

From the Spirit of Al Ghadeer

This book includes several lectures of His Eminence, Sheikh Al Yaakoubi with a commentary regarding some of the parts of the two lectures, interpretation of their narrations, historical narration, and a list of the narrators including companions and followers that was offered by some honorable people.

Lectures of the Religious Authority
Sheikh Mohammad AL YAACOUBI



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Author name: ... Shaykh Mohammad Yaacoubi

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How did the Messenger of Allah (P) plan for his succession?⁽¹⁾

In the Name of Allah the Most Merciful, the Most Gracious

Prayers and Blessings be upon Mohamed and His Noble and Pure Household

The Necessity of Imamate:

The Imamate and authority are without a doubt social needs that all rationalists agree to. A civilized community's life and system of living cannot be functional without an Imam and a chief to manage the affairs of the nation (of Islam, Ummah) along with a regime to ensure handling its affairs. A ruling system

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(1)Two lectures by Sheikh Mohamed Al Yaakoubi to the students at "Hawza Ilmiyya" (Religious School) held in the mosque of the Holy Head adjacent to the shrine of the Commander of the Faithful (P), in Najaf Al Ashraf on the occasion of Eid Al Ghadeer (16 and 17 Thul Hijjah 1421 A.H.-12 and 13/ March/ 2001). He has made certain necessary additions to them.

in the society is analogous to the mind of the human body. It directs and orients life. Otherwise, it is absolute chaos, dispersion, disputes, and forfeiture of people's welfare and public interest.

The Commander of the Faithful, Imam Ali, (P), once said in this regard, "There is no escape for men from ruler good or bad. The faithful persons perform (good) acts in his rule while the unfaithful enjoys (worldly) benefits in it. During the rule, Allah would carry everything to end. Through the ruler, tax is collected, the enemy is fought, roadways are protected and the right of the weak is taken from the strong till the virtuous enjoys peace and allowed protection from (the oppression of) the wicked."⁽¹⁾

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Governance in jurisprudence is imperative, as Muslim scholars have unanimously agreed to the need for an Imam to lead the nation. They actually disagree in details such as how to appoint the Imam, and his qualifications and authorities, but not in the

(1) Nahjul Balagha: 1/87 Sermon 40.

foundation that the nation needs for Imams. Sunnis pursue the system of advisory rule (Shura)⁽¹⁾ or the command of the conqueror even if the nation were oppressed by force ⁽²⁾ or even if the imamate were coerced. However, we, as followers of the Imamate, say this was mentioned in texts.⁽³⁾ In addition, it is a divine right for whomever possesses the qualifications whether he was able to overcome circumstances and perform the tasks or his liberty was confined and was

(1) Bukhari/ Chapter of Stoning of the Pregnant 4/120 On the Characteristics of the two schools of Thought. Reviews-Review 80

(2) Al Ahkam Al Sultaniyya p: 7-11 for the Chief Justice Abu Yaala Al Farraa Al Hanbali – On the Characteristics of the Two Schools of Thought – Sayings of the School of the Caliphate p: 558.

(3) Al Safi Gulpaygani, in his book (Mountakhab Al Athar), counted more than fifty narrations in this regard. He said afterwards that the text about the twelve imams were so many that they cannot fit in the book. The books of our companions on imamate and others have been changed that investigating them is very hard. (Mountakhab Al Athar, p: 145. The first narration, Mountakhab Al Athar p: 97, Chapter 8, on the reference to the twelve imams, with their names (Copied from An Introduction to Imamate).

not able to perform his role entirely, according to the Prophet's tradition, "Al-Hassan and Al Hussain are Imams whether they are in charge or did not rise up."

⁽¹⁾ That means if they performed their roles (as Imams) or not for whatsoever reason.

The Prophet (P) gave extreme attention to this matter where all brigades had a commander regardless of the size. The Prophet's tradition says, "An unjust imam is better than chaos"⁽²⁾. He also said, "If two men travel together, one of them should be the commander."⁽³⁾ Also when the Prophet (P) launched an attack, he would never leave Madina without a successor.⁽⁴⁾ Instead, the tradition notes, "An unjust

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(1) Al Bihar, Volume 16, Chapter 11

(2) Commentary of Nahjul Balagha for Ibn Maitham Al Bahrani: 2/103

(3) The Book of Mahajjah, Volume 4, Ethics of Travel, by Abu Daoud, Volume 2, P: 34, A narration of Abu Huraira of the Prophet (P): He said, "If you were three travelers, put one of you in command).

(4) The Characteristics of the Two schools of Thought, Volume 1, Mention of whom the Prophet (P) had left in command of Madina during the battles.

ruler is better than continuous chaos.”⁽¹⁾ This is because a ruler protects frontiers and ensures public interest is preserved. Therefore, Imams (P) were positive when they dealt with the ruling authorities to protect public interest, maintaining social order, promoting the grandeur of the state of Islam, and protecting the dignity of the state. They have gone far enough to allow, in certain circumstances, paying Zakat and taxes to the authorities. As such, they gave clearance to the payers as if they, themselves, had received them.⁽²⁾

In view of such unanimous agreement both logically and lawfully to this need, the bearer of the Mission – any mission, actually – is responsible for performing roles, where the most important of which is to assign a successor and an Imam to replace him as this entails numerous important benefits:

(1) Rishahri’s “Mizan Al Hikmah”, 3/2367, and “Ghurar al-Hikam wa Durar al-Kalim”: Quotation 10109.

(2) Wasail Al Shia: Book of Zakat, Chapters of the eligible, ch: 20.

1-The continuity and permanence of the Mission in its required role: Any mission, regardless of its strengths – as is the case with the Mission of Islam – would fade away with the Messenger. It is a truism that the missions and calls were intermittently related to the messengers who were responsible for them and who defended them as they were the repository of their secrets. Thus, they end with their messengers unless someone eligible to holding the responsibility would continue them. As you can see, the Abrahamic religions, which are the most perfect of missions, were counterfeited and mutated after not so long following the death of the messengers.⁽¹⁾

2-Preventing those ineligible for such a divine position from occupying it. The malignant soul yearns for leadership and chiefdom, particularly religious

(1) An example is Christianity when as soon as Jesus (P) ascended, the Bible that included all relevant to the Mission became several forged and fabricated bibles like the Bibles of Matthew, John, Lucas and Mark. Christianity only kept the name.

leadership in view of its sacredness, in addition to prestige and status. The Hadith says, “Love of status is the last thing to be removed from the hearts of the truthful.”⁽¹⁾ As such, many would be lurking, dreaming and seeking harder to obtain control over the nation. They have admitted that the nation faced no suffering harsher than the suffering from the Imamate and the Caliphate. The debacles that hit the nation and the blood shed originated from such a matter, and this is an undisputed historical fact.

3-Evading the dispersion and tearing of the nation. When many stand to assume this position, many would be the parties and factions that support them. Each would tug the rope towards his side. Then, the nation would be torn and disoriented. One generation after the other, we are paying the price of the misguidance and estrangement, and eventually we get broken down. The Almighty has said, {And hold

(1) Al Mahajjah Al Baidha, Volume 6/ Chapter on the Love of Status, p:107

together to the rope of Allah all together and do not become divided.}(Al Imran: 103). Also, {And do not dispute and [thus] lose courage] and your strength}(Anfal: 46). The extended rope of Allah to people is Al Thaqaalayn (The Two Weighing Things), the Holy Qoran and The Prophet's Household (P). This is what the honorable texts has indicated.⁽¹⁾ Al Zahraa (P) had pointed out this significant notion, in her sermon, when she said, "Our Imamate was made by Him as a regulation for the religion", ⁽²⁾ which means that all matters are settled and regularized through the Imamate.

4-The messenger cannot complete his project on his own until the end. Further, he cannot offer all he has to give before he ensures there is a replacement, out of fear for the future of the mission. When the alternative replacement meets the conditions, the messenger can proceed without hesitation or concern

(1) Refer to (Shikwa Al Quran) previously mentioned in this book

(2) Al Bihar, Volume 6, Chapter 23, p:315

over the future of his call. This is the same fear expressed by the prophet Moses (P), so his first prayer was, {And appoint for me a minister from my family, Aaron- my brother. Increase through him my strength, and let him share my task} (Taha: 29-32). The Commander of the Faithful (P) had said, “Moses did not entertain fear for his own self. Rather, he apprehended mastery of the ignorant and away of perversion.”⁽¹⁾

Any rational person apprehends such matters, and this would be actually clearer the more important the mission is, as the case was with Islam as a religion of mercy for the worlds. It would be eternal until Judgment Day. Islam is as broad and comprehensive in terms of length of duration as eternity is. It is vast in extensiveness to be for all humans. The greater the position of the person to leave and disappear would be, the more the responsibility and risks of this position would be.

(1) Nahjul Balagha, Sermon 4, p:39.

The noblest position is the Imamate and rule of Muslims and the succession of the Messenger of Allah (P) that was meant to spread east and west. The Prophet (P) had given tidings of when he was with the Muslims digging the trench. There, he hit two rocks that lit to him⁽¹⁾ and to them, as well. This was asserted by the words of Qoran, {Allah has promised you much booty}(Al-Fath:20) and {and [you will obtain] another [favor] that you love- victory from Allah and an imminent conquest}(As-Saf:13). How then, it would not be under the clash of greed and would not be manipulated by desires?

Would someone like the Prophet (P) not know such maxims when he is connected through a means to Allah, Blessed and exalted be He. The Qoran says, {Nor does he speak from [his own] inclination- It is not but a revelation revealed}(An-Najm: 3-4). The Prophet (P) said, “He who dies without a Wassiya

(1) Biography of the Twelve Imams for Hashim Maarouf Al Hassani, Volume 1, p:290.

(will) dies the death of Jahiliya (The time of ignorance before Islam).⁽¹⁾ Would the Prophet (P) be the first to abandon the circle of Islam and die like people in Jahiliya? {Grave is the word that comes out of their mouths}(Kahf: 5). If someone argues that this tradition is for money and inheritance of property to heirs and others, would it be logical that such matters would be more important than a disposition concerning the nation and preserving its entity against loss?

Would someone say that the Prophet (P) was surprised with death before thinking of the future of the nation, and before he planned to install a successor of whatsoever practice and arrangement?

The Prophet (P) had announced his death beforehand repetitively and declared his near death in his Farewell Hajj. He also said, “Jibreel revealed the

(1) Manaqeb Al Abi Taleb, Bin Shahr Ashoub, Volume 1, p217

Quran to me once a year. In this year, he revealed it to me twice, only because I was to die soon.”⁽¹⁾

Would it be a valid argument to assume that the Prophet (P) was not keen on preserving the nation’s interests and that he did not care for his followers? Did he leave the nation to meet the destiny that might end up with annihilation with all his efforts lost? {And do not be like who untwisted her spun thread after it was strong [by] taking your oaths} (An-Nahl: 92). Even the simplest person would not perform such an act. A shepherd would not leave the sheep if out to get something he needs or travelling until he would appoint them another shepherd. Even the Caliphs after the Prophet (P) did not do this. The First stipulated the rule of the Second, and said, “I am afraid to meet Allah leaving the nation of Mohamad (P) without appointing a ruler.”⁽²⁾ The Second Caliph made a

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(1) Sahih al Bukhari, Chapter of Jibreel’s revelation of Quran to the Prophet.

(2) Commentary of Nahjul Balagha for Ibn abi AlHadid, p: 164-165 in his explanation of Shaqshaqiya Sermon.

council [Shura] including six of the Prophet's companions.⁽¹⁾ The Mother of the Faithful, Aisha, sent him a messenger saying, "Appoint someone to succeed you, and leave not the nation of Mohamad unattended and without a ruler."

How would the Prophet (P) do that when he is the most rational and master of the wise, when he saw with his own eyes the prowling internal and external threats? Within Madina were the hypocrites and the alarmists, as Qoran described them, and those who said, {The more honored [for power] will surely expel therefrom the more humble} (Munafiqun: 8). These people were stronger after the Conquest as many of those plotting for Islam and the Prophet (P) surrendered in submission for what was inevitable and {The Bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], we have

(1) Refer to the Characteristics of the Two Schools of Thought, Volume 1, p: 544.

submitted for faith has not entered your hearts} (Hujurat: 14)

They opposed the Prophet's actions in public in addition to criticizing and skepticized his deeds. The examples are quite abundant as in the Treaty of Hudaibiya ⁽¹⁾ when they stopped the Messenger of Allah (P) from signing the reconciliation pact. They also objected to the breaking of Ihram in the "muta' of Hajj"⁽²⁾. He was also prevented from writing a later after which they would not be astray on the

(1) Refer to the Theories of the Two Caliphates, Volume 1.

(2) From The Characteristics of the Two Schools of Thought, Volume 2: Companion al Baraa Bn Aazeb narrated according to "Sunan Ibn Majah", "Musnad Ahmed" and "Mohamed A Zawaed", and said, "The Messenger of Allah (P) went out with his companions, and we started our Ihram but when we arrived to Mecca, he (P) said, "Make your Hajj and Umrah). People said, "O Messenger of Allah, we started our Ihram in Hajj, how would we make it an Umrah?" He (P) said, "Observe and do as I tell you." Nu they did not comply so he was upset and left. Then, he entered to Aisha angry, and she saw the anger on his face. She said, "Who upset you? May Allah upset him." He (P) said, "How would not I be upset when I command something but they do not comply with it.""

calamity of Thursday.⁽¹⁾ When they prayed the voluntary prayers in Ramadhan at the mosque, he repetitively ordered them not to.⁽²⁾ Further, they did not join the army of Usama even after he had cursed whomever did not join.⁽³⁾

(1) Calamity of Thursday: Al Bukhari narrated with documentation of Obeidullah Bin Abdullah Bin Otbah bin Masoud of Ibn Abbas: He said, “When the Prophet was dying and men, including Omar Ibn AlKhattab, were at his house, the Prophet (P), “Let me write you a letter after which you will not be astray.” Omar said, “The Prophet is overwhelmed by sickness, and you have Qoran, The Book of Allah is sufficient for us. Those at the house disagreed and contended. Some said, “Come close so that the Prophet would write you a letter after which you will not be astray.” Others said as Omar said. When the chaos and disagreement increased at the Prophet’s, he (P) said, “Leave.” Ibn Abbas said, “Calamity indeed stopped the Messenger of Allah (P) from writing them that book as a result of their disagreement and chaos. (This tradition was adapted as it was narrated in essence, as the proven wording is that the Prophet is raving, but they changed it to buffer the term and in defense of Omar. (The Revisions: Revision 86).

