

Imam Ali`s Birth Anniversary

The TV Host: Mr. Naghavi:

Please talk about the opening ceremony of Velayat Network.

Professor Ghazvini:

As dear viewers know, as soon as we broadcast the logo of the channel, we promised that we would start our channel, universal Velayat Network, on the anniversary of birthday of Imam Ali. Due to some technical problems, God willing, we are going to officially start our channel tomorrow morning at 10, though we`ve somehow started our channel last Wednesday alongside Imam Reza`s Shrine, and we also had our introduction program for about 2 and half hours last night. Some called and congratulated us, some expressed their happiness and some callers had recommendations and criticism about the quality of audio and video. I have to tell our dear viewers that establishing a universal network is really difficult and it has some inherent problems and we are not an exception; it might take some days to remove the problems in audio and video part of the channel. Our delay time in America is about 2 or 2.5 minutes and it should be about 3 or 4 seconds. Our technicians say that the problems will be removed within the upcoming days. As we have already said in the previous sessions and also in our announcement that our main goal is to introduce the pure culture of Ahl-al-Beit to the whole world and we also want to remove some doubts posed by either Wahhabis or enemies, those who have been holding grudge on Islam and Prophet Muhammad. These days, they are posing doubts against Quran, Islam and Prophet Muhammad via internet or satellite and they bombard Shias and Ahl-al-Beit`s culture. God willing, we would like to remove these doubts from Islam in a way that if anyone likes to know about Shias` culture, he has to listen to the experts of Velayat Network. We had some meetings with great jurists and we were recommended to stand away from any political issues, harshness or any offensive languages in introducing the culture of Ahl-al-Beit to let the whole world know that Islam is not the religion of terrorism and Muslims are not terrorists but they were the first victims of terrorism. God willing, we introduce the whole world that

what really Shias` sect is. We have already and will invite Sunni scholars, those who would like to come to talk under our conditions; our conditions is not to talk about political issues and to talk about religion discussions based on our Ahl-al-Beit`s culture. We demand the scholars of seminary schools and Sunni`s universities either inside or outside the country to call Velayat Universal Network, or they can send us a message Valiasr Research Institute`s email to arrange a debate here. We also openly accept non-Sunnis, those who agree with our conditions.

Mr.Naghavi:

One the most important questions that our dear Sunni brothers call and ask is that whether the Imam Ali`s birth in Keba is stated in Sunni sources with authentic source or not?

Professor Ghazvini:

I would like to first talk about this issue from the view point of Shias` scholars then Sunnis` scholars.

A. Shias scholars` ideas about Imam Ali`s birth in Keba

Sheikh Mofid

Late sheikh Mofid (died in 413) has said something really beautiful about this that can be considered as Shias` last word:

ولد بمكة في البيت الحرام يوم الجمعة الثالث عشر من رجب سنة ثلاثين من عام الفيل ولم يولد قبله ولا بعده مولود في بيت الله تعالى سواه، إكراما من الله تعالى له بذلك وإجلالا لمحلته في التعظيم.¹

“ Imam Ali was born in the house of god, in Masjed-Al-Haram, on Friday, on Rajab 13, in the 30th year of Amolfil. No one was born in the house of god before or after him. And this birth in the house of god was a bless and virtue which god gave him to respect him as he deserved.

B. Sunnis scholars` ideas about Imam Ali`s birth in Keba

1. Hakim Neishaburi (died in 405)

¹ –Al-Ershad Sheikh Mofid v 1 p 5 . Research : Al-al-Beit Tahghigh Taras Institute . the Second Volume 1414 / 1993 published in: Dar al-Mofid Tabat Nashr and Tozi, Beirut Lebanon

I initially talk about Hakim Neishaburi`s idea then I will talk about Sunni scholars` ideas about his opinion.

فقد تواترت الأخبار أن فاطمة بنت أسد ولدت أمير المؤمنين علي بن أبي طالب كرم الله وجهه في جوف الكعبة².

“There are successive traditions that Fatima, the daughter of Asad, gave birth to Ali inside Keba”

He does not say that the tradition is authentic, he says it is successive and Sunnis consider successive traditions like the verses of Quran and if someone denies a successive tradition it is as if he denies a verse of Quran. Some might think that Hakim Neishaburi is not that much expert.

Sunni Scholars` ideas about Hakim Neishaburi

Mr. Zahabi, a considerable Sunni scholar, the one who is considered as :

امام الجرح و التعديل.

He, when wanted to write something about Hakim Neishaburi, says:

الحاكم الحافظ الكبير امام المحدثين ... ناظر الدار قطني فَرَضِيهِ و هو ثقة، واسع العلم، بلغت تصانيفه قريبا من خمس مائة جزء³.

“Hakim Neishaburi is the great reciter and the pioneer Hadith expert. Mr. Darghotni had a debate with him, and he liked his knowledge. He is authentic and trustworthy; He has written about almost 500 books”

Sunnis usually label someone as the reciter who has recited almost 100000 thousand traditions.”

2. Souti (died in 911)

Mr. Souit, about Hakim Neishaburi , says:

الحاكم الحافظ الكبير إمام المحدثين و كان إمام عصره في الحديث العارف به حق معرفته، صالحا ثقة⁴.

² –Al-Mostadrak Al-Sahihein Hakim Neishaburi v 3 p 550 Research : Mustafa Abdulghader Ata published in: Dar-al-Kotob Elmie , Beirut: Taba Ola 1411, 1990 v 3 p 483 / Research Eshraf Joseph Abdlu Rahman Marashi

³ –Tazkart al Hofaz Zahabi v 3 p 1039-1040 Published Dar-al-Kotob Elmie Beirut Taba-al-Ola

⁴ –Tabaghat al-Hofaz v 1 p 410-411 Dar al-Kotob Elmie Beirut Tabat al-Ola 1403

“Hakim is the reciter and a pioneer Hadith expert.... He was a pioneer Hadith expert in his own lifetime and he knew the science of Hadiths. He was trustworthy.”

3. Abu Eshagh Shirazi (died in 47)

He also talks about Hakim as follow:

و كان فقيها حافظا ثقة عليا ... قال عبد الغافر: كان الحاكم إمام أهل الحديث في عصره⁵.

“Hakim was a scholar, reciter, trustworthy and renowned..... . And Abdul Ghafer said about him: “Hakim was the pioneer expert in Hadith in his own lifetime”

4. Ibn Khalakan (died in 681)

He also says:

الحاكم النيسابوري الحافظ المعروف بابن البيه إمام أهل الحديث في عصره و المؤلف فيه الكتب التي لم يسبق إلي مثلها كان عالما عارفا واسع العلم⁶.

“Hakim Neishaburi was a reciter (the one who recited more than 100000 Hadiths), known as Ibn Beya, he also was the pioneer expert in Hadith in his own lifetime; he has written books about the science of Hadith that no one has ever written. He was a scientist, a scholar, and a knowledgeable person.”

