

**Walayah form Quran point of view 01**  
**Holy Mashhad - 2009**

Note: the addresses of mentioned sources are available in these softwares:  
Maktabat Ahlol-Bayt and al-Maktabat al-Shamelah

Dr. Huseini Ghazvini

The topic of today's discussion is about verses concerning Walayah. Although it is not easy to talk about this matter, since on basis of what has been mentioned in Sunnite traditions, they quote from Ibn Abbas saying:

“Three hundred verses of Quran have directly revealed on honor of Imam Ali (AS).”

It is a matter of hours or months or years to read and finish the 300 verses. But since: if one cannot carry out a task completely or cannot comprehend it thoroughly, it is useful if one does as much as lies in him.

I can say some verses to which I can almost somehow refer as pivotal verses. I allude to some of them and postpone a detailed account of discussion until later times. One of them is this holy Verse:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ<sup>1</sup>

“Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers, - those who establish regular prayers and regular charity, and they bow down humbly (in worship).”

In this verse Allah (SWT) sets forth Walayah topic in details. It starts with “انما” which in Arabic literature is a reason for restriction. The Wilayah of the Ummah, firstly and by nature, belongs to God (SWT). The Wilayah of the holy prophet (PBUH) has been devolved upon him by God and without appointing the Wilayah

---

1- Al-Ma'ida surah, v55

of the holy prophet to God, his Wilayah has no sense. The Wilayah of Ahlul-Bayt (AS) originates from the prophet (PBUH):

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ<sup>1</sup>

“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.”

In this verse some points are worthy of attention:

- 1- We must demonstrate that this verse has revealed on Imam Ali (AS) and this is the first condition for the job. So long as we can't prove it, we can't prove his Walayah, because there is a description of the third guardian (Vali) in this verse not his actual name.
- 2- We must prove that Walayah in this verse does not mean affection or help.
- 3- Regarding first topic, there are many narrations saying this verse has revealed on Amir al-Mumineen (AS). Not only one or two narrations but several narrations in authentic Sunnite collections are recorded saying meaning of following verse is Amir al-Momenin (AS).

الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

The (fellowship of) believers, - those who establish regular prayers and regular charity, and they bow down humbly (in worship).

In order to understand that the person this verse is referring to is no one but Amir al-Momenin (AS), it is enough to read several traditions quoted by Tabari and others in this regard. Many of companions have mentioned this matter:

While Amir al-Mumineen (AS) was bowing down in prayer, a poor man entered and asked for alms but no one heeded him. Imam Ali (AS) while bowing down, motioned the poor his hand, poor went close and took a ring off of Amir al-Mumineen's hand and left, following it this verse was revealed.

One of the narrators of this event is Amir al-Mumineen himself. Mr. Al-Hakim An-Neishabori –a scientific pivot of Sunnite- in his book called “Marefat Uloom al-Hadith” quotes from Amir al-Momenin (AS) saying:

---

1- Al-Ma'ida sourah, v67

While I was in bowing down in my prayer, a poor man came and I gave him the ring, Gabriel descended and revealed this verse unto the holy prophet (PBUH)<sup>1</sup>.

Ibn Abbas is another narrator, who quotes:

I was present when Amir al-Momenin (AS) gave the ring to a poor man while he was bowing down and Gabriel descended and revealed this verse<sup>2</sup>.

Another narrator of this narration is Ammar Ibn Yasir- about whom the holy prophet (PBUH) said:

عمار مع الحق<sup>3</sup>.

Ammar is a righteous and there is no one more truthful than him.

Another narrator is Salmah Ibn Kahil –a distinguished Sunni figure.

The commentary on this noble verse by famous Sunni commentators such as Mr. Mojahid, Soddi and Atbah Ibn Hakim is that giving a ring to needy person by Amir al-Mumineen (AS) occasioned the revelation of this verse<sup>4</sup>.

Also, several other distinguished figures narrate this event. What is interesting is that Mr. Sayuti in his book “al-Dorar al-Manthor, v2, p293 and Tafsir by Ghartabi, v6, p221 and Zad al-Masir by Ibn Jawzi, v2, p292 and other Sunni scholars narrate it. Among several Sunnite traditionists and commentators who narrate this interesting narration are Abd al-Razzagh –Bukhary’s teacher-, Ibn Jarir Tabari, Abolshaykh, Ibn Mardoyah and Ibn Abbas:

وقف بعلي سائل و هو راع في صلاة تطوع فنزع خاتمه فأعطاه السائل، فأتى رسول الله صلى الله عليه و سلم فأعلمه ذلك، فنزلت على النبي صلى الله عليه و سلم هذه الآية : إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ، فقرأها رسول الله صلى الله عليه و سلم على أصحابه، ثم قال: من كنت مولاه فعلى مولاه، اللهم وال من والاه و عاد من عاداه

- 
- 2- Ma'rafat Uloom al-Hadith, p2- al-Badayah va al-Nahayah by Ibn Kasir, v7, p394- Tarikh Madinat Dameshgh by Ibn Asaker, v42, p356- al-Managhib by Kharazmi, p266
  - 3- Ansab al-Ashraf by Balazary, p150- Asbab Nozul al-Ayat by Vahidi al-Neishabouri, p133- Kanz al-Amal by Mottaghi al-Mohtadi, v3, p108
  - 4- al-Ma'jam al-Ausat by Tayrani, v6, p218- Nazm Doror al-Samtin by Zarandi, p86
  - 5- al-Dor al-Manthor by Sayuti, v2, p293- Ahkam al-Quran by Jisas, v2, p557- Tafsir by Ghartebi, v6, p221- Tafsir by Ibn Kasir, v2, p73- Tafsir by Tabary, v2, p389- al-Badayah va al-Nahayah by Ibn Kasir, v7, p394

The poor were standing and Ali was doing a Mustahab (Not obligatory) prayer. Ali took off his ring and gave it to him. Poor man went to the holy prophet (PBUH) and told him what happened and thereafter this verse was revealed unto the holy prophet (PBUH). The prophet stated the verse for Sahaba and said:

Whoever I am his MAWLA, this Ali is his MAWLA....

So it is clear that this Hadith:

من كنت مولاه فعلى مولاه

Is not exclusively about Ghadir Khum and it was mentioned before. Sunnite scholars assert that we, Shiite, prove that the holy prophet (PBUH) said such a thing in Ghadir Khum. Sunnite say it is the same as doubt of Yemen Army in which people were tormented by Imam Ali (AS) and expressed displeasure about it to the prophet and thus prophet stated:

من كنت مولاه فعلى مولاه.

The holy prophet (PBUH) stated the sentence years ahead of Ghadir Khum. Of course in 8<sup>th</sup> year of hegira, Boraydah vilified Amir al-Mumineen (AS) on behalf of Khalid before the holy prophet (PBUH) and the prophet replied instantly:

علي ولي كل مؤمن بعدي، من كنت مولاه فعلى مولاه.

Ali is the master of all believers after me, whoever I am his master (Mawla), Ali is his master.

What is certain is that holy prophet (PBUH) has stated this Hadith two times before Ghadir Khum.

Mr. Ghazi Ezoldin Eeji- theological Sunnite pivot to whom Sunnis owe whatever they have in theological area- in his book “al-Mavaghif” he says:

و أجمع أئمة التفسير أن المراد علي

Great traditionists by common consent agree that this verse refers to Ali (AS).

Of course this matter is a little bit complicated.

This year one of the Wahhabi satellite TVs called al-Mostaghela – which definitely transmits its programs from London and has been doing it for 4 to 5 years, most of the debates between the Wahhabis and Shiites take place in this channel, first debate took place in 2004 Dr. Teejani and Abu Zahra on behalf of Shiite and Uthman al-Khamis, Baloushi and Abd al-Rahman Dameshqiah from the Wahabis took part in it. They held 24 debates on 24 nights of Ramadan month- invited a Shia named Dr. Sa'ad –who is a Shiite physician in London and has a general knowledge of matters concerning Shiite- and from the Wahhabis Shaykh Adnan Arour –a first rate scholar of Syrian wahhabis- accompanied by a professor of Saudi Arabia's Universities and a seminarian from Syrian Shiite were invited, too. Unfortunately during this time those who possess the ability to debate have not participated in these international debates and those who did are not very knowledgeable in this area.

Theological schools must say whether they have not trained anyone in this area or they did but don't deem it advisable? Theological schools must take responsibility about it. During 30 years past revolution of Islamic republic of Iran, even one consummate debate between Shiite and Sunnite, neither in international TVs nor in TVs inside our country, hasn't taken place. Many disputes will be solved whereas these friendly debates are held mutually. Because when we are the only one who talks and they are not present to do so, for our well-founded and strong documents they reply we think of all their words as futile and we have strong documents but they don't allow us to defend ourselves.

Nowadays, to sham innocence, is one of the best weapons of success in international scope. Normally while someone does not have a reason or he does have it but opposite party by confronting him angrily manages to achieve his goal then immediately he sets out to sham innocence and disturbs everything. If these people come to our national TV or our satellite TVs and if both Shiite and Sunnite say all they want to, then a young Shia or Sunni finds that Sunnite sect is a true one, then he is well to go for the reason that he has decided out of learning. Quran states:

فَبَشِّرْ عِبَادِ \* الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ<sup>1</sup>

So announce the Good News to My Servants \* Those who listen to the Word, and follow the best (meaning) in it.

If a debate was held and afterwards few Shiites convert to Sunni then absolutely and positively we would not complain because they have acted in accordance with this noble verse. Provided that if after the debate their youths convert to the sect of Ahlul-Bayt (AS) in large multitudes, they too should not complain or they should not shout like Mr. Gharzavi who yelled: “to spread their culture, Shiites are investing billions of tomans and they dispatch well-trained and skilled forces to Arabic countries and convert our youths -in large multitudes- to Shiite”. This should not happen. No one is stopping you. Today Sunnis have full authority over Arabic countries and there is not an independent Shiite country among them. Even in Bahrain in which 70% of people are Shia, the government is Sunni. Mr. Gharzavi, all equipments, radio and television organization and international satellites are at your service and you are the only one who talks. Supposing that well-trained Shiite forces do talk, well then youths hear both your words and those of Shiite and they find Shia sect is a true one and convert to the sect of Ahlul-Bayt (AS) in large multitudes, so why are you complaining like this?

In this trip to Mash’had, I had a meeting with some Sunnis from Persian Gulf countries that came here to make pilgrimage to Imam Reza (AS); they said unequivocally that Sunni Ulama of Egypt construe Mr. Gharzavi’s words as a fitna (sedition). Mr. Gharzavi is an international figure and head of universal union of Islamic scholars and impact of his words in Islamic world is very significant. Since many were heedless of Shiite culture and sect, his words set young people wondering what is Shiite sect that caused Mr. Gharzavi to holler? In Egypt these youths probe about it and find out that Shiite sect is a true one and they convert to Shiite in large multitudes. Whereas before his speech, such a sedition did not exist. According to famous proverb:

---

1- Zumar Sourah, v18

**If God wills it, an enemy will become a source of goodness.**

He has also prepared the way for bringing young Sunnis to light. They should not complain. When the right is obvious, whether we want it or not, people will follow it. We can temporarily prevent people from being attracted to religion at the bayonet-point, but one can't prevent it forever. Sun might hide before the clouds for a while, but eventually, it will appear from behind the clouds, it will shine and illuminate the whole world, so there is no way to deny it. Shiite sect is the same as sun. A sect which is taken from the concept of Quran. A sect which is in agreement with the true Sunnah of the prophet (PBUH). Thereupon, we witness that presently people in large multitudes, from inside Islamic republic of Iran, European and American countries and especially Africa, are converting to Shiite. The great wave of youths approach toward Shia, which has started cannot be discouraged neither by Mr. Gharzavi nor by his ancestors.

In this very Egypt in which he is crying out, they officially announced that the Wahabis have spent 80 billion dollars for their propaganda, which is equal to 50 years expenses of whole Shiite theological schools all around the world, have been invested in only one country. But what was the result? That is what you see. Therefore, we are very eager if such debates and discussions take place in international scope. Because in a face to face meeting they will set forth as many document as they have and we will do the same. We arrange an international fair for Shiite and Sunnite cultural goods, in which people will choose whatever they find good. Of course this is their right to choose. Neither we are to voice objection nor they are to do it.

Dr. Seyed Muhammad Huseini Ghazvini

# Walayah from Quran point of view 02

## Holy Mash'had- 2009

Note that address of mentioned sources is available in these software: Maktabat Ahlul-Bayt and al-Maktabat al-Shamelah

Dr. Husaini Ghazvini

Our topic of discussion was about Walayah verse that is one the best and strongest reasons for Shia, about which late Shaykh Tousi (RA) in his book “Talkhis al-Shafi, Vol.2, P.10” says:

و أما النص علي إمامته من القرآن و أقوى ما يدل عليها قوله تعالى إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا  
الَّذِينَ يُفِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ.

Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship)

Our reasons for Wilayaht of Imam Ali (AS) are verses of Quran and strongest among them is Walayah verse.

It was our discussion and we went so far as to quote a sentence from Ghazi Ezoldin Eeji- theological Sunnite pivot who died in 756 hegira-:

أجمع أئمة التفسير أن المراد علي<sup>1</sup>

Great traditionists by common consent agree that this verse refers to Ali (AS).

A debate was held in al-Mostaghela TV between Shiite and the Wahabis. An honorable seminarian from Damascus theological school took part in it for 2 or 3 days. I do encourage those who are such courageous people and take part in these

---

1- al-Mavaghif, Vol.3, P.601

debates which is worthy of praise. There are many people who are very learned but they don't have the courage to attend such debates. It does not benefit Shiite culture to take part in debates of international scope with millions of viewers and do poorly. This year on 7<sup>th</sup> of Ramadan month, this verse was the topic of discussion and the Wahabis, each said something and one of the sentences the seminarian quoted was the quotation from Ghazi Ezoldin Eeji. Taftazani, passed away in 793 hegira, in his book "Sharh al-Maghasid" and Ghooshji in his book "Sharh Tajrid, P.368" say the very same sentence. When the Wahhabis find that debate is about beliefs, they do their very utmost to boycott the Shiite representative. They took al-Mavaghif to the TV and showed it before camera. They asserted that it is right and said the sentence is in this book. Mr. Eeji, Taftazani and Ghooshji quoted it but they did it according to Shiite scholars and Shiite quotation is not a proof for us.

The seminarian could not do much that night. I would love the authorities in charge of our program find this picture so that our friends could see some parts of it. Authorities must attend to their responsibilities and they should know what our duty is and we ought to find what we are preparing ourselves for? For instance, one practices karate to fight an adversary and he has his own goals and one who practices soccer, is going to have a match with mighty international opponents. Now that we get together in these meetings, we are bound to know what our final goal is and who are opponents are and what scientific capabilities do they have? We have to intensify the spirit of emboldening and encouragement and do not consider ourselves the most learned one only because we read books of Shiite and Sunnite or took part in meetings like this. Late Muhamma dTaghi Ja'fari (RA) used to say: one day two seminarians attended first session of philosophy class. Once they found the teacher using philosophical and gritty expressions and counting names of philosophers. They became full of themselves and considered each other the most learned philosophers. When they were leaving the class, they saw some seminarians discussing about Makasib (name of a book), one of them said: what are these jurists going to do with us, philosophers?

That is to say they have attended one session of philosophy class and they talk this way. Sometimes, I too attend one, two or three of these sessions and I learn topics that I haven't heard of before and therefore, one feels pride and joy which is a holy thing but one should not be carried away by arrogance and asserts: I am the most learned one.

Thereupon, I am of the opinion that authorities in this center should find 2 or 3 CDs of this debate and watch it; particularly a part in which the Syrian seminarian appeared and talked but could not make an answer and they gave him time to prepare the answer for the night after.

When he, as a Shia, appeared in an international TV which has many viewers and it regards Shiite honor, it is his duty to ask help from people who are pioneers of debating with Sunnis. Tomorrow night he appeared and repeated the same words from last night. They taunted him and no matter how much he tried, he couldn't defend himself. It was a very poor debate and one of the worst debates of Shiite in international area. The TV manager said:

Pardon me, since you make false accusation against our scholars and defame them and quote what belongs to your own scholars from Sunnite, you do not deserve to be in this debate. Goodbye

If you do not possess scientific ability, then do not come. If you are weak in your knowledge and they gave you 24 hours respite, you should not eat, sleep or say no sense. You must ask pioneers Ulama in Qom, Najaf and other centers that what is the answer? What answer should I make!!! Our misfortune is that sometimes we do not know something and we consider it a disgrace to ask question. You may not say: now that I had a debate in Satellite TV, I am a most learned philosopher and what these jurists are going to do with me?