(2)Al Wasail: Book of Prayer, Chapter of Impermissibility of praying collectively (Jamaa) in voluntary Prayer during Ramadhan, first Hadeeth.

(3)While inquiring about these resources, refer to the Book of (The Text and Juristic Deduction) for Sayyed Sharafddin.

Added to that is the rapid spread of Islam within a short period in view of the grand mission it was revealed for, which is to migrate a whole nation from the marshes and darkness of ignorance to the light and happiness of Islam. That yielded a broad base in the community of people not obtaining a sufficient understanding, perception of the mission, let alone interrelating with its intricacies. They would collapse and fail at the first test they faced when he (P) would be absent. The Holy Qoran has told the Prophet (P) of this, {Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]?}(Al-Imran: 144). In fact, that was exactly what befell with the apostasy of the Arabian Peninsula when only a few Muslims remained in Madina suffering with ordeals and strengthened by the successive tribulations with the Messenger of Allah (P).⁽¹⁾

(1)Allah, the Almighty, indicated that in Surah Al Maeda, verse

The mother of the Faithful, Aisha, signaled this deviation in the procession of Islam when she incited revolt against the Third Caliph, Othman. Tabari narrates,⁽¹⁾ “Lady Aisha was the harshest towards Othman. She even took out an apparel of the Prophet’s and hung it at her house. She would tell those entering, “This is the garment of the Messenger of Allah still intact, but Othman has eroded his Sunnah (tradition).” Moreover, it was said that she was the first to call Othman by the name of “Naathal” (A name for one of the Jews in Madina). She would say, “Kill Naathal! May Allah eradicate Naathal). These incidents happened after no more than two

54: { O believers! Whoever among you renounce his Deen (Islam), let them do so; Soon Allah will replace them with others whom He will love and they will love Him, who will be humble towards the believers, mighty against the unbelievers, striving hard in the way of Allah, and will have no fear of reproach from any critic. This is the grace of Allah, which He bestows on whom He pleases. Allah is All-Sufficient for His creatures’ needs and All-Knowing}

(1)The History of al Tabari 3/477, cited from “Enlightened by Fatima’s Light” (Binour Fatima Ihtadayu)/190.

decades following the loss of the Messenger of Allah (P).

Within Madina were also the Jews, who did not forget that the Messenger of Allah (P) and Islam cracked them, displaced them from their homes, killed their men, captivated their women, and ousted their state and influence in Madina. This is why they spread a wave of cynicism within the nation after the death of the Prophet (P). They had various and plentiful questions that baffled the Caliph and companions of the Prophet (P). That led Muslims to frustration, weakness and defeat against them. That was actually an organized rather than a random campaign that suddenly appeared after the death of the Prophet (P) and the exclusion of the righteous caliph who was ready for the Jews despite being forced out of the worldly leadership. He saw that the interest of the religion and the prevalence of monotheism were far more important than anything else was. The second caliph was famous to have said,

“May I not remain for the day when Abu Al Hassan would not solve these enigmas,⁽¹⁾ and we do not know that he needed anyone else.⁽²⁾”

Outside Madina, there were those evil plotters scheming against Islam uselessly. They had started by torturing and killing the Prophet’s companions. Then, they economically and socially besieged them in the Mountain of Abu Taleb. Following was the conspiracy to kill him, so he left to Madina.⁽³⁾ Ali slept in his bed, instead. ⁽⁴⁾ Further, they mobilized armies to fight and eradicate his state but were

(1) Interpreted and documented by Sibte bin AlJawzi, Asad Al Ghaba, 4/22, al Issabah, Section 1/270, Tahtheebul Tahtheeb 7/327, cited from the Theories of the Two Caliphs for Najah Al Taii.

(2) Al Khalil bin Ahmed Al Farahidi made that an evidence for his Imamate when asked about the Imamate of the Commander of the Faithful and succession of the Messenger of Allah (P), he said, “everyone needed him, but he needed nobody.”

(3) The Life of Mohamed, Mohamed Hussein Haikal, End of Ch: 6 and Ch: 7.

(4) The Life of Mohamed, Mohamed Hussein Haikal, End of Ch: 10

unsuccessful to terminate him (P).⁽¹⁾ At the end, they only had to end his life and extinguish his call with his death. Instead, some of them actually attempted to assassinate him in several occasions. For instance, there was the attempt of the Bani Amer chiefs and the attempt on the road to Tabuk where some conspirators tried to frighten his camel to cast him down the mountain and finish him. He (P) even named them to his companion Huthaifa ibn Al Yaman, who was called the Confidant of the Messenger of Allah. In fact, the Second Caliph would not pray over the body of anyone until Huthaifa prayed to verify he was not a hypocrite.⁽²⁾

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Abroad, were also the Byzantine and Persian states who were seriously worried about the Prophet (P) after his light embraced the whole Peninsula from

(1)The Life of Mohamed, Mohamed Hussein Haikal, End of Ch: 13

(2)Refer to (Al Muhalla) for Ibn Hazm al Andalusi, (Commentary on Nahjul Balagha) for Ibn Ibi AlHadid, cited from (The Theories of the Two Caliphs: Assassination attempt of the Prophet (P))

Yemen in the South until the outskirts of Sham and Iraq in the North. The Prophet (P) even started skirmishes with the Byzantines in the battle of Muatah⁽¹⁾ and the conquest of Tabuk. He even sent them letters calling for Islam with a confident tone of someone sure of victory and superior to them. (If you become a Muslim, you will be safe.)

The Prophet (P) had all those hardships and challenges against the nation after his death in mind. He had a compassionate heart, when he had dedicated his life to God, the Almighty, and to reform and save humanity from darkness and led all humans into the light. The Holy Qoran described him as follows: {Surely, there has come to you a Messenger from amongst you, hard on whom is your suffering, for the good of you he craves and for believers he is kind, merciful} (Tawbah:128). How would he leave the nation to decay?! {Then what is [wrong] with you, how do you judge?}(Yunus: 35) and {So how are you

(1)The Battle of Muatah: Eighth year after Hegira.

deluded?} (Fatir: 3). Such a prospect, which leaving the nation to its fate without guidance on who takes over, is strictly overruled.

This leaves two other prospects each adopted by one of the two Islamic Sect.

The Mainstream Muslims' creed of the Imamate:

First: This is what Mainstream Muslims have committed to, which is entrusting the nation to select whomever they choose. This is absolutely refused for a number of reasons:

1. The nation is incapable of assuming such a responsibility. In fact, they were unable to complete lesser responsibilities after facing challenges following the death of the Prophet (P) even after being educated for decades.

During the rule of the Commander of the Faithful (P), when the companions of the Prophet (P) fought amongst themselves, they did not realize the

rule for such a matter. Abu Haneefa was said to have commented, “If Ali did not fight the tyrant among Muslims, we would not have known the rule regarding fighting them until Judgment Day.”

Decades later, the Islamic State faced a crisis with the Byzantine Empire that intended to mint coins with blasphemy against the Prophet on them. These were to be used in the lands of the Muslims. Imam Baqer (P) simply solved the problem.⁽¹⁾ Hence, the nation remained helpless if it were not for the Imams (P).⁽²⁾ This process of education was completed after (260) years when Imam Al Hassan Al Askari (P) passed away. At that time, the nation entered an intermediate (interim) phase between the actual presence of the Imam and the complete absence. The

(1) Narrated by Al Dameeri in the “Hayat Al Hayawan An Al Mahasen Wal Masawe” for Al Bayhaqi, and narrated in essence of Shatharat Al Oqoud for Al Maqreezi on the Biography of the Twelve Imams/ Section Two/ Fifth Imam, Mohamed Al Baqer (P) for Hashim Maarouf Al Hassani.

(2) The Smaller and the Greater Absences for the Martyr Sayyed Mohamed Mohamed-Saqid Al Sadr (May He Rest in Piece).

Smaller Absence continued for (70) years after which the Greater Absence started with the Imams having schemed all the key characteristics and main guidelines for the nation's progression. In summary, before these consecutive phases of education, the nation was helpless.

Such helplessness was evident in the early Islamic era as it was still close to the barbaric Jahiliya time.

The period of the call was relatively short, and they were too busy to comprehend it in depth. According to the Second Caliph, when asked about the limited benefit from the Messenger of Allah (P), he said, "We were busy striking in the markets."⁽¹⁾ Some said, "We would take the advantage of a Bedouin coming to ask

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the Messenger of Allah (P) to learn the rules of our religion." When they were so impuissant with such

(1) Sahih Muslim, 2, P: 234, Table Manners; Sahih Al Bukhari, 3, P: 837; Musnad Ahmed, 3, P:19; Sunan Al Darami, 2, P:274; Sunan Ibn Daoud, 2, P:320; Mushkil Al Athar, Volume 1, P:499. (From the Book of Ghadeer, Volume 6, P:158)

particularities, how would they be entrusted with the Imamate, the cornerstone of the nation?

2. If this were true, the Messenger of Allah would have given out the details to the nation and illustrated the arrangement of the selection processes. He would have stated who had this right, and what conditions and stipulations of selection would be required from the candidates for the Imamate. He would have appointed an arbitrator when disagreement arises, so on and so forth. We know very well that the Messenger of Allah (P) did not neglect the simplest detail of Sharia, like the table manners, and using the lavatory. How would he neglect the issue of Imamate when it is the origin and foundation of the Sharia?!

3. The Caliphs themselves did not abide by the principle of selection. The first stipulated the Second,⁽¹⁾ and the Second ordered that one would be selected from six Muhajirin (migrants from Mecca).

(1) Commentary of Nahjul Balagha for Ibn Abi Al Hadid, Volume 1, Commentary of Shaqshaqiya Sermon

Would they be the first to oust the Sunnah of the Messenger of Allah (P).⁽¹⁾ The Second Caliph even admitted and acknowledged that “the allegiance to Abi Bakr was an error (or adversity) that Allah soothed. If anyone resorts to it again, he must be killed whomever he was.”⁽²⁾

4. This grand position has subtle qualifications that only Allah, who knows secrets and from whom nothing can be hidden on Earth and in Heaven, would know. The first is infallibility. People loath sinners. As the honorable verse tells us, {And, when Abraham was tried, by his Lord, with commands, and he fulfilled them. [Allah] said, “Indeed, I will make you a leader for the people.” [Abraham] said, “And from my descendants?” [Allah] said, “My covenant does

(1). Commentary of Nahjul Balagha for Ibn Abi Al Hadid, Volume 1, Commentary of Shaqshaqiya Sermon. Biography of Imams, Volume 1. More details will be provided in the footnotes.

(2) Commentary of Nahjul Balagha, Volume 2, p: 23, The Revisions (Revision: 80). Musnad Ahmad, 1/55, Bukhari, 4/111; the History of Al Tabari, 2/446 (Cited from the Theories of the Two Caliphs).

not include the wrongdoers.”}(Al Baqara: 124), that this is a rank beyond prophecy and mission. The messenger would reach this state only after passing difficult tests. The interpretation of this verse states that Allah made Abraham an absolute servant for him, which means he was infallible before he was a prophet. Then, he made him a prophet before he made him messenger. Further, he made him a messenger before he made him a friend. After that, His Lord tried him with commands and he fulfilled them passing those tests. Thus, he deserved the divine honoring {I will make you the leader of the people}.⁽¹⁾

If you read the honorable verses, you would see Imamate is an appointment by Allah as, for instance, in the previous verse or as in the following verse, {And we made them leaders guiding by our command. And we inspired t them the doing of good

(1) Surah Al Baqara: 124. Refer to AlMizan Interpretation of Qoran and Usul Al Kafi/ Book of Hijja

deeds} (Anbiya':73). Allah also said, {And we wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors(Qasas:5), in addition to:{And we made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.}(Sajda: 24). Therefore, Allah said, {And your Lord creates what He wills and chooses; not for them was the choice} (Qasas: 68) {It is not for a believing man or a believing woman, when Allah and His messenger have decided a matter, that they should [thereafter] have a choice about their affair} (Ahzab:36).

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5. The Imamate is by appointment and divine stipulation, and this is robust in the minds of Muslims, in general, even if they do not explicitly admit it. This rather shows through their words and their deeds. For instance, there were many narrations that people would recite Allah's words, {Allah is most knowing of where He places His message.} (Anaam: 24) when

one would read the biography of the Household of the Prophet (P) and their noble and sublime stances. It seems that they all believe that carrying a mission is made by Allah, the Almighty, with no one apt to interfere in it.

6. The Messenger of Allah (P), himself, did not grant himself the right to crown his successor to the nation. He rather left it to divine selection. In the Biography of Ibn Hisham⁽¹⁾, when the Prophet (P) called Bani Amer to Islam, they came to Mecca during Hajj, and their chief said, “If we give you our allegiance to your command, then Allah grants you victory over your opponents, would we have command after you?” The Prophet (P) said, “The command is for Allah; he places it wherever he chooses.” If it were such, how would it be allegedly left to the nation to decide?

Creed of the School of Thought by the Prophet’s Household (P) about the Imamate:

(1)The Biography of the Prophet 2/242.

Second: This only leaves the other probability, adopted by the School of Thought following the Prophet's Household (P). The Messenger of Allah (P) founded this probability. Only the selected few among his companions understood, defended and claimed it despite the threats and peril. They were witnesses and martyrs for this purpose.

