

Ahle Bait (a.s.) in Nahjul Balagha





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بِسُمِ اللهِ الرَّحْسِ الرَّحِيْمِ وَصَلَّى اللهُ عَلَيْكَ يَا وَلِيَّ الْعَصْرِ (عِجَ) أَدْرِكْنَا

Ahle Bait (a.s.) in Nahjul Balagha

The last and most perfect divine religion was introduced to the world through the prophethood of the last Prophet – Muhammad Mustufa (s.a.w.a.). With its advent, all previous divine religions were abrogated, and Islam was announced as the final religion.

Islam began its journey from Mecca and within a span of twenty-three years – through the selfless efforts of Holy Prophet (s.a.w.a.) and his loyal companions – spread and flourished across the Arabian Peninsula.

The continuation of this mammoth responsibility of propagating Islam was handed over on 18th Zilhajj, in a public gathering, by the order of Allah, at place called Ghadeer Khum, to the first male youth – after Holy Prophet (s.a.w.a.) – who accepted Islam. It was none other than Ameerul Momineen (a.s.).

On this day of 18th Zilhajj – by the announcement of the successorship and Mastership of Ameerul Momineen (a.s.) – the religion was perfected; bounties were completed, and Islam was









declared as the only religion acceptable to Allah. With this announcement, the polytheists and hypocrites became dejected and lost all hope of the destruction of Islam.

Soon after the martyrdom of Holy Prophet (s.a.w.a.), some of the disgruntled people who were displeased with this announcement, executed a well-planned conspiracy to shut the door of 'city of knowledge'. Thus, they deprived the people of knowledge and guidance. As a result, the entire Muslim nation was caught in the whirlpool of doubt and confusion.

These leaders of early Islam – through their twin strategies of a blanket ban on the writing and narration of prophetic traditions as well as the fabrication of traditions to suit their taste - ensured that the pure and radiant teachings of Islam got veiled by the dark clouds of doubt and confusion.

To counter this conspiracy, Ameerul Momineen (a.s.) - and other trusted and loyal companions of Holy Prophet (s.a.w.a.) - took it upon themselves to propagate the clear and authentic prophetic traditions among the masses. This went on for a long time in history – adapting to the changing scenarios of every era. They cleared the doubts and satanic whisperings concerning religion by giving fitting replies to the enemies.









regard, eminent and In this illustrious personalities like Shaikh Mufeed, Sayyid Murtuza, Shaikh Tusi, Khwaja Naseer, Allamah Hilli, Qazi Nurullah, Meer Hamid Husain, Sayyid Sharafuddin, Allamah Amini (may Allah have mercy on all of them), among others, are the shining stars on the horizon. It is they who paved the way of replying to the doubts that arose in society – and propagated the real and authentic teachings of Islam with the help of the traditions of Ahle Bait (a.s.). They did this either by writing books or delivering lectures and speeches.

In the present era, one such scholar and researcher – who through his writings and eloquent speeches – has offered commendable service to the cause of Shiaism is Syed Ali Husaini Milani. He has been in the forefront of elucidating the real teachings of Islam as well as leading the global efforts in defending and protecting the Mastership and Imamate of Ameerul Momineen (a.s.).

We are privileged to present a booklet written by the respected scholar. This well-researched booklet will quench the thirst of other researchers who are keen to learn about the real Islam. This present booklet is a translation of one of his works originally written in Arabic and which was later translated in Persian. The English translation is







from the Persian book.

We pray that this booklet becomes a means of happiness for Hazrat Baqiyatullah – Imam Zamana (a.t.f.s.)

All Praise is to Allah – the Lord of the Worlds. And benedictions and salutations upon our Leader and our prophet – Muhammed, as well as upon his chaste progeny. And may Allah's curse be upon all their enemies – from the first to the last.









Foreword

The book in your hands was written to mark the millennium celebrations of Syed Razi (r.a.). The book has been researched from Nahjul Balagha in order to introduce the Ahle Bait (a.s.) – who are the progeny of Holy Prophet (s.a.w.a.). This introduction and description has been given by none other than Ameerul Momineen (a.s.) – the foremost from the Ahle Bait (a.s.), after the Holy Prophet (s.a.w.a.).

The Nahjul Balagha compiled by Sharif Razi (r.a.) is a collection of the circumstances and events of that era in the words, sermons, and letters of the Imam (a.s.). It reflects the views, opinions, and teachings of Ameerul Momineen (a.s.) on various topics.

Any kind of doubt concerning Nahjul Balagha – either related to Sharif Razi or about the invaluable words and sermons of Ameerul Momineen (a.s.) - is tantamount to doubting the very existence of Imam (a.s.) as well as Sharif Razi (r.a.).

It is necessary for us to refer to Nahjul Balagha in order to understand the lofty and supreme virtues of Ahle Bait (a.s.). Since, after the





Holy Prophet (s.a.w.a.), Ameerul Momineen (a.s.) is the Chief of Ahle Bait (a.s.) and the most knowledgeable amongst them concerning their rank and status hence, his (a.s.) words convey the reality and veracity of the virtues of Ahle Bait (a.s.). In other words, his (a.s.) words do not exaggerate or overstate the truth.

The names and discussions of Ahle Bait (a.s.) have come in Nahjul Balagha at different places and occasions. Ali (a.s.) has often pointed to the greatness and distinction of the various aspects of Ahle Bait (a.s.) in his words and sermons. He has supported and endorsed his views with the help of Quranic verses and authentic traditions of Holy Prophet (s.a.w.a.). And he (a.s.) also indicated that the Ahle Bait (a.s.) have been appointed by Allah for the guidance of the Muslim nation.

When we minutely evaluate the words of the sermons and letters and also analyse the Quranic verses presented by Ameerul Momineen (a.s.) as an evidence, it becomes clear that individuals - about whom the Muslim nation agrees that they were fallible and susceptible to committing of sins – cannot be included in the 'progeny' of Holy Prophet (s.a.w.a.) nor can they be considered from his (s.a.w.a.) 'Ahle Bait'.

Ali Husaini Milani







Part 1: Creation of Ahle Bait (a.s.)

The Ahle Bait (a.s.) are peerless among the Muslims

Ameerul Momineen (a.s.) declares in the second Sermon,

None from the Muslim nation can reach to the status of the family of Holy Prophet (s.a.w.a.). And none can match them (a.s.) even in those virtues (generally) possessed by the masses.

This statement deals with multiple aspects. Thus, when it says that 'none from the Muslim nation can match the family of Holy Prophet (s.a.w.a.)' then it implies that 'none can match them in their rank and status'.

At the same time when it says, 'Muslim nation' then it actually means 'all nations'. In other words, no one from even other nations can match the Ahle Bait (a.s.) in their merits and virtues. The

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proof of this is that the Muslim nation is superior to all other nations. The Holy Quran has mentioned this fact when it says

'You are the best nations raised up for (the benefit of) men...'

And the meaning of 'anyone' implies 'each and every one'

And the meaning of 'no one can surpass them...' implies that apparently someone may appear better or superior but, he cannot outshine them (a.s.)

Anyone who is bestowed with 'some virtue' means 'every virtue'

'Never' implies a refutation in every era. In other words, it can be said, that the 'Ahle Bait (a.s.) are unparalleled in each and every bounty – irrespective of the era'.

This is a very subtle interpretation and analysis of the hadith and it is necessary to understand it for further discussion.

By the above statement, Ameerul Momineen (a.s.) has categorically proved the superiority of the Ahle Bait (a.s.) vis-à-vis the past prophets (a.s.).

Surah Aal-e-Imran (3) verse 110







Then the superiority of the Ahle Bait (a.s.) over all other companions of Holy Prophet (s.a.w.a.) as well as and other religious leaders and sages is obvious and needs no discussion. A Sunni scholar has said a very valid and rational thing. He says that the superiority of every companion of Holy Prophet (s.a.w.a.) over other companions is true and acceptable. Yet this logic of superiority cannot be applied for Ali (a.s.). For, he was from the Ahle Bait of Holy Prophet (s.a.w.a.) and not from his (s.a.w.a.) companions.

Thus, the best creations of Allah – after the Holy Prophet (s.a.w.a.) – are his Ahle Bait (a.s.). This is the truth and reality. Since they (a.s.) – like the Holy Prophet (s.a.w.a.) – are superior to all past prophets (s.a.w.a.). They (a.s.) are the leaders of mankind in all ethical and praiseworthy perfections.

What is the cause of their pre-eminence? It is because they have been created from the same light (noor) of Holy Prophet (s.a.w.a.). Many traditions speak on this matter. We will mention one of them for the sake of brevity.

The 'Light' creation of Ahle Bait (a.s.)

Ahmed Ibn Hanbal pens a tradition from Salman (r.a.) who narrates from Holy Prophet





(s.a.w.a.),

كُنْتُ أَنَاوَ عَلِى بُنُ أَبِي طَالِبٍ نُوراً بَيْنَ يَكَي اللّهِ قَبُلَ أَنْ يَخُلُقَ آدَمَ بِأَرْبَعَةَ عَشَرَ أَلَفَ عَامِ فَلَمَّا خَلَقَ اللَّهُ آدَمَ قَسَمَ ذَلِكَ النُّورَ جُزْءَيْنِ فَجُزْءٌ أَنَاوَ جُزْءٌ عَلِيٌّ

I and Ali ibn Abi Talib were one light before Allah, four thousand years before the creation of Adam. When He created Adam, then this light was split into two – me and Ali. ¹

Hakim Nishapouri reports from Jabir Ibn Abdullah who narrates that Holy Prophet (s.a.w.a.) said to Ali (a.s.),

O Ali! People are from various trees. But you and I are from the same tree.

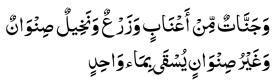
Then Holy Prophet (s.a.w.a.) recited the following verse:

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Tazkerah Khwaas al-Ummah pg 46, Riyaz al-Nazarah vol 2 pg 217





'... And gardens of grapes and corns and palm trees having one root and (others) having distinct roots – they are watered with one water...'

After narrating this hadith, Hakem Nishapouri says: From the aspect of the chain of narrators, this hadith is correct and authentic. ²

Same Roots

'Holy Prophet (s.a.w.a.) and Ameerul Momineen (a.s.) have been created from a single tree'. In this regard, we would like to mention a priceless tradition quoted by Tabarani as well as Ibn Asakir who narrate from Abu Umamah al-Bahili who says that Holy Prophet (s.a.w.a.) informed:

إِنَّ اللَّهَ خَلَقَ الْأَنْبِيَاءَ مِنْ شَجِرٍ شَتَّى وَخَلَقَنِى وَ خَلَقَنِى وَ عَلِيًّ وَعَلِيًّا مِنْ شَجَرَةٍ وَاحِدَةٍ، فَأَنَا أَصْلُهَا وَ عَلِيًّ فَرُعُهَا وَ الْحُسَنُ ثَمَارُهَا - وَ فَرُعُهَا وَ الْحُسَنُ وَ الْحُسَنُ ثَمَارُهَا - وَ

¹ Surah Raad (13): 4

Mustadrak ala al-Sahihain vol 2 pg 241



أَشْيَاعُنَا أَوْرَاقُهَا، فَمَنُ تَعَلَّقَ بِغُصْنِ مِنَ أَغُصَانِهَا نَجَا، وَمَنُ زَاغَهُوى، وَلَوْ أَنَّ عَابِراً عَبَدَاللَّهَ أَلْفَ عَامِ ثُمَّ أَلْفَ عَامِ - ثُمَّ أَلْفَ عَامِ ثُمَّ لَمْ يُلْدِكُ فَحَبَّتَنَا أَهْلَ الْبَيْتِ أَكَبَّهُ اللَّهُ عَلَى مَنْخِرَيُهِ فِي النَّارِ

Allah has created all prophets from different trees but has created me and Ali (a.s.) from a single tree. I am its roots while Ali (a.s.) is its branches. Fatima (s.a.) is its fragrant flower while Hasan (a.s.) and Husain (a.s.) are its fruits. Anyone who attaches himself with any part of this tree will find salvation. And anyone who turns away from it will be destroyed. If a servant of Allah worships Him between Safa and Marwah for two thousand years, yet does not love us, then Allah will fling him on his face in the fire of hell.