What Sunnis say about this matter is correct and they quote it from Shiite scholars whose main source is Allama Helli (RA), but there is a delicate point to which our dear ones should pay attention. Allama Amini (RA) states in al-Ghadir that Taftazani and Eeji said such a thing. Ayatollah Milani (RA) in his bool "Nafahat al-Anhar" and Mir Hamid Husain (RA) in his book "Abaghat al-Anvar" stated the same thing. This is our grievance against Shiite scholars and we utter it unequivocally. While we pay homage to them, express our gratitude to them and we are proud of them. We bravely criticize our errors in scientific debates. When Allama Amini (RA), ayatollah Milani (RA), Mir Hamed Husain (RA) and others state.

قال عضد الدين إيجي: أجمع أئمة التفسير أن المراد علي.

The word “قال” is wrong and we must say “نقل”. These two words are totally different. Allama Helli (RA) is the source of it who in his books “Sharh Tajrid” about book of Khaje Nasir al-Din Tousi (RA) and “Nahj al-Hagh” mentioned it. But the delicate point is:

Mr. Ezoldin Eeji quotes two statements from Allama Helli (RA) concerning this noble verse:

- 1- Allama Helli (RA) states: Great traditionists by Ijma without any difference of opinions agree that this verse was revealed on honor of Ali (AS).
- 2- The word “Wali” bespeaks Imamate of Ali (AS).

But he tries to deny it by saying Allama said “Wali” which in this Hadith means “Wali Amr”. But he is wrong and keeps quite about validity of the Ijma’a (consensus) which is the sign of acceptance. If Mr. Eeji meant to invalidate this Ijma’a, he should have disputed somehow. Taftazani quoted it and if he considered the Ijma’a invalid, he should have said a sentence –or at least a word- like saying the Ijma’a is invalid and we do not accept it, whereas he did not say anything. In the event that one quotes a sentence from his opponent and does not criticize it, high-ranking scholars of world regard it as an acceptance. There are fine points to debate technique and neglecting them sometimes turns Shiite honor upside down. All the authorities who have quoted it, did not question the validity of Ijma’a. If Eeji has a quotation in criticism of consensus of Allama Helli (RA), we accept it. If Taftazani in “Sharh Maghasid” and Ghoushji in “Sharh Tajrid” have quotes regarding this issue, we welcome them. But they did not say anything about it and this reason implies that they accept Ijma’a without any difference of opinions and they agree with Allama Helli (RA). Taftazanni discussed about this matter that “Wali” does not mean “Awl al-Amr which means having more authority” in a few pages but he did not discuss Ijma’a even in a line.

It was a simple answer. First, we must prove that this verse was revealed on honor of Amir al-Mumineen (AS), and then it is a time to have a reasonable debate. You give 50 reasons that “Wali” means “Awl al-Amr” in this verse, so be it. ثم ماذا? First we should say that we have already proved this verse was revealed on honor of Imam Ali (AS).

Mr. Eeji did not deny the Ijma'a and you ought to defend Eeji, Taftazanin, Ghoushji and other scholars of your sect. if you say that you do not believe Eeji's words and he was just a pundit and we are knowledgeable jurists, then our hands are not tied and we will quote from others. We will open Tafsir al-Dorar al-Manthor, Tabari, Asbab Nozul and Tafsir Alousi to see whether this verse was revealed on honor of Imam Ali (AS) or not?

Aside from words of other scholars, if you could prove from these books that the verse was not revealed on honor of Imam Ali (AS), we will give in and if we prove our claim then you have to succumb.

Mr. Alusi – one of grand scholars of Sunnite and the Wahabis – in his book called “Tafsir Ruhul Ma’ani” asserts:

غالب الأخباريين علي أن هذه الآية نزلت في علي كرم الله وجهه<sup>1</sup>

Most of the traditionists believe this verse was revealed on honor of Ali.

Another point to which we must pay attention is a narration recorded by some traditionists and commentators of Sunnite which is blissful and worth hearing. First one to narrate it is Ibn Mardawayh –important Sunni figure who died in 410 hegira- he reports this narration in his book “Minagheb Ali Ibn Abi Talib”. After him “Tafsir by Thaghlabi, Tafsir by Fakhr Razi, Asbab Nozul al-Ayat by Neishaburi and Shawahid al-Tanzil by Haskani” recorded it.

Ibn Abbas says:

We sat beside Bayt Allah al-Haram, around well of Zamzam, we saw a man came in who had his face covered by his turban and he was unidentifiable. I was quoting narrations from the holy prophet (PBUH). When he came close and he drew attention, I asked:

---

1- Tafsir Ruhul Ma’ani by Alousi, Vol.6, P.167

سألتك بالله من أنت؟ فكشف العمامة عن وجهه و قال: أيها الناس من عرفني فقد عرفني و من لم يعرفني فأنا جندب بن جنادة البدري أبو ذر الغفاري، سمعت النبي ﷺ بهاتين و إلا فصمتا و رأيته بهاتين و إلا فعميتا و هو يقول: عليُّ قائد البررة و قاتل الكفرة، منصور من نصره و مخذول من خذله.

أما إني صليت مع رسول الله ﷺ يوما من الأيام صلاة الظهر، فسأل سائل في المسجد، فلم يعطه أحد، فرفع السائل يده إلى السماء و قال : اللهم اشهد أنني سألت في مسجد رسول الله، فلم يعطني أحد شيئا و كان علي راعيا، فأومى إليه بخنصره اليمنى - و كان يتختم فيها - فأقبل السائل حتى أخذ الخاتم بمراى النبي صلى الله عليه و سلم، فقال: اللهم إن أخي موسى سألك، فقال: رب اشرح لي صدري و يسر لي أمري و احلل عقدة من لساني يفقهوا قولي و اجعل لي وزيرا من أهلي هارون أخي أشدد به أزري و أشركه في أمري، فأنزلت عليه قرآنا ناطقا: سنشد عضدك بأخيك و نجعل لك سلطانا فلا يصلون إليكما بآياتنا . اللهم و أنا محمد نبيك و صفيك، اللهم فاشرح لي صدري و يسر لي أمري و اجعل لي وزيرا من أهلي عليا أخي أشدد به أزري . قال أبوذر: فوالله ما استتم رسول الله ﷺ الكلام حتى هبط عليه جبرئيل من عند الله و قال : يا محمد اقرأ: **إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ!**

Who are you? He replied: whoever knows me, knows me and whoever doesn't know me should know that I am Abuzar Ghaffari. I heard from the holy prophet (PBUH), with my own two ears which may I become deaf if I lie and I saw it with my own two eyes which may become blind if I withhold the truth, saying: Ali is a Mawla (Leader) of all believing men and women and killer of pagans. Allah helps those who help him and is hostile to those who are hostile to him.

While we were saying noon prayer behind the holy prophet (PBUH), a poor man came in but no one gave him alms. Ali too, was saying prayer. He motioned the poor come and take off the ring from my finger. The poor went close and right before the prophet (PBUH) took it from Ali (AS). Upon seeing this event, the holy prophet raised his hand and said:

O' God, my brother Moses asked you a favor and said:... assign me a vizier from my family, (that is) my brother Aaron (Haroon) and allow him to be my partner and assistant in matters of prophet hood. O' God, you revealed a verse unto him saying we granted your requests, O' Moses and assigned his brother Aaron as his vizier.

O' God, I am your messenger too,.... I ask you to assign Ali as my vizier.

---

1- Minagheb AliIbn AbiTalib va Ma Nazala Man al-Quran fi Ali (AS) by Ibn Mardoyah al-Isfahani, P.293, Hadith.460- Tafsir by THa'labi, Vol.4, P.80- Shawahid al-Tanzil by Hakim al-Haskani, Vol.1, P.230- Tafsir Kabir by Fakhr Razi, Vol.12, P.26- Matalib al-So'ol fi Minagheb Al al-Rasool (AS) by Muhammad Ibn Talha al-Shafe'I, P.170- al-Fosol al-Mohamah fi Ma'refah al-A'imah by Ibn al-Sabagh, Vol.1,P.580

Abuzar continued: when the prophet was done with his words, Gabriel descended from God (SWT) and said: read....

A word to the wise is enough.

When your grand scholars report this verse in such a way, there, no way is left for a denial. Therefore:

فثبت ولاية علي بن أبي طالب

We proved the Wilayah of Ali Ibn Abi Talib and proved that this verse addresses him and relates to the end of prophet hood.

Wassalamu Alaykom, Peace and Mercy of Allah be upon you

DR. Sayyed Muhammad Husaini Ghazvini

# **Walayah from Quran point of view 03**

## **Holy Mash'had- 2009**

Note that address of mentioned sources is available in these softwares: Maktabat Ahlul-Bayt and al-Maktabat al-Shamelah

Dr. Husaini Ghazvini

We were talking about the Wilayah verse and as I mentioned late Shaykh Tusi (RA) says:

It is among Shiite's the most powerful documents on Imamate, Walayah and caliphate of Amir al-Mumineen (AS).

As I mentioned ratiocination on this verse is based on two basis and pivot:

Pivot of first discussion:

Prove the verse is revealed on honor of Ali (AS)

In this regard I talked at full length and mentioned some quotations from important figures, companions and commentators. Also, I quoted a narration recorded by Ibn Mardawayh, Fakhr Razi and others which proves that the verse addresses Imam Ali (AS).

Through making deduction from Sunnite narrations, we can prove the point in three ways:

First way: we quote a narration and analyze its documents from view point of grand Sunnite scholars. There are five traditionists relating the verse of Walayah and we must analyze them one by one. If one studies "Sayr A'alam al-Nabla" by Rajal Zahbi –from extensive and valid books of Sunnite which is published in 25 volumes- and "Tahdhib al-Kamal" by Mazzi – which is published in 35 volumes-

and “Tahdhib al-Tahdhib by Ibn Hajar –published in 12 volumes and of course it is a summarization of Tahdhib al-Kamal by Mazzi-, most of the debates of scholars regarding this verse are solved. We should analyze the reporters and if they were authentic we can assert that the narration is true, of course from Sunnite point of view, not our own. Because we are trying to achieve our goals by making deduction from narrations that are confirmed authentic by Sunnite.

Second way: we must probe whether any of grand Sunnite scholars mentioned the validity of this verse or not? For instance some authors, in their books, are kind enough to mention a narration is authentic or not. Such as Haki Nishaboori in his book “Mustadrak”, he is bound and committed to determine the authenticity or otherwise of narrations. He says about each and every narration he quotes:

هذا الإسناد صحيح يا هذا صحيح علي شرط الشيخين يا شرط مسلم يا شرط البخاري

And he settles the issue. If we quote them a narration to prove the rightfulness of Ahlul-Bayt (AS) and tell them that this is a narration your grand scholars such as Hakim Nishaboori approve of its authenticity, then the issue is settled.

Mr. Haithami in his book “Majma’ al-Zawa’id” is bound and committed to determine the authenticity or otherwise of each and every narration he reports.

Third way: there are narrations with several documents. Sunnite scholars believe that

يقوي بعضها بعضا.

In Shiite scholarly area, we interpret it as profusion and our ulema believe that if there are several sources for one narration, we do not analyze the documents and assert that the narration plentiful reports which free us from reviewing it. For the reason that “يقوى بعضها بعضا” Sunnite scholars assert: since there are several documents, they support each other and the issue is settled.

Through these three ways we can simply prove the validity of a narration. We cannot achieve our goal and desire as long as the validity of a narration is not proved. You may quote a narration and a scholar might reply the narration is not valid. You have reasoned with valid narrations in many occasions. We count hundred of your jurisprudence books in which Ibn Hajar and others testify:

although it is right that the narration is not valid, but “يقوى بعضها بعضا” and according to it they issued fatwa, too. We use your reasoning too.

I advise my friends who wish to enter the debate of defending Ahlul-Bayt (AS) or answering the doubts, to certainly work on intensifying their knowledge of grand scholars (Marifat ar Rijal) and their entries. Dominating over knowledge of grand scholars is the first thing in answering doubts or defending Ahlul-Bayt (AS). Surely the knowledge of Rijal is being taught in Mash’had theological school the same as Qom theological school. In Qom, it is being taught in 8, 9 and 10 grade. I have been teaching it for about 20 years and the text book called “al-Madkhal ila elm al-Rijal va al-Dirayah” is written by me, which was published by Qom theological school and you can find it in book stores. In this book we have summarize d all the materials in the form of Q&A and answered all the questions.

In first chapter they have successive hearsay and Ijma’a of ulema to prove this verse was revealed on honor of Amir al-Mumineen (AS) and we did quote from Imam Ghartebi. So we need not to study the sources, of course there is no harm if one wants to do so. In reviewing the sources we must bear this point in mind that if a narration is recorded by Sahih Bukhari or Sahih Muslim, this review is futile, due to the fact that Sunnite claim any narration in these two books are valid and thereupon they have denied reviewing these sources and for them narrations in these two books are like Wahy (Revelation) and they consider them:

“اصح الكتب بعد القرآن”

We should study sources in other books of Sunnite.

Pivot of second discussion

Reason for discussion

In regard to the fact that this verse indicates the Wilayaht of Imam Ali (AS), we must pay attention that what is the meaning of the word “Wali” in this place and where this word is used? Because the word Wali has several meanings in Arabic literature. It means friend, assister, guardianship and ... . We must probe to see what do they mean by this word in several occasions in narrative and jurisprudence books? What are the absolute usage cases of the word Wali? It is absolute here and has no limitation or association. Here Wali means assister, friendship and ... we find that this word has been mentioned in Kitab alAm by Shafi’i -from the reference books of Sunnite- and Musnad by Ahmad and Sahih by Tarmidhi:

أيما امرأة نكحت بغير إذن وليها فنكاحها باطل<sup>1</sup>

What is meant by Wali in this sentence? Does it mean friend? Does it mean if any marriage of this woman without his friend's approval is annulled? Does the sentence bear this meaning? Or not, it means leader and guardian and a person who has a responsibility for the woman, like father, grandfather and for those who do not have a father or grandfather, authorities assign someone to take care of her affairs.

The word Wali is mentioned unmitigated and has no associations and everybody interpret it as a Wali al-Amr, not friend or assister of the woman. Therefore as it is employed in this narration and other narrations as well, we understand the cases in which we can use the word Wali. It is mentioned in Mufradat Gharib al-Quran that:

كل من ولي أمر الآخر، فهو وليه<sup>2</sup>

Whoever in charge of another person's affairs is called Wali.

That is the very thing we want. If you also look up vocabulary books such as Ma'jam Magha'is al-Loghah by Ibn Fars, al-Sahhah by Juhari and ..., this narration is mentioned under the word Wali. Al-Sah'hah interpretation is:

كل من ولي أمر واحد، فهو وليه<sup>3</sup>

Whoever in charge of another person's affairs is called Wali.

The only Sunnite vocabulary book which had described this matter completely is Ma'jam Magha'is al-Loghah, which has the very same interpretation.

This indicates that, firstly and naturally, meaning of Wali in vocabulary, jurisprudence and narrative books is Wali al-Amr and leadership which is exactly what we are going to prove.

---

1- alAm by Shafi'I, Vol.5, P.13- al-Modawanah al-Kubra, Vol.2, P.162- Musnad by Ahmad, Vol.6, P.66- al-Mughni by Ibn Qudamah, Vol.7, P.338- Mustadrak al-Sahihayn by al-Hakim al-Nishaboori, Vol.2, P.168- al-Sunan al-Kubra by al-Bayhaqi, Vol.7,P.105- al-Ma'jam al-Awsat by al-Tabarani, Vol.6,P.260- Sahih by Ibn Hayyan al-Ibn Hayyan, Vol.9, P.384- Sunan by Tirmidhy, Vol.2, P.281

1- Mufradat Gharib al-Quran By al-Raqib al-Esfahani, P.535

2- Al-Sahhah by al-Juhari, Vol.6, P.2529- Lisan al-Arab by Ibn Manzur, Vol. 15, P. 410

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُتِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ<sup>1</sup>

Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship).

With regard to the cases in which this word is used, in this sentence Wali means Wali al-Amr al-Akhar , we don't expect more than this.

