

Answering to Ghadeer doubts

*In the Name of Allah,
The All-compassionate, The All-merciful*

Subject: Answering Ghadeer doubts

Professor: Mr. Hossen Ghazvini

I congratulate the beginning of al-Welaya week and Ghadeer Khum day and perfection of religion and completion of favor and God's satisfaction with true Islam to the holy presence of Hazrat Baghiattallahel Azam(Arvahona Letorabe Maghdamehol fada) and also to the infallible and sinless Ahlul Bayt's devotees. I swear God by His guardians especially Amir al Momenin to consider our gift, our Master deliverance, Baghiattallahel Azam (Arvahona Letorabe Maghdamehol fada) . God willing.

We thank God for His all blessings especially Welayat and giving us success to be present in your assembly. May this verse (لئن شكرتم لازيدنكم) (surah: Ibrahim,verse:17), be true of us.

It was decided to discuss the subject in the form of question and answer because compared with unilateral speaking and sermon, it is more effective.

We must be perfect symbol of this verse : (قولوا للناس حسنا): (Surah Bagharah/Verse:83).

There is a need to increasingly alleviate the gaps between the Shia and the Sunni brothers, to resolve our scientific conflict with dialogue and to abstain from any kind of offence and audacity to each other in the present world which is full of enthusiasm, turbulence and numerous attacks on the Muslim worlds. Nowadays, any kind of insult to shia or sunni Muslims is an unforgivable sin because of its role in creating conflict and breaking Islam unity which is based on this Quranic rational (واعتصموا بحبل الله جميعا ولا تفرقوا) (Surah al-Emran, verse103). We should also abstain from saying words harrowing sunni's emotions and feelings and suffice to scientific discussions based on sunni reliable sources. Any kinds of Sunni criticism, conflict and question to shia intellectual foundations should be based on shia reliable sources and shia intellectuals are required to be answerable. Regarding this issue, Mr. Ibn-Hazm Andelos , a renowned Sunni intellectual, has said:

لا معني لاحتجاج الشيعة علينا بكتبهم و نحن لا نصدقوها و لا معني لاستدلالنا بكتبنا وهم لا يصدقونها

It does not make sense that the shia try to prove their legitimacy and nullify our religion by reasoning their own books (e.g. Kafi, Tahzib, Vasael and Behar) and it also doesn't

make sense that we, Ahl- Sunnah, criticize shia beliefs by referring to our own books (e.g. Bokhari and Moslem); because the shia don't accept our books and we also don't accept their books as an Islamic sources. Therefore, one of the most basic principles of dialogue, Havar and debate is that requirements and principles of discussion should be met in speaking and reasoning.

We want you to put these questions and discussions based on Islamic values and when you are speaking to the Sunni or vahabi brothers and even if they used coarse statements, try not to respond roughly and try to be the practical symbol of this noble verse

(واذا خاطبهم الجاهلون قالوا سلاما) Surah :Forghan/verse:63).

Mr. Mohseni : the showman

Please explain to us the issue of Farewell Pilgrimage and the sermon of Holy prophet (Peace be upon him and his Household) after his pilgrimage to Mecca.

Proffessor Hosseini Ghazvini:

It is impossible to speak about the Farewell Pilgrimage just in a few minutes, but to illustrate the list and signs of this trip, we should say that the Holy prophet of Islam didn't do anything Without the permission of Allah and revelation:

(ما ينطق عن الهوي * ان هو الا وحي يوحى) (Surah:Najm/verse:3-4).

In the last year of His glorious life, the Holy prophet was commissioned to offer the rites of the Haj. The trip was unique of its kind. None of the Holy prophet's (peace be upon him and his household) trips have publicly been announced by him even the pilgrimage to Mecca but he has informed all the dwellers, rurals and nomads of his pilgrimage to Beit-ul- Allah al –haram and said that everyone from children to adult , man and woman can join me in this journey. Despite of the prevalence of typhoid and cholera epidemic disease at Medina and despite of the fact that many patients were hospitalized at their home, a large number of people being estimated to 90 thousand people by some authors or 120 thousand people by others joined the Holy prophet(peace be upon him and his household) in this journey. Another feature of this journey was that the Holy prophet (peace be upon him and his household) took by lot one of his wives in all of his journeys except for this journey that he was accompanied by all of his wives. Another characteristic of this journey was that from the beginning of the journey to Mecca, the Holy prophet decided to provide the preliminaries and pave the way for establishing

general assembly and meeting to inform the Muslims of the most critical issues. Therefore, we can see that from the beginning of the journey, the movement was momentarily recorded by the historians. For example, the Holy prophet (peace be upon him and his household) left Medina on the 24th of the month of Dhul- Ghade and where did he go on Friday night or Saturday night? Next Monday or Tuesday seems to be the 4th of the month Dhul-Hjji. The Holy prophet enters the land of first revelation, he enters the Mecca.