This actually falls in harmony with the way of Allah that was for His prophets and messengers. They all had trustees.⁽¹⁾ Why then would not the Messenger of Allah (P) have a trustee? {Say I am nothing original among messengers} (Ahqaf: 9). {But you will never find in the way of Allah any change, and you will never find in the way of Allah any alteration} (Fatir: 43). Several books were actually compiled on this issue with the title of (In Proof of the

(1)Al Masoudi, in the book of (In Proof of the Will), had sequenced the connection of the authorities and trustees of prophets from the time of Adam until the seal of the prophets (P) and his trustees. From "The Characteristics of the Two Schools of Thought, Volume 1, P: 283.

Will). The most famous of which is for al Masoudi.

⁽¹⁾ This path actually dictates that an alternative would be prepared and equipped in order to be qualified to continue performing the functions and responsibilities of the Imam, the Caliphate and the Deputy leadership completely, entirely and proactively.

This probability seems to be in line with the results concluded from the previous analysis. In view of the potentials and credentials that Imam Ali (P) had,⁽²⁾ his virtues were abundant: (His followers hid

(1) Al Masoudi is: Abu Al Hassan Ali Bin Al Hussein al Masoudi who is a descendent of the companion Abdullah Bin Masoud. He died in 345 A.H. In his biography in "The Strata of Shafii" 2/307, it was set that he was affiliated with the Mu'tazila Creed. Al Kitbi mentioned this book in "Faat Al Wafiyat" 4/224: He has the book of Appointment of the Caliph that was called "On the Motive" (Fil Tharee'a) and others: In Proof of the Will (Ithbat al Wassiya). (The Characteristics of the Two Schools of Thought, Volume 2).

(2) I am here discussing the issue objectively and in accordance with the circumstances and not through the texts. I am evaluating the behavior of the Messenger of Allah (P) as a

his virtues out of fear while his enemies hid them out of envy and resentment, but the whole world is full of his virtues).⁽¹⁾ Ahmed Ibn Hanbal said, “None of the companions of the Prophet of Allah (P) had as many virtues as Ali Ibn Abi Taleb had.”⁽²⁾

He was clearly distinct from the rest of the companions of the Messenger of Allah (P) with the virtues of perfection. The wise and loyal among the companions of the Prophet of Allah (P) were known to gather around him during the life time and after the death of the Messenger of Allah (P) such as Salman⁽³⁾, Abi Thar⁽¹⁾, Al Miqdad⁽²⁾ and Ammar.⁽³⁾ This

founder of a nation and a creator of a new civil society as well as a wise and successful leader.

(1)The Biography of the Twelve Imams, Volume 1; Ali and the Treasury, P: 319... These are the words of AlHassan Al Bassri in response to the one who asked him about what he said to the people.

(2) Al Mustadrak, al Hakim, 3/107 cited from (enlightened by the Fatima’s Light) /136

(3) Salman Al Farisi or A Muhammadi: He was the most knowledgeable and wisest companions of Imam Ali (P). He was a wali (ruler) over Al Madaen during the reign of Caliph Omar Bin I Khattab. He died in Al Madaen when he was still wali

was strengthened by the special care and intense preparation from the Prophet (P) since his infancy. This was described by the Commander of the Faithful, himself, saying “Certainly, you know my position of

during the end of the reign of Othman in 35 A.H. or the beginning of 36 A.H. He was prepared for burial, and buried by Imam Ali (P).

(1) Abu Thar: Jundub Bin Junada: He converted early to Islam but was late to migrate to Madina. He fought the battles of the Prophet (P) after Badr. He died in exile in Al Rabtha in 32 A.H.

(2) Al Miqdad Bin Al Aswad Al Kindi: The Prophet (P) said, “Allah ordered me to love four of my companions and told me he loves them.” When asked who they were, he said, “Ali, Al Miqdad, Salman and Abu Thar.” He died in 33 A.H. Al Isti’ab, cited from the footnotes of Al Isaba 3/451. Al Isaba 3/433-434 from the Characteristics of the Two Schools of Thought, Volume 1.

(3) Abu Al Yaqthan, Ammar Bin Yasser: He converted to Islam with his mother and father. He was among the first to become Muslims after about thirty men. The pagans used to take him with his parents to the desert when it would be scorching hot to torture them. One day, the Prophet (P) passed by them and said, “Patience, Household of Yasser, you are bound to be in Heaven.” Yasser died while being tortured, and Ammar’s mother was stabbed by Abu Jahel’s spear. Ammar witnessed all of the events with the Messenger of Allah (P) and was killed in Siffin fighting with Ali (P) after living for more than 90 years.

close kinship and special relationship with the Prophet of Allah - peace and blessing of Allah be upon him and his descendants. When I was only a child he took charge of me. He used to press me to his chest and lay me beside him in his bed, bring his body close to mine and make me smell his fragrance. He used to chew something and then feed me with it. He found no lie in my speaking, nor weakness in any act. From the time of his weaning, Allah had put a mighty angel with him to take him along the path of high character and good behavior through day and night, while I used to follow him like a young camel following in the footprints of its mother. Every day he would show me in the form of a banner some of his high traits and commanded me to follow it. Every year he used to go in seclusion to the hill of Hira', where I saw him but no one else saw him. In those days, Islam did not exist in any house except that of the Prophet of Allah - peace and blessing of Allah be upon him and his descendants - and Khadijah, while I was the third

after these two. I used to see and watch the effulgence of divine revelation and message, and breathed the scent of Prophet-hood. When the revelation descended on the Prophet of Allah - peace and blessing of Allah be upon him and his descendants - I heard the moan of Satan. I said, "O Prophet of Allah, what is this moan?" and he replied, "This is Satan who has lost all hope of being worshipped. O Ali, you see all that I see and you hear all that I hear, except that you are not a Prophet, but you are a vicegerent and you are surely on (the path of) virtue." ⁽¹⁾

That was where he stood from the Prophet (P) until he passed away. The Commander of the Faithful (P) said, "Those companions of Muhammad (P) who were the custodians (of divine messages) know that I never disobeyed Allah or His Messenger (P) at all. By virtue of the courage with which Allah honored me, I supported him with my life on occasions when even

(1) Nahjul Balagha with the commentary of Sheikh Mohamed Abdo, Volume 2, p: 157.

the brave turned away and feet remained behind (instead of proceeding forward). When the Prophet (P) died, his head was on my chest, and his (last) breath blew over my palms, and I passed it over my face. I performed his (funeral) ablution (P), and the angels helped me. The house and the courtyard were full of them. One party of them was descending and the other was ascending. My ears continually caught their humming voice ⁽⁽¹⁾⁾, as they invoked Allah's blessing on him, until we buried him in his grave. Thus, who can have greater rights with him than I during his life or after his death?"⁽²⁾

Imam Ali (P) successfully performed his role after the death of the Prophet (P) and preserved Islam.

38 His presence, and the presence of the Imams from his lineage, was truly a means of protection for the nation to save it from being lost. The Second Caliph would ask protection from Allah against trouble that Abu Al

(1) Humming voice: Buzzing

(2) Nahjul Balagha with the commentary of Sheikh Mohamed Abdo, Volume 2, P: 171-172.

Hassan would not be able to solve.⁽¹⁾ The Caliphate or succession of the Prophet (P) by the Commander of the Faithful (P) and the imamate (leadership) of people after him is a natural and logical result for the sequence of thought above that no fair person may deny. The text that will be mentioned later, the hadith of Al Ghadeer, was not the one to make Ali (P) an Imam and a Caliph after the Messenger of Allah (P) in order for them to discuss its significance and purpose. It was only to rectify what had happened for any cost and in any way, even if they deny absolute truisms. Ali (P) is the Imam as he has characteristics of perfection before texts mentioned him as an Imam. The text served to refer to him and introduce him as well as refute any excuses and present absolute evidence to the obstinate. The text also leaves no room for doubt and gives the needed clarification.

(1) He referred to his famous word, “May Allah not keep me for the day I see a problem that Abu Al Hassan cannot solve.”

In view of the grandeur and gravity of this issue, planning and introducing it troubled and bewildered the Messenger of Allah (P). He feared the response from this nation. It is actually a virtuous fear like the fear of Moses (P) that the Qoran mentioned, and we had referred to it. It was by no means personal but rather for the future of the nation that was new to Islam with residues from the time of ignorance still not eradicated. Bigotry was still in control of people.

⁽¹⁾ How would he guarantee the loyalty of the nation to this important decision that is hard to be obeyed by those dreaming of the Caliphate and those full of envy and hostility against Ali (P). For example, there was

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(1) Note, as an example, how Bashir Bin Saad and Usaid Bin Hudair pledged allegiance to Abi Bakr lest Saad Bin Ubada would win it. Cited from the Book “Al Nass wal Ijtihad”, First Topic, Saqifa Day, p: 80... Most of Al Ansar (Original inhabitants of Madina) nominated Saad Bin Ubada who was the lord of Al Khazraj. They feared he would succeed so they plotted against him and unanimously decided to deter the position from him with all their might. They were accompanied by Uwaim bin Saida Al Awsi and Maa Bin Udai, the ally of Al Ansar... With them were people who hated and disagreed with Saad Bin Abi Ubada...

Al Fehri, who, as soon as he heard of the Hadith of Al Ghadeer and the appointment of Ali (P) as the Caliph after the Messenger of Allah (P) and the pledge of allegiance from the Muslims to him, came to the Messenger of Allah (P) and asked, “Is this from you or from Allah?” The Prophet (P) said, “This is from Allah.” Therefore, the man said, “If this is from Allah, let the stones from heaven fall on us or let a painful torture befall us.” As soon as the Prophet (P) left him, a bolt from heaven hit him. It was said that the reason behind the verse: {A supplicant asked for a punishment bound to happen- to the disbelievers; of it there is no preventer} (Maarij:1-2)⁽¹⁾

(1) Al Thaalabi who is a role model of Sunni Qoran interpreters narrates on the reason the verse was revealed. – Refer to the footnotes of Volume 8, Tafseer (interpretation) of Al Razi for Abi Masoud, p:292 and Al Sira Al Halabia, volume 3, p:302, and Nour Al Absar, p:69 – When the Prophet (P) was in Khadeer Khom, he called people so they gathered. Then, he held the hand of Ali (P). He said, "For whoever I am his Leader (mawla), 'Ali is his Leader (mawla)." So, the word spread across the countries and reached Al Hareth Bin al Noaman Al Fehri, so he came [to]... The Prophet (P) when he was among a

Contrastively, the Prophet (P) could not stop from completing the command as he saw himself leaving this world. The enemies were plotting and scheming against his religion. How would he settle down and feel at ease before he obtains the allegiance for Ali (P).

group of his companions. He said, “Mohamed, you ordered us from Allah to say that there is no god but Allah, and that you are the messenger of Allah, so we did. You ordered us to pray five times so we accepted. You also ordered us to fast during the Month of Ramadhan, and we accepted. Further, you ordered us to perform pilgrimage to Kaaba, and we accepted. Then, you did not only want that, but you held the arm of your cousin and preferred him to us. You said, "For whoever I am his Leader (mawla), 'Ali is his Leader (mawla)." Is this something from you or from Allah?” The Prophet (P) said, “By Allah, who is the only god.” Al Hareth went to his camel saying, “Allah, if what Mohammad said were right, send us stones from the sky and send us a severe punishment.” As soon as he reached his camel, Allah hit him with a stone that fell on his head, came out of his hinder part and killing him. Allah revealed the following verse, {A supplicant asked for a punishment bound to happen to the disbelievers; of it there is no preventer}[Maarij] (Haq Al Yaqeen fi Maarifat Usul Al Deen/ The Doubtless truth about the fundamentals of religion) Volume 1/ Third verse indicating that the Imam after the Prophet (P) is Ali (P)

That was until Allah, the Almighty, allowed him to notify them. Allah even ordered him and reassured him that He will protect him from people. He, the Almighty, highlighted the importance of this issue that it is equal to the whole mission of Islam. Allah said, {O Messenger! Proclaim (the Message) which has been sent down to you from your Lord - And if you do not, then you have not conveyed His Message. Allah will protect you from mankind} (Maeda: 67).

It is not unusual that this blessed verse and the verse of the allegiance that preceded it, {Your ally is none but Allah and [therefore] His Messenger and those who have believed— those who establish prayer and give Zakah while they bow} (Maeda: 55) to be listed in the Surah of Al Maeda. When someone contemplates this Surah, he or she concludes that its purpose is to establish the Muslim community and to demonstrate its key characteristics, foundations and principles of establishment. There is a contrast between the society that is based on Islam and the

other that does not even if it calls itself a Muslim society, as according to the Qoranic concept it would be a (Jahili society). The disparity between both societies is completely shown in the provisions (Like the verses: Honor the contracts, and forbidding from dogs and pork, etc.) Then, it is shown in who has the right of allegiance. (There are multiple repetitions of the allegiance of the believers and renunciation of the non-believers). Also, it is indicated through sharia that regulates life {Then, is it the judgement of the [time of] ignorance they desire?, and whoever does not judge by what Allah has revealed- Then it is those who are the defiantly disobedient} (Maeda: 44,45,47,50). Further, the Surah is complemented and sealed by the verse of notification and the verse of allegiance.

Then, the day of decision was made Islam's greatest feast. On this day, the religion was complemented and the grace was completed with the allegiance and adherence to the Commander of the

Faithful (P). Allah, the Almighty, has graciously given his servants this blessing, and said, {This day, I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion}(Maeda: 3).