Moreover, in the mentioned narration such as Ibn Mardawayh, the holy prophet (PBUH) officially asks God (SWT):

O' God, as my brother Moses (AS) asked you to assign Aaron as his vizier and you granted his request. I am your Messenger too and I ask you to assign my brother Ali (AS) as my vizier. Thereupon, Gabriel descended and revealed this verse.

Another point in this verse is analogy and if it does not exist, in first application and frequent utilizations Wali means Wali al-Amr. All the cases involve some changes. In addition, in the verse, Wali is once used as a subject and has three predicates which make it one subject and three predicates. This indicates that:

Wali whether God, the prophet or Ali are all one.

But how do we define Waliullah? Does it mean God is with you? When the word Wali is used along with "انما", that is to say nothing except this one is true and Walayah is exclusive to Allah, the holy prophet and the man who donates his ring while bowing down in prayer.

In some cases where meaning differs, the word is being repeated:

يَقُولُونَ هُوَ أَدْنَىٰ فُلْ أَدْنَىٰ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ<sup>2</sup>

Say, "He is (all) ear." Say, "He listens to what is best for you: he believes in Allah, has faith in the Believers.

---

3- Ma'ida sourah, V.55

1- Tawbah Sourah, V.61

Meaning is different here. “يؤمن” is repeated. “باء” is a direct object of First word (يؤمن) and “لام” is a direct object of second one. Placement of all the letters of Quran is meaningful. Believing in GOD (SWT) is totally different from believing in people. It was repeated since the meaning of faith was different. In the noble verse, if meaning of Wali was different, God would say:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَوَلِيُّكُمْ رَسُولُهُ وَوَلِيِّكُمُ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ.

Whereas there is only one Wali and it points out that meaning of Walayah in all three cases is not more than one.

Wilayaht of Allah (SWT) and the prophet (PBUH) is clear. But about Amir al-Mumineen (AS), with regard to the fact that society did not accept the Wilayah of anyone but the prophet, particularly in the then society there were few families of the pagans who had converted to Islam, to whom Amir al-Mumineen (AS) has not shown his prowess. How many were the people who migrated with the prophet (AS)? All the people who came from Mecca and were joined by others from Medina and took part in Badr conflict were 313 persons. Gradually they became Muslim. the holy prophet (PBUH) stayed for 8 years in Medina and 13 years in Mecca. During this 21 years, number of all the Muslims who participated in conflict of conquer of Mecca were 10 thousand. In the day when prophet was called away the number of all Muslims is said to be 116 thousand. That is to say during 21 years, 10 thousand people and in two years after conquer of Mecca 100 thousand people converted to Islam. Supposing that those 10 thousand present in Badr conflict, each had a family of 3 to 4 persons makes them 40 thousand people. But after conquer of Mecca, number of Muslims was increased by 70 to 80 percent. All those who embraced Islam after conquer of Mecca had seen Amir al-Mumineen (AS) prowess in Badr, Uhod and Ahdhab conflicts. They harbored enmity against Imam Ali (AS). Prophet himself said:

I see hostilities which will take place after me.

Directness in stating name of Imam Ali (AS), may bring about some responses in society. God (SWT) with describing specifications of Imam Ali (AS) states:

1. الَّذِينَ آمَنُوا 2. يُقِيمُونَ الصَّلَاةَ 3. يُؤْتُونَ الزَّكَاةَ 4. وَ هُمْ رَاكِعُونَ

Those who understood God is addressing Imam Ali, said since God (AS) do not directly mention his name, we can rationalize it and of course they had themselves deluded.

As one of honorable jurists asserted: when prophet was going to write a letter:

أكتب لكم كتابا لن تضلوا بعدي

Those who knew he was going to write Imam Ali's name, responded and said:

إن الرجل ليهجر

Verily the messenger of Allah is saying no sense.

Who knows whether they would not say:

إن جبرئيل قد هجر

If Imam Ali's name was directly mentioned in Quran in a verse.

When holy prophet (PBUH) who saved them from savagery, polytheism and idolatry, intends to write a letter, they address him this way. Therefore it must be easier to address Gabriel this way. Chances are that a person, who imputes such a specification to Holy Prophet (PBUH), is likely to do the same thing regarding God (SWT).

As in some events they questioned the chastity of the holy prophet (PBUH) –that prophet is a jurist (Mujtahid) and he said this but Umar is a jurist too and he said another thing. The difference of opinion between Holy prophet (PBUH) and Umar is a difference between two jurists. Prophet formed an opinion on a point of religious law and he said “I want to write a letter” and Umar made his attempt to say that the holy prophet is saying no sense and we do not need to write a letter-later they may say God, too, formed an opinion on a point of religious law and recognized Ali (AS) to be the more righteous, but Muslims of early Islamic period found that Ali is not the righteous one and replaced him by another person<sup>1</sup>.

Here, the subtle and very interesting point is:

If we do not confine the Walayah to God (SWT), holy prophet (PBUH) and Imam Ali (AS) and assert that this verse is addressing God, prophet and every people and that Walayah means friendship, then unity of Wali with Mowalli Alayh is necessary:

إنما وليكم أنتم

You people who are sitting here, you are the friend of yourself and the wali of you believers is no one but yourself.

This is a literal meaning. In this case we have no alternatives and in order that the unity becomes unnecessary we need to”

Firstly: define Wali as Wali al-Amr

Secondly: restrict it only to Imam Ali (AS)

---

1- Kashf al-Asrar, P.151

## Complications

Style of an expression dictates that since in 2 or 3 preceding verses, it is mentioned briefly:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ<sup>1</sup>

O ye who believe! Take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other.

In this verse it is stated that do not take a friend from Jews and Christians, so it has the same meaning in Walayah verse.

Firstly: Style of an expression is applicable where it is employed in one verse or in two consecutive verses, whereas 4 verses come between the verse of Walayah and this one.

Secondly: we define Wali as Wali al-Amr in this verse. Quran states: do not assign anyone from Jews and Christians as your Wali al-Amr. Because they are not monotheist and they are polytheist and mortal enemies of believers. They are endowed with enmity against believers and thereupon they do not befit leadership and if you intend to assign someone as a Wali al-Amr, he must be Muslim. Due to the fact that Walayah belongs to God (SWT) and he affirmed it to the holy Prophet (PBUH) and prophet affirmed it to Ali Ibn Abi Talib (AS). Even if we say this verse is identical to verse of Walayah, they do not contradict each other.

Other complications have been mentioned and if God wills it, I will answer them in next meeting.

Wassalamo Alaykum, Peace and Mercy of Allah be upon you.

Dr. Sayyed Muhammad Husaini Ghazvini

---

2- Ma'ida Surah, V.51

# Walayah from view point of Quran 04

## Holy Mash'had- 2009

Note that address of mentioned sources is available in these softwares: Maktabat Ahlul-Bayt and al-Maktabat al-Shamelah

Dr. Husaini Ghazvini

Our topic for discussion was Walayah. We discussed it was revealed on honor of Imam Ali (AS) and indicates to Walayah. Although if we want to have an in-depth discussion, this topic bears a discussion of 12 sessions. In response to the book by Dr. Ghefari called “Usool Madh’hab al-Shia al-Asna Ashariyah” – which is almost the most detailed and the longest book written against Shiite in these 15 centuries and for about 3 years I with my friends assistance made answers for this book- we have gathered newest and oldest doubts regarding this issue and God willing, till the end of this year we will publish 3 volumes of it. If we are to discuss matters in these books, then we are going to need a semester of 18 sessions of 1/5 hour classes and we cannot suffice to few 45 minutes classes.

Discussion over the word Wali lays on the carpet in both Walayah verse and Ghadir Hadith. However more we discuss over the word Wali, we employ them in three occasions:

- 1- In Walayah verse
- 2- In Walayah Hadith

علي ولي كل مؤمن بعدي

Ali I the Mawla of all believing men and women after me

- 3- Ghadir Hadith

One of the debates discussed here which requires taking care of and of course I mention it to complete the previous discussion, is that you (Sunnite) say the word Wali in Walayah verse, Walayah Hadith and Ghadir Hadith, if we are to make different interpretations of , for example, Ghadir verse it would be like:

من كنت مولاه فعلي مولاه.

Whoever I am his Mawla, Ali is his Mawla.

Other interpretations are:

من كنت أنا وليه، فعلي وليه.  
من كنت مولاه، فعلي وليه.  
من كنت وليه، فعلي مولاه.

There are several other interpretations in which words Mawla and Wali mean the same –mean friend and assistor and ...- we ask you a question:

What does the word Wali, mentioned by first and second caliphs, mean? Why is the double standard policy?

We do not debate anything but what did Abu-bakr on the point of his death wrote that people did not differ over and they said Abu Bakr has appointed a caliph and we must give of our oath of allegiance to him? What did Abu Bakr said about Imam Ali (AS) that Prophet did not?

It is written in the History of Tabari that Abu Bakr while making a will said:

إني وليت عليكم عمر.

If Wali means friend, you say so in regard to this sentence. Umar took his (Abu Bakr) letter to the mosque and told people it is a letter in which Abu Bakr has appointed next caliph. Abu bakr's salve went up the pulpit and read it:

كتب ابو بكر إني قد وليت عليكم عمر.

What does Wali mean in this sentence? He does not say:

قد خلفت عليكم عمر يا قد وصيت يا جعلته خليفة يا جعلته اماما

Whatever definition you accept in this sentence, apply it for verse of Walayah, Hadith of Walayah and Hadith of Ghadir.

Also second caliph in his death bed makes his will and says:

لو أدركت سالم مولي أبي حذيفة لوليت<sup>1</sup>.

If Salim were Mawla of Abu Hadhifah, I would appoint him your Wali.

---

1- Tarikh by al-Tabari, Vol.5, P.33- Tabaqat by al-Ibn Sa'ad, Vol.3, P.181- al-Isti'ab by al-Ibn Abd al-Bar, Vol.2, P.161- Asad al-Qabah by al-Ibn al-Athir al-Jazari, Vol.2, P.246

Sahih Muslim is clear about Umar addressing Ali and Abas:

لما توفي ابو بكر فقلت أنا وليّ رسول الله و وليّ أبي بكر<sup>1</sup>.

When Abu Bakr died, I said: I am the Wali and chosen successor of the holy prophet (PBUH) and Abu Bakr.

What does it mean in this sentence? Give the same definition for verse of Walayah. Why double standard policy?

### **Complication:**

One of the doubts under discussion here is:

Amir al-Mummenin (AS) in time of prayer heard the poor man, upon that he raised his hand and took off his ring and gave it to the poor, but You Shiite, compose a poem for which you cannot find a rhyme, these deeds invalidate the prayer and these deeds that Imam Ali (AS) did, invalidated his prayer. Therefore “those who establish regular prayers” does not make any sense.

Answer:

We will not resort to anything unfamiliar to you. It is written in Sahih Muslim:

ان رسول الله صلى الله عليه و سلم كان يصلّى و هو حامل امامة بنت زينب بنت رسول الله صلى الله عليه و سلم و لأبي العاص بن الربيع، فإذا قام حملها و إذا سجد وضعها<sup>2</sup>.

The holy prophet (PBUH) embraced his grandson of Zaynab while he was saying the prayer. When he wanted to stand up, he embraced him and when he wanted to do a Sujda (put his forehead on the ground) he put him on the ground. It was the same in other Raka'ahs (Units).

Do you assert that prophet's prayer in this case is invalid or not? But why do you act impertinently toward Amir al-Mumineen (AS)? Which one takes more time, the deed of the holy prophet or taking off a ring in a moment? They cannot be compared.

This narration is recorded in Sahih Muslim and does not require a document.

---

2- Sahih Muslim, Vol.5, P.152

1- Sahih Muslim, Vol,1, P.73, V.1099

There is another narration in Musnad Ahmad in the authority of Abu Hurairah which is as follows:

كنا نصلّى مع رسول الله صلى الله عليه و سلم العشاء، فإذا سجد وثب الحسن و الحسين على ظهره، فإذا رفع رأسه أخذهما بيده من خلفه أخذاً رفيقاً و يضعهما على الأرض، فإذا عاد عادا حتى قضى صلاته أقعدهما على فخذيه<sup>1</sup>.

Al-Hasan and al-Husain sat on the back of the holy prophet (PBUH) while he was in Sujda and when prophet wanted to get up from sujda, he gently put them on the ground, then he stood up and again when he was in sujda, they would sit on his back and gain his holiness gently put them on the ground and when his Excellency was through two Sujda he sat them on his lap.

The holy prophet (PBUH) did all these acts during prayer. Do these deeds invalidate his prayer?

So their complication that this deed invalidates prayer or contradicts the true nature of prayer is an unfounded and groundless claim and contradicts Sunnite principles.

### **Complication**

In this verse some words are in plural form:

الَّذِينَ آمَنُوا - الَّذِينَ يُقِيمُونَ الصَّلَاةَ - يُؤْتُونَ الزَّكَاةَ - هُمْ رَاكِعُونَ

How is it possible to use a plural form for a single person?

### **Answer:**

First: Mr. Zamkhshari – one of the grand commentators of Sunnite- made an answer to this and said:

This verse is referring to Ali Ibn Abi Talib (AS) and plural form is for encouraging people to do it.

That is to say it is competent and befitting of all people to do it.

Second: late Sharaf al-Din (RA) says:

---

1- Musnad By Ahmad, Vol.2, P.513- Fadha'il al-Sahabah by al-Nesa'ii, P.20- al-Sunan al-Kubra by al-Nesa'ii, Vol.5, P.50- Mustadrak al-sahihain by al-Hakim Nishaboori, Vol.3, P.167- al-Badayah va al-Nahayah by Ibn Kathir, Vol.6, P.168- al-Ma'jam al-Kabir by al-Tayrani, Vol.3, P.52

For not polytheist, pagans and hypocrites take an extreme stand against Amir al-Mumineen (AS).

Which means they could justify their acts.

Third: in holy Quran there are many cases in which plural form is used for single purpose:

لَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُواكُمْ فِي الدِّينِ وَ لَمْ يُخْرِجُواكُمْ مِنْ دِيَارِكُمْ<sup>1</sup>

Sahih Bukhari unequivocally says:

A)

أسماء ابنة أبي بكر رضي الله عنهما، قالت : أنتني أُمِّي رَاغِبَةٌ فِي عَهْدِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَسَأَلْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَصْلَهَا؟ قَالَ : نَعَمْ، قَالَ ابْنُ عَبَّيْنَةَ: فَأَنْزَلَ اللهُ تَعَالَى فِيهَا: لَا يَنْهَاكُمْ اللهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُواكُمْ فِي الدِّينِ<sup>2</sup>

In this narration plural form is used for a single person.

B)

The word "يَسْتَفْتُونَكَ" is plural and everybody unanimously agrees that this word refers to Jabir Ibn Abdullah Ansari:

يَسْتَفْتُونَكَ قُلُوبُ الَّذِينَ يُؤْتِيكُمْ فِي الْكَلَالَةِ<sup>3</sup>

In Sunan al-Tirmidhi and other sources it is reported this verse addresses Jabir Ibn Abdullah Ansari<sup>4</sup>.

C)

In this verse:

---

1- Sahih al-Bukhari, Vol.7, P.71

2- Nisaa Sourah, V.176

3- Sahih Muslim, Vol.5, P.60

4- Sunan by Ibn Maja al-Ghazvini, Vol.2, P.911- Sunan al-Timidhi, Vol.3, P.282- Tafsir by al-Qartabi, Vol.6, P.28- Tarikh Madinat al-Dameshgh by Ibn Asaqar, Vol.11, P.233

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ<sup>1</sup>

They ask thee what they should spend (In charity)

A plural form is used and Sunnite scholars unanimously agree that it refers to Amro Ibn Jamooh<sup>2</sup>.

D)

الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ<sup>3</sup>

Those who say: "Truly, Allah is indigent and we are rich!"

Authorities assert that this verse addresses Hay Ibn Akhtab<sup>4</sup>.

E)

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَكُمْ<sup>5</sup>

Among them are men who molest the Prophet and say, "He is (all) ear." Say, "He listens to what is best for you.

Scholars believe this verse refers to a hypocrite called Jelas Ibn Saweed.

F)

وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ<sup>6</sup>

And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if ye know any good in them

---

1- Baqarah Sourah, V.215

2- al-Durr al-Manthoor by al-Suyuti, Vol.1, P.243- Tafsir by Aloosi, Vol.1, P.105

3- Al'imran Sourah, V.181

4- Tafsir by Qartabi, Vol.4, P.294

5- Tawba Sourah, V.61

6- Noor Sourah, V.33

These are about the slave of Harit Ibn Abd al-Ezzi and all Sunnite commentaries mentioned the same thing<sup>1</sup>.

