

The Doubts about Imams` Guardianship

In the name of Allah the most compassionate the most merciful

Subject: The Doubts about Imams` Guardianship

Professor Ghazvini:

Considering the status quo, Muslims are in need of unity of words more than anytime. The enemies are really close to us and they are trying to disunite the Muslims, and they are trying to make Muslims fight with each other and they`re stealing the Islamic wealth. So what really has to be done is following unity and relying on the shared points. All the Islamic sects, Sunnis and Shias, today, worship one God, say pray in one direction and have plenty of shared points. As late Sharaf-al-Din said:

“The shared points in Islam are much more than the controversial points”

Let us avoid the things that create divisions and tensions particularly the meetings held in Rabi al-Aval which make people insult, offend and accuse each other; and as a great jurist said:

“Even, accusing the apostates is Haraam”

Religion does not justify insulting and using abusive language. Sometimes, some of our colleagues say, intentionally or unintentionally, something that gives the enemy an excuse to falsely accuse and insult the pure Shias` culture and jurists. In traditions, it is said that:

“Do not swear at the opponents, if you do, they`ll swear at us”

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ

Surah Anam, verse 108

One of our colleague-speakers said something on the pulpit about which one of our jurists said:

“ These public meetings in which people insult and use abusive languages that might disunite the Muslims, put the Shias` reputation in jeopardy either inside the country, Iran, or outside the country, Islamic or non-Islamic countries, are not recommended by Ahl-al-Beit”

In response to the one who insulted, a Sunni scholar from Zahedan said something; we condemn both of them. And also about the Sunni brother who claimed that Shias do not have any documents for what they say and he falsely accused Shia scholars, I`m going to say something here in this session among my dear friends from the seminary school in Qom, and Feizie school, the great Shias` foundation.

What he said can be summarized into couple of sentences:

First Point:

He says:

“You accuse us that we say:

“You, after praying, raise your hands three times and say **خان الأمين** . Because Gabriel was supposed to transfer the revelation to Ali, but he transferred it to Muhammad”

This not what we accuse you of; Sayyed Nemat-allah Jazayeri in his book Anva Neamanie p 237 says:

“ Gabriel was ordered to transfer the revelation to Ali but he transferred it to Muhammad”

Answer:

I would like to address my speech to this brother and all the others who have been falsely accusing Shias throughout these 14 centuries, like Ibn Hazm Andelesi, ibn-Teimie in Menhaj Alsonan v 1 p 23-24 and I say, I haven`t found any shias who believe that Gabriel was supposed to transfer the revelation to Ali. The way he referred to phrase in Anva Neamanie shows that he has not studied the book, if he had, he would have let us know about the volume and the page. For his

information, I say that this phrase has been said by late Sayyed Neamt-allah Jazayeri v 2 p 237; he also talked about the nullified Shias` sects like Khatabie and Gharabie; he said that one of the corrupted and nullified Shias` sect, who pretended to be Muslim, was Gharabie the one which believed that Gabriel was supposed to transfer the revelation to Ali but he transferred it Prophet Muhammad. Jazayeri talked about this when he wanted to talk about a history event about a corrupted sect. This phrase has been said by Baghdadi Shafei, a 5th century scholar, in Alfargh Bein Feragh p 237. So if an author talks about a corrupted sect means that he seriously believes that sect was corrupted, therefore Mr. Shahrestani the author of the book Al-Melal Va Nahr, who talks about thousand Islamic sects believe something the same or Abu Taher Baghdadi Shafei in Al-Fargh Bein Feragh as well. This is not fair at all.

Second point:

He says:

“You Shias falsely accuse Prophet that said:

“Oh Ali, the one who loves you is from a legitimate birth, the one who is your enemy and hold grudge on you is from an illegitimate birth”

We don't have such a thing.

Answer:

Plenty of books have been written about this, like Aseni Mataleb written by Jazari who says:

“We used to test children by the affection or hostility about Ali to see whether they were from a legitimate birth or not. If we felt that our children loved Ali, we would have come up with an idea that our children are from a legitimate and if they didn't love Ali, we would have thought that they were not ours and from an illegitimate birth”

Mr. Moheb-al-Din Tabari in Riaz Nazare and late Ayatollah Amini in Al-Ghadir comprehensively talked about it.

