

Successorship with respect to characteristics and merits

The belief in Imamatus and the successorship of Allah and the Holy Prophet (s.a.w.a.) in Islam is a fundamental matter. Its importance can be understood from the fact that after the martyrdom of the Holy Prophet (s.a.w.a.), the people preferred the matter of selection of his (s.a.w.a.) successor over participating in his (s.a.w.a.) funeral. However, the person who performed the burial prayers for the Holy Prophet (s.a.w.a.) was none other than the one whom the Holy Prophet (s.a.w.a.) had already appointed as his successor.

Caliphate means successorship and Imamatus means leadership. The question is – who does the caliph succeed and in which affairs does the Imam lead? This is a very simple matter which even a layman can clearly understand. Before appointing someone for a position, it is important to know the specifications and characteristics of that position. If we ask someone for a man, he will immediately ask you the purpose. If there is a requirement for an engineer, the questions asked will be “for which field” and “for what purpose”. If there are people required for constructing a house, a mason has a different characteristics from a labourer, the supervisor will have different characteristics than the accountant. Every person cannot be fitted in every role. If a mason is given a labourers job and vice versa and a watchmaker is given the work of a blacksmith and vice versa, the entire operation will be ruined.

Is this caliphate the successorship of Prophet Muhammad (s.a.w.a.)? Is this a position a son inherits from his father? Is this inheritance given based on progeny rather than capability?

Or is this caliphate the successorship of the Seal of the prophets, the noblest of the prophets, the one addressed by Allah as Taha and Yaseen, the owner of the status of nearest to Allah, the one who does not speak except with revelation, the one who is the for whom Allah says that “you did not stone them but Allah did” and “We have expanded your heart for you and elevated your remembrance” and “We have taught you what you did not know”.

If this caliphate and successorship is of Muhammad b. Abdullah (s.a.w.a.), then it should go to the lady who with respect to inheritance is the closest to the Muhammad b. Abdullah (s.a.w.a.) and who is from his progeny and family and no one else has any right in this inherited successorship. There is no characteristics or talent required for this and it is enough for the successor to be from his progeny just as it has been happening in case of all worldly inheritances. A son is considered as the heir to his father even if he

lack the characteristics of his father.

And if this caliphate is the successorship of someone who possessed a position and status, i.e. it is not the successorship of a particular person but of a status or position, then the successor should have the characteristics required for that position. If there is an appointment for the position of the head of Department of English Literature in a university, then the person will be the person who specializes in English literature. Can such a person who knows the English alphabet be made the head of department of English literature? If this decision is taken forcefully then one can understand the state of the department. It will have everything except English literature. Secondly, only those people have the right to appoint the successor who have initially appointed the outgoing head. If he was appointed by a committee then the successor will also be appointed by the same committee. For example, the appointment of the Vice Chancellor the University of India is done by the President of India. The appointment happens based on his signature and people can only give their recommendations while the final appointment only happens as per the decision of the President of India. Only that appointment will be considered as official which will have the endorsement of the President of India. If the people of the department select someone and appoint him for this position, the seat will be occupied but it will not be considered as an official appointment.

The third important question is, was the role of the Holy Prophet (s.a.w.a.)

responsible only for the defense of the Islamic boundaries and administration of the nation so that his successor can be either a military general or an administrator who can defend the boundaries of the nation and manage its administration? Or was the most important responsibility of the Holy Prophet (s.a.w.a.) to invite people towards divine unity as it has been pointed out in the Holy Quran:

'And We certainly raised in every nation a messenger (who told the people) that you worship only Allah and refrain from the evil. Then from them were some whom Allah guided and for them were some deviation seemed right. Then travel in the lands and look at the end of the rejecters.'

[Surah Nahl (16): 36]

Therefore the fundamental responsibility of all the prophets and messengers and especially that of the Holy Prophet (s.a.w.a.) was to call the people towards the recognition of Allah and take them away from the rebellious powers. In order to teach divine unity, one must himself understand it, as this lesson of divine unity will be taught even to those who are absolutely unaware of it along with those who are on high levels of faith and recognition as the messenger is a messenger for everyone. Hence Allah has declared in the Holy Quran:

'Allah has taught you what you did not know and the grace of Allah upon you is great.'

[Surah Nisa (4): 113]

Another responsibility of the Holy

Prophet (s.a.w.a.) was to purify the inner selves of the people as mentioned in the Chapter of Jumuah:

'...and he purifies them.'

The one who is entrusted with the responsibility of purifying the inner selves of the people should himself possess the highest level of purity. The verse says,

'Surely you are on the best of morals.'

[Surah Qalam (58): 4]

Another responsibility is the recitation of the verses of Quran

'He recites for them His verses.'

Here, recitation is accompanied by explaining the concepts in such a manner that it affects the listener's heart and transforms him from a slave of Satan to a servant of Allah. This concept has been mentioned by the holy Quran in the following manner:

'The trustworthy angel descended upon your pure heart with the Quran.'

(Surah Shura (42): 193)

'And We revealed it with truth and he brought it with truth and We have not sent you except as a giver of glad tidings and as a warner.'

(Bani Israel (17): 105)

The Holy Quran has mentioned about knowledge in the following manner:

'And We have revealed upon you the Remembrance so that you explain for the people what has been revealed for them.'

(Surah Nahl (16): 44)

If we consider the defense of the

boundaries and the administration of the nation as a responsibility of the Holy Prophet (s.a.w.a.) or as his most important responsibility, then what was his role in his 13 years of messengership?

Based on these points, for a person who possesses intellect and reasoning and is not blinded by prejudice and blind following of his ancestors which blocks the path of reasoning, then the following points become very clear with regards the fundamental responsibilities of the Holy Prophet (s.a.w.a.):

1. To teach divine unity to people and bring them closer to recognition of Allah
2. To purify their inner self
3. To recite the verses of Quran
4. To protect the Quranic verses

And when the Islamic society comes into existence then the question of defense of boundaries and administration of the nation comes into picture.

Apart from this, the Holy Prophet (s.a.w.a.) was not raised for a particular place or area but he was raised for the whole world. It means his responsibility was to teach the entire world about divine unity, give them divine recognition, purify the inner selves of all the people on the face of this earth, to propagate Quran to everyone and make everyone aware of the verses of Quran.