The Messenger of Allah (P) sat to receive their felicitations with this great achievement. He said to his companions, “Congratulate me! Congratulate me with my cousin, the Commander of the Faithful.” He made him a tent for them to greet him and to pledge allegiance to Ali as a Caliph after him and as the Commander of the Faithful. His poet, Hassan Bin Thabet, asked for his permission to recite a poem celebrating the occasion. The Prophet (P) gave him the permission, so he recited the following verses of the poem:

“Their Prophet calls them on Ghadeer Day in Khum and I hear the Messenger saying”

In which he said,

“He told him rise Ali, I have accepted you will be an Imam and guide after me”

The first to greet him were the Two Elderly (First and Second Caliphs) saying, “Congratulations Son of Abi Taleb, you have become my master and the master of every believing man and woman.”⁽¹⁾

This historically proven fact was mentioned in the verse of poets one generation after the other.⁽²⁾ Amr Ibn Al-As is one of those poets, the fiercest opponent of Ali Ibn Abi Taleb. He said in his poem, Al

(1) Imam al Wahidi narrated on the interpretation of {Messenger, notify...} by citing two revered paths narrating from Atiya from Abi Saeed AlKhidri. He said, “This verse was revealed on Ghadeer Day referring to Ali Bin Abi Taleb. When the Prophet (P) notified the message that Ali is supposed to be Imam and entrusted him with the Caliphate, Allah revealed {Today, I completed your...} The first to congratulated Ali (P) on Ghadeer Day were Abu Bakr and Omar saying, “You, Son of Abi Taleb, have become the master of believing men and women.” (Narrated by Al Dar Qatni – Chapter Five of Volume One of Sawaeq Ibn Hijr, p: 26. Ahmed, in his Musnad, said the same about Omar citing Al Baraa Bin Aazeb, p: 281, Volume 4). (Revisions 54 and afterwards.)

(2) (Al Fareeda) (Al Ghadeer) for Sheikh Al Amini (May he rest in peace).

jaljaliya, that he sent to Muawiya some reminders about a number of facts that the latter had deliberately overlooked. The following are lines from the poem:

How often did we hear from Al Mostapha
special commands about Ali

He gave him the command of the faithful from
Allah as a successor of his

He said, “For whoever I was a leader, this is
today the right leader”

Your Elderly congratulated when he saw that
Ali was there

He said, “This is your leader so preserve him
He is the same as me”

(Refer to the Book of Ghadeer in the biography of
Amr Ibn Al-As).

This declaration, the sermon of Al Ghadeer, came from the Prophet (P) to top previous announcements that are as clear as this one, “Ali is like Aaron was to

Moses, but there is no prophet after me.”⁽¹⁾ Also, “The most righteous one is Ali.”⁽²⁾ He and his household are like Noah’s Arch, whoever rides it is saved and whoever leaves it perishes.⁽³⁾ They are from the same root as the Qoran and they do not set apart. They are the two weighing matters (Thaqalayn) that if you hold to them you will never be lost after me.⁽⁴⁾ There are many others from the Prophet.

Why was Eid al Ghadeer the greatest feast in Islam?

There are many reasons for this day to be a great feast:

(1)(Hadeeth of status (Al Manzilah): Cited from Imam Ahmed in Part One of his Musnad at the end of p: 330 and Imam Nisaii in his Al Khasaes AlAlawiya, p:6. Al Hakim in Volume 3 of Sahih Al Mustadrak, p: 123. Al Thahabi in his Talkhees (Summar) verifies it is true citing Amr Bin Maymoun (Revisions: 26).

(2) Al Bihar, Volume 10, Chapter 26, p: 432.

(3) Al Wasel: Book of Jurisdiction; Qualities of a Judge, Chapter 5, Hadith: 10.

(4) Imam Ahmed and Al Tirmithi, cited from different sources found in the Revisions: Revision 80.

1-It is the day to reassure that the mission remains and continues after its connection passed from the Prophet (P), where it could die with him, to the man of the same kind as the Prophet (P) that is to whoever has the qualities and conditions of the Imamate. Hence, it would not be contingent to the person of the Prophet (P).

2-On the day of final victory over the conspiracies of enemies who have no other weapon left than the death of the Messenger of Allah (P) to end his call, they lost this devilish desire as the Commander of the Faithful (P) was appointed as the Caliph.

3-It is the day of protecting the nation against division and disorientation. The appointment was to the rope to which if they hold tight, they would remain with their influence and their being and would have the command and the upper hand over others.

4-On that day, the nation was saved from perversion after the herald was set for them to gather around Ali (P), in view of his importance.

5-It is the day of safety for Earth and its inhabitants from being doomed. The Hadith says, “Earth is never void of an apparent or absent authority (Hujjah). If it were not for him, Earth would have collapsed with its inhabitants doomed. ⁽¹⁾”

6-It is the day of enlightenment and guidance to religion. On this day, the right was clear knowing the authority, as the dua says, “O Allah, introduce Yourself to me! - For, if you do not introduce Yourself to me, I will not recognize Your Prophet. O Allah, make me recognize Your Prophet (P)! Because if I do not recognize Your Prophet (P), I will not recognize Your Proof [Imam (P)]. O Allah make me recognize Your Proof (Imam)! For, if You do not

(1) Al Bihar, Volume 36, Chapter 41, p: 315.

make me recognize Your Proof, I will deviate from my religion.”⁽¹⁾

7-This is the day of the Imamate, which is the bases and foundation of Islam. It is no less important than the day of that the Prophet (P) was sent to people and Islam came to the world.

In view of the above, Al Ghadeer Day was the greatest feast in Islam according to the noble hadith. On that particular day, the idea of (Tashayyu’/ Following Imam Ali (P)) was out and clearly perceived having been initiated by the Messenger of Allah (P) on numerous occasions like the day of the house (Al Dar Day) and warning his nearest next-of-kin during the first days of the call for Islam.⁽²⁾

(1) Mafateeh Al Jinan: Chapter 6, Dua of the Time of Absence.

(2) The Life of Mohamed: Chapter Five, p: 142, Author: Mohamed Hussein Haikal; The Revisions, Revision: 20. He said this when Allah revealed the verse {...warn your closest next of kin} to the Prophet (P), the Prophet invited them to the house of his uncle Abi Taleb and they were around forty men including his uncles Abi Taleb, Hamza, Al Abbas, and Abu Lahab. This is a known true (sahih) hadith. At the conclusion of the hadith, the Prophet (P) said, “Sons of 'Abd al-Muttalib! I

In numerous occasions, the Prophet (P) repetitively pronounced the name of Ali (P) that he and his household liked. Here are some of the instances from the books of Mainstream Muslims, in order to give the argument more credibility:

1- In Al Dorr al Manthour for Siuti, Volume 8, p: 589: He narrates citing Jaber Ibn Abdullah Al Ansari. He said, “We were at the Prophet’s (P), and Ali (P) came. The Prophet (P) said, “By Who owns my soul, this man and his party are the winners on Judgment Day.” Allah revealed the verse: {Indeed, they who have believed and done righteous deeds – those are the best of creatures.}(Bayyina: 7).”

swear to Allah that I do not know any youth among Arabs who brought for his tribe something better than what I brought to you; I have brought to you the best in this world and in the afterlife, and Allah has ordered me to call you to it. So which of you assists me in this mission so that I make him my brother, my successor and my caliph among you”⁴ Nobody responded to him but Ali (P) who was the youngest of all; he said, “Prophet! I will assist you.” The Prophet (P) took his neck and said: “This is my brother and my successor among you. Listen to him and obey him”. Everyone got up and told Abi Taleb with a smirk, “He has ordered you to obey your son and listen to him”.

2- Ibn Hijr in Al Sawaeq Al Muhriqa, Part (11), Chapter One: Verse Eleven:

Citing Ibn Abbas, he said, “When Allah, the almighty, revealed the verse :{ Indeed, they who have believed and done righteous deeds – those are the best of creatures.}, the Prophet (P) said to Ali (P), “You and your party come on Judgment Day satisfied and content, while your enemies come angry with their heads raises.”

3- Al Qandouzi, from the Hanafi faith, in “Yanabii al Mawaddah”, Volume 2, p: 61.

Citing Um Salamah, (May Allah be pleased with her), she said, “The Messenger of Allah (P) said, “Ali and his party are the winners on Judgment day.””

Several sources mentioned this narration for the interpretation of the honorable verse, such as: the Tafseer (Interpretation of) Al Tabari, “Rouh al

Maani”, “Kifayat Al Kanji”, of the Shaffii faith, etc.
 ((1)).

How did the Prophet (P) plan for the Caliphate after him?

The Messenger of Allah (P) planned for the appointment of a Caliph and ensuring his succession in three forms:

First: Directly and clearly stating it, and not leaving the issue vague and subject to interpretations and guesswork. Above, there is mention of the issue. I would advise reading the book “Al Murajaat/ The Revisions” for Sayyed Sharafuddin ⁽²⁾ for further reading of evidence and texts with strong elaboration

(1)Cited from the Book (Binour Fatima Htadayt), Author: Lawyer Abdul Muhsin Hassan, Sudan, p: 49.

(2) Sayyed Abdul Hussein son of Youssef son of Jawad son of Ismail son of Mohammed, the grandfather of the two families Al Sader and Al Sharafuddin, son of Ibrahim (Called Sharafuddin); born in Khadhimiyya in 1290 A.H. He wrote the Revisions: a collection of revisions between him and the later scholar of Egypt, Sheikh Saleem Al Bishri, Sheikh of Al Azhar. He died on 8 Jumada Al Thaniya, 1377 A.H.

and credible arguments, which would lead me astray from my plan for this topic if I would delve into it.

Second: Commendation of the loyal and wise individual whom the Prophet (P) knows are steadfast, aware of the target, and resolute to defend their principles. Critics would not influence these people when it is about Allah. Definitely, they would stand up with righteousness no matter what the price they would pay is, such as Salman, Al Miqdad, Abi Thar, Ammar, Khuzaima Ibn Thabet (Thi Sh-Shahadatain), Bilal Ibn Rabah, Um Ayman, and Um Salamah. The Prophet (P) repeated, “Salman is one of my Household.”⁽¹⁾ He also said, “Heaven misses four people: Salman, Al Miqdad, Abi Thar, and Ammar.”⁽²⁾ Further, he said, “Trees never shaded and Earth never carried someone more truthful than Abi

(1) AL Bihar, Volume 1, Ch: 8, p: 123.

(2) Wasail Al Shia: Volume 22, Conclusion of the book, Chapter 10, p: 324.

Thar.”⁽¹⁾ About Ammar, he said, “Ammar was filled with faith from head to toes.”⁽²⁾ He also said, “Um Ayman is a woman in heaven.”⁽³⁾ The Prophet (P) said, “Bilal is a man in the heaven.”⁽⁴⁾ and to Um Salamah, he said, “You are not from the Household of the Prophet (P) but you are on the path of virtue.”⁽⁵⁾

The Prophet (P) actually planned to grant those honors to these companions so that in the future, if the nation revolted and got lost in darkness, these companions would be the beacons to guide the path for those who seek the truth. They would indicate true faith. Indeed, these companions had fulfilled their roles and said the truth that remains fixed across

(1) Al Wasail, Volume: 10, Ch:2, p:23; Sunan Ibn Majah, Preamble, Ch:11; Sunan Al Tirmithi, Book of Virtues (Manaqeb), Virtues of Abi Thar; Musnad Ahmed; Strata (Tabaqat) for Ibn Saad. (Cited from the Characteristics of the Two Schools of Thought).

(2) Wasail: Volume: 19, Ch: 6, p: 35.

(3) Al Bihar: Volume: 1 17, Ch: 4, p: 378.

(4) Al Bihar: Volume: 22, Ch: 37, p: 142.

(5) Cited by Tabarani in Al Dur Al Manthour, and was narrated in Shia sources, too.

history.⁽¹⁾ However, only if there was someone to listen to them. Contrastively, the Prophet (P) said not a single word about those who deviated from the path of Ali (P), and let him down. Nonetheless, some of those who deviated, such as Zubair Ibn Al Awwam, had renowned stances.

Third: Defining limits through which those eligible for Imamate would be known. The qualifications distinguish those who are from the others who are not eligible or those who use methods with no religious rationale to prove their eligibility. They might also want to corrupt the image of the righteousness to oust them from their positions. They said, “Quraysh have deliberated and made a decision. They refuse that the prophet-hood and Caliphate would be to the sons of Hashem.”⁽²⁾ Moreover, “That

(1) Refer to the Book of Argumentation (Ihtijaj) for Tabarsi.

(2) Ibn Abi Al Hadid: p: 107 of the Third Volume in the Commentary of Nahjul Balagha. Ibn Al Atheer: p: 24, Volume: 3, of Al Kamel (The Comprehensive). (Cited from the Revisions: revision 84). Biography of Imams: Volume 1, p: 332, Hashem Maarouf Al Hassani.

one – The First Caliph- is elder than Ali.”⁽¹⁾ and “Ali is frivolous.”⁽²⁾ Allah, the Almighty, said addressing them, {But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission}(Nisaa:65); {And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.}(Hashr:7); {And your Lord creates what He wills and chooses; not for them was the choice. Exalted is Allah and high above what they associate with Him.}(Qasas: 68); and {It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair.}(Ahzab: 36). There is no value whatsoever for

(1) Al Ghadeer; Volume: 2, p: 128.

(2) Commentary of Nahjul Balagha: Volume One for Ibn Abi al Hadid, citing his Sheikh in his Book al Sufiania, the Biography of the Imams, Volume: 1, p: 338.

the opinion and choice of anyone after Allah, the Almighty, dictates and elects. {How wretched is that for which they sold themselves - that they would disbelieve in what Allah has revealed through [their] outrage that Allah would send down His favor upon whom He wills from among His servants. So they returned having [earned] wrath upon wrath. And for the disbelievers is a humiliating punishment.} (Baqara: 90)

People of this nation can use the below-mentioned standards and criteria to categorize any interposers despite their hoaxes and delusion, dressing themselves with the Caliphate unjustly. These standards include, as mentioned in the Qoran, {My covenant does not include the wrongdoers.} (Baqara: 124) The covenant is the Imamate, as it was in response to Abraham's (P) question after appointment as Imam. He said, {and my descendants.} The noble narrations interpreted this as anyone who had bowed

for an idol.⁽¹⁾ Whoever does this is prodigal. Hadith says that a profligate would never be the Imam of the pious.⁽²⁾ The noble Qoran testifies to this: {Indeed, association [with him] is great injustice.} (Luqman:13).