G)

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا (سوره نساء/آيه10)

Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire! (Nisaa Sourah, V.10)

This verse refers to Mrthid Ibn Zaid al-Qatfani.

And many other cases but we content ourselves with these examples. It is a common Quranic deed to use plural form for a single case and in common law men of letters mostly do not use single form. For instance it is said to a person: you come, you said, you wrote, you first. In cases where the speaker or a second person is man of letter, the plural form is employed.

### **Complication:**

Amir al-Mumineen (AS) was not a wealthy person. You, Shiite, wrote in history that Amir al-Mumineen (AS) had no belongings. a person who pays silver for zakat (Alms), must possess a great wealth of silver to pay Zakat from it. The silver must amount to a quantity liable to taxation and exceeds this quantity in a year to be due for Zakat. Amir al-Mumineen (AS) was not llike this.

### **Answer:**

The word Zakat does not mean the same in common use. First you need to prove that it has the same meaning as it is expressions in common use, then find fault with it. Here the aim is literal meaning which is Taharat (Ceremonious purification after easing nature), growth, blessing and praise. These words are commonly used in Quran. Holy Quran about Prophet Abraham (AS), Isaac (AS) and Jacob (AS) says:

وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ (سوره أنبياء/آيه73)

---

1- Tafsir by al-Qartabi, Vol.12, P.244

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). (Anbiyaa Sourah, V.73)

Regarding Prophet Ismail, Quran says:

وَكَانَ يُأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا (سوره مريم/آيه 55)

He used to enjoin on his people Prayer and Charity, and he was most acceptable in the sight of his Lord. (Mayam/Mary Sourah, V.55)

It is totally clear that Zakat in previous Shariahs (Devine Laws) was not the same as we have it now; that is to say a person whose Wheat, barley, gold or silver reaches the quantity liable to taxation should pay zakat, but the aim of zakat was its literal meaning which means they purified it, grew it and brought in abundance. As their prayer was not the same as ours. Perhaps prayer for them meant praise and benediction. Also in this verse:

قَدْ أَفْلَحَ مَنْ تَزَكَّى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى (سوره اعلیٰ/آیات 14-15)

But those will prosper who purify themselves, And glorify the name of their Guardian-Lord, and (lift their hearts) in prayer. (A'la Sourah, VV.14-15)

Does Zakat in this verse mean a person who pays a zakat for his wealth? Or a person who purified himself?

What about this verse:

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى (سوره لیل/آيه 18)

Those who spend their wealth for increase in self-purification. (Lail Sourah, V.18)

So in this verse meaning of the word Zakat is not fixed and carries its idiomatic meaning which is pay a specific amount out of a wealth that reached a quantity liable for taxation.

Why do you say Amir al-Mumineen (AS) did not have this much wealth? In the time of the holy prophet (PBUH) he took part in conflicts like other Mujahidin (Soldier for holy War) and prophet distributed spoils among everybody and Imam Ali (AS) was one of them. In some cases he might have been given several times

more than the quantity liable for taxation. May be he has paid the Zakat for those assets since he possessed them, because spoils do not require a year to get passed. Like a Khums on interests of acquisitions which is recommended a person who takes an interest pays his Khums in the same day. In Zakat Taqadayn, Amir al-Mumineen (AS) did not wait for a year to get past and in the moment he calculated the amount of Zakat and paid it to a poor man.

These are all lame excuses. The thing that Amir al-Mumineen (AS) was poor is not right but he did not wish to amass his wealth. Imam Ali (AS) in his 45 letter of Nahjul Balagha which addresses Uthman Ibn Hanif says:

فوالله ... و لو شئت لاهتديت الطريق إلى مصفى هذا العسل و لباب هذا القمح و نسائج هذا القز و لكن هيهات أن يغلبني هواي و يقودني جسعي إلى تخير الأطعمة و لعل بالحجاز أو اليمامة من لا طمع له في القرص و لا عهد له بالشبع أو أبيت مبطانا و حولي بطون غرثى و أكباد حرى؟ أو أكون كما قال القائل و حسبك داء أن تبيت ببطنة و حولك أكباد تحن إلى القد.

By god! If I want to eat from the best and most delicious foods on earth and wear the best and most expensive cloths, I would do it and there is nothing stopping me. But alas if son of Abi Talib (RA) attaches himself to worldly belongings and amasses any wealth, whereas there are people in Islamic country who cannot remember the last time they have had enough and they do not have enough cloths to cover themselves with. There is nothing more obnoxious than one sleeping while he has eaten his fill but around him people cannot get a wink for hunger.

These are the summary of some complications regarding this noble verse.

Wassalamu Alaykum, Peace and Mercy of Allah be upon you.

Dr. Sayyed Muhammad Husaini Ghazvini

First name and Last name: Sa'id – Date: 2010/11/01

Thank you very much.

First name and Last name: Mehran – Date: 2010/11/02

An open letter to our countryman with whom we share the same language! Mr. Ghazvini Hello. Respectfully without beating about the bush I am going to ask you a few questions and I am willing to hear your answers if you have any, which I am sure you do not and there is no problem if for the purpose of making public opinion anxious you do not put my words in your website but please make a solid answer if you are going to make any not like Mr. Majlisi or Ulama of the Saffavid court that God willing, you are not like them whose soul is burning in hell. Why the verse of "انما وليكم اله..." or the verse of "يا ايها الرسول بلغ..." and verse of Ghadir, again?!!! Why should we put all these together with futile interpretations and narrations of Shiite and disreputable scholars of Mo'tazela and semi-Saba'i and interpret the word "Mawla" as Leader, authority of the state, one who knows the invisible and innocence, in order to infer gloomy and political intention of Abdullah Ibn Saba from it?!!! Why God, who has described everything in details, does not state a hint in Quran with which one can prove immediate caliphate of Ali (May god be pleased with him) without any interpretations. So that we may assert that he is a first caliph of messenger of God? Why should we stretch and twist these 3 or 4 verses so much and cast a slur on them so we may prove caliphate of Ali (AS)? Has not God made all the verses in QURAN as simple as being comprehensible by everyone with minor learning so it may guide them? In order to understand tradition of Ghadir why should we read tens volumes of al-Ghadir so much that we may at least enter the complicated 1000 years old discussion of Shiite and then be able to express our opinion? Why 4132 companions of prophet didn't understand this Walayah from words of the holy prophet (PBUH) whereas after the prophet demise they were heir of book of God (Quran), prophet's family and his Sunnah and during the 23 years of invitation and commitment, they connived at their lives, assets, families, homes and solvencies and they risked their lives in the line of orders of Quran and Sunnah and they were ready to put their

lives on line for the messenger of God and even his grand companions and yet in your words except 4 or 5 of them, they are all hypocrites, debauchees and Kafir (Pagan) and impious while three years before it the omnipotent God On high who his words will not change a bit even if skies and earth turn upside down, in ar-Ridwan pledge of Allegiance which took place in daylight and does not require any Hadith or narration, God stated his everlasting satisfaction from them and in other verses he has stated his satisfaction from them in detail and promised them heaven for their good deeds. Please read it again:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ.

God has stated his satisfaction from immigrants, Ansar and those who followed them and promised them heaven under whose trees streams of water are flowing and they shall live in there forever. This is certainly an obvious salvation. Mr. Ghazvini why do you ignore the verses which clearly refer to immigrants and companions and consider well-documented traditions regarding their virtues particularly virtues of ten herald, the first four caliphs, specially pious Abu Bakr and Umar Faruq (May God be pleased with him) as futile and false, then from the books that wrote down virtues of companions, you bring up a Hadith, to which the author referred as untrue but mentioned it for sake of safekeeping, stretch and twist it so much till it reaches 100 volumes like al-Ghadir? Why no one among you (Shiite) accept thousands of traditions, even one as a sample, concerning companions in Sahihayn, Sunan and Hadith books such as al-Badaya va al-Nahaya, Musnad al-Imam Hanbal and Tarikh al-Kholafa and consider them deduction from the Omniades and the Abbasids?!! How is it possible that each tradition of one Sunnite book which is accepted by Shiite scholars about three to four percent must be correct, its teller should be honest and well-documented but if in that book author conjures that such a Hadith is a epitaph of a companion such as Abu-Bakr then spiteful Shia calls him great liar and considers it a deduction? Has ever anyone outside Shiite world done this? By God no. Mr. Ghazvini why do you only bring part of the verses concerning Shiite intention while you read it and do not pay any attention to their previous and next verses or whether they were revealed at Medina or Mecca or authentic Sunnite scholars' comments about them? Why do you try, by employing censorship and twisting deductive and ambiguous traditions,

to finally assert that this verse proves the Walayah of Ali? You prove the Walayah of Ali by using a few verses such as verse of Tat'hir for his innocence and tradition of Ghadir for his direct caliphate in the way that even you are not pleased with it and thereupon you prove the Imamate and superior right for taking possession of Imams from family of Ali like Taghi, Reza, Gavad, Asqari (May God be pleased with them) and your unknown Mahdi and you speak of the Imamate of a person, who has went into occultation for 1100 years, whose real existence according to 99 Shiite sects in the course of history and all Sunnite is certainly not true and impute specifications such as winebibber, debauchee and corrupter of the world to Jafar Ibn Muhammad who is the head of the family of Imams and brother and son of an Imam which is nothing but the sign of vanity of all extravagant talks and additional wound to old renegades and that is to say not only you have no interest regarding family of pious men but you want to put together the number 12 at any cost and assert that our twelve Imams are the 12 caliphs mentioned by holy prophet in valid Sunni books!! I mean all of these endeavors are to hold one Hadith from Sahih Bukhary true about 12 people of family of Ali and this is not anything but difference of opinion and difference in opinion is the only thing which took stance against exaggerations and stopped hearts from accepting superstitions. Mr. Ghazvini please do not say again that we have documents saying companions cursed each other and fought each other and have problems with each other and they wanted to martyr the holy prophet (PBUH) because all of these contradicts Quran and authentic narrations from pious predecessors and stinks of feet of Jewish Ibn Saba and Judaism. You should come forward with answers from Quran to verses of good tidings and praise of companions and then you can criticize them, otherwise do not destruct Quran by putrefied spade and pick (Fruitless words) of Ibn Abi al-Hadid, Sibt Ibn Jawzi and Ibn Asakir. By the way I will do all my debates with you on the basis of valid documents from books of Sunnite scholars and Jama'ah, not doubtful books of Jabl Amel of Lebanon and if we are to discuss these books then with peace of mind I will be ready to describe the attainments of Isfahan Petro-chemistry. If you give an answer to this letter, I will continue the debate and if you don't, I have no words with any anonymous forces of Sahib al-Zaman who is certain to answer the doubts. Peace be upon Muhammad and his family and his pious companions.

Answer:

Hello Mr. Mehran

- 1- you said “please make a solid answer if you are going to make any not like Mr. Majlisi or ulema of the Saffavid court that God willing, you are not like them whose soul is burning in hell!” you’d better utter your question if you have any, instead of treating Shiite scholars with insolence! (The interesting part is that when Shias speak of scientific errors of scholars of Sunnite, you take it as an affront! But you openly insult Shiite scholars).
- 2- You asked “Why the verse of "انما وليكم اله... " or the verse of "يا ايها الرسول... بلغ" and verse of Ghadir, again?!!” because a word to the wise is enough! You have not given an answer to one of these questions then you expect Shiite to put aside these solid documents and talks about other subjects!
- 3- You said “Why should we put all these together with futile interpretations and narrations of Shiite and disreputable scholars of Mo’tazela and semi-Saba’i and interpret the word “Mawla” as Leader, authority of the state, one who knows the invisible and innocence!” Were the Sunnite scholars who admitted that meaning of the word Mawla in tradition of Ghadir is superiority to have an authority all from Sabti, Mo’tazile and ...?  
<http://www.valiasr-aj.com/fa/page.php?bank=maghalat&id=130>  
What reason do you have to invalidate MO’tazile sect, to begin with (let alone to Shiite about whom you used the word Sab’i)! Shouldn’t one set forth a scientific reason to refute the other one?
- 4- You asked “Why God, who has described everything in details, does not state a hint in Quran with which one can prove immediate caliphate of Ali (May god be pleased with him) without any interpretations!”  
A) Has God, in Quran, stated everything in details? How many units does the Morning Prayer have? Is Isthmus in Quran or not? Can you prove it directly from Quran and ...  
B) Can you prove the caliphate of Abu Bakr and Umar directly from Quran?!
- 5- You asked “Why should we stretch and twist these 3 or 4 verses so much and cast a slur on them so we may prove caliphate of Ali (AS)?” There is no need to cast slur on it! You need to just ponder a little? You expect the verses guide you without reflecting on them but God (SWT) has stated

« إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ »

- 6- You said “Has not God made all the verses in QURAN as simple as being comprehensible by everyone with minor learning so it may guide them?” the answer was made obvious in previous answer!
- 7- You asked “In order to understand tradition of Ghadir why should we read tens volumes of al-Ghadir so much that we may at least enter the complicated 1000 years old discussion of Shiite and then be able to express our opinion?” It is of the same reason why Muslims wrote hundreds volumes of books to prove their legitimacy over Communism, Christianity and ... so that they could prove the truth for other sects through it and make an answer to the doubts fabricated by enemies of religion (To save their fabricated religion)!
- 8- You said “Why 4132 companions of prophet didn't understand this Walayah from words of the holy prophet (PBUH) whereas after the prophet demise they were heir of book of God (Quran), prophet's family and his Sunnah and during the 23 years of invitation and commitment, they connived at their lives, assets, families, homes and solvencies and they risked their lives in the line of orders of Quran and Sunnah and they were ready to put their lives on line for the messenger of God and even his grand companions”
- A) Supposing that you are right. Hasn't a true story concerning the holy prophet (PBUH) been narrated in your books that holy prophet said:

نَضَرَ اللَّهُ مَنْ سَمِعَ مَقَالَتِي فَلَمْ يَزِدْ فِيهَا ، وَرُبَّ حَامِلٍ عِلْمٍ إِلَى مَنْ هُوَ أَوْعَى مِنْهُ

- B) Who said that they all did self-sacrifice? Has their escape from Uhod, Khandagh, Khaybar and Honayn been out of self-sacrifice?!
- C) Have not the companions been those who opposed the holy prophet in many cases?
- D) Who said the companions did not understand the caliphate from tradition of Ghadir? Many of Shiite evidences from the companions and Sunni books indicate caliphate.

Is it the true number of companions?!

- 9- You said “in your words except 4 or 5 of them, they are all hypocrites, debauchees and Kafir (Pagan) and impious!” the answer of these vain pretensions has been made many a time in the following link:  
<http://www.valiasr-aj.com/fa/page.php?bank=sokhan&id=89>

10- You said “in ar-Ridwan pledge of Allegiance which took place in daylight and does not require any Hadith or narration, God stated his everlasting satisfaction from them!” why do you, for no reason and without paying attention to the verse “فمن نكث فانما ينكث” which has been revealed in the same Sourah and event, against the explicit text of Quran and falsely consider the satisfaction of God everlasting? Apart from the fact that this verse is to do with all believers not only the few presented ones

“لقد رضى الله عن المؤمنين!”

11- The verse of Sabeghoon is made answer for in details in the following link:

<http://www.valiasraj.com/fa/page.php?frame=1&bank=maghalat&id=121>

12- You said “consider well-documented traditions regarding their virtues particularly virtues of ten herald, the first four caliphs, specially pious Abu Bakr and Umar Faruq (May God be pleased with him) as futile and false”

1) Several times we have given you the answer for this question that the ten considered this virtue as false (Sa’d Ibn Abi Vaghas refutes this Hadith in Sahih Muslim! The war of Talha and Zubair is a practical refutation of this narration! Amir al-Mumineen (AS) considers Abu Bakr and Umar as liar, wicked, cunning and traitor!

C) How came you do not reason the valid documented narrations in books of Shiite to prove their virtues as we reason your valid documented narrations regarding attainments of caliphs?