So, we conclude that according to Hakim Neishaburi the tradition about Imam Ali`s birth place is successive and successive traditions are like the verses of Quran and denying a successive tradition is like denying a verse of Quran; and also Hakim Neishaburi, from the view point of Sunni scholars, is considered as authentic person and the one who is interpreted as:

الحافظ، إمام المحدثين، إمام أهل الحديث في عصره.

So if anyone wants to deny or doubt about it, he is either a unwise person or someone completely unaware of history; or he might have seen the truth but his hostility stops him to accept the truth confess the reality of Ali` birth in Keba.

Viewers` Questions

⁵ – Tabaghat Foghaha v 1 p 222 Tahghigh: Khalil Meis published : Dar –al-Ghalam Beirut

⁶ – Vafiat Al-Ayan va Anba Anbia Zaman ibn Khalakan v 4 p 280 Tahghigh: Ehsan Abbas Pubshlished: Dar al-Seghafe Lebanon Al mokhatasar Fi akhbar Albashr leabi Fedā Emad al-din Esmaeel ibn Ali (died in 732) v 1 p 247

Question:

Is there anyone under the name of Heidar Ali Ghalamdaran who taught in Qom seminary school and wrote a book under the name of “the main path of unity” in which he posed some doubts about Shias?

Answer:

God willing, we are going to talk about people like Ghalamdaran or Borghei who are named in some channels, whom about people think that they were Shias and turned to be Sunni or Wahhabi, in some session. These are lies, and nothing happened like that. They, due to some problems, tried to pretend to be wise people. Neither Ghalamdaran nor Borghei were turned to be Sunni. Borghei himself asked in his will to be buried in Shoaib`s shrine, in Kan village near Tehran. If anyone likes to know more about them, he has to refer to Mr. Hussaini`s website, the one who was their students for 18 years and was aware of their deviation in science. God willing, we are going to comprehensively talk about this.

Question

When visit Imam Reza`s shrine, which one we are closer to, Imam Reza, Prophet Muhammad or Allah?

Answer:

First of all:

If we visit the shrine of Imam Reza, we visit him with this belief that god loves Imam Reza and he has some credit; so visit the shrine of someone who has some credit for god. He himself says:

من أراد الله بدمكم.

“If anyone wants to get close to god, he has to get through you, Ahl-al-Beits”

The supplication of Jamet-al-Kabire

The differences between us and Wahhabis, is that they are following Ibn-Teimie and they have been involved in polytheism and idol worshipping and they are now worshipping a physical god. They follow a god which, like humans, descends down to earth from heaven on his donkey and says:

“ Oh people, if you have any requests, I answer your request and if you have any problems, I solve your problems.” The after the time of dawn he gets on his donkey and returns. That`s how they call a god, apostasy and polytheism. A god who sits on the world and the world shouts out of pressure. We don`t worship a god who runs or hugs his prophet or who suffers from sight problem or has a curly hair. Worshiping this god is nothing but apostasy or polytheism. It is like worshiping idols. God willing, we are going to talk about the polytheism which Wahhabis are suffering from and something that they mistakenly call it monotheism.

Second of all:

About Imam Reza, Mr.Abubakr Muhammad ibn-Momel, a considerable Sunni scholar, says:

خرجنا مع امام أهل الحديث أبي بكر بن خزيمة و عديله أبي علي الثقفي مع جماعة من مشائخنا و هم إذ ذاك متوافرون إلي زيارة قبر علي بن موسى الرضي بطوس، فرأيت من تعظيمه يعني ابن خزيمة لتلك البقعة و تواضعه لها و تضرعه عندها ما تحيرنا⁷.

“They went to visit Imam Reza`s shrine so humbly that everyone was surprised”

Ibn-Heban says: “ Whenever I had problems, I used to visit his tomb, I implored him and he solved my problem”

Do you know better or Ibn-Hebban? Do some Wahhabis know better or Muhammad Ibn-Momel? These things a lot.

Third of all:

If you really know Arabic language and know how to work with computer, refer to the book called “Al-Mosue Al-Faghihe Al-Kuwaite (The greatest Sunni book which includes the four sects` beliefs and Wahhabis), v 14 p 156:

ذهب جمهور الفقهاء المالكية و الشافعية و متأخر الحنفية و هو المذهب عند الحنابلة إلي جواز هذا النوع من التوسّل، سواء في حياة النبي أو بعد وفاته.

“Majority of Sunni scholars believe in imploring to Prophet Muhammad either in his lifetime or after his demise”

Fourth of all:

⁷ –Tahzib al-Tahzib Ibn Hajar Asghalani v 7 p 339

Sobki (died in 756), a very renowned Sunni scholar, says:

إعلم! أنه يجوز و يحسن التوسل و الإستغاثة و التشفع بالنبىﷺ إلى ربه سبحانه تعالى.

“Know that imploring and asking for forgiveness and intercession from Prophet Muhammad is something great and recommended”

He also says:

و جواز ذلك و حسنه من الأمور المعلومة لكل ذي دين، المعروفة من فعل الأنبياء و المرسلين و سير السلف الصالحين و العلماء و العوام من المسلمين.

“And these issues are really good for those who follow a religion. This what prophets, messengers, Salafs, companions, Tabein, Muslims and scholars used to do.”

So from the view point of Sobki, those who don't believe imploration and asking for forgiveness are unbelievers. Well, I think you, Wahhabis, have no excuse left, after what Sobki said.

Then he also says:

و لم ينكر أحد ذلك من أهل الأديان و لا سمع به في زمن من الأزمان، حتي جاء ابن تيمية، فتكلم في ذلك بكلام يلبس فيه علي الضعفاء الأعمار و ابتدع ما لم يسبق إليه في سائر الأعصار⁸.

“No one from the believers ever denied the imploration to Prophet Muhammad. Then Ibn-Teimie came and said some nonsense and made people dubious about that; he also paved the way for a unique heresy in history”

I guess, I made everything quite clear and everyone, except enemies would now understand that if we visit the shrine of Imam Reza or Imam Hussain it is not as if we consider them as equal and great as God but rather we consider them as our mediators so that god may answer our requests or solve our problems for their sake. It means we consider Imam Reza as our mediator to call Allah. As the Quran verse says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ⁹

O ye who believe! Be mindful of your duty to Allah, and seek the way of approach unto Him

⁸ –Shafa Segham Tagh al-Din Sobki p 293 / Feiz ghadir Menavi v2 p 170 / Tahghigh Ahmad abd-Salam published in Al-kotob Elmie Beirut

⁹ –Surah Maede verse 35

So, I demand our viewers to pay a close attention to what we have already said and what great religious men say about this verse. How should Quran talk to make you understand?

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ¹⁰

Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.

Mr. Khatib Baghdadi, in the History of Baghdad, quotes from Akrame that word **الْوَسِيْلَةَ** refers to Prophet Muhammad, Ali, Fatima, Hassan and Hussain.