The third point:

He said something by which people have been trying to attack Shias` culture for years:

“ You are the opponents of Ali, you are not his followers. Because Ali, during the 23 year of Abubakr, Omar and Osmans` government, cooperated with caliphs; they were like friends; they lived peacefully and Ali didn`t have any objection; and the sign which shows the intimacy of Ali with the caliphs is that he let Omar get married with his daughter, Ome Kolsum; and if they were not friends this marriage would have happened, as you Shias believe that such a thing never happened.”

Answer:

This is an issue about which I have received many phone calls and it has turned to be a pretext for Wahhabis to verbally attack Shias. For now, I briefly say that I am going to talk about this issue from the view point of Sunni and Shia sources. Some of the traditions about this issue are not authentic at all. Like turning a Jin-like girl to someone quite like Ome Kolsum; these issues like this are not proper to be attributed to Shias` culture. In some books the story has wrongly been stated without any documents.

From the view point of Shias:

What we can refer to as an authentic Shias` tradition is what late Ayatollah Koleini stated in Kafi:

“Omar proposed Ome Kolsum. Ali said: “My girl is still a kid, she is not old enough to get married” The second caliph got upset and on the way home, he saw Abbas, the Prophet`s uncle, and said:

ما لي أبي بأس؟ قال : و ما ذاك؟ قال : خطبت إلى ابن أخيك فردّني، أما و الله ! لأعورن زمزم و لا أدع لكم مكرمة إلا هدمتها و لأقيمن عليه شاهدين بأنه سرق و لأقطعن يمينه فأتاه العباس فأخبره و سأله أن يجعل الأمر إليه فجعله إليه.

“Do I have any problem? Abbas said: “No”. Omar said: I asked Ali to let me get marry her daughter but he rejected me. I swear to god that I will disgrace your virtues and I will get two fake witnesses who`ll claim that Ali is a thief and so that I can cut his hand”. Abbas came and told Ali the story and Ali, as Abbas insisted, let Abbas to take care of it”

Al-Kafi Sheikh Koleini v 5 p 346

Someone asked Sheikh Mofid that:

“What is your idea about Omar`s getting married with Ome Kolsum?”

He said:

أن المناكح علي ظاهر الإسلام دون حقانق الإيمان.

“We believe that getting married must be based on testifying, monotheism, and mission and being Shia is not the only criterion”

Masaal Akbarie Shiekh Mofid p 61

Amir-al-Momeneen was worried. Being worried let us do some forbidden things. When someone is worried he is somehow allowed to do some Haram things. We let Sunnis get married with our girls and they as well let us get married with their girls. Letting Sunnis get married and getting married with non-Muslims is not a reason for being superior or inferior.

There`s also another authentic tradition quoted by Imam Sadegh:

إن ذلك فرج غصبناه.

“She was the girl who was taken from us by force”

Kafi Sheikh Koleini v 5 p 346

From the View Point of Sunnis:

This issue has not been stated in Sahih-Bokhari and Sahih-Moslem. The first one who talked about is Ibn-Sad in Tabaghat Kobra and after him Ibn-Hajar in Asabe and the other Sunni scholars. There also some significant points that has to be taken to our considerations. Ibn-Asad in Tabaghat Kobra , v 8 p 464 and Moheb Al-Din Tabari in Zakhaer Aghabi p 168 talked about Ali`s being threaten:

“When Ali apologized and rejected Omar because her daughter was not old enough to get married, Omar objected and said:

لا والله! ما ذلك بك و لكن أردت منعي.

“I swear to God that this excuse is not acceptable and you are making a lousy excuse not to let me get married with your daughter”

Mr. Dulabi, a sunni scholar, in Zorie Tahere p 158, Moheb al-Din Tabari Zakhaer Aghabi p 170, Heisami in Majma Zavaed v 4 p 272, and Tabarani in Mojam Kabir v3 p 45 say:

“When Aghil objected Ali and said: “Why did you let Omar get marry your daughter?” Ali said:

و لكن درة عمر أخرجته إلي ما تري.