13- You asked “How is it possible that each tradition of one Sunnite book which is accepted by Shiite scholars about three to four percent must be correct, its teller should be honest and well-documented but if in that book author conjures that such a Hadith is a epitaph of a companion such as Abu-Bakr then spiteful Shia calls him great liar and considers it a deduction? Has ever anyone outside Shiite world done this? By God no.” Don’t you say the same thing about traditions of Shia?! This is a reasonable rule that

“اقرار العقلاء على انفسهم جائز” Not that their claim against anyone or any sect is true! We accept the narrations of Sunnite which are against them on the basis of this reasonable rule!

14- You said “why do you only bring part of the verses concerning Shiite intention while you read it and do not pay any attention to their previous and next verses or whether they were revealed at Medina or Mecca or authentic

Sunnite scholars' comments about them? Why do you try, by employing censorship and twisting deductive and ambiguous traditions, to finally assert that this verse proves the Walayah of Ali? Haven't you seen all the debates concerning the occasion of revelation of verses that we proved by Sunnite narrations?

- 15- You said "you speak of the Imamate of a person, whose real existence according to 99 Shiite sects in the course of history and all Sunnite is certainly not true" Not that all Sunnis accept him! You can watch the debates concerning Mahdawiyat in Salam TV!
- 16- You asserted "but you want to put together the number 12 at any cost and assert that our twelve Imams are the 12 caliphs mentioned by holy prophet in valid Sunni books!!" We claim to follow the word of Messenger of Allah (SWT) but you want to leave off the number 12 mentioned by the prophet (PBUH) at any price! Have we done the wrong or you?
- 17- You said "Mr. Ghazvini please do not say again that we have documents saying companions cursed each other and fought each other and have problems with each other and they wanted to martyr the holy prophet (PBUH) because all of these contradicts Quran and authentic narrations from pious predecessors and stinks of feet of Jewish Ibn Saba and Judaism." You mean the Jewish Ibn Saba manipulated Quran, Sahih Bukhary and also Sahih Muslim?
- 18- You stated that "You should come forward with answers from Quran to verses of good tidings and praise of companions and then you can criticize them." That is the very thing we have done!
- 19- You said "By the way I will do all my debates with you on the basis of valid documents from books of Sunnite scholars and Jama'ah, not doubtful books of Jabl Amel of Lebanon and if we are to discuss these books then with peace of mind I will be ready to describe the attainments of Isfahan Petro-chemistry." If any twisting is made in the books, it is in publications of Saudi Arabia not those of Shiites! In regard to this topic we have given you reason from Sahihein and Quran many a time but you made no answer! (Such as case of cursing of companions) if you have any words write it and get your answer!
- 20- You said "If you give an answer to this letter, I will continue the debate and if you don't, I have no words with any anonymous forces of

Sahib al-Zaman who is certain to answer the doubts.” All answers to your questions are made by group for answering to doubts! But you have not made any response even for one! In the case that you could answer the questions and complication of group for answering to doubts, then you can ask your questions directly from his Excellency Dr. Ghazvini!

Group for answering to doubts

First name and Last name: Seyed al-Rasol- Date: 2010/05/14

Hello. Mr. Mehran may God unite you with your saints on the Resurrection day. Why do you go so fast, slow down a little? I fear for you to fall down from the other side of the roof, although you are already down there. Why are you going so fast? Haven't all your questions been replied to? Think a little. Do not go so fast.

If you are a servant of God then “فبشر عبادالذين”. Al-Ghadir is in your own books. If you do not accept it, get all your books together in one place and set them on fire. It has nothing to do with us if you convict each other. May God lead us all through a straight way (Show us the true path, the way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray).  
Amen

# **Subordination to Walayah (Submitting to the authority of the jurist) In a meeting with commanders of Tehran law enforcements**

Dr. Huseini Ghazvini

Our topic of conversation is. Regarding Walayah topic there are a lot of words to say and in one or two sessions I cannot do justice to it. But because: if one cannot carry out a task completely or cannot comprehend it thoroughly, it is useful if one does as much as lies in him.

I am going to have conversations concerning importance of Imamate, Walayah and the role of Imamate in reforming the society. A society without Walayah is a society without monotheism. Our regimes legitimacy comes from legitimacy of the authority of the jurist (Velayat-e Faqih) and legitimacy of the authority of the jurist is derived from the legitimacy of Wilayah of Sahib al-Zaman (May our souls be sacrificed to him) and his legitimacy originates from Wilayah of Imam Ali (AS) and his springs from Wilayah of the holy prophet (PBUH) and the Wilayah of the prophet is affirmed by God (SWT).

Which means authority over people belongs only to Allah (SWT):

إِن الْحُكْمُ إِلَّا لِلَّهِ<sup>1</sup>

The command rests with none but Allah.

الولاية، كله لله.

---

1- An'aam Sourah, V.57

No one but God has the right of authority over mankind and others. God has affirmed this very natural and exclusive Wilayah of his to Prophets (PBUH).

#### 1- Walayah from Quran Point of view

First Verse:

In the beginning of time when Adam (AS) was going to settle on earth, Allah (SWT) in his conversation with angles states:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً<sup>1</sup>

Behold, thy Lord said to the angels: "I will create a vicegerent on earth."

Second Verse

He says to prophet David (AS):

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ<sup>2</sup>

O David! We did indeed make thee a vicegerent on earth

Third Verse

Regarding Prophet Abraham God states:

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا<sup>3</sup>

"I will make thee an Imam to the Nations."

In Quran the Walayah is sometimes stated by Imamate word and sometimes vicegerent word.

Fourth Verse:

About Amir al-Mumineen (AS), Allah States:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُتِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ<sup>4</sup>

---

1- Baqarah Sourah, V.30

2- Sad Sourah, V.26

3- Baqarah Sourah, V.124

4- Ma'ida Sourah, V.55

Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship).

This means that after Wilayah of God and his messenger over people, authority over you is entrusted to a person (Amir al-Mumineen) who establishes prayer in mosque and while bowing down pays his ring to a poor as a charity. That is to say God (SWT) wants to depict Wilayah of Amir al-Mumineen with all his unique specifications.

God is aware of the fact that if he states Wilayah over you is entrusted to Ali, they will replay that there are a lot of people called Ali in the world or they say the definition of Ali is meant here; which means High or Eminent. The holy prophet (PBUH) states:

أنا مدينة العلم و علي بابها.

I am a city of knowledge and Ali is the gate of it.

They responded:

Here Ali is not intended, but the aim is that the door of this city is very tall.

Messenger of Allah (PBUH) said:

أنت مني بمنزلة هارون من موسى.

You enjoy the same position in regard to me as Aaron enjoyed with Moses.

The Ommiads said the prophet stated:

أنت مني بمنزلة قارون من موسى.

You enjoy the same stand (Of enmity) in regard to me as Qaron enjoyed with Moses.

But God describes Ali (AS) with his unique specification in this verse which is exclusively displayed by Ali (AS). It signifies that the donation of a ring while bowing by a person in his life time only happened on occasion of Ali (AS) and no ne accept him caused such a deed.

Mr. Aloosi in his Tafsi says:

غالب الأخباريين علي أنها نزلت في علي كرم الله تعالى وجهه<sup>1</sup>

Majority of traditionists believe that this verse refers to Ali (AS).

Mr. Iz al-Din I'eeji (Among scientific pillars of Sunnite) says:

و أجمع ائمة التفسير أن المراد علي<sup>2</sup>.

Authorities in science of commentary are unanimously of the opinion that the verse is referring to Ali.

#### Fifth Verse

More important than all of these, in 67<sup>th</sup> verse of Ma'ida Sourah, God (SWT) addresses the holy prophet (PBUH):

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ<sup>3</sup>

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.

God (SWT) addresses prophet:

Proclaim the message which was sent down to you, and if you fail to fulfill this order (Introducing Imam Ali as your successor, on 18th of Zi al-Hajja, Day of Ghadir), you have not performed you ministry and all your endeavors during 23 years are in vain.

From the beginning to the end of the Quran, there is no verse which is more specific and direct in addressing the holy prophet (PBUH) than this verse.

---

1- Tafseer by al-Alusi, Vol.6, P.167

1- Al-Mavaghif by al-I'eeji, P.405- Sharh al-Maghasid by al-Taftazani, Vol.5, P.170- Sharh Tajrid al-I'eteghad by al-Ghooshji, P.368

2- Ma'ida Sourah, V.67

Distinguished commentators of Sunnite, such as Mr. Suyuti and Aloosi (distinguished Ulema of the Wahhabis) and Rashid Reza (Among distinguished scholars of Sunnite and the author of Encyclopedia of Wahabbiat in north of Africa) mention in their books that:

و أخرج ابن مردويه عن ابن مسعود، قال : كنا نقرأ علي عهد رسول الله صلى الله عليه وسلم : يا أيها لرسول بلغ ما أنزل إليك من ربك «أن علياً مولى المؤمنين» و أن لم تفعل فما بلغت رسالته و الله يعصمك من الناس.

Abdullah Ibn Masud narrates: in the time of the holy prophet (PBUH) we used to read this verse in this way:

يا أيها لرسول بلغ ما أنزل إليك من ربك «أن علياً مولى المؤمنين» و أن لم تفعل فما بلغت رسالته و الله يعصمك من الناس!<sup>1</sup>

Concerning Wilayah of Imam Ali (AS), if we had no evidence but this narration, it would suffice us.

After revelation of this verse, holy prophet (PBUH) introduced Ali (AS) as Wali Amr (Leader) of Muslims. First and second caliphs said before all people:

بخ بخ لك يا بن أبي طالب، أصبحت مولاي و مولي كل مؤمن و مؤمنة.

"Well done Ibn Abi Talib! Today you became the leader (Mawla) of all believing men and women."

Or in:

أصبحت اليوم ولي كل مؤمن<sup>2</sup>

Second caliph congratulates Ali on becoming the leader of Muslims.

- 
- 1- Al-Dur al-Manthor by al-Suyuti, Vol.2, P.298- Fath al-Ghadir by al-Shukani, Vol.2, P.60- Tafseer by al-Alusi, Vol.6, P.193- Minaghib Ali Ibn Abi Talib by Ibn Marduwayh al-Isfahani, P.239- al-Minar by al-Rashid Reza, Under the written verse
  - 2- Tarikh Baghdad by al-Khatib al-Baghdadi, Vol.2, P,298- Shawahid al-Tanzil by al-Hakim al-Hasqani, Vol.1, PP. 200 and 203- Tarikh Madina Dameshgh by Ibn Asakir, Vol.42, PP,220 and 233- al-Badaya va al-Nahaya by al-Ibn Kathir, Vol.7, P.386- al-Manqib by al-Kharazmi, P.156- Asad al-Ghaba fi Ma'rifa al-Sahababy al-Ibn al-Asir, Vol.4, P.28- Musnad by Ahmad, Vol.4, P.281- Nazm Durar al-Samtin by al-Zarandi al-Hanafi, P.109- Tafseer by al-THa'labi, Vol.4, P.92- Tafseer by al-Razi, Vol.12, P.50- al-Fosul al-Muhima fi Ma'rifa al-A'imah by al-Ibn al-Sabaq, Vol.1, P.241- Yanabi al-Mawdat Lazavi al-Gharbi By Ghanduzi, Vol.1, P.98

## 2- Walayah from Sunnah and Traditions point of view

First tradition:

Late Kolini (A grand Shia traditionist) in the book “Kafi” relates a strange and shocking narration on authority of Imam Baqer (AS):

بُنِيَ الإسلام علي خمس: علي الصلاة و الزكاة و الصوم و الحج و الولاية و لم يناد بشئ كما نودي بالولاية<sup>1</sup>

Islam is based on five pillars: Salat (Prayer), Zakat (Alms), Fast in holy month of Ramadan, Pilgrimage to Mecca (Hajj), Walayah; none of them were accentuated as much as Walayah.

Since the prayer which was said without believing in Walayah, is nothing but bending and standing. The fast which was observed without believing in Walayah, is not a fast but suffering from lack of food and water.

At the present in Sunnite-dwelling regions in our country, dear Sunnis they toil from the beginning of morning call of prayer and observe fast and refrain from eating food, drinking water and etc. when the sun goes down (20 minutes before breaking a fast), they all break a fast. From view point of A'imah (AS) and Ahlul-Bayt (AS), this sort of fast is not accepted. Imam Sadiq (AS) stated:

بنا عُبِدَ الله و بنا عُرفَ الله<sup>2</sup>

Worshiping and knowing God will accomplish through us.

The statement of holy prophet (PBUH) :

إني تارك فيكم الثقلين: كتاب الله و عترتي، إن تمسكتم بهما لن تضلوا بعدي

"I leave amongst you two things that if you follow or act upon, you will not go astray after me: The Book of God and my Sunnah (traditions)."

Or when they say:

A prayer without believing in his Walayah is worship without an ablution.

Are correct.

---

3- Al-Kafi by al-Shaykh al-Kalini, Vol.2, P.18

1- Al-Kafi by al-Shaykh al-Kalini, Vol.1, P.145

Worship of those who do not bless the Imams (AS) is nothing but toil. Quran states:  
يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ<sup>1</sup>

O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles.

Quran is clear that we must rub head and feet. Sunnis have recorded about 20 narrations on the authority of Imam Ali (AS) and Ibn Abas that Quran states two washings and two rubbings; must wash face and hands and rub head and feet.

We do not intend to affront Sunnite. We assert that there is a reason why Imam Bagher (AS) said this sentence. Our discussion is a scientific one and a scientific discussion not only doesn't it cause discordance but also brings about unity.

Because we do not wash our feet in ablution they always ridicule us in their websites and satellite TVs and assert that our prayer is void. This is even one of the reasons why they do not follow Shiite Ulema in prayer. Observe what has happened! An ablution which is void, non-Quranic and does not conform Sunnah has become a Sunnah. Concerning prayer, our ideas do not differ from Sunnis very much. Sunnis do not consider takattuf (putting hands over each other) and saying Amen Wajib (Obligatory) and they have the same Takbir, Ruku', Sujda, Tashahod and Salam, as we do. our fundamental difference is mostly about Wodu (Ablution). A Wodu (Ablution) which is handed down to us from Quran and Ahlul-Bayt (AS) is an ablution which includes rubbing not washing. The prayer and the ablution which is taken from people other than the Imams (AS) is void.

But people are all asleep:

الناس نيام، إذا ماتوا إنتبهوا<sup>2</sup>

People are all asleep and when they pass away, they wake up.

One holds his prayer for a lifetime, but upon entering Isthmus, one finds out that there is nothing in his file. Hence, Imam Bagher (AS) says:

و لم يناد بشئ كما نودي بالولاية

None of pillars of Islam is accentuated as much as Walayah.

What causes us to reach Quran and does not allow us to keep ourselves aloof from Quran culture and the holy prophet (PBUH), is Ahlul-Bayt (AS). Subordination to

---

2- Ma'ida Sourah, V.6

1- Bahar al-Anvar by al-Allama al-Majlesi, Vol.4, P.43

Walayah turns the atmosphere of worship to aroma of divinity. A worship which is held without blessing Ahlul-Bayt (AS) is a worship free from divine attraction; as in Thaqaalain Hadith or Safinah Hadith (Tradition of the ship) in which the prophet said:

مثل أهل بيتي كمثل سفينة نوح، من ركبها نجي و من تركها هلك<sup>1</sup>

"Behold! My Ahlul-Bayt are like the Ark of Noah. Whoever embarked in it was SAVED, and whoever turned away from it was PERISHED."

That is to say whoever adheres to Ahlul-Bayt (AS) is saved and whoever forsakes it, is led astray.

Second Narration:

This narration is recorded in on the most authentic books of Sunnite. Muhammad Kurd Ali quotes from Abu Sa'id Khodari in the book called Khotat al-Sham:

أمر الناس بخمس، فعملوا بأربع و تركوا واحدة، فقال له رجل : يا أبا سعيد! ما هذه الأربع التي عملوا بها؟ قال: الصلاة و الزكاة و الحج والصوم - صوم شهر رمضان - . قال: فما الواحدة التي تركوها؟ قال : ولاية علي بن أبي طالب. قال: و إنها مفترضة معهن؟ قال: نعم<sup>2</sup>

God ordered people to act upon 5 bases but people adhered only to 4 of them and left one out. It was asked: what are the 4 pillars? He replied: prayer, zakat, hajj and fast. He was asked: what is the one left out? He said: Wilayah of Ali Ibn Abi Talib (AS). He was asked: Was the Wilayah of Ali (AS) together with the other 4 incumbent on people? He replied: Yes.