Second caliph, Omar-ibn-Khatab, says:

لما اقترف آدم الخطيئة، قال : يا رب! أسألك بحق محمد لما غفرت لي فقال الله : يا آدم! وكيف عرفت محمد؟ أو لم أخلقه، قال : يا رب! لأنك لما خلقتني بيدك و نفخت في من روحي، رفعت رأسي، فرأيت علي قوائم العرش مكتوبا: لا إله إلا الله، محمد رسول الله، فعلمت أنك لم تضيف إلي إسمك إلا أحب الخلق إليك، فقال الله: صدقت يا آدم، إنه لأحب الخلق إلي ادعني بحقه، فقد غفرت لك و لولا محمد ما خلقتك.

“When Adam was involved in sins, he asked Allah to forgive him for the reputation of Muhammad”

Hakim Neishaburi says:

هذا حديث صحيح الإسناد¹¹.

Souti, in Dor-al-Mansur, says that Adam`s pray was as follow:

اللهم إني أسئلك بحق محمد و آل محمد سبحانه لا إله إلا أنت عملت سوءا و ظلمت نفسي، فاغفر لي¹².

“Oh god, I was oppressive to myself, please forgive me for the reputation of Muhammad and his household”

Mr. Ibn-Abedin Hanafi (a great Hanafi man) in Hashie Rad-al-Mohtar says:

“Verse 35 of Surah Maede refers to the good servants of God like Muhammad and his household” Then he considers the following supplication as a famous one:

اللهم إني أسألك بحق السائلين عليك و بحق ممشاي إليك، فإني لم أخرج أشرا و لا بطرا ...¹³

¹⁰ –Surah Baghare verse 7

¹¹ –almostadrak Al Sahihein Hakim Neishaburi v 2 p 615

¹² –Dor al-Mansur v 1 p 60

¹³ –Hashie Rad Al Mohtar Ibn Abedin v 6 p 716 Tahghigh Eshraf Maktab Bohus va Dorasat Published Jadidat Manghat Mosahahat Published in 1415, 1995 Published Dar al-Fekr Tabaet Distributed in Beirut Lebanon

Question:

Why Moavie was a caliph? He was a tough enemy of Islam, wasn't he?

Answer:

There is no need to explain. He was designated as the governor of Shamat by the second caliph and he also was given plenty of authority in the time of Osman; he also stood against Imam Ali. Prophet Muhammad, about him, says:

“Moavie and his troops are invaders and oppressors”

He fought with Imam Ali for 18 years then he martyred Imam Hassan with poison and then he became a caliph.

Question:

Why the Sunni books are being sold in all Shias` libraries and book stores but no Shia books are being sold in Sunni libraries and book stores?

Answer:

That is one of the reasons that Shias` sect is a rightful sect. Shias are not afraid of having Sunni books in their libraries and whatever we say is taken from Sunni sources. But there are no Shia books in Sunni libraries. May be Sunnis are afraid that the truth might be revealed for their young generation if they read Shia books. May be there is something else.

Question:

Which Surah couldn't Omar recite for 12 years? And then he vowed to kill a camel as Ghorbani and then he could recite it.

Answer:

Surrah Baghare.

Question: Can we say that Imam Ali is superior to Prophet Muhammad because he was born in Keba?

Answer:

This doesn't matter. I have a question for you. Don't you think that Jesus was inferior to Prophet Muhammad? He undoubtedly was. Jesus had a virtue that no prophet even Muhammad didn't have; He was born without a father. Could it be a reason to say that Muhammad is inferior to Jesus? Fire turned to be a garden for Abraham the prophet but didn't for Prophet Muhammad. Does this mean that Prophet Muhammad is inferior to Abraham the prophet? The Nile River was opened for Moses and 12 paths emerged and his troops got through but nothing like that happened for Prophet Muhammad. These cannot be a reason that other prophets or people are superior to Prophet Muhammad. So, we have to say that it was an honor for Imam Ali and Prophet Muhammad; Imam Ali says:

أنا عبد من عبيد محمد¹⁴

“I'm among the servants of Muhammad”

Question:

Mr. Moslem Neishaburi, in Sahih Moslem, narrated 7 different traditions that prophet Muhammad told a mature lady and a mature man:

“If this woman breast feeds this man, they will be mahram”

That mature woman said:

“ Oh Prophet, should I breast feed him while I'm hugging him?” “Prophet said: “yes, breast feed him and then you'll be Mahram”

Don't you think that this tradition is an insult to prophet? I have written more than 200 cases of heresies done by the second caliph. “When Omar talked as other people talked, verses were revealed as Omar had promised” Can you let us know about the document of this Hadith?

Answer:

The term رضاع كبير (The great foster) has been used in Sahih-Moslem v 4 p 169 Hadith no 3495. It is really interesting that Ahmad Hanbal and other Sunni scholars have written that:

¹⁴ -Kafi al-Koleini v 1 p 90

“When Aisha, the mother of believers, liked someone and wanted to be Mahram with him, she ordered her nieces to breast feed him.”

فبذلك كانت عائشة تأمر بنات أخواتها و بنات إخوتها أن يرضعن من أحببت عائشة أن يراها و يدخل عليه و إن كان كبيرا، خمس رضعات ثم يدخل عليها¹⁵.

Of course, the other prophet’s spouses avoided doing this. It might be interesting for you to know that one of the Muftis from Egypt issued a verdict that: “If a woman breastfeeds a man, they will be Mahram. For example, in some offices, a man is a driver of a woman, if the woman breast feeds the man, they will be Mahram.”

Today, I’ve read in news website that this verdict caused Egyptian ladies suffer more from sexual harassments. Men, to fulfill their devilish purposes, ask ladies to breast feed them. These are the advantages of that Hadith. And about Omar’s agreements, there are a lot of traditions. Even Souti quotes 22 stories that when there was an argument between Omar and Prophet Muhammad; Gabriel descended and revealed a verse in favor of Omar. There were verses revealed for whatever Omar decided to do or had an intention to do. It is also quoted that prophet said:

لو لم أبعث، لبعث عمر بن الخطاب¹⁶.

“Omar would have been appointed if I weren’t appointed”

Question:

When Ayatollah Ghazvini said that Hakim Neishaburi, in Al-Mostadrak, said that Ali was born in Keba, I searched the book and I found that he said that Hakim-ibn-Hezam was born in Keba; then his mother washed her mat with Zamzam’s water and said:

و لم يولد قبله و لا بعده في الكعبة.

“No one before or after you will born in Keba”

Then Hakim Neishaburi added:

¹⁵ –Mosnad Ahmad v p 271 / Sonan Abu Davood v 1 p 457 / Almajmou Navavi v 18 p 212 / Fath Albari Sharh Sahih Bokhari Ibn Hajar Asghalani v 9 p 114 / Omdat Alghari Sharh Sahih Bokhari Eini v 20 p 84 / Almoghni Ibn Ghodame Maghdesi v 9 p 202/ Sonan Kobra Beihaghiv 7 p 460/

¹⁶ –Al-Kamel Le Abdullah Ibn Adi v 3 p 155/ Mizan Etedal Zahabi v 2 p 50 / Kanzal Emal Motaghi Hendi v11 p 581 / Feiz Alghadir Sharh Jame Saghir Menavi v 5 p 414/ Majma Zavaed Heisami v 9 p 68

فقد تواترت الأخبار أن فاطمة بنت أسد ولدت أمير المؤمنين بين علي بن أبي طالب كرم الله وجهه في جوف الكعبة.