Now the reader can decide for himself the characteristics, which the successor of the Holy Prophet (s.a.w.a.) must necessarily possess viz:

1. He should possess highest level of divine recognition
2. He should have the best morals

3. He should be aware of all the Quranic verses
4. He should be aware of all Quranic concepts

Who after the Holy Prophet (s.a.w.a.) possessed these characteristics? Who is the one who said, *"Even if the veils of the heavens are removed, there will not be any increase in my certainty."* Who is the one for whom the verse of purification was revealed? Who is the one about whom the Holy Prophet (s.a.w.a.) said, *"Ali is with the Quran and the Quran is with Ali"*? Who is the one about whose knowledge he (s.a.w.a.) said, *"I am the city of knowledge and Ali is its gate."* Who is the one about whom people said, *"If it was not for Ali, I would have been destroyed"*

In the end, who is the one who can tell which person possesses all these characteristics because all these characteristics of divine recognition, a pure inner self and knowledge of the Quran are hidden. It was Allah who bore witness to these characteristics of the Holy Prophet (s.a.w.a.) and not the people when He said in the Holy Quran:

"Surely We have revealed to us the remembrance"

So now only that person can become the successor of the Holy Prophet (s.a.w.a.) whose guarantee is taken by Allah or his messenger. No single person or even the whole of mankind can take guarantee of someone's characteristics or divine recognition. Therefore the entire mankind is incapable of selecting the successor of the Holy Prophet (s.a.w.a.). We have already mentioned

that the one who has appointed the Holy Prophet (s.a.w.a.) alone has the right to appoint his successor and only his appointee will be considered as the official successor. And this right of appointment is only and only with Allah. Therefore, rejecting the successor appointed by the nation is not opposing the nation but it is submission to the divine appointment and believing in the successor appointed by Allah.

Even if we do not consider this as the successorship of a position and a status and consider it to be a successorship of an individual, then to the rightful successors of the Holy Prophet (s.a.w.a.) have to be from his near relatives. In both the above situations, only and only Imam Ali b. Abi Talib (a.s.) qualifies as the rightful successor and no one else.

The Allah who appointed the Holy Prophet (s.a.w.a.) as the prophet, also appointed Imam Ali b. Abi Talib (a.s.) as his successor. Our responsibility is to accept him and believe in him. And Allah has made Imam Mahdi (a.t.f.s.) as the last link in this chain of successors. We eagerly await his reappearance so that we can finally celebrate Ghadeer in his presence.

Introduction to the book ‘Shawaariq al-Nusoos Fi Takzeebe Fazaail al-Lusoos’

In the field of Islamic teaching and beliefs, after the Holy Quran, traditions of the holy infallibles (a.s.) hold the highest position and no Muslim can deny their importance. Since traditions are in the form of words, actions, behavior and acts of worship, they play an important role in the social and personal lives of the people. Therefore, in the field of Islamic beliefs and sciences, narration of traditions is considered to be a very sensitive subject and it is possible that what is considered to be a part of the tradition may not be a part of religion. There is a possibility of propagating non-Islamic or alien concepts and beliefs which may lead to the Muslim nation bearing its consequences.

No Muslim can deny that after the martyrdom of the Holy Prophet (s.a.w.a.), for many years, there was a ban on narrating traditions. During the reigns of the first and second rulers, there were traditions fabricated, stories forged and fables manufactured and this scam reached its peak in the era of Muawiyah b. Abi Sufyan. In order to prove the religious legitimacy of his rule, to propagate his views and to praise his group, there were traditions forged which appeared similar to the traditions of the Holy Prophet (s.a.w.a.). Traditions from the Holy Prophet (s.a.w.a.) regarding

the superiority and merits of the Ahle Bait (a.s.) were attributed to those who stood against the Ahle Bait (a.s.). Particularly astonishing was the large scale ‘theft’ of reports concerning the superiority and merits of Ameerul Momineen - Ali b. Abi Talib (a.s.), with his rivals and adversaries being the beneficiaries of these stolen reports.

But the scholars and thinkers who recognized the path of truth from that of falsehood and those who differentiate between the correct and fabricated traditions considered Quran and the life of the Holy Prophet (s.a.w.a.) as the standard, analyzed the traditions and the narrators based on their history, content and classified them into reliable and non-reliable and separated darkness from light, guidance from misguidance, friend from foe, truth from falsehood and proved that the followers of the Gate of the City of Knowledge cannot be kept in darkness by false propagandas.

Illustrious scholars have taken great pains in this field and made things very clear for us. Today, neither can anyone deceive us nor can they put us in doubts regarding the superiority of the Ahle Bait (a.s.). This is because we very well recognize Allah’s friends from His enemies and are aware of the characters of both. Merits are not achieved because

of high status, rather high status is achieved because of merits. How can a person who does not have any personal merit receive high status from Allah? One can be attributed with various merits by the people, elevated to the status of prophethood or even divinity but none of these will be of any use. Just as in the case of the early years of Islam, so-called Muslims attributed many merits to their leaders, distorted traditions, attributed inappropriate things to the Holy Prophet (s.a.w.a.) so that falsehood can be presented as truth to the world. But some Sunni scholars like Ibne Jauzi, Suyuti and Ibne Araq have exposed this scandal, but could not completely purify themselves from prejudice against Shias and Shiaism.

The book 'Shawaariq al-Nusoos'

In this field of research if there is one scholar who has exposed falsehood with complete transparency, documented proofs and finest details, the warrior in the field of research and writing, a champion in the science of debate, the enlivener of religion, the proof of truth over truth, the majestic scholar, the voice of the jurists, Ayatullah Sayyid Hamid Husain Musawi Hindi who by writing a great and lofty book like Shawaariq al-Nusoos fi Takzeebe Fazaail al-Lusoos has done a great obligation on the followers of truth.

The book was first published by the efforts of the great researcher Tahir Salami in two volumes having 906 pages, decorated with jewels under the

publication of Manshooraat-e-Daleel-e-Ma, Matba Nigaarish, Qum.

Mashaariq is the plural of the word SH-R-Q which means clear and evident.

Nusoos is the plural of the word N-S-S which means proofs.

Lusoos is the plural of L-S-S which means false proofs in the fabricated merits of thieves.

To understand the loftiness of this book, the statement of its author is sufficient, due to which the status of this book is elevated. When Allamah Mir Hamid Husain Hindi comments about the loftiness of a thing or a person then we can understand its value.

He says, "When lies, defamation and accusations reached their peak, I decided to write such a rare book on this subject which has never been written."

In the preface of this book, he has mentioned the complete name of the book as 'Shawaariq al-Nusoos fi Takzeebe Fazaail al-Lusoos' and arranged it in six chapters with a conclusion.