Ibn Mardawayh (A grand scholar and traditionist of the Sunnite) relates the same narration but with more details than do the previous narration. He narrates in the book "Managhib Ali Ibn Abi Talib:

أمر الناس بخمس، فعملوا بأربع و تركوا واحدة، فقال له رجل : يا أبا سعيد! ما هذه الأربع التي عملوا بها؟ قال: الصلاة و الزكاة و الحج والصوم - صوم شهر رمضان - . قال: فما الواحدة التي تركوها؟ قال : ولاية علي بن أبي طالب. قال: و إنها مفترضة معهن؟ قال: نعم. قال: فقد كفر الناس!! قال: فما ذنبي!<sup>3</sup>

...He said: people became kafir (PAGAN) when they turned away from Ali Ibn Abi Talib (AS)! Abu Sa'id Khederi said: What wrong have I done?

2- Al-Mustadrak ala al-sahihain by al-Hakim Nishaboori, Vol.2, P.343

1- Khotat al-Sham, Vol.5, P.251- Shawahid al-Tanzil al-Hakim al-Haskani, Vol.1, P.256

2- Managhib Ali Ibn Abi Talib by al-Ibn Mardawayh al-Esfahani, P.72- Arjah al-Matalib by al-Ibn Jazari, P.527- al-Amali by al-Shaykh al-Mufid, P.139

By the way, bear in mind that the word Kufr (Disbelief), is not synonym with pagan as opposed to faith. None of the jurists, whether old or new, did not issue a fatwa saying Sunnis are kafir. Of course we consider Nawasib (Nasebis) impure, unbeliever and pagan for they insult Amir al-Mumineen (AS) and use bad language toward him. We call a person Nasebi who treats the Imams (AS) with insolence and act impertinently toward them. Presently there is no Nasebi among Sunnite. Although there no nasebi but Khawarij in the past. At the present except some radical Wahabis, who occasionally act impertinently toward the Imams (AS), 99/99 percent of Sunnite declare their love for the Imams (AS). Therefore, here the word Kufr means being guilty of ingratitude. Like in this verse:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ لَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ<sup>1</sup>

"If ye are grateful, I will add more (favours) unto you; But if ye show ingratitude, truly My punishment is terrible indeed."

People were not grateful for Walayah blessing and did not recognize its place and importance. Meanwhile Imam Khomeini (RH) and grand ayatollah Khuyi (RH) has unequivocally stated that we do not consider Sunnite unclean for they do not believe in Ahlul-Bayt (AS) and they are clear that Imamate is among requirements of sect not religion. Grand ayatollah Khuyi (RH) says:

We are of the opinion that Sunnite following their predecessors or Ulema, do not believe Imamate of Ahlul-Bayt (AS) is among necessary requirements such as prayer, fast and hajj.

Yes, If, granting that, one takes from the book and Sunnah that Imamate of Imam Ali (AS) has the same weight and is equilibrated with prayer and fast and then deny it, it is like he has denied prayer and fast.

Third narration:

Sunnite scholars narrate on authority of wife of the holy prophet (PBUH), Aisha Umol-Mumineen:

Aisha was asked about the Ali and she replied:

ذلك خير البشر، لا يشك إلا كافر<sup>2</sup>

1- Ibrahim Sourah, V.7

2- Kafayat by al-Talib al-Kanji al-Shafi'ee, P.119- Tarikh Madinat Damesgh by al-Ibn Asakir, Vol.42, P.374- Yanbi al-Maweda Lazavi by al-Gharbi al-Ghandoozi, Vol.2, P.273

He is the best of people and no one doubts his superiority except an unbeliever.

Fourth narration:

This narration has been recorded by Shia and Sunni:

Whoever dies without recognizing his Imam and without acknowledging him, he died in ignorance (Without believing in Monotheism, Prophecy and Imamate).

Ahmad Ibn Hanbal relates in his Musnad:

من مات بغير إمام، مات ميتة جاهلية<sup>1</sup>

من مات و ليس في عنقه بيعة، مات ميتة جاهلية<sup>2</sup>

من مات و ليس له إمام، مات ميتة جاهلية<sup>3</sup>

That is to say that Imamate and Walayah are equal to faith.

Fifth Narration:

It is quoted from Imam Husain that:

يا بن رسول الله ! بأبي أنت و أمي ! فما معرفة الله؟ قال : معرفة أهل كل زمان إمامهم الذي يجب عليهم طاعته<sup>4</sup>

A person came to Imam al-Husain (AS) and asked: O' son of messenger of Allah (PBUH)! May my father and mother be sacrificed for you! What is the perception and understanding of God? He replied: whoever acknowledges the Imam of his time whose obedience is wajib (Obligatory), has known his God.

---

1- Musnad by Ahmad, Vol.4, P.96- Musnad by Abi Davud, P.259- Elal by al-Daraghtani, Vol.7, P.63

2- Sahih Muslim, Vol.6, P.22

3- Musnad by Abi Ya'la, Vol.13, P.366- Sahih by Ibn Hayyan, Vol.10, P.434- al-Ma'jam al-Awsat by al-Tayrani, Vol.10, P.289- al-Dur al-Manthur by al-Suyuti, Vol.2, P.61- Mustadrak Ala Sahihayn by Al-Hakim al-Nishaboori, Vol.1, P.117

4- Elal al-Sharaye by al-Shaykh al-Sadugh, Vol.1, P.9

Theism means acknowledgment of the Imam. Whoever wishes to embrace monotheism must do it through the understanding of the Imam. Whoever wants to strengthen his theism must knock on the door of Imam's house and acknowledges him. Because Imam is the manifestation of all attributes of God. God (SWT) has manifested his specifications in the Imam. Imam Khomeini (RH) in his book "Misbah al-Hadayah ela al-Khalafat va al-Wakayah" says:

Imam is a manifestation of the whole mercifulness and divinity of God on high (SWT).

Maybe in the last 15 centuries, no one talked like late Imam Khomeini (RH) concerning rank of Imam and his Walayah; I mean I have not read or heard of it. I have read this book about 200 times and whenever I read it, I feel like I am being inwardly filled with particular purity and luminosity. In this book, Imam Khomeini (RH) states:

Holy prophet and his family are the epitome of manifestation of God's (SWT) mercifulness and divinity, on which the whole universe took shape. On page 57, Arabic part (20<sup>th</sup> Noor) he quotes his grand master late Shaykh Muhammad Reza Ghomshe'i saying:

فالحقيقة المحمدية هي التي تجلت في صورة العالم و العالم من الذرة إلى الدرة ظهورها و تجليها ،

The whole universe is the epitome of manifestation of Muhammad truthfulness.

World is nothing but Muhammad and his family. Truth is the glorious dynasty of Ahmadiyin which has appeared in world.

This is a very heavy book and difficult to understand for those who have not studied philosophy and theosophy. But I advise you to study the book "Sharh Do'aye Sahar" by Imam Khomeini (RH) on nights of holy month of Ramadan. God is my witness that reading each line of this book makes me feel in my whole being such a particular purity and luminosity.

Late Imam Khomeini (RH) in Sahar prayer, under the following part has described the fact of subordination to Walayah in the world of being:

اللهم إني أسئلك من مشيتك بأمضاها و كل مشيتك ماضية، اللهم إني أسئلك بمشيتك كلها.

When a farmer sows a seed grain of wheat in a land, it sprouts and grows and afterward stalk, cornflower and seed appear. What would we say if we tend to describe the seed? We would say the stalk, cornflower and seed are epitome of manifestation of the seed grain of wheat which appeared in the shape of stalk, cornflower and seed. The stalk, cornflower and seed are perfect reflection of the seed grain. If we tend to describe the world, the whole world of being, from the tiniest to the biggest thing, is the manifestation of divine luminousness of Muhammad and his family.

A word to the wise is enough.

The Imamate and Walayah we are imitating which is taken from our parents or some eulogists who are either unintentionally or intentionally exaggerating about it, is not the real one. Are we to understand the true Walayah, we need to learn it from scholars of Walayah.

Late grand Ayatollah Kalpani (RH) (Student of Akhond Khorasani) on annotation of Makasib, when it comes to Walayah of Ahlul-Bayt (AS), wrote a beautiful sentence which must be written with gold. Paper and book are not worthy of writing it. He states:

لهم الولاية المعنوية و السلطنة الباطنية علي جميع الأمور التكوينية و التشريعية، فكما أنهم مجاري الفيوضات التكوينية كذلك مجاري الفيوضات التشريعية، فهم وسائط التكوين و التشريع<sup>1</sup>

The Imams (AS) possess divine walayah and inward reign over whole religious and formative affairs...

If that is how one knows the Imam, then we do not seem to understand! There is a person who has escaped from Iran and now is under command of Britain colonialism or hegemonism of America, in delusive satellite Channels he says:

How can the Imam be innocence and aware of prescience?

Why should a person who does not know whether initiating letter of word Imam is I or A and cannot tell whether innocence is written with C or S, make a comment regarding this matter?

---

1- Hashiat al-Makasib by al-Shaykh al-Esfahani, Vol.2, P.379

Do not exceed your depth. (Do not bite more than you can chew)

You damage your own reputation and blame it on us.

If what our scholars such as Shaykh Ansari (RH), Akhond Kharasani (RH), Allama Majlesi (RH), Allama Helli (RH), Shaykh Toosi(RH), Shaykh Mufid (RH), Sayyed Mortaza (RH), Allama Amini (RH), Imam Khomeini (RH) and grand ayatollah Khuyi (RH) have stated is Knowing the Imam, then what do you have to say? Why do you render the thought of our youth uncertain? Why do you cast doubts in this way?

It is said:

Hatam Ta'iees brother found that Hatam is known everywhere and everyone talks about his generosity, munificence, greatness and magnanimity. He said to himself that I should do something in order to get fame. In the time of Hajj, he prepared some excrement, threw it on water of Zamzam and made it unclean. Everyone found out it was brother of Hatam who did it and then he became the talk of the town.

These men do want to build up an international reputation. They want to make the water of Zamzam unclean so they may become famous.

This was a narration on the authority of Imam Husain (AS) who considers discerninig the Imam only way to reaching God. In Ziyarat Jemea kabirah we read:

من أراد الله بدء بكم

Whoever set his mind to reach God, have begun by reaching you.

Abu Horayras cannot introduce the true monotheism to us. Because they are not competent enough and do not have the legal capacity for it. Imam Ali (AS), Imam Hasan (AS), Imam Husain (AS) and Imam Sadiq (AS) whose knowledge is originates from source of revelation and are from the lineage of prophets must describe and explain the monotheism for us.

There are several narrations in Sahih Bukhari and Sahih Muslim saying:

Every night or at nights of Friday, near the morning, God from the empyrean (Which in Sunnite point of view is like a throne and when God seats on it, his body from each side of it, stays out as much as 4 fingers and that is an indication of his greatness) come to the sky of the earth and calls: is there a worshiper to whom I answer his prayer? Is there a penitent whose sin shall I forgive? Is there a necessitous to whom I shall grant his wish? And after sunrise God goes back to the empyrean<sup>1</sup>.

This is the Sunnite's theism which has been handed down to us through Abu Horayrah. For now I am not going to address it and say is it paganism or not whether to believe God has body or not? But I was given a CD which was from one of the grand Syrian scholars who transferred to Shia. He propagated for Sunnite about 50 years. They asked him what made him transfer to Shia, he replied:

One of the main reasons I transferred to Shia is the narrations from Sahih Bukhri. These narrations could be accepted in the time that Ptolemaic ideas dominated in science of astronomy and when the layers of the world were believed to be like that of onion. But today that circularity of earth is proven and earth circulates around itself, these narrations belong to legends of history. The holy prophet (PBUH) did not say such words and God (SWT) is not like this, going from the empyrean to earth and returning there after sunrise. Because if once God comes to earth, he cannot return and will be held captive.

The narration saying God returns after sunrise is not true. If God comes to earth, he cannot return since the earth is spherical and in any moment of day or night the sun rises in one place.

I found these narrations were related from channels other than Ahlul-Bayt (AS) and cannot be an expression of monotheism.

For instance, at the present time sun rises in Qom, a few moments later it rises in Kahak and after that it rises in another city and keeps on rising in other cities and God is going to return after the sunrise but it keeps going till the end of time. So if God comes to earth then cannot go back. That is how a scholar finds one fault

---

1- Sahih Bukhari, Vol.2, P.47, Vol.6, P.150, Vol.8, P.197- Sahih Muslim, Vol.2, PP.175 and 176

related to theism and after 50 years he left behind his beliefs. Therefore Imam Sadiq (AS) stated:

بِنَا وَجِدَ اللهُ<sup>1</sup>

Belief in a single God accomplishes through us.

Imam Hadi (AS) in Ziyarat Jemea kabirah states:

مَنْ أَرَادَ اللهُ بَدَأَ بِكُمْ

Whoever set his mind to reach God, have begun by reaching you.

If you compare the book “Tawhid” by Shaykh Saduq (RH) with the book “Tawhid” by Ibn Khozayma –grand Sunni scholar- you will see:

**There is no comparison between the two.**

The subordination to walayah which leads us to theism and Tawhid, comes from school of Ahlul-Bayt (AS) not otherwise.

We should thank God thousand times a day for the gift of Walayah. This means if you put all the blessings of god on one scale and the gift of walayah on the other, by God, I swear by Imam Husain (AS) and Imam Mahdi (AS), walayah is more precious and more valuable than that of all of them. There is no gift like walayah. If directions of walayah fail to fulfill, the mission of the holy prophet (PBUH) will be incomplete and prayer and worship are incorrect and theism is not correct.

Late Shaykh Mufid (RH) in “Awaail al-Maghalat” relates that:

Some Hanbalis in Iraq are of the opinion that on Friday nights God rides on a donkey and comes from the empyrean to earth and then he leaves the donkey and says:

هل من داع يستجيب له؟ هل من مستغفر يغفر له؟

After sunrise he rides the donkey and returns. At nights they throw hay, grass and barely on their roof so the donkey may go to their roof and their wish may be granted sooner.

---

2- al-Kafi by al-Shaykh al-Kolayni, Vol.1, P.145

This is a theism and unity of God which was not handed down by Ahlul-Bayt (AS). It makes one astonished to read this topic in authentic Sunnite books. Imam Sadiq (AS) told Shiite:

Be thankful to God (SWT) when your heart feels the sweetness and delight taste of our affection and Walayah.

A narrator went to Imam Sadiq (AS) and said:

We, Shiite, are unlucky, miserable and poor. Those who do not accept your Wilayah are wealthy and rich. Imam said: Are you willing to abandon our Wilayah if all the wealth of earth is given to you? He said: by God! No. Imam stated: then you, Shiite, are the wealthiest of all!

Therefore, the topic of Walayah originates from Quran and Sunnah and is mentioned in both books of Shiite and Sunnite.

Second caliph's idea about Imam Ali (AS)

First narration:

Second caliph quotes from the holy prophet (PBUH) saying:

لو أن الغياض أقلام و البحر مداد و الجن حسّاب و الإنس كتاب، ما أحصوا فضائل علي<sup>1</sup>

If all the trees are turned into pencil and all the seas turn into ink and all the Jinns become arithmomancer and all human beings become writer, they cannot count the virtues of Ali.

Second narration:

Second caliph quotes another narration from the holy prophet (PBUH) saying:

لو إجتمع الناس علي حب علي بن أبي طالب لما خلق الله النار<sup>2</sup>

Were all the people unanimous about the affection of Ali Ibn Abi Talib (AS), God would not create the fire of hell.

---

1- Yanabi al-Mawdat Lazavi al-Gharbi by Ghanduzi, Vol.2, P.285- al-Managhib by al-Kharazmi, Vol.2, P.235- Kafayat al-Talib by al-Kanji al-Shafi'ee, P.123- Tazkarat al-Khawas by al-Sibt Ibn al-jawzi, Vol.13, P.7  
2- Yanabi al-Mawdat Lazavi al-Gharbi by Ghanduzi, Vol.2, P.209- Maghtal al-Husain, Vol.1, P.8

Third narration:

Second caliph states:

عجزت النساء أن تلدن مثل علي بن أبي طالب<sup>1</sup>

Women are incapable of delivering a child like Ali Ibn Abi Talib (AS).