What I think that it is not right to say the same thing for Ali. When Hakim Neishaburi rejects this does not mean that we can say the same thing for Ali. Of course, majority of historians said that Hakim-ibn-Hezam was born in Keba and only 2 historians said that Ali was born in Keba.

Answer:

You have to be more careful; In the book Al-Mostadrak Ala Sahihain in the software of Maktabe Ahl-al-Beit v 3 p 483, when he quotes this, he says:

قال الحاكم و هم مصعب في الحرف الأخير، فقد تواترت الأخبار أن فاطمة بنت أسد ولدت أمير المؤمنين علي بن أبي طالب كرم الله وجهه في جوف الكعبة.

“These stories were told by Mosab ibn-Osman and I don’t believe it. There are successive stories that Fatima gave birth to Ali in Keba”

So he rejects what Mosab ibn-Osman said. So if you say that Hakim bin-Hezam was born in Keba, you have to refer to Sunni books like Sire Alam Nobala written by Zahabi, Thzib Alkamal written by Mei, Tahzib Al-Tahzib written by Ibn-Hajar Asghalani and the History of Islam written by Zahabi; and if you find anyone of the m who approves of the character of Mosab bin-Osman, we accept what you said.

Mosab bin-Osman is unknown. And also the tradition is nullified. Because, Mosab bin-Osman was born ten years after this story. And also this tradition was made up with Zobeir-ibn Bokar, the one who showed his hostility against Imam Ali throughout the history. If you want to know about the answer, please refer to our website.

Question:

We have the Shias` books but they say that Quran has been manipulated. They say that Quran has been manipulated but Allah says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ¹⁷

Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian

Please answer my question.

Answer:

None of Shias` scholar believes that Quran has been manipulated. If someone believes that Quran is manipulated, be sure that he is not among Shias. Ayatollah Khuee said:

إن حديث تحريف القرآن، حديث خرافة و خيال، لا يقول به إلا من ضعف عقله¹⁸.

“Manipulation of Quran is nothing but superstition and illusion and no one says that Quran is manipulated except stupid and unwise people.”

Late Imam Khomeini said:

“No wise person believe that Quran has been manipulated”

Late Alame Helli (the scholar who lived in 6th and 7th century Hegira) says:

نعوذ بالله من أمة تعتقد مثل ذلك، فإنه يوجب التطرق إلي معجزة الرسول¹⁹

“We ask Allah to save us from the people who believe that Quran has been manipulated because the miracle of Prophet of Muhammad will be questioned”

Late Sheikh Tusi, late Sayyed Morteza, Sheikh Mofid and Sheikh Sadugh believe that Quran has not been manipulated; Shias as well. It is nothing but a lie and accusation if anyone says that Shias believe that Quran has been manipulated.

If you are talking about the traditions, I have to tell you that there are much more traditions in Sunni books that say Quran has been manipulated than in Shias` books. In Sahih-Moslem and Sahih-Bokhari, there are accurate reasons that Quran has not been manipulated.

Question:

Mr. Ghazvini said that Prophet Muhammad passed away, but we`ve heard that he was martyred by two of his spouses, Aisha and Hafse. Please explain this issue.

Answer:

¹⁸ -Albayan Fi Tafsir Alghoran Sayyed Khuee p 259

¹⁹ -Ajube Masael Mehnavie p 121 problem no 13

I also believe that Prophet Muhammad was martyred. But I don't believe that he was martyred by Aisha or Hasfe. He was martyred by poison. You see when we use the term "pass away" I have to tell you that this term has also been use for martyrs. If you refer to the Sunni or Shia books, you would find statements like as follow:

و كان مع أخيه الحسن بعد وفاة أبيه عليهم السلام عشر سنين²⁰.

"When Hussain's father passed away, Hussain lived with his brothe, Hassan, for ten years"

You see, they used the term "passed away" for Imam Ali's martyrdom. But there is no doubt that Imam Ali, Imam Hassan and Imam Hussain were all martyred. There are some expressions in old books. Shias, Sunnis, Christians, Jews, Buddhists, Hindus all believe that Imam Hussain was martyred. But in Kamel Ziarat written by Ibn-Ghulie, there is a tradition that Prophet Muhammad says:

إن أمتي ستقتله، فمن زاره بعد وفاته، كتب الله له حجة من حجبي ...²¹.

"My nation will murder Hussain and if anyone remembers him after his demise....."

But it doesn't mean that prophet is questioning Imam Hussain's martyrdom.

Question:

If someone does not get married and dies, is he dead stupid?

Answer:

Prophet Muhammad said:

النكاح سنتي، فمن رغب عن سنتي، فليس مني²².

"Marriage is my practice and whoever does not follow my practice is not my follower".

If marriage does not affect someone's mood or feelings he can remain single. On the contrary, marriage might stop someone from committing sin. It is said that:

²⁰ –Kashf Ghome Ibn abi Fath Rabli v 2 p 250

²¹ –Kamel Alzyarat Jafar ibn-Muhammad bin Ghulie p 144 Mali Sheikh Tusi p 668

²² –Fath alBari Sharh Sahih Bokhari Ibn Hajar Asghalani v 9 p 96 / Kanzol Emal Motaghi Hendi v 16 p 271 / bahar Anvar Majlesi v 100 p 220 / Vasael Shie (published by al-albeit)Her Ameli v 23 p 244/ Mostadrak Vasael Mirza Nuri v14 p 152.

فمن تزوج، فقد أحرز نصف دينه، فليتق الله في النصف الآخر.

“The one who is married has preserved half of his religion, and for preserving the other half he must be afraid of God”. Alkafi Koleini v 5 p 329 / Man La Yahzar Faghih Sheikh Sadugh v 3 p 383 / Vasael Shia (published by Al Beit) Hor Ameli v 20 p 17.

So marriage saves 50 percent someone`s faith from danger and it stops us from committing sin. There are also some people who don`t have any motive to get married, actually they don`t have any sexual desire. So the story for them is different and if they die single it is not as if they die with half of their faith.

Question:

Why didn`t Ibn-Teimie get married?

Answer:

His advocates must answer this question that why he didn`t get married and died.

Question:

This is a scientific method. You read the history books and you refer to the parts you like to talk about as a Sunni source; you reject whatever you don`t like. This is not right. The statements of a book are either all true or all false, you cannot pick up the statements and refer to them when they support you and reject them when they are against you.

Answer:

Oh dear, apparently you are not aware of the know-how of debates. In debates, we refer to the traditions or issues which are totally in our favor and against the opponent. This is our main framework in debates. This is what Sunnis do as well. This what the Elzam principle is about, it is something quite rational; this is something allowed by God.

ألزموهم به ما يلزمون به أنفسهم.