“That was Omar`s whip which made me do this”

They have stated something in the Sunni sources which contradict with monotheism let alone saying that this story was told by Amir-al-Moneen himself. Ibn-hajar Asghalani who has the same attitude as Wahhabis do, in Asabe Fi Tamiz Sahabe v 8 p 465, says:

“When Ali was forced:

فأرسل بها إليه، فكشف عن ساقها، فقالت: مه! لولا أنك أمير المؤمنين للطمت عينيك.

“Omar ibn-Khatab grabbed Ome Kolsum`s leg. Ome Kolsum got angry and said: “I would have taken your eyeballs if you were not the Muslim caliph”

This what Ibn-Hajar Asghalani quoted not Alame Majlesi, Koleini nor Sheikh Tusi.

Sunni scholars say:

و وضع يده علي ساقها فكشفها، فقالت: أ تفعل هذا؟ لو لا أنك أمير المؤمنين لكسرت أنفك، ثم خرجت حتى جاءت أباها فأخبرته الخبر و قالت بعثتني إلى شيخ سوء.

“Omar grabbed Ome Kolsum`s leg. Ome Kolsum got angry and said: “How could you do that? I would have broken your nose if you were not Amir-al-Momeneen.”

Ome Kolsum approached Ali and said: “You`ve sent me to an old, ugly man”

Al-Estiab ibn-abd-Bar v 4 p 1954, Tarikh Medina Dameshgh Ibn-Asaker v 19 p 473 / Osd-al-Ghabe v 5 p 614 / Sire Alam Nobala Zahabi v 3 p 501 / Zakhaer Aghabi Tabari p 168 / Tarikh Eslam Zahabi v 4 p 138 / Alvafi Belvefiat Sadafi v 24 p 272

Mr. Ibn-Jozi quotes from his ancestor :

“They have quoted that Omar grabbed Ome Kolsum`s leg”

و الله! هذا قبيح لو كانت أمة لما فعل بها هذا . ثم بإجماع المسلمين لا يجوز لمس الأجنبية، فكيف ينسب
عمر إلى هذا.

“I swear to God that he was not allowed to touch a maid`s leg, let alone Ome Kolsum`s. According to Muslims` beliefs touching the leg of a stranger lady is against religion. How could they attribute this to Omar?”

They either want to deny the story or consider what Omar did as something immoral. Those who believe that such a thing happened, if they believe the beginning of the tradition they have to accept the rest of the tradition as well.

So according to these issues, can this marriage be considered as the sign of intimacy between Amir-al-Momeneen and Omar? It undoubtedly can`t. It is not a virtue, it is more of a vice for an Islamic leader.

Fourth point:

He says:

“You on the pulpit say:

“It is a false accusation and a lie that Omar has forbidden the temporary marriage, Prophet Muhammad has forbidden it in the battle of Kheibar, and Sunnis against what Prophet and Ali you follow the temporary marriage and you are increasing illegitimate births. You, Shias are the cause for the illegitimate births”

He talks about this issue for 20 minutes and then says:

“This illegitimate-born man who talked on the pulpit didn`t demonstrate any documents which shows that Omar has forbidden the temporary marriage”

Answer:

We really demand him to pay a close attention to the documents I am about to show. It is an undeniable fact that Omar has forbidden temporary marriage, and there hundreds of traditions about that. I am going to merely refer to 3 authentic Sunni religious books. When a tradition is written in a religious book, it means that it has fully passed plenty of obstacles and met many prerequisites. In the book Mabsut,, it is said that:

وقد صح أن عمر رضي الله عنه نهى الناس عن المتعة، فقال: متعتان كانتا على عهد رسول الله صلى الله عليه وسلم وأنا أنهى الناس عنهما: متعة النساء و متعة الحج.

“It is true that Omar forbid people from temporary marriage and said: “There were two types of temporary marriage, Nesa and Haj, and I forbid people from both”

Al-mabsut Sarakhsi v 4 p 27

Mr.Sarakhsi considers this as an authentic tradition.