The contents of the current edition of the book are:

Chapter 1 – Regarding the fabricated merits of the first 'caliph'

Chapter 2 – Regarding the fabricated merits of the second 'caliph'

Chapter 3 – Regarding the combined fabricated merits of the two 'caliphs' with apt replies to each of them and the book ends with these discussions

The researcher of the book says that I could not find any clue regarding the other chapters of the book. Certainly the original copy of this lofty book seems to

have been lost from the Nasiriyyah library in Lucknow, else we would have had more information about it. The book referred for research is the alternate copy which is present in the library of Ayatullah Marashi Najafi (r.a.). In India, through the documents available from Iran Culture House, information was culled on the author's lineage, date of compilation of books, along with his other hand written works including Mashaariq al-Nusoos. It is evident from this list that the author had introduced the following chapters in his book:

1. The fabricated merits of Abu Bakr
2. The fabricated merits of Umar
3. The fabricated merits of Usman
4. The fabricated combined merits of the first two 'caliphs'
5. The fabricated merits of all three 'caliphs'
6. The fabricated merits of Muawiyah, Ayesha and other companions
7. The fabricated traditions in condemnation of the Rawaafiz

Methodology of the author in the compilation of the book

It is absolutely clear that the author was unparalleled in the field of debates and always presented his arguments keeping the following points in mind:

1. He would mention the opponents' words verbatim and present it for discussion and then immediately point out at the doubts in them so that the domain of discussion can be defined.
2. He would present the arguments using traditions from the opponents

themselves.

3. He would present the truth and accept the place and time of the debate.

Apart from this, the approach which the author of 'Shawaariq al-Nusoos' has adopted in his book is as follows:

1. He has presented his arguments on using those traditions which have been narrated by the Ahle Sunnah and have narrated them from their own sources. He has not relied on any Shia book which has narrated a tradition from a Sunni book.
2. In the discussion of the chain of narrators of traditions, while presenting the reliability of any narrator, he has only relied on Sunni books.
3. While narrating a tradition from a notable Sunni scholar, he would take a critical and deep look at all his sayings and narrations.
4. He has mentioned the character of the narrators and exposed them in such a manner that they cannot be relied upon at all.
5. After the above points, the author brings doubts regarding their traditions and then refutes them in a very scientific and rational manner.
6. Then in the end, as a support to his refutations, he brings traditions from the Ahle Sunnah in which they themselves refute one another so that the argument is completed as their scholars are the final proofs for them.

The Book

As mentioned earlier, this book has been published in two volumes. There are three chapters in the book and each chapter has a few topics.

Volume 1

It is based on the fabricated merits of the first 'caliph' Abu Bakr. It has 36 topics and each topic has some fabricated merits. In this way, he has brought 36 forged merits and given detailed replies for each of the merits.

For example:

In the praise of Abu Bakr, Shah Waliullah Dehlavi says in Razaamat al-Khataa under an incident that the Holy Prophet (s.a.w.a.) said to the first 'caliph', "Allah will give you the greatest divine satisfaction." People asked, "What does the greatest divine satisfaction?" He (s.a.w.a.) replied, "On the day of Judgement, Allah will have a common manifestation for the people and a special manifestation for Abu Bakr".

[Razaamat al-Khataa: vol 3 pg 494 by
Waliyullah Dehlavi]

The author has narrated this tradition along with all its sources like Anas, Jabir, Abu Hurairah and Ayesha and if one narrator has narrated it in different versions, he has mentioned each of those different forms, for example, it has been narrated by Anas in three different versions, from Jabir in four versions and one version from Abu Hurairah and Ayesha each.

The refutation by the author of this one tradition itself sheds light on his in depth knowledge, detailed approach in

research and broad vision that he has mentioned each version of each narrator along with its chain and then refuted it in a detailed scientific manner.

He says, "The great reliable scholar in the eyes of the Ahle Sunnah, Ibne Jauzi, whose merits and greatness is accepted by all says with complete confidence and certainty that this tradition is fabricated." He says, "This tradition has no reality and is false from the aspect of both content and chain." Then the author of Shawaariq has analyzed each and every narrator of this tradition and proven that this tradition is false as the scholars of the Ahle Sunnah themselves have considered the narrators of this report as unreliable and fabricators of traditions. The author has discussed this one tradition in 30 pages which leaves no scope for a rebuttal by the opponents. The first volume ends with these 36 chapters.

Volume 2

The second volume has two chapters. The second chapter is attributed to the second 'caliph' Umar and has 23 fabricated traditions and each tradition has been mentioned as a separate topic i.e. in 23 topics.

In the third chapter, the author has mentioned fabricated traditions regarding the combined merits of the two 'caliphs' and has brought 13 fabricated traditions under 13 topics and this brings us to the end of the book.

In the end it must be highlighted that the author has organized various

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The Verse of Tatheer and the contradictory views of the Ahle Sunnah scholars

The bud of Islam blossomed in Mecca and after twenty three years of hardships, Islam spread through the entire Arabian Peninsula. This divine mission, on the 18th of Zul Hajj, reached the field of Ghadeer-e-Khum and was handed over to the first Muslim, Ameerul Momineen Ali b. Abi Talib (a.s.). On that day, with the announcement of the mastership and successorship of Imam Ali (a.s.), divine bounties were completed and the religion of Islam attained perfection and was announced as the only accepted religion near Allah. On this day, the disbelievers, polytheists and the enemies of Islam lost their hopes of destroying Islam.

Within a few days, few of the Holy Prophet's (s.a.w.a.) companions, after his (s.a.w.a.) martyrdom, in continuation of their existing conspiracies, introduced deviation in the path of guidance and leadership. They shut the gate of the city of knowledge and put the Muslims in confusion and deviation. These people right from the initial days of their rule, prohibited the writing of prophetic traditions, spread doubts amongst the people through fabricated traditions and mixed the real Islamic concepts with satanic conspiracies.

It is very clear that despite all these conspiracies, the true concepts of Islam and the invaluable traditions of the Holy Prophet (s.a.w.a) were protected and

propagated thanks to the efforts of Imam Ali (a.s.) and a few sincere companions. These personalities stood in the face of doubts and satanic confusions by speaking the truth and made the actual concepts clear for everyone.

Scholars of Ghaibat al-Kubra like Shaikh Mufeed, Sayyid Murtuza, Shaikh Tusi, Khwajah Naseer, Allama Hilli, Qazi Nurullah Shustari, Mir Hamid Husain, Sayyid Sharafudin, Allama Amini (may Allah have mercy on them) are the shining stars of this field as they have taken great efforts to reply to the doubts in defense of the school of the Ahle Bait (a.s.) and in spreading the true Islamic teachings. Even today, there are scholars active in this field.

In this article, we have introduced excerpts from the fourth section of Ayatullah Sayyid Ali Husaini Milani's book - The Verse of Tatheer and the contradictory views of the Ahle Sunnah scholars.

We hope this small effort is a cause of happiness of Imam-e-Zamana (a.t.f.s.).