Allah said, {Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought.} (Hadid: 10)

The Prophet (P) said, “This nation should not be led by a man freed during conquering Mecca.”

60 (1)The jurisprudent scholar, Ibn Al Maghazi, of the Shafii faith, narrated a documented hadith citing Abdullah Bin Masoud, where he said,” The Messenger of Allah (P) said, “The call ended up to me and to Ali (P); neither of us bowed to an idol. Allah made me a prophet and Ali was a trustee.” (Haq Al Yaqeen fi Maarifat Usul al Deen/ The Doubtless truth about the fundamentals of religion- Eleventh verse to indicate that Ali (P) is Imam.)

(2) Al Kafi, Book of Al Hujja (The Authority), hadith: 48; Volume Two.

He (P) also said, “Fatima is a part of me. Allah is content if she is made content. He is angry if she is made angry,”⁽¹⁾

The Messenger of Allah also said, “Ammar, the unjust party will kill you.”⁽²⁾

In addition, the Prophet (P) mobilized those against the Imamate, including the elderly of Quraysh within the army of Usama, who was only seventeen years old. He (P) cursed whoever did not join Usama’s army, and he ordered instant obedience.⁽³⁾ His purpose (P) was to exclude those who do not follow the leadership. Imamate, of the Commander of the Faithful (P).

When these standards and criteria are taking into consideration, we can perceive how the Messenger of

(1) The Imamate and Politics for Ibn Qutaiba: 1/14, Famous Women: 3/314(Citing the Theories of the Two Caliphs, Volume 1)

(2) Al Kafi: 5/11.

(3) Al Shahrestani in the Fourth preamble of the Book of the Sects and Religions (Al Melal wal Nihal). (Revisions: Revision: 90, the Text and Deductive Jurisprudence - The Brigade of Usama’s Army).

Allah (P) had planned to limit the Imamate to Ali (P). Some of those who wanted to assume the position angered Fatima (P), and she died grieve-stricken because of them. She (P) held them witnesses to that, and thus they fell under Allah's wrath. Would one of those suffering Allah's anger lead the nation? Besides, they are part of the unjust who bowed to idols for a long time. How would the covenant of Allah include them? How would someone by the Imam for whom Allah honored his face, as they admit it. Moreover, they were among those not joining the army of Usama, and they fall within the same category.

Some of them neither fought before nor after the conquest. They were famously defeated. One of them even fled from the battle of Uhud for three days not stopping to sit anywhere. He even reached the outskirts of Damascus until he was told that it was not that serious and that the Prophet (P) had returned to Madina safe and sound.

Muawiya and Marwan are among those who embraced Islam or rather surrendered after the Conquest. They can never be equal to whoever believed and spent and fought before the Conquest. They are freed men during the Conquest of Mecca.⁽¹⁾ They are also unjust because they killed Ammar in Siffin. How would the nation be led by a sinful oppressor?⁽²⁾

Had the nation been conscious, the path would have been clearer. The Messenger of Allah (P) did not leave them an excuse. He (P) was sentimental and said what he said to his daughter out of love. Would you hear an honorable man go up the pulpit and commend his daughter?! Absolutely not! In the particular case of the Messenger of Allah (P), the

(1) Mustadrak Nahjul Balagha: Chapter: Two, the letter of the commander of the faithful (P) to Muawiya saying: "... You should know Muawiya that you are one of those freed during the Conquest of Mecca and that you must not be Caliph and not pledged allegiance for the Imamate..."

(2) Al Bihar: Volume 36; Ch: 41; p: 327. The Text and Deductive Jurisprudence: Topic 95, the Fight of Muawiya against Ali (P).

Qoran describes him {Nor does he speak from [his own] inclination. It is not but a revelation revealed} (Najm: 3-4). The issue is much more complicated than that. He (P) wants to erect them a scale through which they would differentiate right from wrong if they get confused. It was actually clear, but his tender heart and his affection and mercy towards the nation drove him to keep giving this nation evidence and signals even when he is on his death bed during the calamity of Thursday, as Ibn Abbas called it.⁽¹⁾

The Prophet (P) surely knew that the means of deception are numerous and the pressure would be strong and fierce. The text, which is the first form of planning, can be misinterpreted and forged. The loyal selected few, and that is the second form, would be molested and silenced. Abu Thar was exiled to Al Rabtha, and he died as a stranger there.⁽²⁾ As for

(1) The Revisions: Revision 86.

(2) Al Wasail: Volume 22; Ch: 12 p395, The Characteristics of the Two Schools of Thought, Volume 1; p:459.

Ammar and Abdullah Ibn Masoud⁽¹⁾ one gets his abdomen stepped on and the other's throat is slit. Um Ayman is a Non-Arab so her testimony does not count.⁽²⁾ Al Hassan and Al Hussayn were still young children.⁽³⁾ Ali defends his rights, but his testimony and the words of his children are not accepted.⁽⁴⁾ Al Zahraa suffers the engulfing pain until she follows her father days after he had passed away. So on and so forth. Therefore, the third form of planning was necessary to be a just witness for the generations to

(1)Ibn Masoud: He embraced Islam in its early days and pronounced it in Mecca. He was beaten until he bled. He migrated to Axum and Madina. He witnessed the Battle of Badr and afterwards. Othman cut his payments for two years when he renounced the acts of Al Waleed when he ruled Al Kufa. He died in 32 A.H. "Asad Al Ghaba" (Lion of the Forest): 3/256-260; Mustadrak Al Hakim: 3/315-320. Refer to the Hadith of Aisha 62-65) (Cited from the Characteristics of the Two Schools of Thought, Volume 2). On his murder, and the beating of Ammar Bin Yasser, refer for details in the Biography of the Imams, Volume 1, p: 370 .

(2) Bihar Al Anwar: Volume 28; Ch4; p: 302. Biography of Imams. Section One, p: 118 for Hashem Maarouf Al Hassani.

(3) The Biography of Imams: Section One, p: 119.

(4) Biography of Imams. Section One, p:118

come in order to silence the voices of the falsifiers of the facts.

You might be amazed that with the clarity of this planning and the validity of the consecutive proofs that continued until he (P) died things did not work as planned. Someone else dressed himself with the Caliphate and he, who took it, certainly knew that Ali Ibn Abi Taleb's position in relation to it was the same as the position of the axis in relation to the hand-mill. The floodwater flows down from him and the bird cannot fly up to him. ⁽¹⁾

It is indeed astonishing to the extent that we would not have believed it had happened if historians had not unanimously mentioned it. This had left tears in the eyes and a lump in the throat of The Commander of the Faithful. Hearts will remain in pain until Judgment Day when the oppressed is given his right from the oppressor. Blessed be Allah the

(1) Citing Imam Ali's words in Shaqshaqiya Sermon in Nahjul Balagha.

Best Judge and blessed be Mohammad (P) the opponent of the oppressors!⁽¹⁾ Imam Jaafar As Sadeq (P) says in this regard, “People’s rights are proven with two witnesses. However, the right of my grandfather, Imam Ali (P), was denied with seventy thousand witnesses to it; those are the people who were with the Prophet of Allah (P) in Ghadeer Khum.”⁽²⁾

Whatever the case might be, it would not be a single precedent in history. It rather reoccurs whenever the same conditions reoccur. This is definite to happen as long as the soul is the malignant and follows its passion, fulfillment of lust, the tendency to supplant, and the love of prominent

(1) Citing the sermon of Al Zahraa where she presented evidence to the companion in the Prophet’s Mosque. (Al Musannaf). Refer to Nahjul Balagha for Ibn Abi Al Hadid. Volume 16, p: 210.

(2) Bihar Al Anwar. Volume 37. Chapter 52. P: 158.

status. Indeed, we have suffered the likes of those people, and to Allah we send our grievances.⁽¹⁾

My objective of this deliberation is not to only strengthen and defend the creed, even if this is important, but I also would like to add to it and say, scholars, prominently including the honorable jurisprudents (Marjaiya) are the heirs to the legacy of the prophets.⁽²⁾ This is not only represented through rights and privileges. Instead, it is valid through the positions, responsibilities and duties particularly that we were ordered to follow the path of the Prophet (P) as in the holy verse, {There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.}(Ahzab: 21)

The best way to follow the path of someone and inherit his legacy is to leave an alternative, whether it

(1)He (May Allah prolong his life) to the (revolts) to the will of the Second Martyr, Sayyed Al Sadr (May her rest in peace) despite the repetitive texts and indications.

(2) Al Kafi. 1/32.

would be just one person or more. This heir should receive suitable preparation and qualification to occupy this honorable divine position. It is unforgivable to commit any underperformance. Neither Allah, the almighty, nor the Prophet (P) would forgive that. The grand masters and the society alike would never accept nor forgive. When the alternative has completed the scholarly, intellectual, ethical and theological preparation, which are the four pillars for a religious scholar's character and any devout and aware Muslim's character, he must explicitly point out to this heir. This would be the first form of planning.

The second form occurs through commending a group of honorable, pious and loyal men who are experts in the field of scholarship. They would be assuredly virtuous, righteous, honest when discussing what is right, and intuitively wise. As such, they would guide the society earnestly and re-assuredly

without any confusion, vagueness or mystery towards the alternative leader (Marjaa).

As for the third form, there are two types of criteria, standards and conditions. This includes fixed conditions such as the ability to conduct deductive jurisprudence, justness and other conditions mentioned in the practical theses of scholars. Additionally, there are malleable conditions in accordance with the time, place and surrounding conditions of the honorable religious leadership, which should appear when necessary and in a timely manner. Further detail will follow as adequate as this concise discussion is just for reference.

This is what the religious leadership should do.

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Adjacently, the nation should be aware of a responsibility to hold. People should question the leader about the replacement. If the heir is appointed, they should unite around him, praise him and lead the society to him. This upbringing was perfect with the companions of the Imams (P). They would ask them,

“Who is the authority after you?”⁽¹⁾ They would also ask, “Whom do we resort to when an incident happens?”⁽²⁾ So on and so forth. If one of the Imams passed away, they would not believe anyone posing as Imam. They would rather test him, and only an Imam would pass such tests.⁽³⁾ For instance, they tested Jaafar, the brother of Imam Al Askari (P), who pretended to be the Imam after his brother (P).

What did the nation lose when the unworthy took charge of leadership?⁽⁴⁾

In the Name of Allah the Most Gracious, the Most Merciful.

Prayers and Blessings be upon Mohamed and His Noble and Pure Household

(1) Usul A Kafi: The Book of Al Hujja; Chapter of Reference and Stipulation by text for the Imams.

(2) Ibid.

(3) Refer to Usul Al Kafi/ The Book of AlHujja.

(4) A lecture by Sheikh Mohamed Al Yaakoubi to a group of Hawza lecturers and students on Safar 25, 1423 A.H. corresponding to May 8, 2002 at the Holy Head Mosque near Imam Ali (P) Purified Shrine commemorating the death of the Messenger of Allah (P).

We thank Allah Who enlightened us to this, without Whom we would have been lost. The messengers of our Lord have come with righteousness. We thank Allah that we are true to his covenant and treaty that he entrusted us by following his leaders who preserve his justice. We thank Allah that we are not ungrateful denying Judgment Day. May the abundant prayers and blessings of Allah be on His Messenger and the virtuous Imams of his household.

The Prophet (P) passed away on Monday, Safar 28⁽¹⁾, as is prevalent. As such, the calamity of Thursday, as Abdullah Ibn Abbas ⁽²⁾ calls it would be

72 (1) Muntaha Al Amal (The Utmost Hopes on the Incidents of the Prophet and His Household) for Sheikh Abbas Al Qummi. Volume 1; chapter 7. Tareekh Al Tabari, Volume 2; p: 197. The Biography of Ibn Hisham, Volume 4. The day when Allah destined the passing away of the Honorable Prophet (P).

(2) Tareekh Al Tabari: Volume Two, Eleventh Year. Other sources also have explicitly said the names and the words that Bukhari hid in his Sahih and other references to protect the companions. Bukhari narrated with his citation that Ibn Abbas said, “When the Prophet (P) was dying and men were in his

on Safar 24, just like yesterday. It was a true debacle. On that day, the last hope that the nation would hold on to the will of the Prophet (P) regarding the Caliph and Imam after him vanished. They clearly and explicitly expressed their opposition to such appointment. Therefore, the Prophet (P) said to his household, “You are the vulnerable group after me.”⁽¹⁾ He entreated the nation to treat them well. If he knew the command would be theirs, he would not have needed to leave them a will. In a hadith of Imam Jaafar As Sadeq (P), in which he expressed his tremendous pain for the nation’s neglect of the allegiance of Al Ghadeer Day and the right of Imam

house, the Prophet (P) said, “Come, let me write you a letter after which you will not be astray.” Some said, “The Prophet (P) is overwhelmed by pain. You have the Qoran. The Book of Allah is enough for us.” That was when the people there disagreed and conflicted. Some said, “Come let him write you a letter after which you will not be astray.” Others opposed them. When they were disagreeing and arguing, the Prophet (P) said, “Leave.”” Ibn Abbas said, “The calamity, utmost calamity, is what stopped the Prophet (P) from writing them a letter for their disagreement and argument”.

(1) Muntaha Al Amal, Volume 1; p: 205.