Elzam means to refer to anything that is against someone and he himself believes so. For example, when Zeid and Amrov went to court and Zeid said:

“ The dress Amrov is wearing is for me and the dress I`m wearing is for Amrov”

The judge ordered Zied to put off the dress and give to Amrov but he didn`t order Amrov to do the same. Why? Because, he could merely confess about what he, himself did and not about others. Mr.Zeid claimed and confessed one thing. He confessed: “The dress I`m wearing is for Amrov”. Judge believed his confession. He also claimed that: “The dress Amrov is wearing is for me”. This merely a claim, they have to bring witness and if they do so, then the judge orders Amrov to put off the dress and give it to Zeid.

Question:

Only Imam Ali was born in Kebba, the house of god. It is really interesting that they say that that Keba was an idol house before. The question is: so based on what you say, wasn`t it an idol house when the Fil and Abrahe`s troops attacked, so why didn`t god annihilate this house of god?. They want to downgrade the virtues of Imam Ali.

In Sonan Ibn-Maje and in Sharh Nahj al-Balaghe written by Ibn-Abi Hadid Motazeli, it is stated that Prophet Muhammad, in the last days of his life, came to mosque while he put his hands around Ali ibn-Abitaleb and Ibn-Abbas` neck, he was persuading people to join the Osame`s troops and he said if anyone disobeys, he would be cursed by god. But when Abubakr and Omar left Medina, they returned to Medina at night. Prophet Muhammad told them that they would be severely punished by god but they insisted on staying in Medina. In Shavahed Tanzil written by Haskani, it is stated that:

“Prophet considered Aisha and Hafse as conspirators like the women around Joseph.”

These Sunni brothers, in their channel, say: “Abubakr prayed on behalf of Prophet”

But, in Shavahed Tanzil, it is stated that: “When prophet was informed that Abubakr was going to pray on behalf of him, he went to mosque, quite ill, and push away Abubakr and started praying as the pray leader.”

It is stated in Sahih Bokhari:

“When prophet asked for ink and pen, that man said: “This man is hallucinated”

Answer:

I have to official announce that this channel (Nur) is not for Sunnis, it is for Wahhabis and they are spreading the school of thought of Wahhabis. I had a phone call with one the professor of seminary school in Zahedan, he explicitly said: “This channel has nothing to do with Sunnis and we don’t believe what they say; we also sue them, they even said something against us”

The owner of this channel is Mr. Hashemi who graduated from the university of Muhammad bin-Saud in Riyadh; he invites people who are politically broken and disgraced or people who ran away to London. They use abusive languages and harsh words against Shias, jurists and government. They invite people who tell lie and falsely accuse Shias. We are going to talk about this issue in upcoming sessions. One of our goal in this channel to reveal the false accusations and lies they have imposed on Shias and Shias` jurists and we also are going to respond back their insults about Shia sacred things, then people judge that this channel does not belong to Sunnis. In one of their programs, they said: “Keba was an idol house and it is not a privilege to born in an idol house”

Don’t you think that is an insult to Keba, the house of God? If someone abused the house of god, does that mean that the house of god has lost its virtues? Don’t think it was the same house filled with 360 idols in front which prophet prayed for years; the house filled with idols up to 8th year of Hejira, the one that Muslims prayed in front of it. So did prophet or Muslims make mistake that they prayed in front of it?

Undoubtedly, there some who praise the virtues of Imam Ali and some deny them. These things have been occurring throughout history. Prophet Muhammad said:

إني تارك فيكم الثقلين: كتاب الله و عترتي.

Bani Ommiad manipulated this Hadith and said:

إني تارك فيكم الثقلين: كتاب الله و سنتي.

Mr. Saghaf (a contemporary and great Sunni scholar from Jordan) explicitly says:

أما حديث «تركت فيكم ما إن تمسكتم بهما لن تضلوا بعدي أبدا كتاب الله و سنتي» يردده الناس فيما بينهم و يقوله الخطباء علي المنابر، حديث موضوع مكذوب وضعه الأمويون و أتباعهم، ليصرفوا الناس عن هذا الحديث الصحيح في العترة.

“This Hadith, I mean *كتاب الله و سنتي* ... which people narrate or and speakers talk about on the pulpits is a lie and a manipulated Hadith by Ommiad to get people away from the Hadith of *كتاب الله و عترتي*.

We have a lot of stories that beside any virtues of Imam Ali they made up a virtue for someone else.

Answer:

I demand people to observe the courtesy about Sunni sacred things. The way we consider our Imams as our sacred figures, they also consider the spouses of prophets and caliphs the same way. Since you don't like them to insult your sacred things, please keep your sacred ideas in your hearts and don't insult their sacred things. We would like both Sunnis and Shias to be our audiences.

Yes, Prophet Muhammad said:

*إنكن صواحب يوسف*²³.

But, it is not right to label them as conspirators.

We are also going to talk about Abubakr`s praying for one or two sessions. One of the reason that Sunnis refer to for the legitimacy of Abubakr`s being a caliph is that they say Prophet Muhammad sent Abubakr to say pray on behalf of him. In Sahih-Bokhari, v 1 p 161, Hadith no 664, the book of Adhan chapter Had-al-Mariz An Yashahd al-Jamat, it is said that:

لما مرض رسول الله صلى الله عليه و سلم مرضه الذي مات فيه، فحضرت الصلاة، فأذن فقال: مروا أبا بكر فليصل بالناس، فقبل له أنا : أبا بكر رجل أسيف إذا قام مقامك، لم يستطع أن يصلي بالناس و أعاد فأعادوا له، فأعاد الثالثة فقال : إنكن صواحب يوسف، مروا أبا بكر فليصل بالناس، فخرج أبو بكر فصلي، فوجد النبي صلى الله عليه و سلم من نفسه خفه، فخرج يهاد ي بين رجلين، كأني أنظر رجله يخطان الأرض من الوجع، فأراد أبو بكر أن يتأخر فأوما إليه النبي صلى الله عليه و سلم أن مكانك، ثم أتى به حتي جلس إلي جنبه. فقبل للأعمش: و كان النبي صلى الله عليه و سلم يصلي و أبو بكر يصلي بصلاته و الناس يصلون بصلاة أبي بكر، فقال بيأسه: نعم.

“ When Prophet was really sick and was about to die, he said: “Tell Abubakr to say pray on behalf of me” Aisha said: “Abubakr is really emotional and sensitive, he can't” Prophet said again and they again said: “He can't”. Prophet for the third time said: “Tell Abubakr to say pray on behalf of me” and then he said: “You are

²³ – Sahih Bokhari v 1 p 165 / Sahih Moslem v 2 p 22

like the lovers of Joseph who cannot distinguish what is right and what is wrong. Tell Abubakr to pray for people” When Abubakr went to say pray, Prophet was really relieved and stood up and put his hands around Ali and Ibn-Abbas and went to mosque to say pray. When Abubakr saw prophet in the mosque, he stood away and let prophet stand to say pray, he did and Abubakr like all the other people stood behind prophet and prayed.”