The Verse of Tatheer

"Allah only intends that he keeps all impurities away from you, O Ahle Bait (a.s.) and purifies you as purification is truly deserved."

[Surah Ahzab (33): 33]

The verse finds itself amidst the verses revealed regarding the wives of the Holy

Prophet (s.a.w.a.). In this article, we do not wish to discuss on its context, rather we shall focus on its meaning and the contradictory views of the Ahle Sunnah scholars regarding this verse.

The Three Groups of Sunni Scholars on the basis of the meaning of the Verse of Tatheer

The first group of Sunni scholars, despite having clear explanations regarding the meaning, the context and the traditions regarding this verse, refuse to accept the reality because this acceptance could lead to the nullification of their beliefs.

On the other hand, they claim to be the followers of the Sunnah of the Holy Prophet (s.a.w.a.) and claim to act accordingly. Obviously, they are confused with regards this verse and are unable to come to a common view on it.

The three groups on the Verse of Tatheer:

Group 1 – This group is in conformity with the Shia school of thought with respect to this verse. They have genuinely believed in the Sunnah of the Holy Prophet (s.a.w.a.) and have acted upon it.

Group 2 – This group is in conformity with the beliefs of Ikramah, Khawaarij and Maqaatil. Maqaatil is the same person about whom Al-Zahabi has written that people are unanimous in avoiding him.

Group 3 – This group too believes against the Sunnah of the Holy Prophet (s.a.w.a.) and the great companions and

conforms to the views of Zahhaak. Zahhaak is the person regarding whom the scholars of the Ahle Sunnah have concluded that his narrations are weak.

An example from the 1st group

Abu Jafar Ahmad b. Muhammad b. Salamah Misri Hanafi Tahaavi (exp 321 A.H.) has written a book on this titled Sharh Mushkil al-Aasaar in which he has brought a chapter with the topic of "Traditions concerning the people mentioned along with the Holy Prophet (s.a.w.a.) in the verse of Tatheer". Then he narrates the following tradition under this topic:

Rabi Muradi narrates from Asad b. Musa who narrates from Hatim b. Ismail who narrates from Bukair b. Masmaar who narrates from Aamir b. Saad who has narrated from his father that Saad says:

"When the verse of Tatheer was revealed, the Holy Prophet (s.a.w.a.) called Imam Ali, Hazrat Fatima, Imam Hasan and Imam Husain (peace be upon them) and said, "O Allah, these are my Ahle Bait""

Under this tradition, Tahaavi says, "From this tradition, it can be concluded that the people mentioned in this verse are the Holy Prophet (s.a.w.a.), Imam Ali, Hazrat Fatima, Imam Hasan and Imam Husain (peace be upon them)".

He further mentions from Fahad who from Usman b. Abi Shaybah from Jurair b. Abdil Hameed from Aamash, from Jafar from Abdul Rahman Bajali from Hakeem b. Saeed who narrates that Umme Salamah (r.a.) informed: The

verse of Tatheer has been revealed for the Holy Prophet (s.a.w.a.), Imam Ali, Hazrat Fatima, Imam Hasan and Imam Husain (peace be upon them).” After mentioning the words of Umme Salamah (r.a.), he writes that conclusion derived from this tradition is the same as that derived from the previous tradition.

In continuation, Tahaawi presents this incident through various chains narrating from Umme Salamah (r.a.) pointing out the clear text which leads to the conclusion that this verse is about the Ahle Bait (a.s.) like the tradition in which Umme Salamah (r.a.) requested the Holy Prophet (s.a.w.a.): “Whether I am part of them (Ahle Bait)?” The Holy Prophet (s.a.w.a.) replied, “*You are among the wives of the prophet and are on goodness*” or he (s.a.w.a.) said, “*Your end is on goodness*”.

In another tradition Umme Salamah (r.a.) mentions that she said, “O Messenger of Allah, am I from the Ahle Bait?” He (s.a.w.a.) replied, “*Your position near Allah is good*”. She (r.a.) says that I was expecting the prophet (s.a.w.a.) to reply in the affirmative as such a reply would be more valuable to me than the love of the east and the west.

Similarly, in another tradition Umme Salamah (r.a.) says that I lifted the cloak so that I could be a part of them. The Holy Prophet (s.a.w.a.) pulled it away and said, “*You are on goodness*”.

Tahaawi further records,

“The tradition in which the Holy Prophet (s.a.w.a.) addresses Umme Salamah (r.a.) proves that she was not a part of the group for whom this verse was revealed and those comprising of

the group are the Holy Prophet (s.a.w.a.), Imam Ali, Hazrat Fatima, Imam Hasan and Imam Husain (peace be upon them) and nobody else.

In this chapter, among other traditions, Tahaawi has brought the tradition from Umme Salamah (r.a.) in which the Holy Prophet (s.a.w.a.) has said, “*You are from my family*”

Tahaawi, in order to remove the contradiction between these two traditions, one of which clearly mentions the five personalities only as the Ahle Bait (a.s.) says, “The reason for the Holy Prophet (s.a.w.a.) to tell Umme Salamah (r.a.) that she was from his family can be understood from another tradition in which Muhammad b. Hajjaj Harazmi and Sulaiman Kaisani have narrated that Bashar b. Bakr has narrated from Auzaai from Abu Ammar from Waasilah who said that I asked the Holy Prophet (s.a.w.a.) whether I was from him. He replied, you are from me. Waasilah says, this was from my greatest wishes.”

Waasilah was not related to the Holy Prophet (s.a.w.a.) as he was from the tribe of Bani Basas and not from Quraish. While the position of Umme Salamah (r.a.) in Quraish was a special one due to her being the wife of the Prophet. The Holy Prophet (s.a.w.a.) telling Waasilah that he was from him implies that he was given this status due to his obedience and belief and the following Quranic verse supports this view

“And Nuh called out to his Lord, O my Lord, my son is from my family”

Allah said to Nuh, “He is not

from you family,”

[Surah Nuh (71): 45-46]

One who believes in him (s.a.w.a.) is from him even if he is not from his family.

It is possible that the Holy Prophet (s.a.w.a.) informing Umme Salamah (r.a.) that she is from him is in the same context as the above example of Waasilah.

Tahaawi further says that the tradition of Saad and the other traditions which have been mentioned in the beginning clarify who are the Ahle Bait (a.s.) because we know that at the time of the revelation of this verse when the Holy Prophet (s.a.w.a.) called his family members, he only considered the five pure personalities worthy of being included in this verse. Hence it is impossible that someone else can be considered as the Ahle Bait (a.s.).