Upon entering the Mecca, the Holy prophet wants to:

First, wipe the customs of jahelliat out in the rites of Haj and reproduce the correct way of offering the rites of Haj. It is reported in many traditional sources that: (و علمهم مناسكهم) (Ahmad Masnad, vol 4, p 61).

The purpose of the Holy prophet (peace be upon him and his household) was to teach the rites of Haj. Delivering the numerous sermons in the land of the first revelation, he has decided to prepare the minds of the people and make ready them for hearing the critical remarks about Ghadeer on the 18th of the month of Dhul-Haji. The Holy prophet delivered his sermon near to the Marvah Mountain and reminded one indication of the Jaheliat Age that had changed the Ihram from the lesser pilgrimage (Umrah) to the greater pilgrimage (Haj). Because at the age of Jaheliat, everyone who have participated in the Haj rituals at one of the Mavaghit, entered Mecca though it was one month before offering the rites of Haj and remained in Ihram state until the day of Talbiah, then on the 8th or 9th day left to the land of Arafat and Mina and finally returned to Mecca. The Holy prophet has said: this Jahelia tradition should be wiped out. Anyone assumes the Ihram with the intention of performing Umrah can end his Umrah Ihram after performing Tawaf, Sa'y and Marwah.

In this sermon which was recited near the Mavah Mountain, He also said:

(من لم يكن معه هدي فليحلل و ليجعلها عمره)

Individuals who have not offered sacrifice should exit Ihram and consider it as an Umrah.

Sahih Muslim, vol 4, p 36 - seat Ahmad, vol 3, p 320 - Alnsayy traditions, vol 5, p 144 - Sunan Abi Dawud, vol 1, p 426

Unfortunately, a miserable issue was happened and perhaps it was one of the Holy prophet (peace be upon him and his household) purposes to illustrate it for future generations not to go astray. The Sahabah who had accustomed to the Holy prophet

(peace be upon him and his household) for 23 years, the Holy prophet (peace be upon him and his household) did his day and night attempt during 23 years to introduce the Islamic theology to Sahabah. The Quranic verse says:

(لعلك باخع نفسك ألا يكونوا مؤمنين)(**Surah:Shoara/verse:3**)

The Holy prophet (peace be upon him and his household) risked his life and did the best of his power to improve the people and their faith but unfortunately Sahaba have committed an indecent reaction that was not expected not only from them but also from any other person. Sahaba said:

O, the Messenger of Allah, we assumed Ihram and don't exit it. The prophet said" do what am I say. They said: what does it mean to exit Ihram? The prophet said: it means that everything even sexual intercourse with your spouse's that was Haram for you because of assuming Ihram now becomes Halal.

Sahabah uttered an indecent expression that I extracted it from the book of Sahihal Bogkari and Sahihal Muslim being the most authentic books after the Quran in Sunni brother' view.

عطاء قال سمعت جابر بن عبد الله رضي الله عنهما في ناس معي، قال: أهللنا أصحاب محمد صلى الله عليه و سلم بالحج خالصا وحده، قال عطاء: قال جابر: فقدم النبي صلى الله عليه و سلم صبح رابعة مضت من ذي الحجة، فأمرنا ان نحل، قال عطاء: قال: حلوا و أصيبوا النساء، قال عطاء: و لم يعزم عليهم و لكن أظهن لهم، فقلنا: لما لم يكن بيننا و بين عرفة الا خمس، أمرنا ان نفضي إلى نساننا، فنأتى عرفة تقطر مذاكيرنا المنى، قال: يقول جابر بيده كأنى انظر إلى قوله بيده يحركها.