Then Holy Prophet (s.a.w.a.) recited the verse:

قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى

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Say, I do not ask for any reward except the love of my near ones. ¹

Best tribe and progeny

The family, progeny and tribe of Holy Prophet (s.a.w.a.) is the best of all families and tribes. Ameerul Momineen (a.s.) has hinted at this matter when he says,

عِثْرَتُهُ خَيْرُ الْعِتَرِ، وَأُسْرَتُهُ خَيْرُ الْأَسَرِ، وَأُسْرَتُهُ خَيْرُ الْأَسَرِ، وَشَجَرَتُهُ خَيْرُ الْأَسَرِ، وَشَجَرَتُهُ خَيْرُ الشَّجَرِ; نَبَتَتُ فِي حَرَم، وَبَسَقَتُ فِي كَرَم، لَهَا فُرُوعٌ طِوَالٌ، وَثَمَرُ لَهَا فُرُوعٌ طِوَالٌ، وَثَمَرُ لَهَا فُرُوعٌ طِوَالٌ، وَثَمَرُ لَهَا فُرُوعٌ طِوَالٌ، وَثَمَرُ لَهَا فُرُوعٌ طِوَالٌ، وَثَمَرُ

Muhammad's descendants are the best descendants, his kinsmen the best of kin and his lineal tree the best of trees. It grew in esteem and rose in distinction. It has tall branches and unapproachable fruits.²

At yet another place, he (a.s.) says,

أُسْرَتُهُ خَيْرُ أُسْرَة، وَشَجَرَتُهُ خَيْرُ شَجَرَة،

Surah Shura (42) verse 23

Nahjul Balagha Sermon 94





أَعْصَانُهَا مُعْتَدِلَةٌ، وَثِمَارُهَا مُتَهَدِّلَةٌ

His tribe is the best tribe while his tree (of family) is the best tree. The branches (of this tree) are neat and uniform while its fruits are accessible to those who are worthy. ¹

At another place, Ameerul Momineen (a.s.) says

We are the tree of Prophethood.²

Constituent of Holy Prophet's (s.a.w.a.) existence

The Ahle Bait (a.s.) of Holy Prophet (s.a.w.a.) are part and constituent of his (s.a.w.a.) existence. Many reliable traditions have come in this regard. In one such tradition, Holy Prophet (s.a.w.a.) informs:

علىمتىوأنامنه

Ali (a.s.) is from me and I am from him.³

² Ibid, pg 162

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Nahjul Balagha Sermon 161

This invaluable tradition has been narrated in the six reliable books of the Ahle Tasannun as well as the Musnad as also by other scholars like Ahmed Ibn





In yet another tradition, Holy Prophet (s.a.w.a.) informs

فاطمة بضعة متى فمن أغضبها أغضبني

Fatima (s.a.) is a part of me. Then the one who angers her has angered me.¹

Hafiz Sohaili – while supporting and endorsing this report says – Fatima (s.a.) is superior to Abu Bakr and Umar since she is a part of Holy Prophet (s.a.w.a.).²

Hafiz Bayhaqi adds: There is no doubt that both her sons as well as the sons from the progeny of Husain (a.s.) too are part of her. And thus they are a part of Holy Prophet (s.a.w.a.). ³

Moreover, the 'family of Muhammed' is 'Muhammed' himself. Since Ali (a.s.) – in the light of the 'Verse of Mubahela' is the 'self' of Holy Prophet (s.a.w.a.). At another place, Holy Prophet (s.a.w.a.) addressed his son – Imam Hasan (a.s.) in the following words,

Hanbal, Tirmizi, Ibn Maja, Nesaee, Tabarani etc.

This tradition has been recorded in the Sehaah Sittah, notably by Bukhari in his famous Sahih

Sohaili is a famous researcher of the Ahle Sunnah who has written extensively on Holy Prophet (s.a.w.a). He died in 581 AH

This words have been written by Allamah Ujaily in the book of 'Zakheratul Maal'

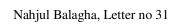




وَوَجَدُاتُكَ بَعْضِي، بَلُوَجَدُاتُكَ كُلِّي

I see you as part of me. No, rather I see you as my whole self. ¹

Imam Husain (a.s.) and the infallible sons (a.s.) from his progeny too are similar like Imam Hasan (a.s.).









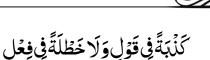
Part 2: Noble virtues and morals of Ahle Bait (a.s.)

Upbringing of Prophethood

The Ahle Bait (a.s.) are like Holy Prophet (s.a.w.a.) in their ways and morals. Hence, all noble and meritorious traits of Holy Prophet (s.a.w.a.) are also found in the Ahle Bait (a.s.). Since - as we mentioned earlier - they are from same origin and tree as Holy Prophet (s.a.w.a.). Besides, they have been raised and nurtured in the radiant lap of Holy Prophet (s.a.w.a.) and have acquired knowledge and recognition through him (s.a.w.a.).

Ameerul Momineen (a.s.) says:

أَنَا وَضَعْتُ فِي الصِّغَرِ بِكَلَاكِلِ الْعَرَبِ وَ كَسَرُتُ نَوَاجِمَ قُرُونِ رَبِيعَةَ وَ مُضَرَ وَ قَلَ عَلِمُتُمْ مَوْضِعِي مِنْ رَسُولِ اللَّهِ صِبِالْقَرَابَةِ عَلِمُتُمْ مَوْضِعِي مِنْ رَسُولِ اللَّهِ صِبِالْقَرَابَةِ الْقَرِيبَةِ وَ الْمَنْزِلَةِ الْخَصِيصَةِ وَضَعَنِي فِي الْقَرِيبَةِ وَ الْمَنْزِلَةِ الْخَصِيصَةِ وَضَعَنِي فِي فِي فِرَاشِهِ وَ يُمِشْنِي جَسَدَهُ وَ يُشِبُّنِي عَرْفَهُ وَ فَى فِرَاشِهِ وَ يُمِشْنِي جَسَدَهُ وَ يُشِبُّنِي عَرْفَهُ وَ كَانَ يَمْضَغُ الشَّيْءَ ثُمَّ يُلْقِمُنِيهِ وَمَا وَجَدَلِي

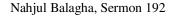


...Even in my childhood, I had floored the famous (warriors of) Arabs and had defeated the tribes of Rabia and Mudar. Certainly, you are aware of my kinship and special relation to Holy Prophet (s.a.w.a.). When I was a child, he took charge of me. He used to hold me tightly to his chest and would lay me besides him in his bed. He used to hold me closely and make me inhale his (body) fragrance. He used to chew the morsels of food before feeding them to me. He never found falsehood in my speech nor any mistakes in my actions.... ¹

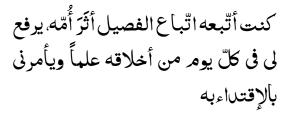
The Greatest Angel

Ameerul Momineen (a.s.) says,

ولقد قرن الله به صلى الله عليه وآله من لدن أن كان فطياً أعظم ملك من ملائكته، يسلك به طريق المكارم ومحاسن أخلاق العالم، ليله ونهارة. ولقد







...From the time of his weaning, Allah had put a mighty angel with Holy Prophet (s.a.w.a.) - to take him along the path of high character and good behaviour through the day and the night; while I used to follow him like a young camel following in the footsteps of its mother. Every day, he would show me some signs some of his high traits and order me to follow it.¹

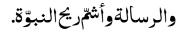
Seclusion in the cave of Hira

Ameerul Momineen (a.s.) describes another of his virtues:

ولقدكان يجاور فى كلسنة بجراء، فأراه ولا يراه غيرى، ولم يجمع بيت واحد يومئذ فى الإسلام غير رسول الله صلى الله عليه وآله وخديجة وأنا ثالثهما، أرى نور الوحى

Ibid





ولقد سمعت ربّة الشيطان حين نزل الوحى عليه صلّى الله عليه وآله، فقلت: يأ رسول الله ما هنه الربّة؛ فقال: هذا الشيطان قد أيس من عبادته، إنّك تسبع ما أسمع وترى ما أرى، إلّا أنّك لست بنبيّ، ولكنّك لوزير، وإنّك لَعَلى خير.

Every year he (s.a.w.a.) used to go in seclusion to the cave of Hira, where only I saw him. In those days, Islam was not practiced in any house except that of Holy Prophet (s.a.w.a.) and Khadija (s.a.), while I was the third after these two. I used to see and watch the glory of the divine revelation and message, and I breathed the scent of prophethood. When the revelation descended on Holy Prophet (s.a.w.a.), I heard the moan of Satan. I said, 'O Prophet of Allah! What is this moaning?' He replied, 'This is Satan who has lost all hope of being worshipped. O Ali! You see all that I see





and hear all that I hear, except that you are not a prophet; you are a vicegerent, and you are surely on (the path of) virtue along with me.' 1

Another virtue

Ameerul Momineen (a.s.) continues and mentions yet another of his virtues when he says:

Certainly, I belong to a group who are indifferent to the reproach of people in matters concerning Allah. Their countenance is the countenance of the

Nahjul Balagha, Sermon 192





truthful and their speech is the speech of the virtuous. They are wakeful during the nights (in devotion to Allah) and are beacons (of guidance) in the day. They hold fast to the rope of the Holy Quran, revive the traditions of Allah and of His Prophet (s.a.w.a.). They do not boast nor indulge in self-conceit, nor misappropriate, nor create mischief. Their hearts are in Paradise while their bodies are busy in (good) deeds.¹

Leaders after Holy Prophet (s.a.w.a.)

Over here, Ameerul Momineen (a.s.) makes a crucial point i.e. anyone who succeeds the Holy Prophet (s.a.w.a.) as his (s.a.w.a.) vicegerent and caliph, must possess such impeccable and lofty attributes that he is eligible and worthy to receive all divine commands, guidance and morals.

Ameerul Momineen (a.s.) has emphasised that that only he possesses the above distinction and characteristics. Every knowledge that was bestowed to Holy Prophet (s.a.w.a.), was permitted to be taught to him (a.s.). And every noble trait and merit that was possessed by Holy Prophet (s.a.w.a.) was

Nahjul Balagha, sermon 192







also taught and received by him (a.s.). So much so that he (a.s.) became worthy of hearing all that which Holy Prophet (s.a.w.a.) heard and seeing and receiving all that Holy Prophet (s.a.w.a.) saw and received. And if prophethood was not to end with Holy Prophet (s.a.w.a.), then he (a.s.) would have been the prophet after him (s.a.w.a.). That is why, Holy Prophet (s.a.w.a.) has negated prophethood for Ameerul Momineen (a.s.) and has said,

Except that you are not a prophet, rather, you are my successor.

This statement points to the words of Prophet Moosa (a.s.) whose prayer Allah had accepted when he had requested Allah:

And make for me my successor from my family – my brother Haroon"¹

Holy Prophet (s.a.w.a.) informed Ali (a.s.):

أَ مَا تَرْضَى أَنْتَ مِنِّى مِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِي بَعْدِي

Surah Taha (20) verse 29





Are you not satisfied that your relation to me is what was of Haroon to Moosa? Except that there is no prophet after me.¹

Then, Ameerul Momineen (a.s.) highlights in Sermon 192 one of the many distinctions which Allah has bestowed upon the Ahle Bait (a.s.) when he says:

Surely, I am from a group that never feared of any criticism in the way of Allah.

Then he has described his virtues and merits which are beyond human comprehension and understanding:

This is the same hadith famous as 'Hadith Manzelat'. And which consecutively has been narrated (Mutawatir) and about whose authenticity all famous and reliable are unanimous. It has been continuously narrated in every era with the entire chain of narrators. And it is one of the solid and authentic evidence supporting the Imamate and the superiority of Ameerul Momeneen (a.s) after Holy Prophet (s.a.w.a). A separate research article by the title of "Analysis of Hadith Manzelat" has been printed in the series of 'Research articles on topics of Beliefs'.





Arabic

Their hearts are in Paradise while their bodies are (engrossed) in actions (i.e. in acts of worshipping Allah and seeking the Hereafter)

Trustees of Prophetic secrets and knowledge.

The greatest virtue and merit that the Ahle Bait (a.s.) have acquired from Holy Prophet (s.a.w.a.) are the treasures of divine knowledge and secrets which Allah had initially taught to His Messenger (s.a.w.a.). He (s.a.w.a.) in turn introduced all those secrets and knowledge to his Ahle Bait (a.s.). Ameerul Momineen (a.s.) has time and again mentioned this attribute as the ultimate sign of his superiority and virtue. He has prided himself on this virtue when he (a.s.) says:

هُمُ مَوْضِعُ سِرِّةٍ، وَلَجَأُ أَمْرِةٍ، وَعَيْبَةُ عِلْمِهِ، وَمَوْئِلُ حُكْمِهِ، وَكَهُوفُ كُتْبِهِ، وَجِبَالُ دِينِه، مِهِمُ أَقَامَ انْحِناءَ ظَهْرِةٍ، وَأَذْهَبَ ارْتِعَادَفَرَائِصِهِ،

They are the trustees of His secrets, repository of His affairs, source of



knowledge about Him, centre of His wisdom, valleys for His books and mountains of His religion. With them Allah straightened the bend of religion's back and removed the trembling of its limbs.¹

'Secret' refers to the knowledge which is exclusively and entirely with the Ahle Bait (a.s.) and no one can claim to be aware of it. The word 'affairs' refers to all matters of the Shariah which an ordinary Muslim is expected to know to fulfill his religious obligations. The Ahle Bait (a.s.) are the custodians of all such religious principles and rulings (which are collectively termed as 'Shariah'). As Allah says in the Quran

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللهَ وَأَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَوَأُولِي الأَمْرِ مِنكُمْ

O those who believe! Obey Allah and obey His Messenger and Ulil Amr from amongst you.²

Ameerul Momineen (a.s.) has alluded to this noble verse in the above sentences of Nahjul Balagha in support of his superiority.