A Doubt

The Noble Quran itself proves that this verse is about the wives of the Holy Prophet (s.a.w.a.) because in the verses prior to this verse, Allah addresses the Holy Prophet (s.a.w.a.) with respect to his wives thus:

“O prophet, say to your wives....”

This address clearly shows that the verse of Tatheer is regarding the wives of the prophet (s.a.w.a.) because the ones spoken about in these verses are women and not men and immediately there is the verse of Tatheer.

Our Reply

The addressees in the verses before

the verse of Tatheer are the wives of the prophet (s.a.w.a.). But the addressees in the verse of Tatheer are men as the words used in this verse are used for men (the pronoun KUM). But the pronoun used in the previous verses is NA which is used for women. From this we conclude that the addressees in the verse of Tatheer are men, whose greatness and purity is being announced by Allah in this verse.

Then Tahaawi says that for our point of view to be correct, there is a tradition which is narrated in which he says that when the Holy Prophet (s.a.w.a.) left home for the morning prayers he would say, “Time for prayers O my Ahle Bait” and then he (s.a.w.a.) would recite the verse of Tatheer.

A similar tradition is narrated by Abu Hamzah who says, “I was with the Holy Prophet (s.a.w.a.) for nine months. Each morning, he (s.a.w.a.) would go to the house of Hazrat Fatima (s.a.) and say – Peace be upon you O Ahle Bait of the Prophet – and then recite the verse of Tatheer” This action of the Holy Prophet (s.a.w.a.) also shows that the verse of Tatheer is revealed only for the five pure personalities.¹

Contradictory to the view of Tahaawi and the Shia view, Ikramah and Maqaatil claim that the verse of Tatheer is regarding the wives of the prophet (s.a.w.a.). Do Ahle Bait mean wives? Despite knowing that this verse was

1 Shahr Mushkil al-Aasaar vol 1 pp. 332-339 – it is worth noting that in the newer edition of this book, the publisher has made some distortions and has replaced the word Ahle Bait with Ahli (my family)

revealed for the holy progeny of the Prophet (s.a.w.a) he has been against this view. It is famous about Ikrema that he would propagate in the market that this verse was revealed for the wives of the Prophet (s.a.w.a.).

[Tafseer-al-Tabari vol 10 pg 298 trad 28,503;
Tafseer-al-Kabir vol 3 pg 465; Asbaab al-Nuzool pg 198]

He would go around saying, "I will invoke curse for anyone who opposes me as I know that this verse was revealed regarding the wives of the Prophet (s.a.w.a.)."

[Al-Durr al-Manthoor vol 6 pg 603; Tafseer of Ibne Katheer vol 3 pg 465]

Ikramah was against the view that this verse was revealed regarding the holy progeny of the Prophet (s.a.w.a.). He would go about telling the Muslims that what they believe is not right and that this verse was revealed for the wives of the Prophet (s.a.w.a.).

[Al-Durr al-Manthoor vol 6 pg 603]

This view of Ikramah is not correct but Sibte b. Jauzi and Zahabi have supported his view. This is not surprising as those bearing malice against the Ahle Bait (a.s.) are expected to do this.

A Brief Account of Ikramah's Life

Ikramah the Berber was one of the famous atheists. The Berbers are an ethnic group indigenous to North Africa. He was famous for fabricating false traditions in order to create discord and doubt in Islam. Here we bring a brief account of his life from reliable books. For more details about his life one can refer:

1. Al-Tabaqat al-Kubra vol 5 pg 129 by Muhammad b. Saad Basri
2. Wafaayat al-Aa'yaan vol 3 pg 265 by Muhammad b. Khallikaan
3. Meezaan al-Etedaal vol 5 pg 116 by Shams al-Deen al-Zahabi

I. Creating doubts in religion

1. It is narrated that Ikramah created doubts in Islam and ridiculed religion and he is infamous as a deviated person and an enemy of Islam.
2. According to him, Allah revealed ambiguous verses in the Quran in order to deviate the people.
3. During the season of Hajj, he sometimes said that I wish I had a spear with which I would attack the pilgrims from the right and the left.
4. He would stand at the gate of Masjid al-Nabawi and said there are a few apostates in this mosque.
5. It is famous that he did not pray, wore a golden ring and was fond of music.

II. He was a supporter of the Kharijis

The people of Africa took the belief of the Kharijis from Ikramah. It is famous that he falsely attributed this belief to Ibne Abbas. Yahya b. Mueen says that Malik has not quoted Ikramah as he has accepted the belief of the Kharijis. Zahabi says that people condemned Ikramah due to his Khariji beliefs.

III. He was a liar

1. He attributed his lies to Ibne Abbas. It is for this reason that Ali b. Abdullah b. Abbas locked him in his toilet.

When it was asked to Ali b. Abdullah b. Abbas why he treated Ikramah like a slave, he replied that he attributes lies to my father.

2. It is narrated that Saad b. Musayyab said to his slave, "I hope you will not attribute false things to me just as Ikramah attributes false things to Ibne Abbas".
3. It is also narrated from Ibne Umar that he said to his slave, "O Naafe, beware and adopt piety, and do not attribute lies to me just as Ikramah attributes lies to Ibne Abbas."
4. Qasim, Sayyadain, Yahya and Malik have unanimously concluded that Ikramah was an infamous liar to the extent that Malik has prohibited narrating traditions from Ikramah.
5. It is narrated from Ibn Abi Zaeb that Ikramah is not reliable. Muslim b. Hajjaj has also sought to distance himself from him and Muhammad b. Saad says about him that his narrations cannot be relied upon.

IV. People abandoned his funeral

Due to Ikramah's abovementioned failings, Muslims abandoned his funeral. No one came forward to take his dead body and it was finally buried with the help of four Sudanese slaves.

The issues related to Ikramah, who was an enemy of the Ahle Bait (a.s.) have been mentioned in the above-mentioned books. Those who defend and support him should refer to the above books. One should use the time given in this world to convert misfortune to good

fortune.

Now let us study the views of Maqaatil and Zahhaak.

Who was Maqaatil?

Maqaatil b. Sulaiman Balkhi has also supported the view of Ikramah with respect to the verse of Tatheer. If we take a closer look at his life, we will realize that he too was like Ikramah. Therefore Daar Qutni, Aqeeli, Ibne Jauzi and Zahabi have included his name in the list of narrators who were unreliable and traditions from whom cannot be narrated.

For the sake of brevity, we shall limit ourselves to mentioning the view of Zahabi who says – "All scholars are unanimous in rejecting narrations from Maqaatil."