As you see, in Sahih-Bokhari it is stated that Prophet himself prayed not Abubakr. But you see how they are trying to manipulate. I have a question for Sunni brothers: Let us be honest. Is it rational? Why is it emphasized that prophet stood first and Abubakr behind him and the whole people behind Abubakr? Don't say that prophet is superior and you cannot pray behind an inferior? What would have happened if people stood behind prophet? Is there any story that says within the 23 year of prophecy, someone didn't say pray behind prophet and the other mediated in to convince him to say pray behind prophet? I think it is nothing but playing with Shias` beliefs. Let`s assume that he went and prayed, but ibn-Teimie says:

فالإستخلاف في الحياة نوع نيابة، لا بد لكل ولي أمر و ليس كل من يصلح للإستخلاف في الحياة علي بعض الأمة يصلح أن يستخلف بعد الموت، فإن النبي -صلي الله عليه و سلم - استخلف في حياته غير واحد و منهم من لا يصلح للخلافة بعد موته، كما استعمل ابن أم مكتوم الأعمى في حياته و هو لا يصلح للخلافة بعد موته و كذلك بشير بن عبد المنذر و غيره²⁴.

“It is not that simple that some could come and became the prophet`s representative to justify the matter that he could be prophet`s successor. There were many of companions who were the prophet`s representatives in many cases. Ibn –Am-Maktum (in 12 cases) and Bashir-ibn Abd-al Manzar prayed on behalf of Prophet Muhammad but they were not qualified to be his successor”

Mr. Abdul Rahman ibn-Ouf prayed on behalf of prophet Muhammad in the battle of Tabuk and also prophet did the same for him. If saying pray on behalf of prophet is the criterion for being the prophet`s successor, the most qualified man is Abdul Rahman bin Ouf. Since, he prayed on behalf of prophet and prophet on behalf of him.

Question:

What does Ibn-Abbas mean by saying **يوم الخميس** on and on?

Answer:

This day, is the same day in which prophet ordered:

“Bring me pen and paper to write you something that saves you from any deviations”

But unfortunately, they said that prophet was hallucinated and said:

إِنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهْجُرُ²⁵.

It means the nation which Prophet served them for 23 years and saved them from deviation and idol worshiping, didn't respect prophet as he deserved. The Prophet who is the symbol of generosity and whom about Allah says:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ²⁶

Was really angry that said:

قوموا عني²⁷.

“Get out of my house”

«و السلام عليكم و رحمة الله و بركاته»

First and last Name: Ahmad Alizade

Date: Tir 26 1389 AH 12:29:49

May god salute you, Mr. Ghazvini

First Name and Last Name: Sayyed Mahdi Date: Bahman 22 1389 AH 10:28:54

In Sahih-Bokhari under the chapter of prophet Muhammad`s martyrdom, it is stated that Aisha gave prophet something to eat which he didn't like. Please refer to it and express your opinions.

²⁵ –Sahih Moslem v 5 p 76

²⁶ –Surah Ghalam verse 4

²⁷ –Sahih Bokhari v 1 p 37 v 8 p 161

Amir Al-Momeneen

Velayat Network

Shahrivar 20 - 1388

The TV host:

According to Sunni sources, how many verses have been revealed for the sake of Amir al-Momeneen?

Professor Ghazvini:

Ibn Abbas quoted in the great Sunni books and sources:

نزلت في علي ثلاثمائة آية.²⁸

“300 verses have been revealed for the sake of Ali”

Mr.Zeini Dahlan, the Mufti in Mecca died in 1305 Hejira, in the book Alsire Nobavie v 2 p 11, quotes from Ibn Abbas:

نزلت في علي أكثر من ثلاثمائة آية في مدحه.²⁹

“ More than 300 verses have been revealed for Ali”

Mr.Ibn Hajar Heisami quotes from Saeed ibn Jobeir who quotes from Ibn-Abbas:

ما نزل في أحد من كتاب الله ما نزل في علي.³⁰

“The verses which were revealed for Ali, never revealed for anyone else”

Mr. Hakim Neishaburi, a great Sunni scholar, in Al-Mostadrak Sahihein, quotes from Ahmad ibn-Hanbal, the chief of Hanbalis:

من الفضائل ما جاء لعلي بن أبي طالب رضي الله عنه.³¹ ما جاء لأحد من أصحاب رسول الله

“The virtues which have said about Ali, have never been said about any of Prophet`s companions”

²⁸ –The History of Medina and Damascus Ibn Asaker v 42 p 364 / Tarikh Kholafa Souti p 171 / The History of Baghdad Khatib Baghdad v 6 p 219 / Managheb Ali ibn abi Taleb Ibn Mardavie p 217 / Sire Halabie v 2 p 474

²⁹ –Al Savaegh Mohraghat Published in Mohamadie Egypt p 125 Published Meimanat Mesr p 76 / Tarikh Kholafa p 172

³⁰ –Savaegh Mohraghat Published in Egypt p 76 / Tarikh Khoalafa p 171

³¹ –Mostadrak Sahihein Hakim Neishaburi v 3 p 107

Mr. Ibn-Jozi, in Managheb Ahmad ibn-Hanbal, says:

³² ما لأحد من الصحابة من الفضائل بالأسانيد الصحاح مثل ما لعلي رضي الله عنه.

“The virtues about Ali which have been written with authentic documents have never been written about the companions”

So according to these traditions, more than 300 verses have been revealed for the sake of Ali, and the virtues which have said about Ali have never been said about companions.

The Host:

Could you let us know about the book which includes the verses which revealed for the sake of Ali?

Professor Ghazvini:

“In the book Dalael Sedgh, written by late Allame Mozafar, which is aginat Wahhabis, its last two volumes are comprehensively about all the verses related to Imam Ali; and it has been recently published by Al-Beit Institute in Qom. Also Ayatollah Shirazi has recently written a book under the name of **ما نزل في علي في القرآن** which is in two volumes and is about all the verses about Imam Ali. These two books are available in different websites, particularly the book Dalael-Sedgh.

The Host:

What is the most important verse which is about the virtue of Imam Ali?

Professor Ghazvini:

The most interesting, significant, authentic and the most virtuous verse about Amir-Al-Momeneen, Fatima Zahra, Hassan and Hussain is the verse of Mubahele (the mutual cursing).

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَنِسَاءَكُمْ وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ³³

³² –Managheb Ahmad ibn-Hanbal p 163 / Tahzib Altahzib Ibn Hajar Asghalani v 7 p 298 / Esabat v 4 p 464 / Shavahed al-Tanzil Hakem Haskani v 1 p 27 / Estiab Ibn Abde Bar v 3 p 51

³³ –Surah Alemran verse 61

And Zamakhshari says:

³⁴ وفيه دليل لا شئ أقوى منه على فضل أصحاب الكساء عليهم السلام.