Mr.Ibn Ghedame, a considerable Sunni figure, says:

و حكي عن ابن عباس أنها جائزة و عليه أكثر أصحابه عطاء و طاوس و به قال ابن جريج و حكي ذلك عن أبي سعيد الخدري و جابر و إليه ذهب الشيعة، لأنه قد ثبت أن النبي صلى الله عليه وسلم أذن فيها و روي أن عمر قال : متعتان كانتا على عهد رسول الله صلى الله عليه وسلم، أفأنهى عنهما و أعاقب عليهما؟ متعة النساء و متعة الحج.

“It is quoted from Ibn-Abbas that temporary was allowed and Ibn-Jarih, Abu Saeed Khodri, Jaber, and Shias believe that temporary was allowed. Because it was proven that Prophet Muhammad considered temporary marriage as something allowed; and Omar, as in traditions, said: “There were two types of temporary marriage, Nesa and Haj, and I forbid people from both; and whoever do them must be punished.”

Al-Moghani Ibn-Ghedame v 7 p 527

About Ibn-Jarih, a famous Sunni scholar, it is said that:

و أما ابن جريج فإنه أوصى بنيه بستين امرأة و قال: لا تزوجوا بهن فإنهن أمهاتكم و كان يرى المتعة.
“Ibn-Jarih was temporarily married with 60 women, and he forbid his sons from getting married with the them, he told them: “They are your mothers”

Sire Alam Nobala Zahabi v 6 p 331 / Tahzib Kamal Mezi v 4 p 544 / Tarikh Baghdad Khatib Baghdadi v 7 p 263

Mr. Ibn-Hazm Andelesi, in Al-Mahali, says:

قال عمر بن الخطاب: متعتان كانتا على عهد رسول الله صلى الله عليه وسلم وأنا أنهى عنهما و أضرب عليهما، هذا لفظ أيوب و في رواية خالد أنا أنهى عنهما و أعاقب عليهما: متعة النساء و متعة الحج.
Al-Mahali Ibn-Hazm v 7 p 107 / Ahkam Ghoran Lel-Jesas v 1 p 352/ Tafsri Ghortobi v 2 p 392 / Tazkarat Hofaz Zahabi v 1 p 366 / Mizan Etedal Zahabi v3 p 552 / Tafsir Razi v 5 p 167 / Dor-al-Mansur Souti v2 p 141 / Vafiat Al-Eyan Ibn

Khelkan v 5 p 197 / Tarikh Baghdad Khatib Baghdadi v 14 p 2020 / Tarikh Eslam Zahabi v 15 p 418

This man who said we don't have any documents, I have to tell him, these are our documents.

But those who say that “temporary marriage” was forbidden from the battle of Kheibar, is talking based on what Ibn-Teimie, Ibn-Hazm and the other Anti-Shias have written. The issue of “temporary marriage” is considered as an unsolvable problem among Sunni scholars, they truly wonder how to solve this problem. There is also a verse in Quran which shows the legitimacy of temporary marriage in Islam. Also temporary marriage was forbidden by Omar; Sunni people believe that there was something called “temporary marriage” but it was forbidden it; some believe that it was forbidden in Kheibar battle.

Soheili, a famous Sunni scholar, says:

أن النهي عن المتعة يوم خيبر شئ لا يعرفه أحد من أهل السير و رواية الأثر، ... ، قال ابن عبد البر: و على هذا أكثر الناس.

“The story of forbidding the temporary marriage in Kheibar battle is something ambiguous for Sunni scholars; Ibn-Abdebar says: “Most people believe that forbidding marriage in the battle of Kheibar is something made up and ambiguous.”

Fath-al-bari Ibn Hajar v 9 p 145 / Omdat-al-Ghari Eini v 17 p 247 /

Mr. Ghortobi comprehensively talked about this and it shows that Sunni all wonder about the issue “temporary marriage”

و اختلف العلماء كم مرة أبيحت و نسخت ، ... ، و قال ابن العربي : و أما متعة النساء فهي من غرائب الشريعة، لأنها أبيحت في صدر الاسلام ثم حرمت يوم خيبر، ثم أبيحت في غزوة أوطاس، ثم حرمت بعد ذلك و استقر الأمر على التحريم و ليس لها أخت في الشريعة إلا مسألة القبلة، لأن النسخ طراً عليها مرتين ثم استقرت بعد ذلك و قال غيره ممن جمع طرق الأحاديث فيها: إنها تقتضي التحليل و التحريم سبع مرات.
“Caliphs disputed that temporary marriage was forbidden and allowed.... It was forbidden and allowed 7 times”