[Seyar al-Aalaam al-Nubala vol 7 pg 201]

Zahhaak has mentioned a point of view which is different from the above views in which he says that in the verse of Tatheer, the meaning of Ahle Bait is the progeny of the Prophet (s.a.w.a.) as well as his wives. Zahabi has narrated this view and mentioned that this view is exclusive to Zahhaak b. Mazaahim.

Who was Zahhaak?

Ibne Jauzi, like Aqeeli, has enumerated Zahhaak among those narrators who are unreliable. Even Zahabi has considered him unreliable in narrating traditions and has mentioned his name in his book "Al Mughni Fi al-Zuafaa". They have rejected the possibility that he (Zahhaak) has seen Ibne Abbas, while some of them have gone to the extent of mentioning that

Zahhaak not even spoken to any of the Prophet's (s.a.w.a.) companions.

Yahya b. Saeed says about Zahhak, "According to me, Zahhaak is unreliable in narrating traditions. It is said that he died while his mother was pregnant with him."

(Tehzeeb al-Kamaal vol 9 pg 173; Meezaan al-Etedaal vol 3 pg 446; Al-Mughni Fi al-Zuafaa vol 1 pg 312)

An Example from the Third Group

As we mentioned in the beginning that the third group has also adopted the view of Zahhaak contrary to the view of great companions of the Prophet (s.a.w.a.). Few instances of the same are as follows:

We include Ibne Katheer al-Damishqi in the third group. After mentioning the lies of Ikramah, he writes, "If Ikramah says that the verse of Tatheer is regarding the wives of the prophet (s.a.w.a.) and not regarding anyone else, then this view is correct and if it means that there is no one else included apart from the wives, then this needs contemplation because what has come in traditions with respect to this verse is vaster than this view."

After this, Ibne Katheer narrates many traditions which clearly mention that this verse was revealed about the successor of the Holy Prophet (s.a.w.a.), Imam Hasan and Imam Husain and Hazrat Fatima (peace be upon them) which proves that the view of Ikramah is against the Quran and traditions.

Ibne Katheer's Prejudice

But his prejudice does not permit him

to accept this and connecting this verse with the previous verses, he says that this verse is regarding the wives of the prophet (s.a.w.a.) as well. Then he stresses and says that one who ponders on the verses of Quran will not disagree that this verse is regarding the wives of the Prophet (s.a.w.a.) because the previous verses are about the wives.¹

Ibne Taimiyyah has accepted this tradition to be correct

It is strange that Ibne Taimiyyah has not accepted the above two views but has presented arguments to prove the correctness of the traditions narrated by Allamah Hilli (r.a.). Allamah Hilli (r.a.) says that here we are presenting a few of the traditions which are correct according to the views of the Ahle Sunnah and which they have narrated under their reliable contents. We are narrating these traditions so that we can complete the proof for them. Among these, is one tradition which Abul Hasan Andalusi has brought in his book "Al Jam'o Baina Sihaah-e-Sittah" narrating from books like Muwatta of Malik, Sahih Bukhari, Sahih Muslim, Sunan-e-Abi Dawood, Sahih Tirmizi and Sahih Nisai.

In this tradition, Umme Salamah (r.a.) says, "The verse of Tatheer was revealed in my house while I was sitting near the door. I said to the Holy Prophet (s.a.w.a.) - Am I not from the Ahle Bait?" The Holy Prophet (s.a.w.a.) replied, "Surely you are on goodness and surely you are from the wives of the Prophet."

¹ Tafseer al-Quran al-Azeem vol 3 pg 465 famous as Tafseer Ibne Katheer written by Abul Fida Ismail b. Katheer Qarashi Damishqi, Daar-ul-Maarifah, Beirut, Lebanon, 1409 A.H. edition

Umme Salamah (r.a.) says that the Holy Prophet (s.a.w.a.), Ali, Hazrat Fatima and Imam Hasan and Imam Husain (peace be upon them) were in my house when the Holy Prophet (s.a.w.a.) gathered them under his cloak and said, "O God, these are my Ahle Bait, then you keep away all uncleanness from them and purify them a thorough purifying."

[Minhaaj al-Karaamiyyati fi Marifah al-Imamiyyah pg 84, 85 by Allamah Hilli (r.a.)]

Regarding the above tradition, Ibne Taimiyyah says that Hadit-e-Kisa is an authentic tradition and Ahmad b. Hanbal and Tirmizi have narrated it from Umme Salamah (r.a.). Muslim in his Sahih has narrated this tradition from Ayesha in the following words:

"One day the Holy Prophet (s.a.w.a.) left early from home wearing a black cloak over his shoulders. At that time Hasan b. Ali (a.s.) came near him and he took him under his cloak followed by Husain b. Ali (a.s.) whom he took under his cloak. Then Fatima (s.a.) came under the cloak followed by Ali (a.s.). Then the Holy Prophet (s.a.w.a.) recited the verse of Tatheer."

After narrating this tradition Ibne Taimiyyah writes, the Holy Prophet (s.a.w.a.) included Fatima (s.a.) with Ali, Hasan and Husain (peace be upon them) which proves that the merit of infallibility is not limited to these individuals and it should be clear that a woman does not possess the capability of Imamat and this shows that the merit of infallibility is not limited to Imams but someone else can also be associated in it.

On the other hand, the content of the tradition is such that the Holy Prophet (s.a.w.a.) prayed for them so that they are purified from uncleanness which means that the Holy Prophet (s.a.w.a.) prayed that they become pious as God has kept away uncleanness from them and purified them while it is incumbent upon a believer to stay away from uncleanness and all the believers have been ordered to do so. Allah says in the Holy Quran,

"Allah does not wish to restrict you in any way, rather He wishes that He purifies you and completed His bounties upon you."

In another verse Allah says,

"O Prophet, you take a share from their wealth and through it purify them."

Also,

"Surely Allah loves those who repent and loves those who seek purification"

To summarize, the Holy Prophet (s.a.w.a.) prayed that they perform the obligatory actions and stay away from the prohibitions.

At one place, Allah has mentioned for Abu Bakr, "And the pious will be saved from the fire and the one who spends his wealth in the way of Allah will be purified and he does not expect any goodness in return for his goodness on someone but he only gives to achieve the satisfaction and pleasure of his great Lord and will soon be happy."

Similarly, Ibne Taimiyyah has narrated under verse 100 of Surah Taubah that

the Muhajireen and the Ansaar carried out the order of Allah and prevented them from His prohibitions and purified themselves through obeying Allah and following religion. Therefore, according to Ibne Taimiyyah, the prayer of the Holy Prophet (s.a.w.a.) for the people of the cloak was also to some extent for the the Muhajireen and the Ansaar and hence Ibne Taimiyyah has gone ahead and claimed that the people of the cloak were no better than the Muhajireen and the Ansaar.