Ali (P), he says, “A man’s right is proven by two witnesses. However, the right of my grandfather, the Commander of the Faithful (P), was lost with seventy thousand people having witnessed it.”⁽¹⁾

I wish not to discuss the causes of the nation’s neglect and desertion to this right that Allah has imposed on all believers. Such a discussion would be valid somewhere else. Nevertheless, we aim to elaborate one of these reasons, which is the delusion that most of the companions who did not support righteousness and let it down had, as we want to think positively of them. We would exclude the leaders of the mutation, who are individuals. However, there were people who led them to this like the opponents of the Messenger of Allah (P) and Imam Ali (P) when the two righteously triumphed over them. Mainstream Muslims still have this delusion. Consequently, it becomes easy for them to underestimate the severity of such neglect of rights. This is indeed a shortcoming

(1) Al Bihar. Volume 37. Chapter 52. P: 158.

in understanding the dispute. They actually understood it as a dispute involving two persons, who are Imam Ali Ibn Abi Taleb (P) and his adversary in this matter. They certainly neither deny the honor of Ali (P) nor his precedence to Islam, his jihad (struggle), his knowledge, his proximity to the Messenger of Allah (P), his courage, and his dedication to Allah. Contrastively, they view the adversary as one of the early Muslims. He was also the second with the Prophet (P) when they were in the cave. Further, he was the Prophet's father in law. Moreover, he fought in Badr and Uhud. They also tried to fabricate some qualities to rank him in a status that is equal to Imam Ali (P) or to push him closer to his status. When they reached this comparison, they did not find the matter of importance. They also found that it is not worth dividing Muslims into two large sects, and that is actually useless to discuss when it is ancient history.

Had they understood it adequately, they would have changed their creed. They would doubtlessly have accepted the true doctrine. The dispute is not between two men, even if that would be a sufficient evidence for Ali's elevated status as compared to others, just like stars are higher than earth. It is rather a clash between two principles and paths. Imam Ali (P) was the symbol of the first while his contender was the symbol of the second:

The First: This is a principle and path created by Allah, the Almighty, the creator of the heavens and Earth. Allah knows the hidden and the deepest confinements of souls. He knows what was and what will be. Allah chose this for the nation to reach its sought perfection. He revealed that to His honorable Prophet (P) on Al Ghadeer Day.

At the beginning of this path, Ali Ibn Abi Taleb stands followed by Al Hassan and Al Husayn, the grandsons of the Prophet (P). Then, the pure Imams, whom the nation unanimously recognize their

integrity, knowledge and absolute representation of the divine sharia (law). Further, the knowledgeable pure and virtuous scholars follow until Allah inherits Earth and its inhabitant.

The Second: This is a path made by humans with their devilish means and desires; they oppress, humiliate, seduce people with money, do injustice to others, discriminate against others, misguide people, hide the truth, and fabricate false claims. This latter was the pinnacle of this path. Quraysh had chosen it, according to the Second Caliph, but not Allah. Muawiya follows this same path and says, “By Allah, I have not fought you to pray, to fast or pay Zakat. I only wanted to be your prince.”⁽¹⁾ Then, following him came Yazid, who drank liquor on the pulpits of Muslims. He burned the Kaaba with the catapult, and killed the grandson of the Prophet (P).⁽²⁾ Then, many

(1) Muntaha Al Amal. Chapter Three. P: 435 citing Al Bihar. Volue 44. P: 49

(2) Tareekh Al Tabari. Volume Three. The Biography of Imams for Hashem Maarouf Al Hassani. Volume 2. Muntaha

others followed suite and shed blood, molested and assaulted women, spread corruption, ventured into the path of misguidance, and misguided others, indeed. {Every time a nation enters, it will curse its sisters}.(Aa'raf:38)

Presenting the comparison from this perspective, and supposing the companions and the generations that followed understood such a proposition, they would not have hesitated to hold on to and believe in righteousness of the First Path. Nevertheless, this does not give them any excuse, as since the beginning the Qoran was clear, {It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever

Al Amal. Volume 1 Chapter 5. The Characteristics of the Two Schools of Thought. Volume 5, Yazid: His Actions and Sayings. (The author of Al Aghani narrated, "Yazid Ibn Muawiya was the first Caliph to introduce musical instruments after Islam. He housed singers. He was very destructive. He consumed liquor, and his drinking mate was his servant, Sarjon, the Christian...)

disobeys Allah and His Messenger has certainly strayed into clear error.}(Ahzab: 36). Allah also said, {And your Lord creates what He wills and chooses; not for them was the choice. Exalted is Allah and high above what they associate with Him.}(Qasas: 68) In fact, the Prophet (P) himself did not have such a right when Bani Amer offered him to become Muslims in return of handing over the leadership to them after him. He (P) said, (It is not my choice. Allah has the command and selects what He chooses.)⁽¹⁾

My point is that proposing the issue from this angle is more advantageous and clearer. Further, we can ask a question to elaborate more. What did the nation lose when they disregarded Prophet's will as regards who would be the Caliph after him? What are the underlying disadvantages from such negligence? When I mention this topic, this is not for pure historical discussion, regardless of its importance.

(1) The Prophet's Biography: Volume 2. The proposition of the Prophet (P) to Bani Amir.

Indeed, it is undoubtedly important as a pillar of the religion is based on it; I mean the pillar of the Imamate.

Nonetheless, I would like to reach a learning and conclusion as the Imamate is of a high priority. Even if the Imamate is restricted to certain names, it is a common priority, and here, I am referring to the general deputyship on behalf of the Imam. This deputy is the leader of Muslims where the honorable religious leadership that is qualified with the conditions of the leadership continues until the Awaited Imam (Al Montathar) (P) inherits Earth and its inhabitants. We still have the disadvantages that we will discuss and that will continue, entirely or partially, whenever the nation follows an unworthy leader. It would be necessary to take note of such a matter. Let us return to the basic question: what did the nation lose when they followed a leader other than the rightful leader? What are the resulting disadvantages?

The First Result: Assumption of unqualified individuals for the Imamate of the Nation.

It is evident that any mission or ideology, as we say nowadays, must have a missionary who can undertake and contain this mission completely both theoretically and practically. Having such a creed would direct his behavior, conduct, ideas and relations. Those people who assumed the leadership were not as such. They were regular individuals just like other members of the society. Many of them had contained the mission as they embodied its principles in a manner that surpasses the others assuming the Caliphate, In fact, those people who did take charge had objected to the Prophet (P) in his lifetime and revolted against his orders.⁽¹⁾ That actually continued till the last day. First, they did not join Usama's army⁽²⁾ and last they did not obey his order when he

(1) Refer to margin (4), p: 188. Also, margins, p: 189.

(2) The Biography of the Prophet (P) by Ibn Hisham. Volume 4. The Order from the Prophet to send Usama as a commander.

requested a pen and paper during the Calamity of Thursday.⁽¹⁾

Jahiliya was still in their minds. This is not a surprise as they had spent most of their lifetime there. They were clearly ineligible, ignorant and confused. The commander of the Faithful describes their deviated leadership in the “Shaqshaqiya” Sermon,

“It is strange that during his lifetime he wished to be released from the caliphate but he confirmed it for the other one after his death. No doubt, these two shared its udders strictly among themselves. This one put the Caliphate in a tough enclosure where the utterance was haughty and the touch was rough. Mistakes were in plenty and so also the excuses therefore. One in contact with it was like the rider of an unruly camel. If he pulled up its rein, the very nostril would be slit, but if he let it loose, he would be thrown. Consequently, by Allah people got involved

(1) Refer to margin (1), p: 189.

in recklessness, wickedness, unsteadiness and deviation.”⁽¹⁾

They were known to be ignorant of the orders of Allah despite that knowledge of such provisions of religious leadership. The Second Caliph says, “All people know more than Omar, even women.”⁽²⁾ After he forbid from increasing the dowry beyond a set limit, a woman answered, “Have you not heard the saying of Allah, the Almighty, {And you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin} (Nisaa: 20)?”

They could not solve any of the countless problems they faced, even the trivial ones that were repetitively resolved during the lifetime of the Prophet (P), like funeral prayers, for example. When the Second Caliph was asked about his limited benefit from the Messenger of Allah (P), he said, “We were

(1) Commentary on Nahjul Balagha for Ibn Abi al Hadid. Volume 1. Commentary on Shaqshaqiya sermon.

(2) Al Ghadeer: Volume One. P: 182. Volume six, p: 98.

distracted by striking in the markets”⁽¹⁾ Not only that, but they also were skeptic about the prophethood of the Messenger of Allah (P) and his infallibility. One would say to him (P) in his face, “You, claiming that you are the Messenger of Allah), or another would say, “The Man is delirious.”⁽²⁾

On the other side, there was a person whom the Messenger of Allah was preparing through a specific training to be in charge of this position. That person is Ali Ibn Abi Taleb (P). Listen to him talking about such a special upbringing, “Certainly, you know my position of close kinship and special relationship with the Prophet of Allah - peace and blessing of Allah be upon him and his descendants. When I was only a child, he took charge of me. He used to press me to his chest and lay me beside him in his bed, bring his

(1) Sahih Muslim with the commentary of Al Nawawi. Volume 14. P: 134.

(2) Tareekh Al Tabari. Volume 2. Chapter 3. Eleventh Year. The Biography of the Twelve Imams. Section 1/ With the Prophet at the Farewell.

body close to mine and make me smell his fragrance. He used to chew something and then feed me with it. He found no lie in my speaking, nor weakness in any act.” Until he (P) said, “...While I used to follow him like a young camel following in the footprints of its mother. Every day he would show me in the form of a banner some of his high traits and commanded me to follow it. Every year he used to go in seclusion to the hill of Hira', where I saw him but no one else saw him. In those days, Islam did not exist in any house except that of the Prophet of Allah - peace and blessing of Allah be upon him and his descendants - and Khadijah, while I was the third after these two. I used to see and watch the effulgence of divine revelation and message, and breathed the scent of Prophet-hood. When the revelation descended on the Prophet of Allah - peace and blessing of Allah be upon him and his descendants - I heard the moan of Satan. I said, "O Prophet of Allah, what is this moan?" and he replied, "This is Satan who has lost all

hope of being worshipped. O Ali, you see all that I see and you hear all that I hear, except that you are not a Prophet, but you are a vicegerent and you are surely on (the path of) virtue."⁽¹⁾ At the end of a similar sermon, he denounced in a question, "Thus, who can have greater rights with him than I during his life or after his death?"⁽²⁾

This is how the alternative Imamate was being prepared. The others, on the other hand, receive none of this so when they, the unqualified, took over, that led to grave consequences:

- Mutation of the image of Islam. Many peoples and nations embraced Islam after the Messenger of Allah (P) passed away. Hence, they did not take it from its origin. It was rather conveyed to them through the words and deeds of the companion. Consequently, since many of those were unqualified

(1) Nahjul Balagha: commentary of Sheikh Mohamed Abdu, Volume 2; p: 157.

(2) Nahjul Balagha: Commentary of Sheikh Mohamed Abdu. Volume 2. P: 171-172.

to represent Islam as a pure and perfect religion, and since the new Muslims only grasped this image cast in front of them, they adopted that image as if it were true Islam. With time, this distance from Islam augmented until you would see today peoples with absolutely no knowledge about Islam, except for the title of being Muslims or some superficial practices only.

- Boldness of the enemies of Islam to assault Islam. They would not have been able to show any of their aggressions in the lifetime of the Prophet (P) as they lacked the gaps to break into Islam from. When these unqualified people led the nation in this great position, they were overcome and discomfited. It became facile for them to psyche out Muslims and weaken their belief in their religion as their leaders were failing. As a result, many abandoned their religion. In fact, this turbulent attack came as no surprise. The Jews embarrassed the First and Second Caliphs with a myriad of puzzling tests. Muslims

started to lose their collective self-esteem. They felt discouraged and almost converted from Islam except for Imam Ali (P) being there against those Jews. He answered all their questions and counterattacked their propositions.⁽¹⁾

- The long list of greedy individuals of those with the lust of chiefdom, prominence and personal tendencies. Leadership no longer based on eligibility according to the standards of the mission. It was rather for the oppressor and despotic even if it meant using the sword. It became acceptable that Muawiya would appoint his infamous debauched and licentious son, Yazid, as the commander of the believers.

The Second Result: Allowing deductive jurisprudence versus the stipulations of the text.

Judgement and legislation resulted from personal opinions in juxtaposition with the wise divine text. This means that a human being assigns himself as the legislator and god to be obeyed against the divinity of

(1) Al Ghadeer: Volume Seven, p: 177-179.

Allah, the Almighty, Who solely has the right of legislation and governance. This is what Allah, the Almighty, absolutely refuses. Every provision or legislation that is not derived from the holy sharia (law) is an act of ignorance (Jahiliya). Allah said, {And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.}. Another verse says, {The wrongdoers}. A third says {The defiantly disobedient}(Maeda: 44,45,47). It is established that obedience and submission to the rule of Allah are among the conditions of complete belief. {But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.}(Nisaa: 65). However, people started to loosely use deductive jurisprudence and for the most part neglected the religious text for many reasons:

1. They were ignorant and did not fully acquaint themselves with the provisions of sharia (law) so they started deducing what they concluded to cover their shortage of information.

2. They sought to maintain the interests and purposes they wanted so they had to restrict the texts that opposed their approach. That justified their deeds that explicitly contradicted the rule of Allah, the Almighty.

3. They isolated the true representative and the live embodiment of sharia.

As a result, such deduction immobilized many legislations that were for the good of the nation. One example is the temporary marriage. Imam Ali (P) said about this subject, “If the so called did not forbid the temporary marriage, only the wretched would commit adultery.”⁽¹⁾ Contrastively, such jurisprudence justified the most horrific atrocities. Malek Ibn

(1) Al Kafi. 5/448.

Nuwairah,⁽¹⁾ to whom the Messenger of Allah (P) guaranteed heaven, was killed, and Khaled took his wife as his on the same night. The Caliph coldly responds, “Khaled interpreted the issue but was mistaken.⁽²⁾ They fight the Imam of their time, with all the standards they had, in brutal battles in the Battle of Al Jamal⁽³⁾ (the Camel) and in the Battle of Siffin,⁽⁴⁾ and it all gets categorized as jurisprudence considered as a good deed, and if they were mistaken it would be one good deed only.