Tafsir Ghortobi v 5 p 131

Sahih-Bokhari which Sunni consider it as the most authentic book after Quran explicitly says that when temporary marriage was allowed, it was never forbidden:

عن عمران بن حصين رضى الله تعالى عنه، قال : نزلت آية المتعة في كتاب الله ففعلناها مع رسول الله صلى الله عليه و سلم و لم ينزل قرآن يحرمه و لم ينه عنها حتى مات، قال رجل برأيه ما شاء.
Sahih-Bokhari v 5 p 158, the book of Tafsir Ghoarn

It is really interesting that Mr. Ghastalani, in Ershad al-Sari, says:

إن الرجل المقصود هنا هو الخليفة عمر بن الخطاب.
“The word رجل refers to Omar-ibn-Khatab”

This Sunni brother accused Shias in believing temporary marriage just because they want to increase the illegitimate births; I, from the chapter of Khetame Mesk, demand all to pay a close attention to what I'm going to say which is taken from Tabari`s interpretation:

قال علي رضي الله عنه: لولا أن عمر رضي الله عنه نهى عن المتعة ما زنى إلا شقى.
“If Omar didn't forbid the temporary marriage, there would not have been found any illegitimate births except created by perverts”

Jama Albayan Tabari v 5 p 19 / Dor-al-Mansur Souti v 2 p 140

It is stated in Kanz-al-Emal that:

عن علي قال: لولا ما سبق من رأى عمر بن الخطاب لأمرت بالمتعة، ثم ما زنى إلا شقى.
Kanz-al-Emal Motaghi Hendi v 16 p 522

It shows that when Amir-al-Momeneen was, he couldn't order people to do temporary marriage. It is stated in Sahih-Bokhari and Sahih-Moslem that the congregational pray of Taraviah was of ordered by Omar; He also ordered to say the Nafele in Ramadan congregationally; Once, when Omar entered a mosque looking people saying the pray of Taraviah congregationally, he said:

نعم البدعة.

“What a heresy”

Sahih-Bokhari v 2 p 252

When Amir-al-Momeneen stood up to say the pray of Taraviah, people shouted:

واسنة عمر!

They believed that Ali was about ruin the practice of Omar; that` why Amir-al-Momeneen told Imma Hassan to tell them to say their pray however they like.

Mr. Ghortobi quotes from Ibn-Abbas:

ما كانت المتعة إلا رحمة من الله تعالى رحم بها عباده و لولا نهى عمر عنها ما زنى إلا شقي.

“Temporary marriage was a blessing from God and if Omar didn’t forbid it, no one except perverts would have committed adultery”

Tafsir Ghortobi v 5 p 130

This man says we don’t have any document; he says temporary marriage was forbidden in Kheibar battle; he accuses us Shias of following temporary marriage just because we want to increase the rate of illegitimate births but I say that these were all documents and none of them were taken from Shias` sources and books.

Mr. Ibn-Hazm Andelezi, in Alfesal, says:

“ If we want to say something to Shias we have to say it from their sources because they don’t believe our books; if Shias want to say something to us, they have to say it from our sources because we don’t believe their books”

Late Saheb Vasael had a tradition, in Vasael Shia, which is about temporary marriage in the battle of Kheibar; he says that it is totally opposite with what Shias believe and temporary marriage is undoubtedly allowed in Shias` sect. It is an undeniable fact; and Sunni and Shias never forbidden temporary marriage. Those are some traditions made by Bani Ommiads to disgrace the pure culture of Shias and defend the caliphs.

Once, people objected Abdullah Omar:

“Your father forbids temporary marriage. Why do you allow it? He said: “I’m just doing what my father did.” They said: “How so” He said: “ my father said : “ There were two types of temporary marriage and I forbid both;” “Prophet allowed them but my father has forbidden them, I am the follower of Prophet not my father”

So, about temporary marriage they have nothing to talk about except some fake hadiths.

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

Dr. Sayyed Muhammad Husain Ghazvini