah, too, is haunted by the fear of anarchy and disintegration of the Muslim community, and, therefore, recommends that even the worst form of tyranny may be preferred to disorder and chaos”.

'The political thought of Ibn Taymiyah', pages 31-32

The clear weakness of this position became clear to all fifty years after the death of the Prophet (s) when the two positions on Imamate collided with one another, taking the shape of the divinely appointed Imam (Hussain (as)) opposing the people appointed Imam Yazeed. Whilst today's Sunni rightly supports the position of Imam Hussain (as) they cannot escape the fact that despite Yazeed's transgressions he was deemed the sixth khalifa of the Prophet (s) as stated in Mullah Ali Qari's book on Sunni aqaid, 'Sharh Fiqh Akbar'. If today's Nasibi support Yazeed, they are merely protecting the foundations of Sunni Imamate that was born at Saqifa, why else do we have Ansar.Org stating in their article on Mu'awiya '

Al-Hafedh Abdulghani Al-Maqdisay says: “His (Yazeed's) caliphate is rightful, sixty of the companions of the prophet peace be upon him gave him the allegiance. Ibn`Umar was one of them.”

Qayd Al-Shareed min Akhbar Yazeed, by Ibn Khaldoun, p.70

Or the commentary of the 12 khalifa hadith provided by the modern day Hanafi scholar, Hakeem Mahmood Ahmad Zafar Sialkoti, on page 261 of his book (Urdu) “Sayyadina Mu'awiya (ra), Shakhshiat aur kirdaar” [Personality and Character of Sayyadina Mu'awiya (ra)]:

“These 12 khalifas are good natured, pious men and in their reigns Islam shall be protected and respectable, their reigns shall be in accordance with the Qur'an and Sunnah and in their reign the rule of justice shall be apparent. Mulla Ali Qari put forward these 12 as “Abu Bakr, Umar, Uthman, Ali, Mu'awiya, Yazeed, Abdul Malik bin Marwan, Walid bin Abdul Malik bin Marwan, Sulayman bin Abdul Malik bin Marwan, Umar

bin Abdul Aziz, Yazeed bin Abdul Malik bin Marwan, Hasham bin Abdul Malik bin Marwan – taken from Sharah Fiqh Akbar page 184; Fathul Bari Volume 3 page 182) According to Mulla Ali Qari’s above statements its quite evident that Mu’awiya is a Rightly Guided Khalifa”.

Sayyadina Mu’awiya (ra); Shakhsiat aur kirdaar, page 261

By the same token, Yazeed is also a rightly guided khalifa since he describes the twelve as rightly guided, ruling by the Qur’an and Sunnah. Our readers will need to decide which school of thought makes sense, that wherein Imam Husayn (as) the third divinely appointed Imam who stated:

God gave preference to Muhammad before all his creatures. He graced him with prophethood and chose him for His message. After He had warned his servants and warned them of what he had been sent with, God took him to Himself. We are his family those who possess his authority [awliya]; those who have been made his trustees [awsiya], and his inheritors, we are those who have more right to his position among the people than anyone else.

History of Tabari Volume 18 page 32

Compare this stance to that presented by Abdullah ibn Umar, one that sums up the Sunni concept of Imamate:

“I heard the Prophet saying, ‘A flag will be fixed for every betrayer on the Day of Resurrection,’ and we have given the oath of allegiance to this person (Yazeed) in accordance with the conditions enjoined by Allah and His Apostle

Sahih al-Bukhari Volume 9, Book 88, Number 227

The caliphate of Yazeed and all the other despots that claimed to be the ‘Khalifas of the Prophet (s)’ was a direct result of adhering to a belief system wherein man appointed the Imam to lead them whereas the belief system where only Allah (swt) is deemed wise and capable enough of choosing a perfect guide for its people can never be found adhering to the people who were not even close to the Islamic principles, as Amir u’l-Mu’minin ‘Ali bin A Talib (as), said:

“The one who disobeys Allah is not to be obeyed; and verily obedience is of Allah and of His Apostle and those vested with authority. Verily, Allah ordered (the people) to obey the Apostle because he was sinless and clean (pure), who would not tell the people to disobey Allah; and verily He ordered (the people) to obey those vested with authority because they are sinless and clean (pure), and would not tell the people to disobey Allah”.

‘Ilalu ‘sh shara’i’ by Shaykh Saduq, Volume 1, page 123

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