Such jurisprudence became profound and with principles that became faiths against the true faith.

(1) Malek Ibn Nouaira Al Hanafi Al Yarboui, a descendant of kings, a brave man of his time, and an eloquent speaker: He was a companion of the Prophet (P), and a dedicated companion of Imam Ali (P). He waited with his people after the death of the Prophet (P) to see what Imam Ali (P) would say. Abu Bakr sent them Khaled Ibn Al Walid who deceived them when they were praying. He ordered Malek to be killed when he saw the beauty of his wife.

(2) Refer to the Book “Al Saqifa” for Sheikh Mudhaffar. 26.

(3) Tareekh al Tabari. Volume Three. Part Five.

(4) Ibid.

The Third Result: Hindrance of the Upbringing and Perfection of the nation.

The divine will was to save humanity with this blessed mission from the swamps of vicious ignorance (Jahiliya) towards the sublimity of monotheism, pure faith and happiness in this life and the afterlife. Such a procession was meant to reach perfection in order for an integrated nation to be brought up by the Messenger of Allah (P) and the infallible Imams (P) of his household. However, the ousting of the Imams (P) away from the leadership of the society hindered and weakened this faith in several aspects:

(1) A good role model is among the most important components of upbringing, just like the Holy Qoran describes it. This would be the practical implementation and impersonation of the ideals. When there is no pacemaker or if this exemplary were perverted, words would have no use. It would remain theoretical. Those people were not the role model to

look up to. They were not able to reflect a pure image of Islamic behavior. Besides, with time, the exemplary became the total contradiction of the Islamic faith. How would we expect such a model to raise a nation and lead its members towards perfection? When the Muslim reads about the virtues of Islam that “An Arab is no better than a non-Arab, and the standard to compare any persons is their virtues,” he would see on the ground that Arabs were of a more elevated status than non-Arabs, who were called the followers (Mawali). They were second-class citizens. Moreover, a Muslim would read the Holy verse in the Qoran: {Say, [O Muhammad], "I do not ask you for this message any payment [but] only good will through kinship."} (Shura: 23), then, he would find that the authorities persecuted the Prophet's household everywhere. They killed them, displaced them and imprisoned them. Further, a Muslim reads about the forbiddance to consume liquor in the Qoran, but he would find the ruler of the

Muslims consuming it on the pulpits of the Muslims and puking it in the niche (Mehrab) of the mosque.

(2) There were many threats of perversion under the degenerate Caliphate. A human soul has a natural tendency towards lusts when there is no deterrent to protect the nation from debauchery. Allah referred to these particular persons in the verse, {And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong} (Al Imran: 104). The sinful souls appeared during the early times of the First Caliph's reign. They were starting to feel greedy towards this Earthly existence. Such privileges and interests were a status quo they refused to change. In fact, Abdurrahman Ibn Aouf, who was an arbitrator on the matter of appointing the Caliph, out of the six people to be consulted (Shura), had a stipulation. It was that he would pay allegiance to Imam Ali (P) on the condition that he would rule by the Book of Allah, the Sunnah (tradition) of his Prophet (P) and the legacy of

the two elderly⁽¹⁾. Let us see, what was the legacy of the two elderly that Abdurrahman included to the Book of Allah and the tradition of his Prophet (P)? They were the class privileges and the lowly earthly life that the First Caliph had granted them. According to historians, Abdurrahman, and his likes, left gold that needed axes to break. The Commander of the Faithful (P) would not have agreed to that stipulation. It would be an undertaking and acknowledgement of such a legacy. In fact, if the legacy conformed with the Qoran and the tradition, why would there be a need to mention it and stipulate it. If it were not compliant with the Qoran and tradition, it should be cast against the wall and refuted. What excuse is there to include it to the two sources of legislation?

(3) The mutated perception of the sharia (law) that was given to the nation through the flattering scholars and narrators who cajoled the Caliphs in avidity to what they had to offer. How could we

(1) Bihar al Anwar. 31/399.

expect someone who had not seen the Prophet (P) and had not directly acquainted himself or herself about the stance of Imam Ali (P) to pay allegiance to and to follow Ali (P). How would he or she if they hear a companion saying that the Messenger of Allah (P) said, that the holy verse {And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents. [And] when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. [And] Allah does not like corruption. } (Baqara: 204-205) was revealed about Ali Ibn Abi Taleb?

You can only expect most of the Muslims on Earth to carry but this mutated image of Islam since they only heard it and saw nothing but this. It was only natural for them to believe that this is Islam.

Hence, the divine wisdom has stipulated that the Twelfth Imam (P) would be absent for such a long time until Allah allows him to appear. This is all

meant to prolong the collective training the nation. Muslims should endure more trials, calamities and tests to reach the required level of maturity and perfection needed in order to qualify for proceeding with the procession of perfection with Imam Al Mahdi (P). Whereas, if this nation had been up-brought under the infallible Imams (P), perfection would have been attained long before today.

The Fourth Result: The nation is torn, disoriented and divided into groups and parties {Every faction rejoicing for what it has} (Roum: 32)

This is quite a natural consequence of the alienation from the true Imamate. The secret fort the imposition of the Imamate is to fortify the nation against division and perversion. Al Zahraa (P) said in her famous sermon after her father (P) passed away, “and he made our Imamate for the regulation of the religion). ⁽¹⁾ This means that by the Imamate things are straightened up and stabilized. Allah, the

(1) Al Bihar: Volume 6. Chapter 23. P: 315.

Almighty said, {And, hold firmly to the rope of Allah all together and do not become divided.}(Al Imran: 103).{And do not dispute and [thus] lose courage and [then] your strength would depart;}(Anfal:46). The rope of Allah extending from heaven to Earth is the Two Weighing matters, (Thaqalayn), both the Qoran and the household of the Prophet (P) – as I have elaborated in the grievance of the Qoran. ⁽¹⁾

Not only that, but after this leadership position was deviated from its initial focus, and when the rightful Imams were isolated from it, every dreamer sought to grasp it. As we know, the lust of power is the strongest of all lusts. It responds to egoism and narcissism. Therefore, it was natural for conflicts to

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arise around this position where all values and virtues would be stepped on in order to win the fight.

A simple contemplation and recollection of history is enough to sorrowfully and painfully read about the tragedies brought upon the nation by the

(1) Refer to p: 91 of this book.

struggle to usurp power. There were severe losses of souls, honor and money that were shed in this conflict. Who bears the responsibility? And who started all this for the Muslims to suffer? What gains would the initiator of this fissure among the nation of Muslims obtain?

These pains and losses are best expressed in a dua where the enemies of the household of Mohammad (P) are cursed. The renouncement of what they have committed is articulated, "...O Allah, send Your chastisement on them to the extent of the sins of every disobedience they made, every truth they covered, all pulpits they spoke at, the believer they harmed, the hypocrite they loved, the pious people they troubled, the outcast they sheltered, the truthful they drove out, the disbeliever they helped, the Imam they oppressed, the duty they changed, the token they denied, the evil they chose, the blood they shed, the good they changed, the disbelief they erected, the inheritance they plundered, the booties they stopped, the

prohibited wealth they consumed, 'Khums' they considered permitted for them, that evil they founded, that cruelty they made common, that oppression they spread, the hypocrisy they hid, the treason they concealed, the injustice they spread, the promise they dishonored, the safety they promised and lied, the covenant they broke, that lawful which is termed as unlawful, and that unlawful which is termed as lawful, the stomach they split open, the fetus they thrust, the rib they broke, the deed they tore, those gatherings they dispersed, those honorable whom they insulted, those degraded whom they gave honor, the rights they usurped, the lies they said, and the rule they opposed. O Allah! Your curses on them to the

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extent of alteration for each verse; a practice they left; a Sunnah they changed; duties they forbade; rules they stopped; an allegiance they broke; a call they annulled; an evidence they denied; a trick they made;

a treachery they did; a status they took; testimonies they hid; and a will they made.⁽¹⁾”

We could mention examples and incidents for each paragraph, but anyone who reads history can figure them out. What heart would not be struck by calamity for that loss of the known right had caused?!

The Fifth Result: Segregating religion and the management of all aspects and intricacies of life.

Religion became restricted to performing rituals and individual affairs only. Indeed, by exhortation and intimidation, they usurped the worldly authority from the Imam (P). Nevertheless, they can never deprive Imam Ali (P) of the love and respect people have for him. People kept referring to him in their religious questions. On this detachment, the so-called Haroun Al Rashid tells his son, Al Mamoun, about Imam Mousa Al Kadhem (P), “What do you say? He is the Imam of the hearts, while I am the Imam of the flesh,

(1) Al Bihar: 82/261.

((1))” when Al Mamoun exclaims that his father shows unparalleled reverence for the Imam (P). Although, Imam Ali (P) quit claiming his right to the worldly authority in order to protect Islam and the Muslim entity, he cannot in whatsoever case disclaim the religious Imamate or acknowledge their religious authority as an endorsement for them to be the representative of the religious authority. That would be treachery to Allah, the Messenger of Allah, and Islam. This right is in no way to be waived to others. It is not a privilege of a position in order for him to abandon. It is doubtlessly both a capacity and capability to meet the needs of the nation. An Imam is someone whom the nation needs, sets hopes on and 102 aspires to. Ali (P) was no different from this. We never heard he needed anyone in anything. On the contrary, they all referred to him when they had questions, problems and decisions until the Second Caliph’s words became famous, “May I not remain

(1) The Biography of the Twelve Imams. Section Two. P: 390.

for the day when Abu Al Hassan would not solve one of these enigmas).⁽¹⁾ Therefore, some people presented the people's need to Imam Ali (P) and his dispense with others to be an evidence for his Imamate.⁽²⁾

The schism between both authorities became more profound and deeper. In fact, it reflected upon religion itself. The robust mindset among Muslims is that public affairs are irrelevant to religious leaders whose role is confined within the limits of worship and certain civil affairs. As such, there was an intersection with the Jahiliya point of view, "Render unto God the things that are God's and unto Caesar the things which are Caesar's." This is outright

The Biography of the Twelve Prophets: Section One. (1)
P:304.

(2) This evidence to the Imamate of Ali Ibn Abi Taleb and descendants (P) was said to have been proposed by Al Khalil Al Farahidi (May he rest in peace). Al Hareth Ibn Al Moughirah was cited to have said, "I told Abi Abdullah (P), "How do we know the Imam?" He said, "By tranquility and poise ..., by the lawful and unlawful, and by people's need to him, and his dispense with people." (Bihar Al Anwar: 25/156)

polytheism (Ash-shirk)! The dominion belongs to Allah only, and the judgment is Allah's solely. Allah has a provision for every incident. Cannot you see that the sharia law comprises of regulations for the simplest daily activities, such as using the toilet, sleeping, eating, and intimate intercourse? There are rules and ethics for such matters. How then sharia would lack regulations and laws for the proper functioning of the community on all aspects? This is certainly a proven irrevocable fact, however, they actually refuse such a truism for a number of causes:

(1) Sharia is not in harmony with their desires, egoism, and capturing the prizes in addition to the remaining privileges. Instead, everyone are equal when it comes to the rules of Sharia.

(2) The implementation of Sharia shows their ignorance, deficiency, and underperformance. Their malignant souls certainly refuse this.

(3) This means they need the religious Imamate. Consequently, those religious Imams outperform

them and are better entitled for this position and not them.

The Sixth Result: The Schism between the nation and the Caliphate.

Since those wishing to usurp the Caliphate do not care for the reform, enlightenment and upbringing of souls towards perfection and the satisfaction of Allah, the nation no longer embraced them and sympathized with them. For them, it was rather a matter of chieftdom, dominion, interests, usurpation and superiority. People stated this on the very first day in the hovel (Al Saqifah). They said, “The dominion is Quraysh’s, refrain from disputing with us.”⁽¹⁾ This was rather more manifest for the other peoples embracing Islam. They programmed them to feel that the Caliphate belonged to Arabs. When the rule is mordacious, and only this group benefitted from it, what would attract the other segments within the fabric of the Muslim nation to the Caliphate? Why

(1) Biography of the Imams. Section One. Al Saqifa.

would the defend it? What link do they have to this nation? The result was contradictory. Hatred, jaundice and vengeance prevailed among Non-Arabs as is the case with Abi Lu'lu'a, the Persian apprentice of Al Mughirah Ibn Shu'bah. He was fed up with the retribution and mockery of his people, the Persians. The result was that he revolted to back his ethnic group in an act of racism and Jahili bigotry.⁽¹⁾

On the other side, there was Ali (P) and his descendants for whom every heart yearned. Allah had answered the prayer of their grandfather, Abraham, {So make hearts among the people incline toward them}.⁽²⁾ This is what the Caliphate with all the might it had, was not able to deprive them of. You all

106 know the story of Hisham Ibn AbdulMalik. When the crowds separated him from the black stone, he stood at a corner of the Holy Mosque. However, as soon as Imam As Sajjad (P) approached, people split into two

(1) Tareekh Al Tabari. Volume Three. Part Five.

(2) Ibrahim: 37.

sides. There the Imam was, walking calmly and prestigiously until he reached the Black Stone while Hisham was there looking at what was happening.⁽¹⁾ It is noteworthy that as we all know, most of the pilgrims at Mecca are mainstream Muslims and not followers (Shia) of the faith of the Prophet's household (P).