In Sahih-Moslem which Sunnis believe that all its traditions and consider it as the most authentic book like Sahih-Bokhari, it is said that:

ولما نزلت هذه الآية، فقل : تعالوا ندع أبناءنا و أبناءكم، دعا رسول الله صلى الله عليه وسلم عليا و فاطمة و حسنا و حسيناً، فقال: اللهم هؤلاء أهلي.³⁵

“When the verse of Mubahele was revealed, Prophet Muhammad called Ali, Fatima, Hassan and Hussain and said: Oh God, these are my Ahl-al-Beit”

I demand listeners to keep in their mind that the majority of sources I’m referring to are either from the Maktab-ahl-al-Beit software which is accessible all round the world and in websites or from the program under the name of Al-Jame Kabir, written by Sunnis, which we downloaded it from internet.

Ibn-Kasir Dameshghi who likes Wahhabis and whose interpretations are approved of Wahhabis like Sahih-Bokhari and Moslem, quotes from Jabe ibn-Abdullah Ansari:

و علي بن أبي طالب، و أبناءنا: الحسن و الحسين، و نساءنا: فاطمة.³⁶ أنفسنا و أنفسكم: رسول الله

“The term **أبناءنا** refers to Prophet and Ali-ibn-Abitaleb and the **أبناءنا** refers to Hassan and Hussain and the **نساءنا** refers to Fatima.

God, in this verse, considers Ali-ibn-abitaleb as the soul of prophet, nothing greater could be said about Ali.

The Host:

How do justify the superiority and Immamat of Imam Ali from the verse of Mubahele?

Professor Ghazvini:

³⁴ –Al Kashef An Haghaegh Tanzil va Oyoon Ghavil Zamakhshari v 1 p 434

³⁵ –Sahih Moslem v 7 p 120 Hadith no 6373 / Mosnad Ahmad v 1 p 185 / Mostadrak Sahihein Hakim Neishaburi v 3 p 150

³⁶ –Tafsir Ibn Kasir v 1 p 379 published Dar Lamarefat Beirut / Dor al Mansur Souiti v 2 p 39 / Fath al-ghadir Shokani v 1 p 348

God willing, later on, I'm going to talk about Imam Ali's Imamah from the view point of Quran. But for now, I'll briefly explain that:

First point:

All the interpreters like Beizavi, believe that this verse means that the most beloved human on earth for Prophet Muhammad is Ali.

Being beloved is a virtue. When they gathered in Saghife to designate the caliph, when there was a dispute among Immigrants and Ansar and they started beating each other, Abubakr said:

“We deserve to be the Prophet's caliph for we are close to him and we are among his relatives”

If this is the standard of superiority, as Mr. Zamakhshari said nothing could be more greater than this that Quran considers Ali as the greatest man after Prophet Muhammad.

The second point:

One of the interesting points about which I really like our dear viewers to pay attention to is that Prophet Muhammad made deal with Nasara Najran in Mubahele that each group must bring their dearest. The main purpose of Mubahele was proving the issue of prophecy and the truth of prophet's statements. So the one who went to prove the prophecy of prophet and continue the prophet's mission was superior.

Third point:

God considers Ali as the soul of prophet in this verse. Of course it does not mean that Ali is totally like prophet but it meant that Ali is as precious as Prophet Muhammad in every aspect. Like the issue of prophecy in the great Hadith of Manzalat:

³⁷ أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي.

So, Imam Ali is as virtuous as Prophet Muhammad in every aspect except the issue of prophecy and revelation and that`s justify the infallibility of Imam Ali. Since, prophet was also infallible and he couldn`t consider someone who was not infallible as his soul.

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ³⁸

Prophet Muhammad had a full guardianship over the believers` lives and properties. Amir-al-Momeneen also has the same guardianship. Prophet was superior to creatures even prophets and angels; and Amir-al-Momeneen was also superior to other prophets and angels according to the verse of Mubahele.

The Host:

What is the best verse which refers to the Imam Ali`s Imamah?

Professor Ghazvini:

About the verses which are explicitly about Imam Ali`s Imamah, late Sheikh Tusi in his interpretations says:

“The most reasonable verse which is about Imam Ali`s Imamah is this verse:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ³⁹

Your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poor due, and bow down (in prayer).

When this verse was revealed:

فقرأها رسول الله صلى الله عليه وسلم على أصحابه، ثم قال: من كنت مولاه، فعلى مولاه، اللهم وال من والاه و عاد من عاداه.⁴⁰

“Prophet read this verse for his companions and said: Whomever I`m his leader, Ali will be his leader from now on”

This verse is common among Shias as:

³⁸ – Surah Ahzab verse 6

³⁹ – Surah Maede verse 55

⁴⁰ – Dor Al-Mansur Souti v 2 p 293 / Mojam Avsat Tabarani v 6 p 218

من كنت مولاه فعلي مولاه⁴¹

It was merely stated in Ghadir. It is not true, this Hadith has been said by prophet on and on. Once after the revelation of the verse of Velayat (guardianship) and once in the 8th year of Hejira when the Jeish from Yemen complained about Ali to Prophet Muhammad, prophet told them this Hadith and also once in Ghadir.

Allah, in this verse, talks about the same guardianship he has over his servants and Prophet over his people and says that Amir-al-Momeneen has the same guardianship.

Now let us talk whether this verse has been revealed about Amir-al-Momeneen or not? Maybe more than 70 Sunni books have said this verse has been revealed for the sake of Amir-al-Momeneen when he was giving his ring to the beggar while he bowing down (in Roku) in pray. This tradition has also been stated by Amir-al-Momeneen, Ibn Abbas, Amar Yaser, Salame bin Koheil, Mojahed, Sedi, and Abujafar.

Azdodin Eiji (died in 756) says:

و أجمع أئمة التفسير أن المراد علي⁴²

“The pioneer experts in interpretation all believe that this verse refers to Ali”

They have quoted these issues from late Khaje Nasir Tusi and they haven't rejected them.

Mr. Alusi, the Wahhabi, in Ruh al-MaAni, says:

و غالب الأخباريين علي أنها نزلت في علي كرم الله وجهه⁴³.

“Majority of news reporters and Hadith reciter believe that this verse is about Ali”

Question:

⁴¹ – Marefat Olum Hadith Hakim Neishaburi p 102 / Bedayat va Nahayat Ibn Kasir v 7 p 394 / Ensab Eshraf p 150 / Almojam avsat Tabarani v 6 p 218 / Dor-al Mansur Souti v 2 p 293 / Tafsir Ibn Kasir v 2 p 73

⁴² – Al Mavafegh Layeji v 3 p 601 / Sharh Al-Maghased Kalam Taftazani v 2 p 288 / Sharh Tajrid Aghaed Ghushji p 368

⁴³ – Ruh al-Maani Alusi v 6 p 167

I, as a father, like to find the perfect partner for my daughter as her husband. I want to refer to the story when Prophet Muhammad made an effort to marry Fatima Zahra with Amir-al-Momeneen; don't you think it would be great reason that Ali was the greatest person among the people around prophet?