George Jordac the Christian:

George Jordac wrote a book about Imam Ali (AS) called “Ali, The voice of human justice (al-Imam Ali, Sawta Edalat al-Insaniyah) which is one of the best books about Imam Ali (AS). At the end of the book, he writes:

و ماذا عليك يا دنيا لو حشدت قواك فأعطيت في كل زمن عليا بعقله و قلبه و لسانه و ذي فقاره!<sup>2</sup>

What the world would be like if you mobilized all your forces to deliver one like Ali (AS) in Mind, Heart, Tongue and Sword to the society in every era!

There is no comparison between us and this Christian.

Wassalamu Alaykum, Peace and Mercy of God be upon you.

Dr. Sayyed Muhammad Husaini Ghazvini.

---

3- Al-Managhib by al-Mowaffagh al-Kharazmi, P.81

1- Al-Imam Ali, Sawt Edalat al-Insaniyah, P.49

Subject: Subordination to Walayah 02

In a meeting with commanders of Tehran law enforcements; April, 2010

Dr. Husaini Ghazvini

Topic of our last conversation was about subordination to walayah and walayah of the Imams (AS). As I said walayah of the Imams (AS) is taken from Walayah of the holy prophet (PBUH) and his walayah is affirmed by walayah of God and if we maintain a walayah to the sources of authority (Whether absolute or parliamentary), it originates from walayah of Allah, holy prophet and the Imams.

Today, I will talk about subordination to walayah, its role in society and in the greater occultation.

Perfection of religion by Walayah of Imam Ali (AS):

Perfection of religion by Walayah is the first interesting and outstanding topic. Quran states:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا<sup>1</sup>

This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.

Mr. Khatib Baghdadi (A grand scholar and distinguished figure of Sunnite) quotes from Abu Horayra in his book “Tarikh Baghdad” saying:

After prophet assigned Ali for caliphate, Gabriel descended and said:

---

1- Ma’ida Sourah, V.3

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا<sup>1</sup>

This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.

Completion of religion took place, today. Why? Because in past, after demise of any prophet another one appeared and took responsibility of previous prophet's mission. Prophet Noah (AS) passed away and Prophet Ibrahim took his place, after prophet Ibrahim (AS), Prophet Isaac and Ismail (AS) came to power. After them prophet Moses (AS) and later prophet Jesus (AS) were appointed as prophets. Each prophet takes the serious responsibility of prophecy and prophetic mission of the previous prophet. The holy prophet (PBUH) is the last of prophet and his appearance put an end to prophecy forever and no prophet will appear after him. Because Islam is the most perfect of religions and should be preserved on earth forever and ever and the whole lifetime of the holy prophet (PBUH) (63 years) does not comply with lifetime of prophecy (Forever), so in order not to leave the affairs of prophecy and prophetic mission incomplete, he is bound to appoint his successor for this affairs.

Missions of the holy Prophet (SWT)

#### 1- Explaining the Divine Law (Shari'ah)

One of the missions of the holy prophet (PBUH) is explaining the Divine law:

أَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ<sup>2</sup>

and We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought.

Quran has stated the generalities of Shari'ah and responsibility of explaining its details lies with the prophet. For instance, Quran does not state whether the Morning Prayer should be performed in two units (Rak'ah) or prayer includes Roku' and Sujda. Quran only stated:

وَأَقِيمُوا الصَّلَاةَ<sup>1</sup>

---

2- Tarikh Baghdad by al-Khatib al-Baghdadi, Vol.8, P.284

1- Nahl Sourah, V.44

So establish regular Prayer.

Quran is not enough if explaining of the Divine Law by the holy prophet (PBUH) does not exist. After the holy prophet (PBUH) new problems in society and in understanding Quran and other problems came into existence and there must be a person to explain them. In the time of the holy prophet (PBUH), he was responsible for explaining the Quran and after he was called away, one must take this responsibility. Therefore, the holy prophet (PBUH) told Imam Ali (AS):

أنت تبيّن لأمتي ما اختلفوا فيه بعدي<sup>2</sup>

You are the explicator of the Divine Law on the matters my Ummah differentiate over, after me.

After Imam Ali (AS) his offspring take the responsibility.

#### 2- Preserving Shari'ah from any alteration

The holy prophet (PBUH) is guardian of Quran from alteration and conjugation. In the time of the prophet (PBUH) the responsibility of preservation and protection of the Divine Law rests with him. One must take the responsibility after him.

#### 3- Agent for bounty of Allah

In his time the prophet was the agent for bounty of Allah and after one must do the same.

#### 4- ...

Thus, God states:

Today, I have perfected the religion.

That is to say, after you are called away, Islamic nation will have a Leader. Although it is devoid of the prophet (PBUH), but we will fill your place by

---

2- Noor Sourah, V.56- Baqarah Sourah, V.43

1- Mustadrak ala al-Sahihain by al-Hakim al-Nishaboori, Vol.3, P.122- Kanz al-Ammal by al-Motaghi al-Mohtadi, Vol.11, P.615- Tarikh Madinat Dameshgh by Ibn Asakir, Vol.42, P.387- al-Managhib by al-Kharazmi, P.329- Yanabi al-Mawdat Lazavi al-Gharbi by Ghanduzi, Vol.2, P.86

Imamate and Walayah. Therefore, according to the 3<sup>rd</sup> verse of Ma'ida Sourah, perfection of religion relies on Walayah of Imam Ali (AS). Since all the duties and responsibilities of the prophet rests with him and after him Imam Hasan (AS) takes the responsibility till Imam al-Mahdi (May our spirits be sacrificed for him). In occultation, according to the available traditions, sources of authority are responsible. So we learned the meaning of perfection in this verse.

### Completion of bounty by Walayah of Imam Ali (AS)

We understood that the best bounty of Allah upon Islamic nation was prophecy and after it, for continuance of prophecy, comes bounty of Imamate. When he states:

وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا

This means today, the Islam I (God) am satisfied of, is perfected. That is to say Islam without Imamate is not the one that satisfies God. Hence with regard to this fact, the Islam which includes Imamate satisfies God.

It is recorded in several narrations that:

إن الإمامة أسّ الإسلام النامي<sup>1</sup>

The main theme of Islam is based on Imamate. Islam without imamate is like a religion without basis and a roof without pillars which is impossible to take place.

### Walayah of Imam Ali (AS) as a basis of Islam and Faith

First narration:

In Sahih Muslim (Which to the best of Sunnite belief is the most authentic book after Quran), Sunnite quote from Amir al-Mumineen (AS):

و الذي فلق الحبة و برأ النسمة ! إنه لعهد النبي الأمي صلي الله عليه و سلم إلي : أن لا يحبني إلا مؤمن و لا يبغضني إلا منافق<sup>2</sup>

One of the advices the holy prophet (PBUH) told me is: no one loves you but a believer in whose heart your love exists and no one is hostile to you but hypocrite.

---

1- al-Kafi byal-Shaykh al-Kolaini, Vol.1, P.200

2- Sahih Muslim, Vol.1, P.61

That is to say spite, enmity and negligence toward Imam Ali (AS) are equal to hypocrisy. Love and Affection or Enmity and Spite toward Imam Ali (AS) are the signs indicating a Muslim is a believer or hypocrite.

Second narration:

In another narration Imam Ghartabi (A grand Imam and distinguished figure of Sunnite whose Tafsir (Exegesis) is the gist of Sunnite Tafsirs in the first 7 centuries of Islam) relates:

عن جماعة من الصحابة أنهم قالوا : كنا نعرف المنافقين علي عهد رسول الله صلي الله عليه و سلم إلا  
ببغضهم لعلي عليه السلام<sup>1</sup>

Several companions narrated that: in the time of the holy prophet (PBUH) we recognized hypocrites by their enmity and spite toward Ali (AS).

The profanation of Sunnite is our red line.

Firstly:

I have repeated many a time, sources of authority did the same thing and Supreme leader has stated:

The profanation of Sunnite is our red line.

Those who watched my programs in internal media or satellite TVs are fully aware that I have said several times:

Profanation of Sunnite is an unforgivable guilt.

As we do not like others to desecrate our holy things, so we must not desecrate theirs. As Amir al-Mumineen (AS) and Imam Sadiq (AS) are among our holy things, Caliphs and companions are their holy things and we cannot profane them; although we believe that they are all futile.

---

1- Tafsir by al-Ghartabi, Vol.1, P.267- al-Dur al-Manthor by al-Suyuti, Vol.6, P.66- Tafsir by al-Alusi, Vol.26, P.78- Mustadrak ala al-Sahihain by al-Hakim al-Nishaboori, Vol.3, P.129- al-Alma'jam al-Awsat by al-Tayrani, Vol.2, P.328- al-Istiab by al-Ibn Abd al-Bar, Vol.3, P.1110- Tarikh Madinat al-Dameshgh by al-Ibn Asakir, Vol.42, P.287- Asad al-Ghaba fi Ma'rifat al-Sahabah by al-Ibn al-Athir, Vol.4, P.30- Managhib Ali Ibn Abi Talib al-Ibn Mardawayh al-Isfahani, P.321- Yanabi al-Mawdat Lazavi al-Gharbi by Ghanduzi Vol.2, P.392- Tarikh al-Islam by al-Zahbi, Vol.3, P.634

Secondly:

Quran is clear that:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ<sup>1</sup>

Reville not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance.

We cannot even revile and profane the Idolaters. Why? Because, instead, they would revile God. When we use bad language toward Idolaters, they count us nothing and since we profane their God, he will do the same to our God.

Thirdly:

Imam Sadiq (AS) was told:

O' son of the holy prophet (PBUH), one of your Shias is sitting in the mosque and using bad language toward your enemies. Imam stated:

ما له؟! لعنه الله! تعرّض بنا، قال الله: «وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ...» الآية<sup>2</sup>

What is wrong with him?! May God curse him! He subjected us to imprecation of others. God states: <<.....>>

We expose the Imams to profanity of others. Because when we profane holy things of Sunnite, in return they do not hurl invective at us but our holy things. The Imams are our holy things, whereas we caused them to profane the Imams by our action.

Renouncing the enemies of Ahlul-Bayt (AS) is other than profanation and using bad language

My dears you should notice that being Shia and friendship or renunciation are good by nature. Topic of renunciation does not imply that one should go up the pulpit or in the class or in a group and starts cursing some people who are against Ahlul-Bayt (AS). It does not mean to hurl shocking invectives at caliphs and companions.

---

2- An'aam Sourah, V.108

1- al-Tafsir al-Safi by al-Faiz al-Kashanni, Vol.2, P.148- Bahar al-Anwar by al-Allama al-Majlisi, Vol.71, P.217- al-E'iteghadat fi Din al-Imamiat by al-Shaykh al-Sadooq, P.107

The Imams did not imply such a thing. Can you name one case in which Imam Sadiq (AS) went up the pulpit and used bad language toward caliphs? Can you name one session in his classes in which he hurled invective?

We are followers of the Imams and we should not become “More catholic than the Pope”. Our ideas are not under impression of invidious due to being Shia. There is no doubt that Renunciation is essential for us but it is not equal to hurl invective. We love those who love the Imams (AS) and are hostile to those who are hostile to them. We will not cherish the affection of those who hold grudge against the Imams (AS). And regarding those who are against the Imams (AS), we do not ascertain any instance. In “Ziyarat Ashura” we say:

إني سلم لمن سالمكم و حرب لمن حاربكم

Our most expressive Ziyarat (Written prayers to be said at the time of performing a pilgrimage) is ziyarat Ashura. It has not been transmitted in internal TV even once, during the 31 years after revolution. Why? Do we not believe in this Ziyarat? The point is that we do the rituals once in our house or on our prayer-carpet and once in workplace, Mosque, Husainiyah, Alley, Marketplace and Stores.

Topic of Renunciation in Ziyarat Ashura is addressed this way:

أللهم خص أنت أول ظالم باللعن مني و ابدأ به أولاً ثم الثاني و الثالث و الرابع، أللهم العن يزيد خامساً.

O’ God, make my cursing exclusively to the first person who oppressed Ahlul-Bayt (AS), then second, third and fourth one.

Why the name of first, second, third and fourth are not mentioned? There must be some expediency. The Imams (AS) did not stand on ceremony when it comes to explaining the Divine Law.

One asked a scholar:

What is the meaning of “السر المستودع” in this prayer?

أللهم صل علي فاطمه و أبيها و بعلها و بنيتها و السر المستودع فيها بعدد ما أحاط به علمك

Scholar replied:

If it was to be unveiled and one understands it, then it would not be called a secret.

If First, Second, Third and Fourth were supposed to be revealed, then Imam (AS) would not use them in this Ziyarat. These are the secrets for saving life of Shiite and respecting Sunnis' beliefs. When Shaykh Tusi (RH) was arrested and taken to the Hakim (KING) and was told:

In "Misbah al-Mo'tajid" you mentioned Ziyarat Ashura and in this narration you say that May God curse the first, second, third and fourth oppressors. Do you mean first caliph and second caliph and ...? Shaykh Tusi (RH) stated: No. they asked: who do you mean? He replied: I meant Cain, murderer of Zachariah, killer of prophet Salih's She-camel and Abd al-Rahman Ibn Moljam, murderer of Ali Ibn Abi Talib (AS).

This is the loophole our scholars recourse to when they are in a tight corner regarding matters of this nature. We must inculcate and instill these points to the society in the nick of time and in delicate situations.

At the present time, topic of sedition between Shia and Sunni, is of the main plots of world hegemonism. America named last year as a Year of Dissension between Shiite and Sunnite. White house and CIA spent billions of dollars to sow discord between Shiite and Sunnite in the region. That is why our sage leader, the offspring of the holy prophet (PBUH) went to Kurdistan and stayed there for a week. Enemy's movements in the region are obvious.

But we need to bear in mind that scientific discussions are other than profanation and hurling invectives. We propound scientific debates; Sunnis shall come forward and set forth their beliefs and documents in sermons of Friday prayers, speeches from pulpits, satellite TVs and websites. Even if Sunnis do not find Shiite's documents sufficient, they shall criticize them. We welcome the scientific criticism. And when we propound scientific topics and criticize Sunnite's ideological basis scientifically, they welcome it too and of course they are. Although as martyred Mr. Motahhary (RH) said:

We shall not rend feelings and heart of Sunnite in scientific debates.

In this narration the holy prophet (PBUH), unequivocally says:

Spite and enmity toward Imam Ali (AS) is sign of being hypocrite.

Love of Imam Ali (AS) and accepting his Imamate and Wilayah are two different topics.

I stated the above introduction to say:

The topic of harboring spite and enmity toward Imam Ali (AS) is one topic and not accepting his Imamate is another one.

Presently, there is no one among Sunnis who says I am against Imam Ali (AS). All Sunnite sects (Hanafi, Maliki, Shafe'i and Hanbali) even Ebazis (Khawarij of our time) love Imam Ali (AS). The Fiqh (Religious jurisprudence) of Khawarij exists in Sudan. Government and authorities of Sudan revolve around Fiqh of Khawarij and Ebazis. Their Judiciary branch and ministry of justice are based on Fiqh of Khawarij. But they have never taken the enmity toward Imam Ali (AS) into account. Whoever (Whether Shia or Sunni) acts impertinently toward Ahlul-Bayt (AS) we declare him worse than Jewish and Christian. In "Tahrir al-Vasila" Imam Khomeini (RH) says:

The listener is obliged to kill a person who hurls invective as the Imams (AS).

Naturally, provided that it does not bring about any problem for the person and is possible if the government is non-Islamic. So far, I have not seen a Wahabi to act impertinently toward the Imams (AS) whether in any Websites or Satellite TVs.

According to the noble Verse

قُلْ لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ<sup>1</sup>

Say: "No reward do I ask of you for this except the love of those near of kin."

All Sunnite believe that the love of Ahlul-Bayt (AS) is Wajib (Obligatory) and as much as they consider prayer Wajib, they count the love of Ahlul-Bayt (AS) Wajib, too.

Walayah of Ahlul-Bayt (AS) is Wajib in accepting the deeds

It is said in a narration that Walayah of Ahlul-Bayt (AS) is among the conditions necessary for accepting the deeds. Allama Majlisi (RH) recorded about 70

---

1- Ash-Shura Sourah, V.23

traditions in “Bahar al-Anwar” saying Walayah of Ahlul-Bayt (AS) is among the conditions necessary for accepting the deeds and without it, no deed is accepted.

Late Ayatollah Borujerdi (RH) in “Jami’ AHadith al-Shia” recorded 76 narrations on the authority of the holy prophet (PBUH) and the Imams (AS) saying no deed is accepted without walayah of Ali (AS) and his descendants.