Sahih Muslim, vol 4, p 36, Hadith 3002, Alhj book, about aspects of the pilgrimage -
Sahih Bukhari, Vol 8, p 162

Early in the morning on the 4th of the month of Dhul-Hahji, we entered Mecca. The Holy prophet (peace be upon him and his household) ordered we can exit Ihram and have sexual intercourse with our spouses. We said, O, the Messanger of Allah, only five days have been remained until the day of Arafah from now. The Holy prophet (peace be upon him and his household) may order to have sexual intercourse with our spouses and to enter Arafah while semen has been trickled down on the earth from our penis. Jaber says: they showed this with their hand.....

An outrageous expression! If a shepherd apprentice, a child and a shop- boy committed the same indecent behavior against his shepherd or his father or a shop-owner

respectively, they have been blamed for doing this behavior. Finally the shop-boy would be treated harshly by the shop-owner.

The following expression can be seen in the book of Bokhari:

فقالوا ننطلق الي مني و ذكر أهدنا يقطر منيا.

They said: we would go to the Mina while semen has been trickled down from penis of us.

Sahih Bukhari, vol 2, p 171, Hadith 1677.

And it was narrated in another tradition that:

فيروح احدنا الي مني و ذكره يقطر منيا

Sahih Bukhari, vol 3, p 114, Hadith 2546, Bob Alshrk.

It is interesting that when Sahabah treated in such a indecent way, the Holy prophet (peace be upon him and his household) was upset, furious and angry. Ayeshah was reported by Sahih Muslim as saying:

فدخل علي و هو غضبان، فقلت: من اغضبك يا رسول الله؟ أدخله الله النار

The Messenger of Allah came to me in my room. I found him furious. I said O, the Messenger of Allah, who has made you furious? May God send him to Hell!

Sahih Muslim, vol 4, p 34

Neither Salman and Abizar nor Meghdad and Amar have used this expression but it is said by Ayashe being Amol- Momenin. Being Amol-momenin, she is respected by Shia Muslim, though in Sunni's view, she deserves a high sanctity.

Dear friends, the Holy Messenger's (peace be upon him and his household) rage is not a simple one. The harassment of the Holy prophet (peace be upon him and his household) is not a simple one. The Holy Quran gives harsh expressions regarding the Holy prophet's (peace be upon him and his household) harassment and says:

إن الذين يؤذون الله و رسوله لعنهم الله في الدنيا و الآخرة و أعد لهم عذابا

مهينا **(Surah:Ahzab/Verse:57)**

It is also interesting that another tradition has been given in Masnad Ahmad_ by Ahmad Ibn Hanbal_ the head of Hanabalah, who is died in 241 Higri. He writes that I have given all the authentic tradition in my Masnad.

You know that the Ahmad Masnad has 30 thousand traditions while the sunni's total sextet Sahah including_ Sahih Bokhari, Muslim, tarmazi, Nesani, Abodavood, and Ibn Majeh have no more than 9700 traditions. Ahmad says : anywords that could not be found in my book, be sure it would not be proof. Ayeshah is reported by Ahmad as saying;

من أغضبك؟ أغضبه الله! قال: و ما لي لا أغضب؟ و أنا أمر بالامر فلا اتبع

There was quite a rage in the Holy prophet's (peace be upon him and his household) face. I said, O ,the Messenger of Allah, who has made you furious? May God angry with him. Hazrat said, why should not I be angry? I orders, but sahabah disobey my command and don't hear my remarks.

God willing, we will discuss several questions like these: If the Holy prophet (peace be upon him and his household) had appointed Ali as Caliphah, how did the Sahabah disobey the Holy prophet's (peace be upon him and his household) command? Why the name of Ali (Alayhe Salam) has not been refereed in the book of Saghifah? Why nobody has said anything after the death of the Holy prophet (peace be upon him and his household)?

Well! When the Sahabah treat the Holy prophet (peace be upon him and his household) who is present with such a indecent behavior in front of the Holy prophet's (peace be upon him and his household) eye then we expect that total remarks of the Holy prophet (peace be upon him and his household) should be obeyed by them? In my book, the Sunni's viewpoint on the facts of history and what are recorded in the source of Sunni's brothers is unfair.