Surah Nisa (4) verse 59



Nahjul Balagha Sermon 2



Another interpretation of نَجَأَأُمُوهِ 'repository of His Affairs' is that our Imams (a.s.) are the 'vessels' and 'reservoir' of divine knowledge which Allah had (initially) given to Holy Prophet (s.a.w.a.).

Ali (a.s.) informs in Sermon 128:

عِلْمُ الْغَيْبِ الَّذِي لَا يَعْلَمُهُ أَحَدُّ إِلَّا اللَّهُ وَ مَا سِوَى ذَلِكَ فَعِلْمٌ عَلَّمَهُ اللَّهُ نَبِيَّهُ ص فَعَلَّمَنِيهِ وَ دَعَا لِى بِأَنْ يَعِيّهُ صَدْرِى وَ تَضْطَمَّ عَلَيْهِ جَوَانِحِي

...the unseen knowledge – the one which is exclusive to Allah, except this knowledge - Allah conferred the knowledge of the unseen to Holy Prophet (s.a.w.a.) who then bestowed it upon me. And he (s.a.w.a.) even prayed to Allah that this knowledge should be absorbed and accepted by my heart.

Of course, besides this tradition, other traditions too have come in this regard that Shaikh Kulaini (r.a.) has mentioned in his book 'Al-Kafi' ¹

Another term that needs elaboration is the phrase 'order/edict' (حكم). It implies all the rulings and edicts related to 'Ahkam'. In the words of the

Al-Kafi vol 1 pg 256







friends and companions of Ali (a.s.):

أقضاناعلي

Ali (a.s.) was the best amongst us in passing judgements and rulings (fatwa). ¹

Further, there are many traditions that state that the task of presenting religious rulings and edicts is prohibited for anyone other² than them (a.s.). Shaikh Hurr Aamili (r.a.) has recorded many traditions in this regard in his magnum opus – Wasail al-Shia.

Knowledge of Ahle Bait (a.s.) and divine books

Another phrase that needs our attention in the above sentences of Ameerul Momineen (a.s.) is the term 'His text/His books' (کتبه). If it is interpreted as 'His Books' (i.e. if the pronoun implies Allah) then it refers to all the divine books. And if it is read as 'his Book' (i.e. if the pronoun implies Holy Prophet

[&]quot;Other than them (a.s)" implies non-Shia jurists and rulers. It does not include the Shia jurists since they are deriving the laws based on the teachings and traditions of Ahle Bait (a.s).





Riyaz al-Nazarah vol 2 pg 198, Fath al-Bari vol 8, pg 136, Tarikh al-Khulafa pg 115, al-Istiab vol 3 pg 40, Hilyat al-Awliya vol 1 pg 65





(s.a.w.a.)), then it refers to the Holy Quran and his sunnah and related things).

It is clear that Ahle Bait (a.s.) are the scholars, experts and an authority on all Quranic knowledge. This comprehensive knowledge of Quran has been taught to them (a.s.) and hence they are the fountainhead of everything related to the Quran. From them (a.s.), this knowledge has expanded into other sects of Islam. For instance, Abdullah ibn Abbas (famous as Ibn Abbas) was a contemporary of Ameerul Momineen (a.s.). The exeges is of many Quranic verses as well other Quranic sciences are attributed to him in the Sunni world. Apparently, all later Sunni scholars have taken the Ouranic interpretations and explanation from Ibn Abbas. While Ibn Abbas was a direct student of Ali (a.s.), all subsequent scholars in later eras are the (indirect) students of Ameerul Momineen (a.s.).

About other divine books, many traditions have been collected by Shaikh Kulaini (r.a.) in Al-Kafi (vol 1 pg 223) which emphatically state that the Ahle Bait (a.s.) were likewise scholars of the previous scriptures.

In another tradition he (a.s.) says

سَلُونِي فَأَنَا فَقَأْتُ عَيْنَ الْفِتْنَةِ بِبَاطِنِهَا وَ





ظَاهِرِهَا سَلُوا مَنْ عِنْدَهُ عِلْمُ الْبَلَايَا وَ الْمَنَايَا وَ الْوَصَايَا وَ فَصْلِ الْخِطَابِ سَلُونِي الْمَنَايَا وَ الْوَصَايَا وَ فَصْلِ الْخِطَابِ سَلُونِي فَأَنَا يَعْسُوبُ الْمُؤْمِنِينَ حَقّاً وَمَا مِنْ فِئَةٍ تَهْدِي مِائَةً إِلَّا وَ قَلُ أُتِيتُ تَهْدِي مِائَةً إِلَّا وَ قَلُ أُتِيتُ بِقَائِدِهَا وَ سَائِقِهَا وَ الَّذِي نَفْسِي بِيَدِيهِ لَوُ بِقَائِدِهَا وَسَائِقِهَا وَ الَّذِي نَفْسِي بِيَدِيهِ لَوُ طُوى لِي الْوِسَادَةُ فَأَجْلِسُ عَلَيْهَا لَقَضَيْتُ طُوى لِي الْوِسَادَةُ فَأَجْلِسُ عَلَيْهَا لَقَضَيْتُ بَيْنَ أَهْلِ التَّوْرَاةِ بِتَوْرَاتِهِمُ وَ لِأَهْلِ الزَّبُورِ بِرَبُورِهِمُ الْإِنْجِيلِهِمُ وَلِأَهْلِ الزَّبُورِ بِرَبُورِهِمُ وَلِأَهْلِ النَّابُورِ بِرَبُورِهِمُ وَلِأَهْلِ الْفُرُقَانِ بِفُرْقَانِهِمُ وَلِأَهْلِ الْفَرُقَانِ بِفُرْقَانِهِمُ وَلِلْمُ الْمَالِقُورِ اللَّهُ الْمَنْ الْمَالِ الْمُؤْمُ وَالْمَالِيَالِيَهُ وَلَا هُولِهُ الْمَالِولَةُ الْمُؤْمُ وَالْمِهُمُ وَلَوْمُ الْمَالِيَالُولِهُ وَلَا هُلُولُ الْمُؤْمُ قَانِهِ هُمُ وَلَا هُولِهُ وَالْمَالُولُ الْمُؤْمُ وَالْمَالِ الْمَالِي الْمُؤْمُ وَالْمَلُولُ الْمُؤْمُ وَالْمَالِي الْمُؤْمُ وَلَا هُولِهُ وَالْمِهُمُ وَلِلْهُ هُمُ الْمَالِي الْمُؤْمِدِي الْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ الْمُؤْمُ وَالْمُؤْمُ وَالْمِؤْمُ وَالْمُؤْمُ وَالْمَالِولُولِ الْمُؤْمُ وَالْمَقَانِ الْمُؤْمُ وَالْمِؤْمُ وَالْمَالِي الْمَلْمُ الْمُؤْمُولُ الْمُؤْمُ وَالْمِؤْمُ وَالْمِؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ الْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ الْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالِمُ الْمُؤْمِ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَلِلْمُؤْمِ الْمُؤْمِ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُومُ الْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ الْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمِ وَالْمُؤْمُ و

Ask from me since I am aware of the cause of every trial – it's hidden as well as it's apparent. Ask from the one with whom is the knowledge of calamities and tribulations and the one who has the power of eloquence. Ask me, since I am the honour and distinction for all believers. There is no group that guides another group except that I am a part of it (former). I swear by Allah that if the seat of judgment and judiciary is offered to me and if I were to accept it, then I would certainly judge between the Jews





as per the Torah and between Christians according to the Injeel. And among the Muslims as per their Furqan (Quran).

At that moment, Ibn Kawwa stood up and said: "O Ameerul Momineen! Describe your attributes to us in your own words."

Imam (a.s.) replied:

Woe unto you! Do you expect me to extoll my merits while it is Allah who has purified and honoured us? Whenever I asked a question from Holy Prophet (s.a.w.a.), he would answer me. And every time I remained silent, he would begin to elucidate on various topics. In my heart is the knowledge of everything. We are the Ahle Bait (a.s.) and are incomparable to others.¹

Ahle Bait (a.s.) have revived the prophetic knowledge

In another statement Ameerul Momineen (a.s.) has pointed to the lofty status of Ahle Bait (a.s.) vis-à-vis the prophetic knowledge in the following words

Behar al-Anwar v 26 p 152-153



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هُمْ عَيْشُ الْعِلْمِ، وَمَوْتُ الْجَهْلِ، يُغْبِرُكُمْ عَن عِلْمِهِمْ، وَ ظَاهِرِكُمْ عَن الْمِهُمُ عَن عِلْمِهِمْ، وَ ظَاهِرِكُمْ عَن باطِيكُمْ وَصَمْتُهُمْ عَن حِكْمِ مَنْطِقِهِمْ، لاَ يُخَالِفُونَ فِيهِ، هُمُ يُخَالِفُونَ فِيهِ، هُمُ كَالِفُونَ الْحَقَّ وَلاَ يَخْتَلِفُونَ فِيهِ، هُمُ كَالِمُ الْأَسْلاَمِ، وَوَلاَئِخُ الاُعْتِصَامِ، عِمْ كَادُ الْحَقُ فِي يَصَابِهِ، وَانْزَاحَ الْبَاطِلُ عَن مَنْبِيهِ، وَانْوَاحَ الْبَاطِلُ عَن مُقَامِهِ، وَانْقَطَعَ لِسَانُهُ عَنْ مَنْبِيهِ، عَقَلُوا مُقَامِهِ، وَانْقَطَعَ لِسَانُهُ عَنْ مَنْبِيهِ، عَقلُوا مُقَامِهِ، وَانْقَطَعَ لِسَانُهُ عَنْ مَنْبِيهِ، عَقلُوا الرّبينَ عَقلُ وعَاية وَرِعَاية، لاَ عَقْلَ سَمَاع وَرِوَايَة، لاَ عَقْلَ سَمَاع وَرِوَايَة، وَإِنَّ رُوَاةَ الْعِلْمِ كَثِيرٌ، وَرُعَاتَهُ وَرِوَايَة، فَإِنَّ رُوَاةَ الْعِلْمِ كَثِيرٌ، وَرُعَاتَهُ وَلِاللَّالُ

They are the (cause of) life of knowledge and the (cause of) death of ignorance. Their forbearance points to their knowledge, their apparent points to their hidden, their silence points to their wisdom. Neither do they oppose the truth, nor do they contradict each other over it. They are the foundation of Islam and its sanctuary. Through them, truth returns to its origin, falsehood is pulled out from its source (and destroyed) and





the tongue of deceit and treachery is severed. They recognise the religion with a profound recognition that translates into (good) actions. Their recognition (of religion) is not restricted to seeing and hearing. Because there are many who narrate reports on knowledge but very few who abide by them. ¹

When Ameerul Momineen (a.s.) says 'they contradict each other over the truth', it means that all Imams (a.s.) are guided by the same principle and opinion about truth. In a tradition, Imam Moosa Kazim (a.s.) says:

We (Ahle Bait) are at par in matters of knowledge and bravery.²

In yet another tradition, Imam Jafar Sadiq (a.s.) - while discussing about Holy Prophet (s.a.w.a.), Ameerul Momineen (a.s.) and the Imams (a.s.) from their progeny – reveals,

Their arguments are the same. And

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Nahjul Balagha Sermon 238

Al-Kafi vol 1 pg 275





obedience to them is the same. ¹ In yet a tradition, Imam Jafar Sadiq (a.s.) says,

نَحْنُ فِي الْأَمْرِ وَ الْفَهْمِ وَ الْحَلَالِ وَ الْحَرَامِ الْحَرَامِ الْحَرَامِ الْحَرَامِ اللهِ صَ وَ اَجْرِى فَجْرًى وَاحِداً فَأَمَّا رَسُولُ اللهِ ص وَ عَلِيٌّ عَفَلَهُمَا فَضْلُهُمَا.

We (Ahle Bait) are equal in matters of authority, understanding and in matters related to the Shariah. But the Messenger of Allah (s.a.w.a.) and Ali (a.s.) are superior or us. ²

Roots and branches of Prophethood

At another place, Ameerul Momineen (a.s.) informs:

نَحُنُ شَجَرَةُ النَّبُوَّةِ، وَمَحُطُ الرِّسَالَةِ، وَهُنَتَلَفُ الْمَلاَئِكَةِ، وَمَعَادِنُ الْعِلْمِ، وَيَنَابِيعُ الْحُكْمِ

We are the tree of prophethood, the place where angels frequent, the mines of knowledge and the fountains of wisdom.