The Commander of the Faithful (P) had an immense prestige among his companions despite his

(1) It was narrated by Al Sabki in *Tabaqat al shaffia*. Hisham Ibn AbdulMalik went to the pilgrimage and took the turn around the Holy Kaaba. He tried to touch the Black Stone. However, it was too crowded. When he was looking at people, Imam Zain Al Aabidin came. He was very handsome, and he was fragrant. People made way for him and stood for him in honor and grandeur. When he got to the Black Stone, he kissed it, and people were still looking at them amazed. When he took off, they continued their turns. Hisham and the Damascenes were looking at them, and Hisham was full of hatred and envy. During this incident, Al Farazdaq, a poet, improvised his famous verses that start with :

This is whose steps the land knows⁴

The Holy Mosque in Mecca knows him and people in Hajj and away

This is the son of the best man ever born

This is the pious, the pure, the chaste, and the chief

modesty as if he were one of them, and that is how Dharar Ibn Dhamarah describes him to Muawiya.⁽¹⁾

The companions of the Prophet's household greatly admired them for the sake Allah and as a token of loyalty to their grandfather, the Prophet (P) as a sign of acknowledgment for their right to obey them. They withstood atrocities for that sake. For instance, Maitham Ibn Yahiya Al Tammar got his limbs amputated. Further, he was crucified on a palm tree log. And when he asked people to gather around him to tell them about the virtues of the Commander of the Faithful (P), the debauchers hastily cut his tongue out.⁽²⁾ Another example is Hujr Ibn Aadi who

108 (1) Narrators recount that Dharar Bin Dhamarah entered to Muawiya. He said, "Dharar, will you describe Ali?" He said, "Exempt me Muawiya." Muawiya insisted. So, Dharar said, "If I have to, He was tall and strong,, and we, by Allah, were so close to him, and he approached us, but we would not talk to him due to his prestige. We would not initiate a conversation as we saw him a great person..."

(2) Obeidullah Ibn Ziad said to Maitham Al Tammar after he was caught, "Disown Ali Ibn Abi Taleb." He said, "What if I do not?" He answered, "Then, by Allah, I will kill you." Maitham

was taken captive to Damascus. There, they dug his grave and spread out a leather mat for him. He was ordered to curse Imam Ali (P) under the threat of killing him with his son. He chose to be loyal to the Commander of the Faithful (P), and he offered his son for the sake of Allah. Not wanting his son to witness the murder of his father and back away, his son was

said, “My master told me you will kill me with nine others at the door of Amr Ibn Hureth.” Ibn Ziad said, “We shall not do as he said to show he was lying.” Maitham asked, “How will you do that? He told me citing the Prophet (P) from Jibrael from Allah.” How would you oppose those? I knew where I will be crucified, and its location in Kufa, and I am the first person to be snaffled among Muslims. When he was held on a log, people gathered around him at the door of Amr Ibn Hureth. Amr said, “By Allah, he used to say I will be your neighbor.” He then asked his slave to spread straw under him and to burn it. Maitham started talking about the virtues of the household of the Prophet (P) and the vices of the Household of Umayya and what will happen to the... of killing and extinction. Someone told Ibn Ziad, “This slave exposed you.” So he said, “Restrain him; restrain his mouth so he would not talk.” On the third day, a cursed one came with two spears. He said, “By Allah, I have known you to be praying and fasting. Then, he stabbed him in the side so he made an opening (from that stab. Then, his nostrils secreted blood that drizzled over his beard. He was a martyr ten days before Imam Al Husayn (P) arrived to Iraq.

killed first, then, he approached patiently and aspiring to the reward of Allah.⁽¹⁾

A third example was Ammar Ibn Yasser who fought in Siffin even when he was elderly. He said, “By Allah, if they (Muawiya's Army) defeat and chase us to the Hajar date-palms, I will say that we are right and they are wrong.”⁽²⁾

Take the companions of AlHusayn for example. What can we say about those companions? No other companions are comparable to them in their loyalty, honesty, dedication and sacrifice. You would see one of them facing death with a smile someone would tell him, “We never knew you were humorous before.” So, he answers, “How would not I smile and I am waiting to hug al Hur Al Ein (Heavenly wives) after

(1)Hujr Ibn Aadi Al Kindi Al Kufi: He was a companion of Imam Ali (P) and one of the (Abdal). He was a prince of Bani Kindah by Imam Ali (P) in the Battle of Siffin. He was also the commander of the army during the Battle of Nahrawan. He was a martyr with his companions by slander of Ziad the Son of his father and by the rule of Muawiya Ibn Abi Sufiyan in 51 A.H.

(2) The Biography of the Imams, Section One, p: 474.

these people kill me with their swords. Then, I would join my beloved ones, Mohammad and his companions.”⁽¹⁾

The Seventh Result: Delay of the Advancement of the human civilization.

We needed to wait for fourteen centuries to manufacture an airplane and a computer. We had to wait for that long to invade outer space. Such advancements and others that the human mind had not reached until our time might have been achievable a long time ago. Divine help is clearly influential in leading the human civilization by virtue of the teachings of prophets and Imams (P). There was also the inspiration and revelation. Allah has surely been gracious to guide humans to simple matters. A human does not even know how to bury a corpse under the

(1) Burair Ibn Khudhair was a pious worshiper. He was the leader of the readers of Qoran and he was a prominent man in Kufa. Muntaha Al Amal, Volume 1/ The eve of the Tenth of Muharram. The same position was for Habib Ibn Muthaher (May he rest in peace.)

ground. He had to see a crow that Allah had sent digging earth to show him how to cover his brother's dead body.⁽¹⁾

The Holy Qoran has secrets and keys to knowledge that all {clarify everything}(Nahl: 89). The Qoran indicates invading outer space with scientific methods. {O Company of Jinn and mankind. If you are able to pass beyond the regions of the heavens and Earth, so pass. You cannot pass without a dominion}(Ar Rahman: 33). The dominion here is that of knowledge and technology. All these secrets and keys to sciences were with the Commander of the Faithful (P) whom the Prophet (P) taught. He said, "The Messenger of Allah taught me a thousand topics of knowledge with each topic leading to a thousand other topics of knowledge."⁽²⁾

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(1) This is a reference to the story of the two sons of Adam (P), Abel and Cain. When Cain hit Abel, he did not know how to bury a body. Allah sent a crow to dig the soil, and that was how Cain knew it. In the verses of surah Al Maeda: 27-31.

(2) Muntaha Al Amal, Volume 1, on the Knowledge of Imam Ali (P).

If you wish to read about what Ali and his descendants (P) could have offered to humanity to grant them happiness and the benign life, refer to a number of books on this topic. He would not have needed to implement equations and tentative laws nor he would need to go through long experiments to reach the truth. All scientific facts were present in his mind. He would see them with the eye of the heart and soul as much he would have seen them with his own eyes. He dug so many wells and springs and endowed them to Muslims at a time when others were unable to identify where the water was. Where does Geology stand of this intricate knowledge of the strata of Earth and the treasures and metals that lay beneath? He would say, "If I wanted, I would have generated light out of this water." He meant the generation of power from cascades. These are only some instances of a few fields of knowledge and scholarship. His descendants came after him to spread knowledge as much as possible at that time, including chemistry,

mathematics, astronomy, physics, botany, biology and other fields.

One would argue and ask, “What stopped them from granting such knowledge to mankind? This is absolutely irrelevant to whether they assumed or got deprived of the leadership and Imamate position?”

The answer would be that material advancement is completely intertwined with spiritual integration through the proper construct of creeds. They must advance together. The former without the latter would be destructive to humans as that would lead mankind to degeneration. Nowadays, we witness the so-called great powers and grand states. Since humanity was retarded and deteriorated on the second aspect, the

114 creed and ethics, the first aspect can only be revealed

in as much as would not be a threat to mankind itself.

As such, Allah stipulated that humans would be inspired with certain ideas that have developed human civilizations. Thus, people were guided to significant discoveries and scientific facts when that was

adequate and to a suitable extent that would preserve the balance within the human race. {Indeed, all things We created with predestination.}(Al Qamar: 49) If humanity had deserved more, by virtue of abiding by the path of divine succession, Allah would not have held more from people. Men should not arrogantly assume that they have achieved this. It was rather a divine inspiration and revelation. Scholars and researchers indeed have said what indicates this. After all, if humans were left for themselves, burying a dead body would have been impossible. It was a crow that taught man proper burial, as mentioned earlier.

Hence, within your hands are some of the results generated by the nation's failure to abide by the Prophet's will that was clearly stated on Al Ghadeer Day. Therefore, all such atrocities and catastrophes that have struck Islam and Muslims are all present on his death anniversary. That was the gravest debacle that people suffered from. People never forgot that day to the extent that whenever they wanted to

describe a sorrowful day of the whole nation, they would say, “It was like the day on which we lost the Prophet (P).” Imam As Sadeq (P) described the household of the Prophet (P) on that day, “When the Prophet (P) died, his household seemed to have lost the sky above their heads and the land beneath their feet. He had debacle the near and far.”⁽¹⁾

It is said that concepts are clarified counterintuitively. As such, we can realize the sublime values and rewards for those, among Muslims, who had abided by the will of the Messenger of Allah (P) to pledge allegiance to the Commander of the Faithful (P) after him. They indeed have the right to celebrate the glorious Ghadeer day,

116 the greatest feast of Islam. Imam As Sadeq was asked,

“Do Muslims have a feast other than Friday, Adha and Fitr? He said, “Yes, there is a feast which is more sacred.” He said, “It was the say that the Prophet (P) appointed the Commander of the Faithful (P). The

(1) Encyclopedia of Imam Ali (P) for Sheikh Al Qorashi, 2/96.

Prophet (P) said, “Whoever I was his master, this is Ali his master.”^{”(1)} Abi Al Nasr narrates citing Imam Al Ridha (P) saying, “O Abi Al Nasr, wherever you are, make sure to attend Al Ghadeer Day at the Shrine of the Commander of the Faithful (P). Allah, the Almighty, forgives each believing man and woman and Muslim man and woman of the sins they did in sixty years. He exempts from Hell twice as much as he exempts in the Month of Ramadhan, Al Qadr Night, and Al Fitr Night. Spending one Dirham over your knowledgeable brothers is equal to spending one thousand Dirhams on other days. Be gracious with your brethren on this day. Make every believing man and woman happy. By Allah, if people knew the true worth of this day as it really is, angels would have shaken their hands ten times a day.”^{”(2)}

As usual, we do not intend to benefit from these words to strengthen, fortify and defend our creed

(1) Bihar Al Anwar: 37/169.

(2) Bihar al Anwar: 94/119.

only, even though this is really counts much. This is truly important for lessons learned and moral stories to be concluded from it. Here is the essence of scholarship and knowledge. Knowledge without practice and benefit has no worth in this life.

If we broaden the horizon of understanding this topic, we can project this trial for every reform mission that seeks to enlighten people and lead their souls towards perfection. One example is the honorable religious leadership, which has two distinct forms:

The First Form: An individual religious leadership is limited to deducing the religious jurisprudence without seeking to prevail the sharia

118 (law) of Allah on Earth. They do not drive people to

comply with it. Instead, they leave it to the average Muslim to choose implementing it or not. The only interference is within the limits of individual affairs and granting Muslims clearance as individuals. This is definitely not an easy task. Indeed, they have

exhausted enormous efforts to preserve the jurisprudence (Fiqh) of the Household of the Prophet (P). Nevertheless, this form is beyond the scope of our topic, as the role of the religious leadership does not include social leadership.

The Second Form: The social leadership is not restricted to theory, i.e. regulation and jurisprudence. The leadership strives for preparing all available opportunities and utilizing a myriad of methods to persuade people to implement sharia law in every aspect of their lives. When one method does not pay off, the leadership tries another. The first form of leadership is like a mother who prepares food and provides the medicine for her ill child, leaving the rest to him. He can choose to eat and have his medicine or pass. Most often, the child would not judge things properly. He would starve to death or die of sickness. The second form is rather like a mother who not only prepares food, but also, she adds spices and implores all means to exhort and motivate her child to eat and

save his life recuperating from illness. Indeed, the second more is more merciful, compassionate, generous and patient than the first one. You can at least say she has more virtues that a mother is encouraged to have and show.

The second form of leadership is closer to people with a deeper impact on them. There are more links established with people through this example. This kind of leadership is worthier of representing the role of the infallible Imams (P). It would not be surprising that greedy people would attempt to usurp this role. When someone unqualified assumes responsibility making a second hovel (Saqifa) to exclude the eligible leaders, all or some of the consequences previously mentioned would apply in this case. We definitely need to benefit from that precedent and be alert and cautious lest history would repeat itself.

I have mentioned the three forms through which the Prophet (P) had planned or the successor after him

in two previous lectures⁽¹⁾ on Al Ghadeer Day, in 1421 A.H. Those were printed as an introduction to the Book of “Principles and Origins of Shia” (Asl Ul Shia wa Usuluha) by Sheikh Kashef Al Ghata. Further, I have discussed how the religious leadership may follow his path in this particular matter in addition to the responsibility that the nation bears in protecting this honorable position and adherence to those leaders in such a position. This discussion aims to complement those previous lectures, in which I mentioned that the leadership position has fixed and malleable conditions. The former were continuously mentioned in the practical religious theses. However, the malleable conditions do change in accordance with the surrounding circumstances of the religious leadership in a given time and place.

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O Allah! Be our witness that we follow the religion that Mohammad and the Household of

(1) Previously mentioned and titled “How did the Messenger of Allah (P) plan for the Caliphate after him.

Mohammad (P) embraced. We say what they had said. Our religion is the same as theirs. Whatever they had said, we will say. Whatever they had believed, we do believe. Whatever they had renounced, we do renounce. Whomever they had followed, we do follow. Whomever they had opposed, we do oppose. Whomever they had cursed, we do curse. Whomever they had disowned, we do disown. Whomever they had asked mercy for, we do ask mercy for. The household of the Prophet Mohammad (P) are our Imams. We follow them, and to them we pledge allegiance. We oppose their enemy and the enemy of Allah. We plead to you to gather us with them in this world and in the afterlife. We ask you to bring us close to them. We would be satisfied with that. O Allah, the Most Merciful. May the Prayers and Blessings of Allah be upon Mohammad and His Household, the Noble and the Pure.