[Minhaaj al-Sunnah vol 5 pg 13-15 by Ibne Taimiyyah al-Harrani, Egypt edition, 1409 A.H.]

Clarification to the views of Ibne Taimiyyah

1. He has accepted that this tradition is authentic that the verse of Tatheer has been revealed for none other than the people of the cloak.
2. He as accepted that none other than Ali, Fatima, Hasan and Husain (peace be upon them) are a part of this verse. Therefore, he should be asked about the views of Ikramah and Ibne Katheer with respect to the previous verses.
3. After rejecting the views of Ikramah and others and after accepting that the exclusivity of the verse regarding the Ahle Bait (a.s.), Ibne Taimiyyah rejects the argument of Allamah Hilli (r.a.), brings his argument in such a manner that it clearly makes his rejection of Allamah Hilli (r.a.) visible. First he says that Hazrat Fatima (s.a.) is included in the verse of Tatheer..." Allamah Hilli did not mention that

this verse is exclusive to Imam Ali (a.s.), rather this verse and its supporting tradition talk about the infallibility of the Holy Prophet (s.a.w.a.), Imam Ali (a.s.), Hazrat Fatima (s.a.), Imam Hasan (a.s.) and Imam Husain (a.s.). it should be clear that only an infallible is eligible to succeed the Holy Prophet (s.a.w.a.) after him and the only thing which can be said about Hazrat Fatima (s.a.) is that a woman is not eligible for Imamat. Ibne Taimiyyah further states that the Holy Prophet (s.a.w.a.) prayed for the people to be among the pious and Allah has kept uncleanness away from them. Therefore, the highest meaning derived from this tradition is that the people were performing those deeds which were prohibited.

Did Ibne Taimiyyah understand less or was he prejudiced?

We need a completely separate topic to discuss the objections of Ibne Taimiyyah and hence we stick to brevity when responding to his objections.

Firstly, the views of Ibne Taimiyyah are contradictory to the verse because the word "Innama" in Arabic is used for limitation and exclusivity whereas Ibne Taimiyyah's views are beyond exclusivity. Hence, his views are reject the view of Allah and the Holy Prophet (s.a.w.a.).

Secondly, it has been mentioned in many reliable traditions that when this verse was revealed, the Holy Prophet (s.a.w.a.) gathered Ali, Fatima, Hasan and Husain (peace be upon them) and

said, "O God, these are my Ahle Bait" and when Allah sent this verse with exclusivity and the Holy Prophet (s.a.w.a.) also limited the addressees of this verse, then how can one accept the view of Ibne Taimiyyah.

Thirdly, even if we assume that these prayer of the Holy Prophet (s.a.w.a.) was for the general people who would become pious and all the believers have been ordered to seek purity, and the meaning of this verse is to perform the order and leave the prohibition, then there remains no special merit in this verse and the Tradition of the Cloak (Hadith-e-Kisa) whereas Ibne Taimiyyah has himself said this earlier that this merit of infallibility is not limited to the Imams but is also for others.

Fourth, if the prayer was for performing the obligations and staying away from prohibitions, then why did the Holy Prophet (s.a.w.a.) refuse Umme Salamah's (r.a.) request for inclusion? Was Umme Salamah (r.a.) from the pious ones whom Allah had already purified and she was not in need of the prophet's prayers? Or did the Holy Prophet (s.a.w.a.) not want her to be among the pious ones?

The attempt of Ibne Taimiyyah despite that fact that there is divine intent and the prayer of the Holy Prophet (s.a.w.a.) that the Ahle Bait become pious is nothing but against the facts. And the claim of Ibne Taimiyyah that this prayer can either be accepted or rejected is also his own assumption without any link to reality.

If life and divine opportunity permits,

we will bring an article rejecting the heretic beliefs of Ibne Taimiyyah and will prove that the Ansaar, Muhajireen, Abu Bakr or Ayesha, none were equal in merit to the Holy Ahle Bait (a.s.). Those who compared themselves to them and those who were compared to them will both face perdition.

O Allah, hasten the reappearance of the addressee of the verse of Tatheer in today's time i.e. Imam-e-Zamana (a.t.f.s) and include us among his helpers and servants.

Importance of Position of Imamate in Quran

“(And Remember) the Day when We shall call together all human beings with their (respective) Imam”

[Surah Bani Israel: 71]

The Holy Prophet (s.a.w.a.) propagated Islam in the best way. He (s.a.w.a.) always wished his nation to be on guidance. He (s.a.w.a.) was worried about it all the time. He (s.a.w.a.) guided the Muslim nation time to time on various occasions and places. Especially during the last year of his life he delivered many sermons about this (guidance) on various occasions. During his last moments when his sickness got severe he asked for a pen and paper from his companions so that he may prepare a write-up for their guidance which will help them to be saved from ignorance. Alas! he (s.a.w.a.) could not complete this task and as a result immediately after his (s.a.w.a.) death the Muslim nation fell in the pit of ignorance. Consequently in today's era every Muslim sect considers themselves to be on the right path and all others on the path of ignorance. These differences amongst (Muslim sects) is not just from jurisprudence point of view rather they have differences in their basic principles and also in basic beliefs. Amongst all these controversial issues the most importance issue is regarding Imamate (Leadership).

Most of the Muslim sects considers Imamate to be worldly affair however in

front of Shiites this is the most important principle amongst other principles of religion. For the people of Ahle Sunnah, Imamate is a worldly position and as a result for them the person who is ruling the nation is considered as an Imam. However according to Shiites, Imamate is a divine position which means only Allah can appoint an Imam.

Proof of above (Appointment by Allah) is present in Holy Quran.

The meaning of Imam can be head, guardian and leader. This word (Imam) can be seen in lots of verses of Quran. For the same word (Imam) there is one more important meaning used in Quran i.e. Ulul Amr (Vested with authority). Every society requires a leader or a guardian. He is the person who has all the affairs of era in his hand. Through is guidance and leadership all the differences in society are removed along with all the mischiefs and controversies. The Holy Quran has also pointed out on this issue and made it compulsory for the believers to obey Ulul Amr (One who is vested with authority).

“Oh you who believe! Obey Allah and Obey His Messenger (s.a.w.a.) and those vested with authority. (And) If you differ in anything amongst yourselves, refer it to Allah and His Messenger (s.a.w.a.),

if you believe in Allah and in the day of judgement. That is better and more suitable for final determination."