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Shaikh Kulaini (r.a.) has documented many



Al-Kafi vol 1 pg 275

² Ibid





traditions on this topic from the Ahle Bait (a.s.). Imam (a.s.) continues:

تَالله لَقَلُ عُلِّمْتُ تَبُلِيغَ الرِّسَالاَتِ، وَإِثْمَامَرَ الْعِلَاتِ، وَتَمَامَرِ الْكَلِمَاتَ. وَعِنْلَانًا . أَهْلَ الْبَيْتِ أَبُوَابُ الْحُكْمِ وَضِيّاءُ الأَمْرِ

By Allah, I have been taught knowledge of the propagation of messages, fulfilment of promises and of entire words (knowledge). We the people of the house (of the Prophet – Ahle Bait) possess the doors of wisdom and light of governance ... ¹

It means that Holy Prophet (s.a.w.a.) had conveyed and taught Ali (a.s.) all that he (s.a.w.a.) knew. Thus, Ameerul Momineen (a.s.) is the foundation of religion and the treasure-house of prophetic knowledge. Obviously, the Ahle Bait (a.s.) are well versed in the ways of safeguarding the religion and are aware of the methods of propagating his (s.a.w.a.) knowledge. Although people of every era and every nation have their own nature and characteristics. Yet none can object to the ways of Ahle Bait (a.s.) and question them on

Nahjul Balagha Sermon 120







their words and decisions concerning the religion. In other words, Ali (a.s.) is aware of all the promises made by Holy Prophet (s.a.w.a.) to the people, and he (a.s.) knows how to fulfill them. This is because Ameerul Momineen (a.s.) is the true and rightful successor of Holy Prophet (s.a.w.a.) and the one who will fulfill all his (s.a.w.a.) promises – as it has been mentioned in traditions quoted in Shia and Sunni books. We can also say that the 'expression / word' that was between Allah and His Messenger (s.a.w.a.) has been conveyed by Holy Prophet (s.a.w.a.) to Ali (a.s.). The Holy Quran says,

And the word (Quran) of your Lord has been accomplished truly and justly; there is none who can change His words....¹

It is also possible that by the term 'word' means something other than the Holy Quran and divine writings.

If the term in the above sermon of Ameerul Momineen (a.s.) is assumed as "خُکْن" then it implies judgment and decision. Then in the matters of

Surah Anam (6, verse 115







adjudications and verdicts, they are guided and steered by Allah. This privilege and honour is not available to anyone else. As Allah says in the Holy Quran,

Surely, We have revealed the Book to you with the truth that you may judge between people by means of that which Allah has taught you;¹

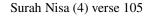
In this verse, the word "حُكُم" implies judgements.

But if we consider the term as "حِکُم" then it implies all forms of 'wisdom' and 'sagacity'. Thus, all true and reliable sayings can be included in the term "حِکُم"

And the term "امر" implies leadership and successorship or commands or affairs. Hence, we can say that the Ahle Bait (a.s.) – by the permission of Allah – are aware of all matters.

Ahle Bait (a.s.) vis-à-vis Quran & Sunnah

Ameerul Momineen (a.s.) says that the Ahle





Bait (a.s.) possess the true and comprehensive understanding of the Holy Quran and the Sunnah of Holy Prophet (s.a.w.a.). They are worthier than others in possessing these knowledges. In this regard he says,

إِنَّالَمْ نُحَكِّمِ الرِّجَالَ، وَإِنَّمَا حَكَّمْنَا الْقُرْآنَ. وهنَا الْقُرْآنُ إِنَّمَا هُوَ خَطٌّ مَسْتُورٌ بَيْنَ التَّفَّتَيْن، لاَ يَنْطِقُ بِلِسَان، وَلاَ بُنَّ لَهُ مِنْ تَرْجُمَان، وَإِنَّمَا يَنْطِقُ عَنْهُ الرِّجَالُ. وَلَمَّا دَعَانَا الْقَوْمُ إِلَى أَن نُعَكِّمَ بَيْنَنَا الْقُرْآنَ لَمْ نَكُن الْفَرِيقَ الْمُتَولِّيَ عَنْ كِتَابِ اللهِ، وقَالَ اللهُ سُبُحَانَهُ: (فَإِنْ تَنَازَعْتُمْ فِي شَيْء فَرُدُّوهُ إِلَى اللهِ وَالرَّسُولِ)، فَرَدُّهُ إِلَى اللهِ أَنُ نَحُكُمَ بِكِتَابِهِ، وَرَدُّهُ إِلَى الرَّسُولِ أَنْ نَأْخُذَ بِسُنَّتِهِ: فَإِذَا حُكِمَ بِالصِّلُقِ فِي كِتَابِ اللهِ، فَنَحْنُ أَحَقُّ النَّاسِ بِهِ، وَإِنْ حُكَمَ بِسُنَّةِ رَسُولِهِ فَنَحْنُ أُوْلاَ هُمُرِبِهِ.

We did not name people as arbitrators, but we named the Quran the arbitrator. The Quran is a book, covered, between





two folds, and it does not speak. It should therefore necessarily have an interpreter. Men alone can be such interpreters. When these people invited us to name the Quran as the arbitrator between us, we could not be the party turning away from the Book of Allah. since Allah has said: "then if you dispute in a matter then turn towards Allah and His Messenger"

Reference to Allah means that we decide according to the Quran while reference to the Prophet means that we follow his Sunnah. Now, therefore, if arbitration were truly done through the Book of Allah (Quran). we would be the most rightful of all people for the Caliphate; or if it were done by the Sunnah of the Holy Prophet (S), we would be the most preferable of them.²

Numerous traditions have come in this regard from Ahle Bait (a.s.). In various parts of Al-Kafi, Shaikh Kulaini (r.a.) has narrated such traditions.

Ameerul Momineen (a.s.) has emphasised that only the Ahle Bait (a.s.) – and no one else – are 'firmly rooted' in knowledge and he (a.s.) says,

Nahjul Balagha Sermon 125



Surah Nisa (4) verse 62



أَيْنَ الَّذِينَ زَعُمُوا أَنَّهُمُ الرَّاسِخُونَ فِي الْعِلْمِ دُونَنَا كَنِباً وَبَغْياً عَلَيْنَا أَنْ رَفَعَنَا اللَّهُ وَ وَضَعَهُمْ وَ أَعْنَا اللَّهُ وَ ضَعَهُمْ وَ أَعْنَا وَ حَرَمَهُمْ وَ أَدْخَلَنَا وَ خَرَمَهُمْ وَ أَدْخَلَنَا وَ أَعْرَجُهُمْ وَ يُسْتَجْلَى الْهُلَى وَ يُسْتَجْلَى الْعُلَى وَ يُسْتَجْلَى الْعُلَى وَ يُسْتَجْلَى الْعُلَى وَ يُسْتَجْلَى الْعُلَى إِنَّ الْأَيْمُ قَلَى اللَّهُ عَلَى سِوَاهُمْ وَلَا اللَّهُ عَلَى سِوَاهُمْ وَلَا اللَّهُ عَلَى سِوَاهُمْ وَلَا تَصْلُحُ عَلَى سِوَاهُمْ وَلَا تَصْلُحُ عَلَى سِوَاهُمْ وَلَا تَصْلُحُ الْوُلَا لَا قُمِنْ غَيْرِهِم

Where are those who falsely and unjustly claimed that they are 'firmly entrenched' in knowledge, as opposed to us, although Allah raised us in position and kept them low, bestowed upon us knowledge but deprived them, entered us (in the fortress of knowledge) but kept them out. With us guidance is to and blindness bе sought (of misguidance) is to be changed into brightness. Surely the Imams (divine leaders) will be from the Quraish. They have been planted in this lineage through Hashim. It would not suit others, nor would others be suitable as





heads of affairs. 1

Probably, by this statement Ameerul Momineen (a.s.) is referring to the verse of Quran wherein Allah says

هُو الَّذِى أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتُ هُو الَّذِى أَنزَلَ عَلَيْكَ الْكِتَابِ مِنْهُ آيَاتُ هُو مُّكَمَّاتُ هُوَ أُمَّر الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتُ فَأَمَّا الَّذِينَ فَى قُلُومِهُمْ زَيْخٌ فَيَتَبِعُونَ مَا تَشَابَهُ مِنْهُ ابْتِغَاء الْفِتْنَةِ وَيَتَبِعُونَ مَا تَشَابَهُ مِنْهُ ابْتِغَاء الْفِتْنَةِ وَابْتِغَاء تَأُويلِهِ وَمَا يَعْلَمُ تَأُويلِهُ إِلاَّ اللهُ وَالْرَّاسِخُونَ فِي الْعِلْمِ

He it is Who has revealed the Book to vou; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those whose hearts there in perversity, they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah, and those who firmly in are rooted





knowledge....¹

Imam Jafar Sadiq (a.s.) informs:

We are the ones who are 'firmly entrenched' in knowledge. And we are ones who know its 'taaveel' (interpretation). ²

Many more traditions have been recorded under this topic.

Ahle Bait (a.s.) and Ilm Ghaib

Ahle Bait (a.s.) are aware of the events of the past and future. Except the ones that Allah has kept exclusively for Himself and not shared with anyone. About this Ali (a.s.) informs,

وَمَا سِوَى ذلِكَ فَعِلْمٌ عَلَّمَهُ اللهُ نَبِيَّهُ (صلى الله عليه وآله) فَعَلَّمَنِيهِ، وَدَعَا لِي بِأَنْ يَعِيَهُ الله عليه وآله) فَعَلَّمَنِيهِ، وَدَعَا لِي بِأَنْ يَعِيَهُ

صَلْدِي، وَتَضْطَمَّ عَلَيْهِ جَوَانِحِي.

Except for a part of Ilm-e-Ghaib (hidden

² Al-Kafi, vol 1 pg 213



Surah Aale Imran, v 7





knowledge), all other knowledge Allah passed on to His Prophet (s.a.w.a.) and he (s.a.w.a.) passed it on to me and prayed for me that my bosom may retain it and my ribs may hold it.¹

At another place, Ameerul Momineen (a.s.) says,

وَاللهِ لَوُ شِئْتُ أَنُ أُخْبِرَ كُلَّ رَجُل مِنْكُمُ مِنْكُمُ مِمَخْرَجِهِ وَمَوْلِجِهِ وَجَهِيعِ شَأْنِهِ لَفَعَلْتُ، وَلكِن أَخَافُ أَن تَكُفُرُوا فَى بِرَسُولِ اللهِ وَلكِن أَخَافُ أَن تَكُفُرُوا فَى بِرَسُولِ اللهِ (صلى الله عليه وآله). أَلاَ وَإِنِّى مُفْضِيهِ إِلَى الْخَاصَةِ فِي يُولِكُ مِنْهُ. وَالَّذِي بَعَثَهُ الْخَاصَةِ فِي يُؤْمَنُ ذلِكَ مِنْهُ. وَالَّذِي بَعَثَهُ بِالحَقِّ، وَاصْطَفَاهُ عَلَى الْخَلْقِ، مَا أَنْطِقُ إِلاَّ مِللَّهُ كُلِّهِ، وَمِمَهُلِكِ مِلْاَتُي مَنْ يَنْجُو، وَمَالِ هَنَا الْأَمْرِ، وَمَا أَبْقَى شَيْعًا يَمُرُ عَلَى رَأْسِي اللَّهُ الْمُورِ، وَمَا أَبْقَى شَيْعًا يَمُرُ عَلَى رَأْسِي اللَّهُ الْحَمْرِ، وَمَا أَبْقَى شَيْعًا يَمُرُ عَلَى رَأْسِي اللَّا الْمُورِ، وَمَا أَبْقَى شَيْعًا يَمُرُ عَلَى رَأْسِي اللَّا الْمُورِ، وَمَا أَبْقَى شَيْعًا يَمُرُ عَلَى رَأْسِي اللَّا الْمُورِ، وَمَا أَبْقَى شَيْعًا يَمُرُ عَلَى رَأْسِي اللَّا اللهُ مَنْ يَنْجُوهُ وَمَا أَبْقَى شَيْعًا يَمُنُ عَلَى رَأْسِي اللَّا اللهُ مَنْ اللَّهُ اللهُ اللهُ

By Allah, if I wish, I can tell every one of you from where he has come, where he



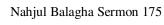


has to go and all his affairs, but I fear lest you abandon the Messenger of Allah (s.a.w.a.) in my favour. I shall certainly convey these things to the selected ones who will remain safe from that fear. By deputed the Prophet Allah. Who(s.a.w.a.) with right and distinguished him over creation. I do not speak save the truth. He (s.a.w.a.) informed me of all this and about the death of everyone who dies, the salvation of everyone who granted salvation. the is and of this consequences matter (the caliphate). He left nothing (that could) pass into my head without putting it in my ear and telling me about it. 1

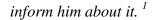
In another tradition, Ameerul Momineen (a.s.) says,

سلونى، والله ما تسألونى عن شيء يكون إلى يوم القيامة إلاأخبرتكم..