Answer:

God willing, I'm going to talk about this issue in upcoming sessions. First and second caliphs proposed Fatima and Prophet rejected them and when Amir-al-Momeneen came and proposed Prophet accepted him. This story shows that Ali was considered as great person by Prophet Muhammad. Nasaee quotes from Boride, the Prophet companion:

خطب أبو بكر و عمر فاطمة، قال رسول الله صلى الله عليه وآله وسلم : إنها صغيرة. فخطبها علي فزوجها⁴⁴.

“Abubakr and Omar proposed to Fatima and prophet said: “Fatima is still young.” But when Ali propose to Fatima, prophet helped them get married”

Hakim Neishaburi says that this tradition is authentic and has the conditions of Sahih-Moslem and Bokhari. So, this made them jealous and said: “Why didn't prophet let us get married with Fatima, but as soon as Ali proposed, why Prophet accepted him?” They were falsely spreading rumors against Prophet Muhammad and when prophet went up on the pulpit and said:

ما أنا زوجته و لكن الله زوجه⁴⁵.

“I didn't get marry Fatima with Ali, that was God who did it”

Question:

What is the difference between Imamat and guardianship?

Answer:

⁴⁴ -Sonan Nesaee v 6 p 62 / Sahih ibn Heban v 15 p 399/ Majma Zavaed Heisami v9 p 204 / Savaegh Mohragaht p 163 / Majmal Kavir Tabarani v 4 p 34 / Osdol Ghabee ibn asir v 1 p 386

⁴⁵ -Tarikh Medina Damascus Ibn Asaker v 42 p 126 / Tarikh Yaghubi v 2 p 41

Well, Sunnis does not consider any differences between Imamatus and guardianship. For example Ibn-Asir, a great Sunni lexicon writer, in Al-Nahaya about the meaning of caliphs, says:

“Caliph is someone who comes after someone and becomes his successor”

But Ibn-Khaldun, a famous Sunni historian, (died in 808 Hejira) explicitly says:

هي حمل الكافة على مقتضى النظر الشرعي في مصالحهم الأخرى و الدنيوية الراجعة إليها ... فهي في الحقيقة خلافة عن صاحب الشرع في حراسة الدين و سياسة الدنيا⁴⁶.

“Guardianship and being a successor is an Islamic rule which is for protecting religion and policy of the world.”

Ghazi Azd-al-Din Eiji, a considerable Sunni scholar, says:

الإمامة هي خلافة الرسول⁴⁷.

“Imamat is being the successor of Prophet”

Mr. Abulhasan Maverdi, a pioneer expert in lexicon science, says:

الإمامة موضوعة لخلافة النبوة⁴⁸.

So, Sunnis does not consider any difference between Imamatus and guardianship but we, Shias, believe that there is a huge difference between guardianship and Imamatus. To make the long story short, Shias believe that Imamatus is run by Allah. As it is stated about Abraham:

وَ إِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا⁴⁹

God refers the nullifying the Abraham`s Imamatus to himself, but the story is not the same for guardianship; Prophet designates his successor.

Question:

When Abubakr and Omar proposed to Fatima, how old were Abubakr, Umar Ibn Khattab and Fatima?

⁴⁶ – Tarikh Ibn Kahldun v 1 p 191

⁴⁷ – Almavafegh Eiji v 3 p 574

⁴⁸ – Ahkam Soltanie Velayat Dinant p 5

⁴⁹ – Surah Bagahare verse 124

Answer:

This story happened in the second year of Hejira, Fatima was 9, Abubakr was 61, and Omar was 42.

Question:

Knowing that Amir-al-Momeneen was the successor and the caliph of Prophet Muhammad and he was designated by Allah`s order, why did he let Abubakr be the caliph?

Answer:

Amir-al-Momeneen did his best, gave people some reasons and asked people for help but no one listened to him. Amir-al-Momeneen said:

فنظرت فإذا ليس لي معين إلا أهل بيتي، فضننت بهم عن الموت و أغضيت على القذى و شربت على الشجى و صبرت على أخذ الكظم و على أمر من طعم العلقم⁵⁰.

“No one defended me but my household and it was really difficult for me to put my household in front of the enemies` sword. When I saw that I had no comrades for the rise, I was forced to close my eyes and I stayed patient”

Amir-al-Momeneen repeatedly said:

لو وجدت أربعين رجلا لما كففت يدي ...⁵¹

“If I had 40 comrades, I would have risen; but no one was answer my request but 3.”

إني لو وجدت يوم بويح أخو تيم الذي عيرتني بدخولي في بيعته ، أربعين رجلا كلهم على مثل بصيرة الأربعة الذين قد وجدت ، لما كففت يدي ولناهضت القوم ، ولكن لم أجد خامسا فأمسكت⁵²

Amir-al-Momeneen, from the beginning, was thinking about a battle but when he saw that no one liked to help him, he stayed patient:

فصبرت و في العين قذى و في الحلق شجا، أرى تراثي نهبا⁵³.

⁵⁰ - Nahjal Balaghe oration no 26

⁵¹ - Tarikh Yaghubi v 2 p 126

⁵² - Ketab Salim Bin Gheis Tahghigh Muhammad Bagher Ansari p 218

“I remained patient while they were breaching my absolute right”

That`s why Amir-al-Momeneen remained silent and tolerated. Preserving Islam was really important for Amir-al-Momeneen and he could save Islam from collapse even though he was being oppressed.

«و السلام عليكم و رحمة الله و بركاته»»»»

Dr. Sayyed Muhammad Hussain Ghazvini

First and Last Name: Faez Date: Shahrivar 31 – 1388

الذي جعلنا من المتمسكين بولايه علي بن ابي طالب الحمد لله

www.delaram.blogsky.com

First and Last Name: Sayyed Mohsen Tafreshi

Date: Mordad 20 – 1389 20:13:28

Hello, one of the Sunni brother said that the word مولا in در من كنت مولا فعلي مولا does not refer to the successor, please explain this issue.

First and Last Name: Sayyed Ali Date: Mehr 17 – 1389 09:09:16

Hello

السلام عليك يا امير المومنين علي بن ابيطالب

No one is blessed to be born in Keba and martyred in a mosque but Ali

اللهم صل علي محمد وال محمد و عجل فرجهم

اللهم جعلنا من المتمسكين بولايه امير المومنين علي بن ابيطالب و اولاده

معصومين عليهم السلام

اللهم صل علي محمد وال محمد و عجل فرجهم

The slapped face of Fatima testifies that no one is more oppressed than Ali

اللهم العن جبت و طاغوت

اللهم صل علي محمد وال محمد و عجل فرجهم

يا علي

First and Last Name: Sayyed Ali Date: Mehr 17 – 1389 09:25:31

I say hello to my cousin, Mohsen Tafreshi. You said: “one of the Sunni brother said that the word مولا in در مولا فعلی مولا ه does not refer to the successor, please explain this issue.” Let me respond you. I`m not that much deserve to explain it to you, but I have to tell you that these so-called Muslims do not understand the other words as well like God, Prophet, Quran, Infallibility, Guardianship, Vozu, Loyalty and etc.