[Surah Nisa: 59]

In the above verse, obeying Ulul Amr is compared with obeying the Holy Prophet (s.a.w.a.) which means he will follow only those orders which were revealed upon the Holy Prophet (s.a.w.a.). Essentially, in the absence of the Holy Prophet (s.a.w.a.) obeying Ulul Amr is like successorship of the Holy Prophet (s.a.w.a.). The necessity of this Holy Imam in the society is in the same way as the necessity of the Holy Prophet (s.a.w.a.). Amongst the responsibilities of the Imam are that he establishes justice amongst the Muslims, teaches them the knowledge of Quran, removes the differences among people, gives Islamic rulings etc. To fulfill these responsibilities he should have comprehensive knowledge of Holy Quran. He should have the capability of deriving Islamic rulings from Quran and traditions of the Holy Prophet (s.a.w.a.). This is only possible when he has divine guidance on the true path. Holy Quran has also mentioned about the same.

"And We made them leaders, guiding (mankind) by Our Command, and We inspired in them the doing of good deeds and establishing prayers, and the giving of zakat and of Us (Alone) they were worshippers."

[Surah Ambiya: 73]

In the above verse and in other verses like it word "We have made" is used. This

means that the selection of Imams is done by Allah. Just as Allah choses prophets and messengers for the propagation of religion, appointing an Imam can only be done by Allah. Muslim nation has no say in it matter. Muslim nation is not even capable of choosing an Imam for themselves. Shaikh Tabarsi (r.a.) narrates a tradition in his book Al-Ihtejaaj stating that once Sa'ad b. Abdullah visited Imam Hasan al-Askari (a.s.) with some questions. There he saw that there was a small child sitting on the lap of Imam (a.s.). When Sa'ad started to present his questions, Imam (a.s.) pointed out towards the small child and said, "Ask your question to the Master of your affairs". Amongst the questions, there was a question regarding why Muslim nation cannot appoint an Imam for themselves? Imam (a.s.) asked him to elaborate more on this question. "Which Imam you are talking about? The Imam who is just and corrects the affairs of people or the Imam who is corrupt and spreads mischief amongst the people"? Sa'ad replied, "The one who is Just Imam and corrects the affairs of people".

Imam (a.s.) replied: *"Is it possible that people select someone considering him to be just and pious while his heart is filled with mischief? And people are not aware of it also"? Sa'ad replied, 'Yes! It is possible'. Imam (a.s.) said, "This is the reason why nation is not capable of appointing an Imam for themselves. I will explain it to you further with one example so that you understand it clearly. Allah sent down his Messengers for the guidance of people. He granted knowledge and*

wisdom to them. He granted them infallibility and raised them to lofty status, revealed books on them so that they can guide people. Amongst them there are Hazrat Musa (a.s.) and Hazrat Isa (a.s.). Is it possible that they in spite of their complete knowledge and wisdom err while selecting people and consider hypocrites as believers"? Sa'ad replied, 'No! This is not possible' Imam (a.s.) then said, "The One who talks with Allah i.e. Hazrat Musa (a.s.) chose 70 people from his nation for the meeting with Allah considering them to be higher in their beliefs and doing good deeds. All of them were not like that in fact they came out as hypocrite.

"And Moosa chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with violent earthquake, he said, "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You are our Walee (Protector), so forgive us and have Mercy on us, for You are the Best of those who forgive."

[Surah A'araf: 155]

When Allah's chosen Prophet (a.s.) committed an error while selecting the people by looking at their apparent and considering them to be good doing

people and trustworthy while they were worst and mischief mongers, then how can we trust on the selection of common people when they even don't know what is inside the heart of the other person. Therefore, the appointment of an Imam can be done by the One who is totally aware of the apparent as well as hidden of people. The knowledge of this is only with Allah. When a prophet (a.s.) cannot select the best people from his nation, then how can Ansaar (helpers) and Muhaajireen (Immigrants) appoint an Imam for themselves."?

Holy Quran has narrated the story of Hazrat Ibrahim (a.s.) getting appointed as Imam.

"And (remember) when the Lord of Ibrahim (i.e. Allah) tried him with (certain) commands, which he fulfilled. He (Allah) said (to him), "Verily, I am going to make you a leader (Imam) for mankind." Ibrahim said, "And of my offspring"? Allah said, "My Covenant (Imamate) will not reach the evil-doers."

[Surah Baqarah: 124]

Two things became apparent after the conversation of Allah and His friend (Khaleel): This position of Imamate cannot be transferred by even Prophet (s.a.w.a.) in his offspring without the permission of Allah. This position can only be granted by Allah. Secondly for this position (Imamate) being infallible is necessary. A sinner cannot get this position. Therefore it is necessary for and Imam to be Infallible.

On this subject of Imamate while referring to Quranic verses this also becomes clear that Imams are the guides for people. For e.g. this words, "they guide people on our command". This is the actual aim of Prophethood. People are not aware of how to worship Allah or what is the correct way to worship Allah. Mankind cannot understand these things based on its own intellect and understanding. This is the reason Allah raised prophets amongst them who deliver divine laws in the form of religion for them. Allah delivers guidance on His Prophet (s.a.w.a.) through revelation and Prophet (s.a.w.a.) teaches his nation about the same.

Since Imamate is replacement and necessity of Prophethood hence to complete this affairs is the responsibility of Imam. In the same way the worship of whole Muslim nation is dependent upon the guidance of Imam (a.s.). If the Imam is not right then the worship of whole nation will become useless. When Hazrat Musa (a.s.) went to the Mountain of Toor, he appointed his brother and successor Hazrat Haroon (a.s.) as the leader of his nation and his vicegerent, so that in his absence his nation does not get deviated. But his nation chose the Samri as Imam for themselves and started obeying his instructions. As a result whole nation was deviated. The same thing happened with all the other nations as well. Any nation who did not follow or disobeyed the Imam appointed by Allah was deviated. Obeying these Imams (not divinely appointed) made them the fuel of Hell. Hence, it is necessary for Muslims for their success that they should follow the Imamate of only those Imams who are appointed either by Allah or Holy Prophet (s.a.w.a.).

Continued from page 8

concepts in different chapters and the topics have been labeled by the analyst.

Every lover of justice and seeker of truth should refer this great book, ponder on it, think over the means which stop one from treading on the Straight Path, because after this, there does not remain any excuse and there is no need for any further analysis. The proof is established and the argument is completed. May Allah reward the author for his great service and consider it as a means of intercession for him.

On the occasion of Ghadeer, we are thankful to Allah for giving us the opportunity to spread the religion of the Ahle Bait (a.s.) and to refresh the beliefs of the Shias. And we pray that Allah includes us among the ones who propagate the love and mastership of Ameerul Momineen Ali b Abi Talib (a.s.) and that He hastens the reappearance of the heir of the Holy Kaaba, Imam Mahdi (a.t.f.s.).