Ask me! By Allah, none can ask me a question about a thing (event) till the day of Resurrection except that I can







Ahle Bait (a.s.) are the doors of Prophetic knowledge

The Ahle Bait (a.s.) of Holy Prophet (s.a.w.a.) are the doors to approach him (s.a.w.a.). About this Ali (a.s.) reveals,

We are the near ones, companions, treasure holders and doors (to the Sunnah). Houses are not entered save through their doors. Whoever enters them from other than the door is called a thief.²

Imam Jafar Sadiq (a.s.) declares:

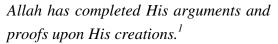
Only the successors of Holy Prophet (s.a.w.a.) are the 'doors of Allah' through which one can enter. If they would not have been there, no one would have recognised Allah. Through them

Nahjul Balagha Sermon 154



Fath al-Bari vol 8 pg 458





It is for this reason, that Holy Prophet (s.a.w.a.) has called himself as the 'city of knowledge' and Ali (a.s.) as the 'door to the city of knowledge'.

Many narrators of traditions of Ahle Sunnah have quoted Ameerul Momineen (a.s.) as saying that Holy Prophet (s.a.w.a.) informed:

I am the city of knowledge while Ali is its gate. Then the one who desires knowledge should enter through the gate.²

At another place, Ali (a.s.) narrates from Holy Prophet (s.a.w.a.) who said,

I am the house of wisdom while Ali is its door, one who desires wisdom should

Al-Kafi vol 1 pg 193

² Tohof al-Uqool pg 430





enter through the gate.1

Ibn Abbas too has narrated a tradition on similar lines.²

Al-Umdah p 295 from Al-Manaqib of Ibn Maghazali p 86

For more traditions on this topic, you can refer to 'Nafahaat al-Azhaar fi Khulasa Abaqaat al-Anwaar' of Ayatullah Ali Milani





Part 3: Excellence and Merits of Ahle Bait (a.s.)

Ahle Bait (a.s.) are the creation of Allah while the people are their (a.s.) creation

In a letter ¹ to Muawiyah, Ali (a.s.) wrote:

أَنَّ قَوْماً اسْتُشْهِلُوا فَى سَبِيلِ اللهِ مِنَ الْمُهَاجِرِينَ، لِكُلِّ فَضُلَّ، حَتَّى إِذَا اسْتُشْهِلَ الْمُهَاجِرِينَ، لِكُلِّ فَضُلَّ، حَتَّى إِذَا اسْتُشْهِلَ شَهِيلُنَا قِيلَ: سَيِّلُ الشُّهَلَاءِ.... وَلَوْ لاَ مَا نَهَى اللهُ عَنْهُ مِنْ تَزُ كِيَةِ الْبَرْءِ نَفْسَهُ، لَنَ كَرَ نَهُ اللهُ عَنْهُ مِنْ تَزُ كِيةِ الْبَرْءِ نَفْسَهُ، لَنَ كَرَ ذَا كِرٌ فَضَائِلَ جَلَّةً، تَعْرِفُهَا قُلُوبُ ذَا كِرٌ فَضَائِلَ جَلَّةً، تَعْرِفُهَا قُلُوبُ الْمُؤْمِنِينَ، وَلاَ تَمْجُهُا آذَانُ السَّامِعِينَ. فَلَ عَنْكَ مَنْ مَالَتُ بِهِ السَّامِعِينَ. فَلَ عَنْكَ مَنْ مَالَتُ بِهِ السَّامِعِينَ. فَلَ عَنْكَ مَنْ مَالَتُ بِهِ الرَّمِيَةُ، فَإِنَّا صَنَائِعُ رَبِّنَا، وَالنَّاسُ بَعْلُ الرَّمِيَّةُ، فَإِنَّا صَنَائِعُ رَبِّنَا، وَالنَّاسُ بَعْلُ صَنَائِعُ لَيَّا مَنَائِعُ رَبِّنَا، وَالنَّاسُ بَعْلُ صَنَائِعُ لَيَا مَنَائِعُ لَيَّا مَنَائِعُ لَيَا مَنَائِعُ لَيَا مَنَائِعُ لَيَّا مَنَائِعُ لَيَّا مَنَائِعُ لَيَا مَنَائِعُ لَيَا مَنَائِعُ لَيَا مَنَائِعُ لَيَّا مَنَائِعُ لَيَّا مَنَائِعُ لَيَّهُ اللهُ مَنْ مَالَتُ لِهِ مَنَائِعُ لَيَا مَنَائِعُ لَيَّا مَائِعُ لَيَّا مَنَائِعُ لَيَا مَنَائِعُ لَيْكُولُ اللهُ اللهُ مَنْ مَالَتُ اللهُ مَنْ مَالَتُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ ا

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This letter (No. 28) was written by Ameerul Momineen (a.s) when news reached to him that Muawiyah has made the cursing of Ameerul Momineen (a.s) a regular feature in Damascus





A number of people from among the Muhajireen (immigrants from Mecca) and Ansar (helpers) fell as martyrs in the way of Allah, and that each of them is distinguished (on that account), but when one of us secured martyrdom he was named the Chief of all Martyrs, and the Messenger of Allah (s.a.w.a.) bestowed him with the honour of reciting seventy takbir (Allah Akbar) during his funeral prayer.

Do you not know that a number of people lost their hands in the way of Allah, and that everyone is distinguished (on that account), but when the same thing occurred to one of us, he was given the name 'the flier in Paradise'; and 'the two-winged'. If Allah had not forbidden self-praise, the writer would have mentioned numerous distinctions which the believer knows full well and which the ears of hearers do not wish to forget. Better leave those whose arrows miss the mark (i.e. matters that do not concern you). Since we have been created by Allah and the people are our creations.









Despite our old established honour and our well-known superiority over your people, we did not stay away from mixing with you and married and got married (among you) like equals although you were not so. And how could you be so when (the position is that) among us is the Prophet while among you is the opposer, among us is the lion of Allah while among you is the lion of the opposing groups, among us are the two masters of the youth of Paradise while among you are the children of Hell, among us is the choicest of all the women of the worlds while among you is the bearer of firewood, and many more distinctions on our side and shortcomings on your side.

Our Islam is well-known and our (greatness in the) pre-Islamic period too cannot be denied. Whatever remains has been mentioned in the words of Allah the Glorified, the Sublime:

And blood relations have the better claim in respect of one to the other, according to the Book of Allah...¹

Allah also says:

Verily, of men the nearest to Ibrahim are surely those who followed him and this (Our) Prophet (Muhammad) and

Surah Ahzab (33):6







those who believe; and verily, Allah, is the Guardian of the faithful.¹

Thus, on one hand I am worthier of caliphate due to my relation to Holy Prophet (s.a.w.a.) and on the other I am most eligible for it due to his (s.a.w.a.) orders concerning my obedience.

Thus, we are superior firstly because of kinship (to the Prophet (s.a.w.a.)) and secondly because of obedience. When at Saqifah the Muhajireen contended kinship with the Messenger of Allah (s.a.w.a.) then I am more deserving – than you - for it (caliphate) due to my nearness to Holy Prophet (s.a.w.a.). And if the evidence (of your superiority) is something else, then the claims of Ansar are more potent and valid.²

This letter conveys the superiority of Ahle Bait (a.s.). It is an invaluable merit and the secret of their lofty status. As Ameerul Momineen (a.s.) says

We are the creations of Allah. And the people are our creations.

The same phrase can also be found in one of the letters of Imam Zamana (a.t.f.s) in which he

Nahjul Balagha Letter 28



Surah Ale Imran (3):68





writes: May Allah protect us and you from the difficulties and corruptions of (the prevailing) time. The news of your doubts and uncertainties on the matter of Imamate have reached us and we are worried about it for you - and not for ourselves. The cause of our anxiety pertains to you, and it Is not about us. Because Allah is with us. Due to Him, we are needless of anyone and anything. Truth and virtue are with us. If someone backtracks on us, it will not lead to any worry or concern for us. Because we are the creation of Allah while the people are our creation.1

O indecisive Shias! What has happened to you that you have become victims of doubts and misgivings? Have you not heard the verse of Quran wherein Allah says:

O you who believe! Obey Allah and obey His Messenger and those having authority amongst you..2

Are you not aware of the signs of your Imams - May Allah's eternal blessings be upon them - that

Surah Nisa (4) verse 59



Al-Ehtejaj vol 2 pg 277, Behar al-Anwar vol 53 pg 178





are present amongst you and have been shown to you? Have you not seen how Allah has assigned a place of refuge for you in which you can take shelter? Has He not shown you the signs by which you can be guided (to them)? Are those evidences not obvious and clear right from the time of Adam (a.s.) till now? Each time one sign (of guidance) faded and disappeared, another took its place. And every time one star was extinguished, another shone brightly on the horizon.

At this place it would be appropriate to elaborate on these priceless words of Imam (a.s.) wherein what he (a.s.) is really saying is that: Know that none gives us any bounty or does us any favours. It is solely from Allah. Then there is no medium between us and Allah's bounties. People of all kinds - are our creations. And we are the medium between Allah and His creatures for His bounties. We are the servants of Allah. And people are our servants.

Through these words, Imam (a.s.) is implying that the 'bestower of bounties cannot be at par with the receiver of the bounties'.

Shaikh Kulaini (r.a.) has narrated a tradition under this topic in which Imam (a.s.) informs:

إِنَ اللَّهَ خَلَقَنَا فَأَحُسَنَ خَلَقَنَا وَ صَوَّرَنَا



فَأُحُسَنَ صُورَنَا وَ جَعَلَنَا عَيْنَهُ فِي عِبَادِهِ وَ لِسَانَهُ النَّاطِقَ فِي خَلْقِهِ وَ يَكَهُ الْبَبْسُوطَةَ عَلَى عِبَادِهِ بِالرَّأْفَةِ وَ الرَّحْبَةِ وَ وَجُهَهُ الَّذِي يُؤْتَى مِنْهُ وَبَابَهُ الَّذِي يَكُلُّ عَلَيْهِ وَ خُزَّانَهُ فِي سَمَائِهِ وَ أَرْضِهِ بِنَا أَثْمَرَ سِالْأَشْجَارُ وَ أَيْنَعَتِ الشَّمَائِ وَ جَرَتِ الْأَنْهَارُ وَ بِنَا يَنْزِلُ غَيْثُ السَّمَاءِ وَيَنْبُثُ عُشُبُ الْأَرْضِ وَبِعِبَا دَتِنَا عُبِدَاللَّهُ وَلُولَا نَحْنُ مَا عُبِدَاللَّهُ.

Allah has created us in the best manner. And has fashioned us in the best shape. He has made us His eyes among His servants and His speaking tongue among the creatures. He has made us the 'hands' through which He bestows His infinite bounties and Mercy. We are from the side of Allah and we point towards Him; we are the 'door' that leads to Him. We grant things on His behalf and are His treasurers in the heavens and the earth. Through us all trees bear fruits; rivers flow; rain descends; the earth sprouts its grains.





By our worship, Allah is (truly) worshipped. If we were not there, there was no way that Allah would have been worshipped. ¹

In short, our Imams (a.s.) are a bounty on all mankind. And 'bounty' in the following verse refers to them

They recognise the bounty of Allah, but they deny it. Most of them are deniers. ²

In another verse, according to interpretation, النَّعِيم refers to them (a.s.)

Then on that day shall you be questioned about the 'bounties'.³

Honestly, these venerated personalities (a.s.) are the channel between Allah and the creatures for His blessings and bounties - like knowledge, sustenance etc. They themselves are divine

Surah Takasur (102) verse 8



Al-Kafi vol 1 pg 144

² Surah Nahl, v 83





blessings and mercy for mankind. Thus, Allah is the One who is the Bestower of bounties while Imams (a.s.) are those through whom all bounties reach to the creation. This is the true and complete meaning of 'Wilayat' and 'Mastership'

Then can we compare anyone from the Muslim nation with the progeny of Holy Prophet (s.a.w.a.)? Can we bring anyone at par with the Ahle Bait (a.s.) from Allah's creations?

Ahle Bait (a.s.) and Infallibility

Being unsullied and immune from committing sins is the hallmark of every Imam (a.s.) and prophet (a.s.). Many rational evidences about it can be found in the Holy Quran and Sunnah of Holy Prophet (s.a.w.a.). The most evident verse on this topic is found in Surah Nisa (4) v 59 wherein Allah says

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللهَ وَأَطِيعُواْ اللهَ وَأَطِيعُواْ الرَّسُولَوَأُولِيالاَّمْرِمِنكُمْ

O those who believe! Obey Allah and obey His Messenger and those who have been granted authority amongst





you...¹

This verse explicitly speaks about infallibility. So much so that Fakhre Razi and his ilk, who are always cynical about virtues of Ahle Bait (a.s.), are compelled to accept that this verse speaks about the infallibility of those 'who are having authority'. Because absolute and comprehensive obedience of someone who is prone to committing mistakes and sins is foolish and irreligious.

While speaking about the greatness of Ahle Bait (a.s.) – due to which their absolute obedience is mandatory – Ameerul Momineen (a.s.) instructs:

انظُرُوا أَهْلَ بَيْتِ نَبِيّكُمْ فَالْزَمُوا سَمُتَهُمْ، وَاتَّبِعُوا أَثَرَهُمْ فَلَن يُغْرِجُوكُمْ مِن هُلىً، وَلَنْ يُعِيدُوكُمْ فِي رَدىً، فَإِن لَبَدُوا فَالْبُدُوا، وَإِنْ نَهَضُوا فَانْهَضُوا، وَلاَ تَسْبِقُوهُمْ فَتَضِلُّوا، وَلاَ تَتَأَخَّرُوا عَنْهُمْ فَتَهُلِكُوا.