Msnad Ahmad, vol 4, p 286 - Knzalmal Llmtqy Indians, vol 5, p 275 -Tazkerah Llzhby biography, vol 1, p 116 - The News Asbhan Labeau Naeem Esfahani, vol 2, p 162

In fact, this is the Holy prophet's (peace be upon him and his household) first sermon at the top of the Mavah Mountain.

With regard to the Holy prophet's (peace be upon him and his household) opposition to Sahabah, they said:

The Holy prophet (peace be upon him and his household) was a Mojtahid and so the Sahabah were. The Holy prophet (peace be upon him and his household) conducted Ijtihad, so the Sahabah did Ijtihad. The Ijtihad of a Mujtahid against the Ijtihad of another Mujtahid is ok, rather:

من إجتهد فأخطأ فله أجر واحد.

In order to see the interpretation of this tradition and also Noovi's interpretation of Sahih Muslim, you can refer to Ibn Hajar Asghalani's book named "Fath-al- Bari". When they cannot demote the status of Sahabah, try to demote the Holy prophet's (peace be upon him and his household) status. In another words, the following verse means nothing:

(surah:Najm/ verse:3 to 4) ما ينطق عن الهوي * ان هو الا وحي يوحى

It means that we should ignore the following verses:

(surah: Hashr/verse:7) ما آتاكم الرسول فخذوه و ما نهاكم عنه فانتهوا

(surah: Nesa/verse:14) و من يعص الله و رسوله و يتعد حدوده يدخله نارا خالدا فيها و له عذاب مهين

(surah: Hojorat/verse:57) ان الذين يؤذون الله و رسوله لعنهم الله في الدنيا و الآخرة و أعد لهم عذابا مهينا

These statements are the signs of disfavor with Quran and Sunnah. God willing, if our sunni brothers had an answer in this regard, they can write it and we will announce the exact remarks of our brothers behind podium.

Of course, what I am saying now are the results of my 26 years interaction with the Sunni and Vahabi brothers. In Saudi Arabia, I myself have had more than 200 or 250 debate sessions with the heads of Vahaviat, university students, Mufatian, university professors even with Great Mufati of Saudi Arabia named Sheikh Abd-al Aziz Ale Sheikh and then I went to Taef located at 90 km of north of Mecca. There we talked with him and recorded our conversations and uploaded them on the site.

This year, we published a book named Ghese al- havar al-hadi. All debates, dialogues and critical correspondence with vahabi scholars have been given in this book. Of course, this book has been written in Arabic but it was decided that Astane Ghods Razavi should translate it to Persian language. Dear friends who understand Arabic language can refer to this book on the site in the form of Word and PDF.

The second sermon was delivered on the 4th of the month of Dhul-Haji at the top of the Marvah Mountain by the Holy prophet (peace be upon him and his household) in reaction to the Sahabah. Hazrat said:

تعلموني أيها الناس فأنا و الله أعلمكم بالله و أتقاكم له ... ، فلولا أني سقت الهدى لفعت مثل الذي أمرتكم و لكن لا يحل مني حرام حتى يبلغ الهدى محله.

I swear to the world God, I am the most knowledgeable person about monotheism. None of you know God as if I know Him. I am the most pious person. If I don't exit Ihram, this is due to the fact that I have not brought a sacrifice. If I had a sacrifice, I could exit Ihram like you.

The Holy prophet (peace be upon him and his household) delivered the third sermon on the day of Arafah in the land of Arafat. This sermon was a detailed one that there isn't a room to refer to some of its phrases. I only refer to the overview of this sermon and skip from it.

The Holy prophet (peace be upon him and his household) in that sermon brought up all the Jaheliat customs regarding to economic, political and family issues. The Holy prophet (peace be upon him and his household) raised all the Jaheliat customs regarding to the issues related to women and respecting for them and the Jaheliat outrageous and instrumental position towards woman:

فاتقوا الله في النساء فإنكم أخذتموهن بأمان الله

Sahih Muslim, vol 4, p 34

The Holy prophet (peace be upon him and his household) referred to the Divine Book but unfortunately, in some Sunni sources, the Divine Book has been considered without referring to Etrat(Ahl al-bayt). God willing, when we want to speak about the "Saghalein Tradition", we will say that the Holy prophet (peace be upon him and his household) has raised the issues of Saghalein Tradition and adherence to the Quran and Etrat at different times and places.