When we relate these narrations, Sunnis raise their voice that Shiite consider our deeds as futile and count us among dwellers of hell and etc. About 3 years ago I had a debate with the Wahabis in al-Mostaghelah TV (Which is peculiar to the Wahabis and is transmitted from London by financial support of Saudi Arabia), they began by revolving around the idea that you (Shiite) assert only your deeds are appropriate and consider deeds of Sunnis futile.

I replied in this respect we have several narrations but you need not heed our narrations, since your grandees and scholars have related such narrations. Mr. Kharazmi (A grand scholar of Sunnite who is known as Akhtab al-Khawatib) in his book “al-Managhib” recorded a narration that if you make any answer to it, we will give the same answer to Shiite narrations in this respect. The narration is:

Amir al-Mumineen (AS) quotes from the holy prophet (PBUH) saying:

يا علي! لو أن عبدا عبد الله عز و جل مثل ما قام نوح في قومه و كان له مثل أحد ذهباً فأنفقه في سبيل الله و مد في عمره حتى حج ألف عام علي قدميه، ثم قتل بين الصفا و المروة مظلوماً، ثم لم يوالك يا علي، لم يشم رائحة الجنة و لم يدخلها<sup>1</sup>

O’ Ali, if one worships God (SWT) as long as lifetime of Noah and donates gold as much as Uhud mountain for charity’s sake and if his lifetime becomes lengthened so much that he could make pilgrimage ten times on foot and then gets killed compliantly, between Mrawa and Safa, but does not believe in your Walayah, he will not smell the aroma of heaven and shall not enter paradise.

What is your to this narration? He is neither Shia nor his book is among the books of Shiite. You (Sunnite) yourself, report these narrations. We do not assert that your prayer is void. Acceptance of deeds rests with God and our jurists have issued

---

1- al-Managhib by al-Kharazmi, P.67- Yanabi al-Mawdat Lazavi al-Gharbi by Ghanduzi, Vol.2, P.293- Managhib Ali Ibn Abi Talib by al-Ibn Mardawayh, P.73

a fatwa saying following a Sunnite scholar in prayer is allowed and certainly we do not believe in invalidity of your prayers. But the narration implies otherwise.

Integrity and acceptance of prayer are two different points.

Concerning prayer, we have two topics: integrity of prayer and acceptance of prayer. For instance, if you perform ablution in a usurped place, Wudu and prayer are invalid. Or if you performed a wrong ablution or said Hamd and Sourah improperly, then prayer is void. But if you perform ablution correctly and do the prayer properly, then it is said that the prayer is valid. But there comes a time when we say prayer is accepted or unaccepted. The prayer might be valid but there are other circumstances indicating the acceptance of prayer or the otherwise? Imam Sadiq (AS) stated:

The prayer of each person is accepted as much as his heart presence in that prayer. If one has a presence of heart in half of the prayer, this half is accepted. If he has a presence of heart in one third of the prayer then one-third is accepted. If ....

Sometimes we say prayer and think of our child, workplace, such a person and such work. This prayer is not void but is not the prayer that:

الصلاة معراج المؤمن.  
الصلاة قربان كل تقي.

Sometimes, we say prayer and during the whole time, we direct ourselves toward God and we understand to whom we are talking, that is the prayer.

His holiness Imam Khomeini (RH) states:

I do not say to direct yourself toward God as the holy prophet (PBUH) and the Imams (AS) used to do but be attentive as much as when you talk to a four years old child.

We should at least value God as much as a four years old child and do not let devil to beguile us in prayer.

Also, his Excellency states:

The thing that we are ensnared and obedient to devil so much and he does whatever he wishes with us, is due to the fact that we have no connection with

Landlord (God). Devil is the dog of the house of God and barks at people who have no relation to the landlord. If we establish a right connection with the landlord, then devil has nothing to do with us.

It is also stated in Quran that Satan Says:

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ / إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ<sup>1</sup>

Iblis) said: "O my Lord! because Thou hast put me in the wrong, I will make (wrong) fair-seeming to them on the earth, and I will put them all in the wrong,-/ "Except Thy servants among them, sincere and purified (by Thy Grace)."

Even a blind person would not do what we did to ourselves, right in the middle of the house we lost the landlord.

Our problem is that we do not enjoy the presence of heart while saying prayer and the reason why we deviate so much and commit sin, is because we have lost the connection with landlord. We have not yet believed God is watching us.

Again, Imam Khomeini (RH) states:

Main reasons behind our problems that we commit so much sin, is due to the fact that our tawhid and theism is poor.

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى<sup>2</sup>

Knoweth he not that Allah doth see?

If a child be at our presence, we do not conduct an unchaste act, but we do not grant value of a child to God.

Imam Sadiq (AS) states:

Chances are, one might be past his 50 and there is not even one accepted unit of prayer in his file.

I said these points so it may illuminate the meaning of the narration. Integrity of prayers is one thing and their acceptance is another. It is due to this fact that in narrations it is asserted that acceptance is contingent on Walayah.

---

1- Hijr Sourah. VV.39,40

1- Alaq Sourah, V.14

Imam Mahdi (AS), supervisor and observer of our actions

One of the arguments we should take heed of in subordination to walayah, is that:

Imam (AS) is observing our deeds.

Sometimes we say Imam al-Mahdi (AS) exists and he will appear some day and fills the world with justice as it was filled with injustice and on Fridays, if we are on the mood, we will participate in Nudba prayer and if we have a sickness or problem, we will call upon Imam al-Mahdi (AS). This is one kind of acknowledging the Imam.

Late Allama Majlisi (RH) relates on the authority of Imam al-Asr (AS) in “Bahar al-Anwar” saying:

فإننا يحيط علمنا بأنبائكم و لا يعزب عنا شئ من أخباركم<sup>1</sup>

We have full conversant in your actions and none of them is hidden from us.

If it is how one acknowledges the Imam, then what we have been doing in our whole lifetime? At the present that we are here, he (Imam) is aware of our whole being, thoughts and deeds like a back of his hand. Even if something passes through our mind to which we do not heed at all, Imam al-Mahdi (AS) is aware of it.

In his book “Misbah al-Hadaya ela al-Khalafat va al-Walayah, Imam Khomeini (RH) says:

Knowledge and awareness of Imam over the world of being is greater and more effective than that of the world itself.

Our most powerful knowledge is Ocular Knowledge; knowledge of man over himself which means no one knows you as much as you do. But Imam Khomeini (RH) says the knowledge of Imam al-Mahdi (May our spirits be sacrificed for him)) over us is greater than that of ourselves. That is to say a matter may cross our mind to which we pay no attention, but Imam al-Mahdi (May our spirits be sacrificed for him) is aware of it.

---

1- Bahar al-Anwar by al-Allama al-Majlisi, Vol.53, P.175- Tahdhib al-Ahkam by al-Shaykh al-Tusi, Vol.1, in the preface of the book P.37

A companion of Imam Reza (AS) called Ahmad Ibn Abi Nasr Bazanti (Honorable companion who was not Muslim at first and converted to Islam and Shia and became a close companion of Imam) narrates:

I was in Imam's presence for asking a question. It was night and our conversation lengthened till the midnight. When I was going to return, Hadhrat said: stay for the night. I replied: my staying gives you trouble! He said: no, there is no trouble in your staying. I said: it is my wish to stay since it is the house of the Imam of my time and it is my pleasure. That night I stayed at Imam's house. Imam told his servant: bring the bedclothes I sleep on every night and make it ready in my private room for Ahmad Ibn Abi Nasir rests on it for the night. I went to the room and lied down and reviewed the honor in my mind and I was frantic with joy. Out of a sudden Imam knocked on the door and said: Mr. Ahmad Ibn Nasir! Sleeping in house of Imam, in his room and in his bed is not a value; value is in abstinence:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ<sup>1</sup>

Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you.

This is the way Imam's knowledge over our thoughts and deeds is that even if a matter crosses our mind in a dark and empty room, today Imam al-Asr (may our spirits be sacrificed for him) is aware of it.

My dear friends, no one made us embrace Shia by means of force. We should either not become a Shia or if we do, then our subordination to Imamate and Walayah must be such that is God-pleasing and Imam-pleasing.

I am not implying that you should acquire high position, but if you intend to take up the gauntlet, do it like a man.

Quran states:

وَأَلَّ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ<sup>2</sup>

Say, "The truth is from your Lord": Let him who will believe, and let him who will, reject (it).

---

1- Hujuraat Sourah, V.13

2- Kahf Sourah, V.29

If you call upon Mahdi, then stick to it like a man. If called Ali, Do as Ali did. If you accept the leadership of supreme leader, then do a Leader-pleasing subordination. Not that if somewhere it was to your interest, obey him most willingly and in other situations where obeying supreme leader and Walayah costs you your job and position, you become circumspective and do not obey him. This bond must not have anything to do with secular matters. Topic of subordination to walayah, from walayah of the holy prophet (PBUH) to the walayah of our grand sources of authority, is a divine deal. In this path we shall be resolute. Chances are that suddenly a problem may turn up and causes people of higher positions to speak harshly to us and tamper with our honor, but when we find ourselves in the path of walayah, we must keep up with it. Not only do these topics involve mundane matters, but also they relate to matters of the hereafter.

Prophet Jesus (AS) went to the grave of a man who was a judge in his time and restored him to life. He was asked:

When you passed away, what did God do to you? He said: I was in a good state, in the world and did not do an unjust judgment even once; but it is 70 years passed the day I died and during the whole time I was in tormented. They asked: why? He replied: only for one reason. Once my brother-in-law had a dispute with a man, they came to law court. Before I judge their case, I said to myself: I wish my brother-in-law would be rightful! By chance he was but they have been torturing me for 70 years since in my mind I loved him to be rightful.

That is how delicate the matter is. After his death, Imam Khomeini (RH) came to Hajj Ahmad's (RH) dream and told him:

Ahmad! Even my raising hand for the people, concerning my intentions to do so, is taken into account.

Therefore when Quran states:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ / وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ<sup>1</sup>

Then shall anyone who has done an atom's weight of good, see it!// And anyone who has done an atom's weight of evil, shall see it.

---

1- Zalzala Sourah, VV.7,8

This is the intended aim. All of our small wrongdoings are contrary to subordination to walayah and Ahlul-Bayt (AS). Because the Walayah we accepted is all taken from walayah of Allah and an improper idea and unjust judgment shall not find a way to walayah of Allah. Imam al-Mahdi (May our spirits be sacrifice for him) is observer and supervisor of our actions.

Walayah of jurists (Authority of the Jurist) is the same as walayah of Allah, Walayah of the prophet and walayah of the Imams.

Today, if we obey grand sources of authority and supreme leader, it should not be a political obedience. If it would be political, then we ran into many difficulties because in some political cases we consider ourselves more knowledgeable than others and show partial views. Of course these are what Shiite believes. Imam Sadegh (AS) stated:

الرَّادُّ عَلَيْهِمْ كَالرَّادِّ عَلَيْنَا وَ الرَادُّ عَلَيْنَا الرَادُّ عَلِيَّ اللَّهِ وَ هُوَ عَلِيٌّ حُدَّ الشَّرْكَ بِاللَّهِ<sup>1</sup>

Those who refute and object to the words of sources of authority and supreme leader (Who presently has a position of a Marja' and all the representatives in experts assembly have affirmed his authority) are like those refusing the words of the Imams (AS) and this is similar to refutation of words of God and they are equal to pagans.

Twenty million votes do not bring about any value for the president and only authorization of supreme leader brings him validity. If supreme leader does not authorize him, not only do 20 million votes become invalid but also if 400 million people vote for him. Because we do not believe in democracy, we believe in the reign of God over people. Rule of jurists originates from that of God. Thus, as long as authorization of president by supreme leader does not take place, votes of people are of no value. If one day supreme leader finds any deviation in president, he deposes him by one sentence "President is relieved of his power" and it is not revocable. Also, other main organizations of country, in Islamic and Shiite society, are under control of authority and supreme leader.

---

1- al-Kafi lil-Shaykh al-Kulayni, Vol.1, P.67

In which one of Islamic ritual (Prayer, Fast, Zakat, Hajj and jihad) do we have such an interpretation in which objection is equal to paganism? I think even if we conduct 100 sessions talking about the authority and leadership of jurists, it is not as useful as the sentence by Imam Sadiq (AS):

كلام الملوك، ملوك الكلام.

Words of dignitaries are the best of all.

Therefore we must be cautious and preserve ourselves in this frame and do not violate it; we should neither step ahead of it nor linger behind it. Stepping forward gets us into extremism and chaos and lingering behind gets us into dissipation. So we need to try to move along with rules of supreme leader and sources of authority and make an effort to adopt our performance, thoughts and deeds with them. Today, leader's guidance is like a plumb line to us and any wall which does not comply with this plumb line is unsteady and never makes it and some day it will fall down and if does not fall in this world, it will do in the hereafter. We must try to bring up our wives, children and subordinates in accordance with the plumb line.

Training people is our duty.

Imam Sajad (AS) used to buy 30 slaves each year and took them to his house. He kept on training them in a year and on the night of Fitr eve (The festival at the end of fasting month) he set them free in the path of God, which is why the Ummiades did not allow him to go to Mosque, go up the Pulpit, utter divine law and train people. 30 trained people by Imam Sajad (AS) lived in society and each became source of many blessings in their neighborhood and caused the Ummiades propagations to become ineffective and spread the culture of Ahlul-Bayt (AS) in community.

You, my dears, if you have any soldiers, do not only order them around, you must try to train them in Islamic and Mahdawi way. This task requires us to be Mahdawi (followers of Mahdi) and have full awareness about it.

Enemy's main objective is to weaken supreme leader

At the present time, main and final objective of our domestic and foreign enemies, particularly in a recent year, is supreme leader. If you go to websites, it is as if nothing is more important than weakening supreme leader for some domestic and foreign deviated people; even they are more obliged to this action than prayer. They will not sleep at night if they do not publish a Remark in internet or satellite TVs. Thereupon we must practically fight this phenomenon.

I have stated many a time in class sessions that our being whether revolutionary or not is a different topic. If preservation and surety of our wives, children and religion matters to us, today weakening supreme leader endangers safety of our society, women and children. Should leader be weakened, president, judiciary branch and executive branch will weaken as a result and there would be nothing left for us. In a recent year, enemies focused all their efforts on weakening supreme leader and employ all facilities and equipments. His Excellency grand ayatollah Shobayri Zanjani said:

Those who are against regime and leader, are they trying to get this government from them and give it to assistor of Imam Mahdi (AS)? If yes, I support them, but if they intend to hand it over to America, so USA and hypocrites may rule over us, that is betrayal to Quran, Islam and Muslims.

As one of grand sources of authority, who was not in good terms with regime, said:

We do not believe in regime, but we consider weakening the regime among the most forbidden acts, for the reason that if it becomes weaken and USA gets the control then they will not even allow us to utter “Husain Husain” in Husayniyahs.

Sometimes one enjoys hearing imbecile enemy talks.

As Sa’adi said:

A wise enemy will act to your interest

An imbecile friend brings you nothing but trouble.

Sometimes a person who was a manager of the organization for martyrs, secretary of parliament and has several records with Imam Khomeini (RH) says bunch of nonsense which are intolerable for us. Sometimes a Mullah who is against the regime asserts that weakening the regime is Kufir and queers Shiite pitch. He is a

wise enemy and is fully aware of what he is doing. We need to keep an eye on the wise enemy although we do not incur damages by it. But an imbecile friend who considers himself the follower of Imam Khomeini (RH), destroys Imam's achievements by his name, they are dangerous.

For 21 year, Paganism fought with Islam in the time of the holy prophet (PBUH) but under flag of Kufr. Abu Safyan and his followers fought against Islam for 13 years in Mecca and 8 years in Medina, they could do nothing and failed. But this very paganism, in Siffin conflict fought against Islam under flag of Islam and by name of Islam and defeated the Islam. Amir al-Mumineen (AS) in Siffin conflict said several times:

O' people, those who are beside Muawiyah are the same person we fought against next to the prophet in conflicts of Badr, Uhud, Hunain and ... . They have just changed their flag but they are the same people with the same intentions and goals.

Those who change their flag are dangerous. Those who come to fight against Imam Khomeini (RH) and revolution by his name and revolution are dangerous. Today, we must use our full strength against this phenomenon and employ all the capabilities in front of all the propagations.

Wassalamu Alaykum, Peace and Merci of God be upon you.

Dr. Huseini Ghazvini