Look at the people of the Prophet's family. Adhere to their direction. Follow their footsteps because they would never let you out of guidance, and never throw you into destruction. If they sit down (in

Surah Nisa (4) verse 59





peace times), you sit down, and if they rise (in armed struggle) you rise. Do not go ahead of them, as you would also go astray and do not lag them as you would be ruined. ¹

Really, how canthe Ahle Bait (a.s.) not be pure and free from mistakes and sins when Ameerul Momineen (a.s.) himself says that their hearts and souls are in Paradise. Can a heart that resides in Paradise even think of a sin? Let alone commit it! Can such a pure and untainted heart be a victim of blunders, forgetfulness, mistakes, doubts and skepticism? Is not this infallibility and protection the most important pre-requisite for Imamate?

Of course!

The Holy Prophet (s.a.w.a.) has exhorted everyone regarding Ameerul Momineen (a.s.) and has ordered that after him (s.a.w.a.), people should follow him (a.s.) as the successor. The same recommendation was made by Holy Prophet (s.a.w.a.) to Ammar that Ameerul Momineen (a.s.) should be followed and obeyed in all circumstances.

A group of famous scholars narrate the following incident from Alqamah Ibn Qais and Aswad Ibn Yazid. They both report:

Nahjul Balagha Sermon 97







Abu Ayyub Ansari had just returned from the battle of Siffin. We went to him and said, 'O Abu Ayyub! Allah respects you and holds you dear. Because Holy Prophet (s.a.w.a.) had stayed at your house when his (s.a.w.a.) camel had rested outside your house. It was a distinction from the side of Allah that it (camel) came to your house while it left other houses. But now you are standing with a sword and fighting against the Muslims (who believe in Allah)?

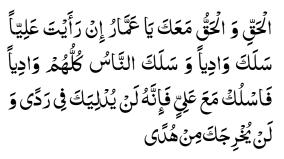
Abu Ayyub replied: O so and so! A leader never lies to his people. It is well-known that Holy Prophet (s.a.w.a.) ordered us to fight alongside Ali (a.s.) against three groups of people – Nakiseen, Qasiteen and Marikeen.

We fought the Nakiseen who are people of Jamal, in which Talha and Zubair were also present and whom we killed. The battle against the Qasiteen was the one that we just fought against Muawiyah and Amr Aas. The Marikeen are the owners of dry and green date trees. I don't know where they are. But I'm sure that if Allah wills, I will certainly fight against them too.

Abu Ayyub continued: I heard the Holy Prophet (s.a.w.a.) inform Ammar:

تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ وَ أَنْتَ إِذْ ذَاكَ مَعَ





You will be killed by a rebellious group. And when this shall happen, then you shall be on truth and the truth shall be with you. O Ammar Ibn Yasir! If you see Ali walking on a path while others are walking on another path, then you walk with Ali. Because never will he misguide you, nor will he ever lead you to destruction.

We said: O Abu Ayyub! May Allah have mercy upon you. And Allah's Mercy is sufficient for you. ¹

Foundation of Religion and Guides of People

Ameerul Momineen (a.s.) describes the progeny of Holy Prophet (s.a.w.a.):



Tarikh al-Baghdad vol 13 pg 186, 187, also see Faraid al-Simtain vol 1 pg 178, Kanz al-Ummal,vol 12 pg 212





They are the foundation of religion and the pillars of certainty.

Imam (a.s.) continued:

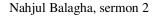
هُمْ مَوْضِعُ سِرِّهِ وِإلَيْهِمْ يَغِيءُ الغَالَى، وَبِهِمُ يَلۡحَقُ التَّالَى، لا يُقَاسُ بِآلِ مُحَبَّد (عليهم السلام) مِنْ هذِهِ الأُمَّةِ أَحَدُّ

They are the repository of divine secrets, the extremists (the ones who have crossed their limits) shall return to them; and those who have remained behind shall catch up with them. None from this nation can match the progeny of Muhammed (s.a.w.a.).

Ameerul Momineen (a.s.) explains that only those who possess lofty qualities and virtues can be the foundation of religion and pillars of guidance.

In Sermon 238, he (a.s.) informs,

هُمُ دَعَائِمُ الأُسُلاَمِ، وَوَلاَئِجُ الأَعْتِصَامِ، وَهَلاَئِجُ الأَعْتِصَامِ، وَهَمُ دَعَادَ الْبَاطِلُ وَهِمُ عَادَ الْبَاطِلُ عَنْمُقَامِهِ، وَانْوَاتُ الْبَاطِلُ عَنْمُقَامِهِ، وَانْقَطَعَ لِسَانُهُ عَنْمَنْ بِتِهِ







They are the pillars of Islam and the place of refuge for receiving divine grace. Through them, truth is established, and falsehood is repelled. And tongues are uprooted (i.e silenced).

Ameerul Momineen (a.s.) further describes the virtues of Ahle Bait (a.s.) in Sermon 87:

وَهُمُ أَزِمَّةُ الْحَقِّ، و أعلام البِّين وَأَلْسِنَةُ الصِّدُقِ! فَأَنْزِلُوهُمُ بِأَحْسَنِ مَنَازِلِ الصِّدُآنِ، وَرِدُوهُمُ وُرُودَالُهِيمِ الْعِطَ القُرْآنِ، وَرِدُوهُمُ وُرُودَالُهِيمِ الْعِطَ

They are the rulers and leaders of righteousness, emblems of religion and speakers of truth. They are the best places for the descent of Quran. And towards them do the thirsty and parched wanderers turn to quench their thirst from the spring of life."

A few of the sublime phrases are worth elaborating:

(a) 'The extremists shall return to them and those who have remained behind shall catch up with them.'

The meaning of this phrase is that the Ahle Bait (a.s.) are the touchstone and benchmark

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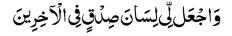


between the two extremes. Neither do they support fanaticism nor do they endorse timidity. This very attribute of Ahle Bait (a.s.) has been highlighted in a tradition wherein Ali (a.s.) says, we are 'moderate' in our approach. Neither the extremists nor the cowards have any place near us.¹

(b) 'They are the luminaries and leaders of truth'

This statement implies that truth will always accompany them in all circumstances. Wherever and whenever a person goes in search of truth, he will find it revolving around them (a.s.). Holy Prophet (s.a.w.a.) has informed about Ali (a.s.): Ali is with the truth and truth is with Ali. It shall turn wherever he turns. And they will not be separated until they meet me at the Pond (of Kausar).²

Over here, Ameerul Momineen (a.s.) has described these great individuals (a.s.) by the characteristic of truthfulness and honesty. He has given the interpretation of the following verse:



Nahjul Balagha Sermon 2

Al-Kafi vol 1 pg 101







And ordain for me a goodly mention among posterity ¹

Their status is at par with the Holy Quran.

We can deduce two meanings from this statement

- (i) All the things applicable and ordained for the Quran are valid for them (a.s.) too. For instance, obedience and respect of Quran.
- (ii) Whatever status and virtue the Holy Quran has mentioned about them should be respected and accepted. For example

• Wilayat

إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُواُ الْآَكَاةَ النَّكَاةَ النَّكَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْرَا كِعُونَ الزَّكَاةَ وَهُمْرَا كِعُونَ

Only Allah is your Master and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow. ²

Surah Maidah, v 55



Surah Shu'ara, v 84





Purity and chastity

.... Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying. ¹

Absolute and complete obedience

O those who believe! Obey Allah and obey his Messenger as well as those granted authority amongst you... ²

◆ Love and attachment

Say, I don't ask from you any reward, except the loving my near ones. ³

Surah Ahzab, v33

² Surah Nisa, v 59

Surah Shura (42) verse 23





Analysis

The above tradition of Ameerul Momineen (a.s.) highlights some crucial points

• Survival and progress of Islam is dependent on Ahle Bait (a.s.)

Religion will exist and progress till the time Ahle Bait (a.s.) are present. They are guarantors of the stability of faith and religion and the existence of both of them is dependent on the Ahle Bait (a.s.). Just as the survival of a building is dependent on its pillar. This is precisely the meaning of the phrase 'they are the pillars of religion'.

◆ The earth is never devoid of their presence

Since Allah has made this religion eternal and everlasting, then the Ahle Bait (a.s.) are the guides that point towards religion. In one tradition, Ameerul Momineen (a.s.) says,

أَلاَ إِنَّ مَثَلَ آلِ هُحَبَّد (صلى الله عليه وآله وسلم)، كَهَثَلِ نُجُومِ السَّهاَء: إِذَا خَوَى نَجُمٌ طَلَعَ نَجُمٌ

Know that, the example of the progeny of Muhammed (s.a.w.a.) is like the stars







in the sky. When one star sets, another star rises. ¹

At another place Ameerul Momineen (a.s.) links the existence of the earth to Ahle Bait (a.s.) thus:

The earth is never devoid of a divine representative who establishes His Proofs and exhibits His Signs. That divine representative may be famous and apparent. Or he may be hidden and anonymous. So that at no point can the Proof and Signs of Allah be denied and refuted. But where are they? They are by Allah few in number but lofty in rank, may Allah protect them. They are His representatives and His signs. They transfer this responsibility (of Imamate) to someone like them and entrust its secrets in the hearts of those equal to them. They are the caliphs of Allah on His earth and the callers towards His religion. I am so keen to see them.²

Nahjul Balagha Hadith 147



Nahjul Balagha Sermon 100





Hafez Ibn Hajar Asqalani records Under this topic:

The tradition about Isa (a.s.) praying behind a certain person in the last era proves the veracity of the view and sayings that a divine representative will always be present on this earth.¹

• All our questions and activities should be directed towards them only

About this Ameerul Momineen (a.s.) informs: Like a thirsty and beleaguered camel in search of life saving water, you should turn towards them.

All these points have been collectively highlighted in 'Hadith Saqalain' which is accepted by both the Muslims sects and is considered as authentic and reliable.

Stars of guidance

In the following tradition, Ameerul Momineen (a.s.) has likened the Ahle Bait (a.s.) to the stars of the sky. This tradition bears resemblance to a tradition quoted by Ahmed Ibn Hanbal – and also other scholars of Ahle Sunnah – from Holy Prophet (s.a.w.a.):

Fathul Baari vol 6 pg 375





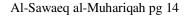
النُّجُومُ أَمَانُ لِأَهُلِ السَّمَاءِ فَإِذَا ذَهَبَتِ النُّجُومُ أَمَانُ لِأَهُلِ السَّمَاءِ وَ أَهُلُ بَيْتِي النُّجُومُ ذَهَبَ أَهُلُ بَيْتِي أَمَانُ لِأَهُلِ الْأَرْضِ فَإِذَا ذَهَبَ أَهُلُ بَيْتِي ذَهَبَ أَهُلُ بَيْتِي ذَهَبَ أَهُلُ بَيْتِي ذَهَبَ أَهُلُ الْأَرْضِ.

The stars are the cause of security for the people of the skies. If the stars disappear, then the celestial inhabitants too will vanish. Similarly, my Ahle Bait (a.s.) are the cause of safety for the people of the earth. If they go away, then the earth to will not survive.¹

Jalaluddin Suyuti writes – Hakim Nishapuri has narrated a tradition from Ibn Abbas who quotes Holy Prophet (s.a.w.a.):

النجوم أمان لأهل الأرض من الغرق، و أهل بيتى أمان لأمتى من الاختلاف، فإذا خالفتها قبيلة من العرب اختلفوا فصاروا حزب إبليس.

The stars save the inhabitants of the earth from drowning. My Ahle Bait is







the cause of safety for the people from dispute and discord. Then when a group of Arabs opposes them (a.s.) and disputes with them (a.s.) then they become a party to Shaitan. ¹

The following verse of the Holy Quran bears testimony to this fact:

He is the One who made for you the stars so that you are guided by them in the darkness of the land and seas...²

In the exegesis of the above verse, 'stars' refers to 'progeny of Muhammed (s.a.w.a.)'³

Ameerul Momineen (a.s.) says:

O fearful one! Who is not visible to the people.

These words of Ameerul Momineen (a.s.) refer to Imam Mahdi (a.s.) who is from the progeny of Mohammed (s.a.w.a.). The 'one through whom Allah will fill the earth with justice and equity after it was filled by oppression and tyranny'.

Tafseer al-Qummi (r.a.) vol 1 pg 211





Ehya-ul-Mayyit trad 29

Surah Anam (6) verse 97





This idea is very clear and oft repeated. Many books have been written on this topic.

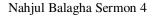
Ahle Bait (a.s.) and establishment of Imamate

The Imams (a.s.) from the Ahle Bait (a.s.) are well versed in the pre-requisites of establishment of the institution of Imamate. All their teachings, safeguarding of religion, invitations etc have been in that direction. About this Ameerul Momineen (a.s.) informs:

Through us you were guided in (times of) darkness and reached lofty status; and through us you traversed the gloomy nights.¹

It means with our help you were able to come out from the darkness of deviation in the light of knowledge and guidance. At another place he (a.s.) states:

بِنَا يُسْتَعْظَى الْهُلَى، وَبِنَا يُسْتَجْلَى الْعَلَى







Through us is guidance acquired and by us blindness (of deviation) turns to light (of guidance). ¹

Shaikh Kulaini (r.a.) narrates under the verse:

And of those whom We have created are a people who guide with the truth and hereby they do justice."²

Imam (a.s.) explained: 'People' refers to Imams.³

In another tradition Imam Sadiq (a.s.) reports from Holy Prophet (s.a.w.a.):

For every innovation (bidat) that will occur in matters of faith after me, there will be an Imam from my progeny who is responsible for repelling it and defending the truth. He will speak by divine inspiration and proclaim the truth and enliven it. And he will repel the evil plots of enemies...⁴

This tradition hints at many points!

In fact, the one who illegitimately wore the

⁴ Al-Kafi vol 1 pg 54



Ibid Sermon 144

² Surah Aaraf (7) verse 181

Tafseer al-Qummi (r.a.) vol 1 pg 249





garb of caliphate on usurping it and took control of the affairs of the Muslim nation, when faced with difficult questions in religion, was compelled to turn to the Imam of the time (a.s.). Hafez Noyi – in the biography of Ameerul Momineen (a.s.) writes: Famous companions of Holy Prophet (s.a.w.a.) would turn to Ali (a.s.) in matters of religion. And if they were faced with complex and difficult questions, they used to refer to his (a.s.) verdict (fatwa) and rulings and seek clarification from him (a.s.). This was quite common at the time. ¹

Ahle Bait (a.s.) protect the religion

Similarly, other Ahle Tasannun scholars while writing the biographies of the other Imams (a.s.) have recorded:

They (a.s.) thoroughly purified the religion of Allah from all innovations, excessive falsifications, wrong and baseless interpretations, rigging and forgery and other such devious things.

The arguments and debates of Ahle Bait (a.s.) with the detractors and opponents are a proof of their foresight and erudition as well as their profound, God-given understanding of all matter.

Tehzeeb al-Asma vol 1 pg 346







All this has been recorded in books of traditions and history.

Some scholars of Ahle Tasannun – notably Ibn Hajar Makki – in Al-Sawaiq al-Muhariqah – in the biography of Imam Hasan Askari (a.s.) writes: Once when Imam Hasan Askari (a.s.) was imprisoned by Motamid, the son of Mutawakkil, there was a severe drought in the region. Thus, all Muslims went to the deserts and prayed fervently for three days for rain. Yet nothing happened.

At the time, a group of Christian priests along with their senior bishop came to the desert. The moment he raised his hands in prayers, it started to pour heavily. The same thing happened the next day. Looking at this miracle, some of the naïve Muslims started doubting the veracity of Islam. Some even turned apostates.

This became a serious issue leaving Motamid perplexed. He ordered for Imam Hasan Askari (a.s.) and requested him (a.s.): Save the nation of your grandfather (s.a.w.a.) before they are destroyed.

Imam (a.s.) replied: First release all our Shias that you have (wrongly) imprisoned. Motamid ordered their release.

On the third day, once again the bishop – along with his cronies – arrived at the desert and raised his hands to pray for rain. As soon as he









raised his hands, then the sky turned dark and rain clouds appeared on the horizon. Imam (a.s.) told a person to go to the bishop and bring whatever was in his hands. They say that a human bone was concealed in his hands. Imam (a.s.) retained the bone and instructed the bishop, 'Go back and pray for rain'.

Now when the bishop raised his hands, the rain clouds receded from the horizon and again the sun shone brightly. All signs of rain disappeared. People were baffled. Motamid asked Imam (a.s.): O Abu Muhammed! What is all this?' Imam (a.s.) replied, 'The bishop had discovered the bone of a prophet. Whenever he raised his hands with the bone, the sky would draw rain-laden clouds resulting in rain.'

Consequently, the doubts and misgivings about Islam were removed. And Imam Hasan Askari (a.s.) returned home.

This is the true rank and status of Ahle Bait (a.s.). Ameerul Momineen (a.s.) declares in Sermon 87: We announce to all Muslims:

فَأَيْنَ تَنُهَبُونَ وَ أَنَّى تُؤْفَكُونَ وَ الْأَعْلَامُرَ قَائِمَةٌ وَ الْآيَاتُ وَاضِحَةٌ وَ الْبَنَارُ مَنْصُوبَةٌ فَأَيْنَ يُتَاهُ بِكُمْ وَ كَيْفَ تَعْبَهُونَ وَبَيْنَكُمْ



عِثْرَةُ نَبِيِّكُمْ وَ هُمْ أَزِمَّةُ الْحَقِّ وَ أَعُلَامُ السِّينِ وَأَلْسِنَةُ الصِّلْقِ فَأَنْزِلُوهُمْ بِأَحْسَنِ مَنَازِلِ الْقُرْآنِ وَ رِدُوهُمْ وُرُودَ الْهِيمِ مَنَازِلِ الْقُرْآنِ وَ رِدُوهُمْ وُرُودَ الْهِيمِ الْعِطَاشِ أَيُّهَا النَّاسُ خُنُوهَا عَنْ خَاتَمِ النَّبِيِّينَ صِ إِنَّهُ يَمُوتُ مَنْ مَاتَ مِنَّا وَ لَيْسَ النَّبِيِّينَ صِ إِنَّهُ يَمُوتُ مَنْ مَانَ مِنَّا وَ لَيْسَ لِيَيْتِ وَ يَبْلَى مَنْ بَلِي مِنَّا وَ لَيْسَ لِيَالٍ فَلَا تَقُولُوا مِمَا لَا تَعْرِفُونَ فَإِنَّ أَكُثَرُ لِينَ الْكَتِّ فِيمَا أَلُهُ الْمُعْلَى فِيكُمُ بِالثَّقَلِ الْأَكْثِرُ وَالْمَنْ لَا خُتَّةً لَكُمُ الثَّقُلِ الْأَصْغَرِ اللَّهُ قَلَ اللَّهُ الْمُ الْمُعَمِّلُ اللَّهُ الْمُ الْعُلَى اللَّهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

Where are you wandering and where are you hastening? When all the emblems and signs of guidance have been established and the symbols of leadership are apparent and obvious. Then how will you be misguided when the Ahle Bait (a.s.) are amongst you? They are leaders of truth, the chiefs of religion and the truthful and honest tongue. They are the best places of the descent of Quran. Then rush to them





from the paths of deviations like a thirsty camel (runs towards water). Won't you act according to instructions of the 'heavier' of the two weighty things (the Holy Quran) that is present among you? And will you leave the 'lighter' of the two weighty things (the Ahle Bait (a.s.))?

Ahle Bait (a.s.) are one of the 'Two Weighty Things'

Ali (a.s.) has made a reference to 'Hadith Saqalain' (Tradition of Two Weighty Things). This report is 'mutwatir' (successively transmitted leaving no scope for rejection) as per both the sects.

Ahmad Ibn Hanbal narrates from Abu Saeed Khudri who narrates from Holy Prophet (s.a.w.a.):

Certainly, I leave amongst you two weighty things. One of them is greater than the other. The first is the 'Book of Allah'. It is His extended rope from the heavens to the earth. And the second is my progeny, my Ahle Bait (a.s.). Both of them (Book & Ahle Bait) shall never be separated till they meet me at Hauz. Then be careful of how you treat them and adhere to them after me. ¹

In another tradition Hakim Nishapouri

Musnad Ahmad Ibn Hanbal vol 3 pg 14





narrates from Zaid bin Arqam who said: After the Messenger of Allah (s.a.w.a.) had completed the farewell pilgrimage and was on the way to Medina, he reached a place called Ghadeer Khum. Over there he ordered everyone to halt their journey and gather under some tree (shade). Then he said: It is as if I have been called (by Allah) and I will respond (i.e. die soon). Surely, I leave behind you two weighty things. One of them is greater than the other. The Book of Allah and my progeny. Then be careful how you deal with them after me. For they shall not be separated till they meet me at the Pond. After this he (s.a.w.a.) declared:

Allah is my Master. And I am the Master of all believers.

Then he raised the hand of Ali and said, 'Of whomsoever I am the Master, this Ali (a.s.) too is his Master. O Allah! Help those who accept his mastership. And bear enmity with those who dislike him and hate him.

After narrating this tradition, Hakim Nishapouri records: This hadith is authentic and reliable and is at par with the traditions mentioned





in Sahih Muslim & Sahih Bukhari.1

Ahle Bait (a.s.): The Exalted Flag of Truth

The Ahle Bait (a.s.) are the emblems of truth. Anyone who goes ahead of them will go out of religion. And the one who remains behind will be deviated.

Meaning of 'referring to Ahle Bait (a.s.)' means adhering to their orders and accepting guidance and all Islamic teachings from them (a.s.). Based on this, if anyone gets left behind (i.e. hesitant and reluctant to follow them) will be deviated. And anyone who goes ahead of them (i.e. follows his own views or others) will be destroyed. As Ameerul Momineen (a.s.) says:

'Don't try to overtake them, for you will be destroyed. Neither lag them (a.s.). For you will deviated.'²

Ameerul Momineen (a.s.) adds:

Nahjul Balagha Sermon 97



Mustadrak ala al-Sahihain



وَخَلَّفَ فِينَا رايَةَ الْحَقِّ، مَنْ تَقَدَّمَهَا مَرَقَ، وَمَنْ تَقَدَّمَهَا مَرَقَ، وَمَنْ تَغَلَّفَ عَنْهَا زَهَقَ، وَمَنْ لَزِمَهَا لَحِقَ

.... He (s.a.w.a.) left among us the banner of truth. Whoever goes ahead of it goes out of faith. Whoever lags it, he will be ruined. Whoever attaches to it will join the right (path)...¹

However, prior to this, Holy Prophet (s.a.w.a.) had clearly instructed the Muslim nation to follow and tread the path of Ahle Bait (a.s.). Then from both aspects (advancing or lagging) there is destruction and deviation. Both these aspects have been mentioned in the text of some of the reports of Hadith Saqlain.

In another report, Holy Prophet (s.a.w.a.) has compared his family (a.s.) to the Ark of Prophet Nuh (a.s.). Ahmed Ibn Hanbal narrates the respected companion Abu Zar (r.a.).

Abu Zar (r.a.) while clutching the drape of Holy Kaaba says: I heard the Holy Prophet (s.a.w.a.) saying,

أَنَ مَثَلَ أَهُلِ بَيْتِي فِيكُمُ كَمَثَلِ سَفِينَةِ نُوحٍ مَنُ رَكِبَهَا نَجَاوَمَنُ تَخَلَّفَ عَنْهَا غَرِق

Nahjul Balagha Sermon 100





Know that the example of my Ahle Bait (a.s.) amongst you is like the Ark of Nuh (a.s.). The one who boards it will be saved. And one who abandons will be destroyed.¹

About Hadith of Safina (Ark), Ibn Hajar Makki says: This report has been narrated through multiple chain of narrators which reinforces its authenticity. In it, Holy Prophet (s.a.w.a.) says: The example of my Ahle Bait (a.s.) is like the Ark of Nuh. The one who boards it will be saved. And in the tradition of Muslim it is recorded: 'and the one who forsakes it will be drowned'.

In yet another tradition the words 'will be destroyed' have been recorded.²

In another reliable tradition it is documented:

....The one who forsakes them will be drowned.³

³ Al-Sawaiq al-Muhriqah pg 234



Ithbaat al-Hodaat vol 2 pg 322

² Al-Sawaiq al-Muhariqah pg 224





Ahle Bait (a.s.) and their right to governance

Ameerul Momineen (a.s.) states:

For them is the exclusive right of rulership and authority (wilayat). The successor and inheritor of the Prophet (s.a.w.a.) is too amongst them (only).

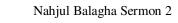
It means that the status of Imamate possesses some characteristics which are not present in others. Three of the very important ones are:

• Infallibility (Ismat)

It is obvious that after the Holy Prophet (s.a.w.a.) none in the Muslim nation – except the Ahle Bait (a.s.) - are infallible

Knowledge

As it has been mentioned earlier, they (a.s.) are gifted with divine knowledge. Every person must turn towards them in all matters.









Successorship and Inheritance

Everyone is unanimous that Ameerul Momineen (a.s.) is the heir and successor of Holy Prophet (s.a.w.a.).

Many traditions have been quoted in this regard. Right at the onset of his prophethood, Holy Prophet (s.a.w.a.) had emphatically announced:

He (Ali (a.s.)) is my brother, my successor, my vizier and my caliph amongst you (Al-Amali of Shaikh Tusi (r.a.) pg 583)

Imams after him (a.s.) (a.s.) successors of the previous Imam. The Ahle Bait (a.s.) are the heirs of Holy Prophet (s.a.w.a.) in matters of leadership, knowledge and authority. On this topic of successorship, multiple traditions have been documented. In fact, the companions of Holy Prophet (s.a.w.a.) have unanimously accepted that only Ali (a.s.) was eligible and worthy to become Holy Prophet the successor of (s.a.w.a.).

Qothama Ibn Abbas was asked: Why did the Messenger of Allah (s.a.w.a.) appoint Ali (a.s.) as





his heir while your father (Abbas Ibn Abdul Muttalib) was alive? He replied: It is because Ali (a.s.) was the most zealous of us in following Holy Prophet (s.a.w.a.) and the quickest in catching up (with the truth). (Al-Taraif pg 284)

Ahle Bait (a.s.) are the most suitable for leadership

إِنَّ أَحَقَّ النَّاسِ بِهِذَا الأُمْرِ أَقُوَاهُمُ عَلَيْهِ، وَأَعُلَمُهُمُ عَلَيْهِ، وَأَعُلَمُهُمُ بِأَمْرِ اللهِ فِيهِ، فَإِنْ شَغَبَ شَاغِبُ اللهُ فِيهِ، فَإِنْ شَغَبَ شَاغِبُ اللهُ فُوتِلَ اللهُ عُتِبَ، فَإِنْ أَبَى قُوتِلَ

The most eligible person for this matter (namely the caliphate) is he who is most competent among them to maintain it, and who is most aware about Allah's commands. If any mischief is done by a mischief monger, then he will be asked to repent. If he refuses (due to obstinacy) then war will be declared against him...

Based on this, who is not aware about the most eligible and worthy person for the position of caliphate? Who is the most knowledgeable person (about the divine commands) suitable for caliphate?

Nahjul Bakagha Sermon 173





Who is the one closest to Holy Prophet (s.a.w.a.)? Ameerul Momineen (a.s.) asserts in Letter 28 to Muawiyah:

فَنَحْنُ مَرَّةً أُولَى بِالْقَرَابَةِ، وَتَارَةً أَوْلَى بِالطَّاعَةِ

We are the nearest to him (s.a.w.a.) in relation and the best in matters of his (s.a.w.a.) obedience to him.

At another place, he (a.s.) declares,

أَمَّا الاسْتِبُدادُ عَلَيْنَا بِهِذَا الْمَقَامِ وَنَحْنُ الْأَعْلَوْنَ نِللَّسُولِ نَوُطاً، وَالاشَلُّونَ بِالرَّسُولِ نَوُطاً، فَإِنَّهَا كَانَتُ أَثَرَةً شَعَّتُ عَلَيْهَا نُفُوسُ قَوْم، وَالْحَتُ عَنْهَا نُفُوسُ قَوْم، وَسَخَتُ عَنْهَا نُفوسُ آخَرِينَ، وَالْحَكُمُ الله، وَالْمَعُودُ إِلَيْهِ اللَّهِ اللَّهُ الله، وَالْمَعُودُ إِلَيْهِ اللَّهِ اللَّهِ اللَّهُ الله وَالْمَعُودُ إِلَيْهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ الْمُلْعُلُهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللللّهُ الللللّهُ اللللّهُ ا

As regards the dominance over us in this rank (of caliphate), although we were the loftiest in lineage and the strongest in relationship with the Messenger of Allah (s.a.w.a.), it was usurped by some who were greedy for it, while others relinquished it through their generosity. The Arbiter is Allah and to Him is the return on the Day of





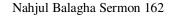


Judgement. 1

Sermon of Shiqshiqiyyah

In the famous and renowned 'Sermon of Shishiqiyyah' Ameerul Momineen (a.s.) has clearly and explicitly mentioned his right and eligibility to caliphate. He says,

Beware! By Allah, the son of Abu Quhafah (Abu Bakr) dressed himself with it (the caliphate) and he certainly knew that my status in relationship to it was the same as the status of the axis in relationship to the hand-mill. The flood water flows down from me and the bird cannot fly up to me. I put a curtain against the caliphate and kept myself detached from it. Then I began to think whether I should assault or endure calmly the blinding darkness tribulations wherein the grown up are feeble and the young grow old and the true believer acts under strain till he meets Allah (on this death). I found that endurance thereon was wiser. So, I adopted patience although there was









pricking in the eye and suffocation in the throats. I watched the plundering of my inheritance till the first one went his way after handing over the Caliphate to Ibn al-Khattah.

Then he quoted a verse by Al-A'sha and went on to say: My days are now passed on the camel's back (in difficulty) while there were days (of ease) when I enjoyed the company of Jabir's brother Hayyan ...

Then pointing to the hypocrisy of Abu Bakr, Ali (a.s.) informs:

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 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 flung away...

At yet another place in the sermon, Ameerul







Momineen (a.s.) has pointed to the sinister plan of Umar in forming the Shura (Consultative Committee)

... until when he went his way (of death) he put the matter (of caliphate) in a group and regarded me to be one of them. But good Heavens! What had I to do with his 'consultation'? Where was any doubt about me with regards to the first of them that I was now considered akin to these ones? But I remained low when they were low and flew high when they flew high. One of them turned against me because of his hatred and the other got inclined the other way due to his in-law relationship and this thing and that thing, till the third man of these people stood up with heaving breasts between his dung and fodder. With him children of the grandfather his (Umayyah) also stood up, swallowing up Allah's wealth like a camel devouring the foliage of spring, till his rope broke down, his actions finished him, and his gluttony brought his downfall....

Then Ameerul Momineen (a.s.) describes the rush of people to his house







At that moment, nothing took me by surprise, but the crowd of people rushing to me. It advanced toward me form every side like the mane of the hyena so much so that Hasan and Husain were getting crushed and both the ends of my shoulder garment were torn. They collected around me like the herd of sheep and goats. When I took up the reins of government, one party broke away and another turned disobedient while the rest began acting wrongfully as if they had not heard the word of Allah saying:

تِلْكَ النَّارُ الْآخِرَةُ نَجُعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ

That abode in the hereafter, We assign if for those who intend not to exult themselves in the earth, nor (to make) mischief (the rein), and the end is (best) for the pious.¹

Yes, by Allah, they had heard it and







understood it, but the world appeared glittering in their eyes and its embellishments seduced them. Behold, by Him who split the grain (to grow) and created living beings, if people had not come to me and supporters had not exhausted the argument and if there had been no pledge of Allah with the learned to the effect that they should no acquiesce in the gluttony of the oppressor and the hunger of the oppressed, I would have cast the rope of Caliphate on its own shoulders and would have given the last one the same treatment as to the first one. Then you would have seen that in my view this world of yours is not better than the sneezing of a goat.

It is said that when Ameerul Momineen (a.s.) reached this point in his sermon, a man from Iraq stood up and handed him something in writing. Ameerul Momineen (a.s.) began looking at it, whereupon Ibn Abbas said, 'O Ameerul Momineen (a.s.), I wish you resumed your sermon from where you stopped.' Thereupon, he (a.s.) replied, 'O Ibn Abbas, it was like the foam of a camel which gushed out but subsided.'

Ibn Abbas said that he never grieved over any utterance as he did over this one because Ameerul





Momineen (a.s.) could not finish it as he wished to.¹ When finally, Ameerul Momineen (a.s.) did become the caliph, he (a.s.) said

الأَنَ إِذْ رَجَعَ الْحَقُّ إِلَى أَهْلِهِ، وَنُقِلَ إِلَى مُنْتَقَلِهِ، وَنُقِلَ إِلَى مُنْتَقَلِهِ

Finally, the truth has reached those who are entitled for it.²

Death along with their Recognition is martyrdom

Ali (a.s.) informs:

مَنْ مَاتَ مِنْكُمْ عَلَى فِرَاشِهِ وَهُو عَلَى مَعْرِفَةِ حَقِّرَبِهِ عَلَى فِرَاشِهِ وَهُو عَلَى مَعْرِفَةِ حَقِّرَبِهِ عَزَّوَجَلَّ وَحَقِّرَسُولِهِ وَأَهْلِ مَعْرِفَةِ حَقِّرَبِهِ عَلَيْهِ وَعَلَيْهِمْ مَاتَ بَيْتِهِ صَلَوَاتُ اللهِ عَلَيْهِ وَعَلَيْهِمْ مَاتَ شَهِيداً، وَوَقَعَ أَجُرُهُ عَلَى اللهِ، واسْتَوْجَبَ شَهِيداً، وَوَقَعَ أَجُرُهُ عَلَى اللهِ، واسْتَوْجَبَ ثَوَابَ مَا نَوَى مِنْ صَالِحٍ عَمَلِهِ، وقامَتِ النِّيَّةُ مَقَامَ إِصْلاَتِهِ لِسَيْفِهِ، فَإِنَّ لِكُلِّ النِّيَّةُ مَقَامَ إِصْلاَتِهِ لِسَيْفِهِ، فَإِنَّ لِكُلِّ شَيْءَمُ مَنَّةً وَأَجَلاً

One who dies in his bed while he has

Nahjul Balagha Sermon 2



Nahjul Balagha Sermon 3





recognition of the rights of Allah and the rights of His Prophet (s.a.w.a.) and members of the Prophet's household (a.s.), will die a martyr. His reward is incumbent on Allah. He is also eligible for recompense of the good acts he intends to perform, since his intention is same as the drawing of his sword. Certainly, for everything there is a time and a limit.¹

Although this tradition is concerning Imam Mahdi (a.s.), yet it is not specifically for him. Rather, it is applicable about the true recognition of the Imams (a.s.) in every era.

Due to this, Imam (a.s.) says

Our friends and supporters await (divine) mercy. While our enemies and detractors await (divine) wrath.²

Imam Muhammad Baqir (a.s.) declares:

Nahjul Balagha Sermon 109



Nahjul Balagha Sermon 190



بَيْنَ خَلْقِهِ، فَمَنْ عَرَفَهُ كَانَ مُؤْمِناً، وَ مَنْ أَنْكَرَهُ كَانَ ضَالًا، وَ مَنْ جَهِلَهُ كَانَ ضَالًا، وَ مَنْ جَهِلَهُ كَانَ ضَالًا، وَ مَنْ جَهِلَهُ كَانَ مُشْرِكًا، وَ مَنْ عَلَلِهِ كَانَ مُشْرِكًا، وَ مَنْ عَلَلِهِ كَانَ مُشْرِكًا، وَ مَنْ جَاءَ مِنْ جَاءَ بِوَلَا يَتِهِ ذَخَلَ الْجَنَّةَ، وَ مَنْ جَاءَ بِعَلَا وَتِهِ ذَخَلَ النَّارَ.

Allah has made Ali (a.s.) a sign between Him and His creatures. The one who recognises him is a believer and the one who denies him is an unbeliever. The one who is ignorant of him shall be deviated and the one who associates anyone with him is a polytheist. And the one who comes (on the day of Judgement) with belief in his Mastership will enter Paradise and one who comes with enmity towards him (a.s.) will enter the Fire.¹

Many traditions on this topic have been narrated. We record over here a tradition documented by the noted Muslim scholar 'Jaarullah' Zamakshari in his famous exegesis al-Kashhaf. He narrates from Holy Prophet (s.a.w.a.):

Al-Amali of Shaikh Tusi (r.a.) p 487

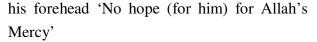




- The one who dies on the love of Aale Muhammed (a.s.) dies a martyr
- Know that, the one who dies with the love of Aale Muhammed (a.s.) dies while he is forgiven
- Know that, the one who dies with the love of Aale Muhammed (a.s.) dies as having repented
- Know that, the one who dies with the love of Aale Muhammed (a.s.) dies with a perfect faith
- Know that, the one who dies with the love of Aale Muhammed (a.s.) dies is given the glad tidings of Paradise by Malakul Maut and then by Munkar and Nakir
- Know that, the one who dies with the love of Aale Muhammed (a.s.) will enter Paradise like a bride enters the house of her spouse.
- Know that, the one who dies with the love of Aale Muhammed (a.s.), a door from Paradise is opened in his grave
- Know that, the one who dies with the love of Aale Muhammed (a.s.) dies on the Sunnah (of the Prophet)
- ◆ Know that, the one who dies with the hatred of Aale Muhammed (a.s.) will arrive on the day of Resurrection while it is embossed on







- Know that, the one who dies with the hatred of Aale Muhammed (a.s.) departs as a polytheist from the world
- Know that, the one who dies with the hatred of Aale Muhammed (a.s.) will never smell the fragrance of Paradise

O Allah! Make us live in this world as the followers of Ahle Bait (a.s.). And make us die with their love and recognition. Include us among their (a.s.) adherents and Shias. Include us in their intercession on the day of Judgement. Grant us every success and blessing that You have bestowed upon them (a.s.). Certainly, You are All Hearing and All Accepting.





Presented By: ASSOCIATION OF IMAM MAHDI (A.S) P.O. Box No. 19822, Mumbai – 400 050.