Lucidity in the shadow of

THE DOCTOR & THE SHEIKHS' DEBATE

Written by:

Dr. Mohammad Hassan Shojaeefard

Professor, Iran University of Science and Technology

۱۳۷۵
شماره ثبت: تهران ۹۲۱۷

Translated by:

S. Jeyran Main

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Translator's Preface

In this book Professor Shojaee Fard has written exclusively on various matters regarding the differences between the Shia and Sunni Muslims today. He has respectfully chosen to express the misunderstandings that are current in our day to day lives. He wishes to convey the information he has gathered within the many years of accomplished research, to the reader.

The book is originally written in Farsi and converted to English by myself. In addition there are however, many Arabic references that I have tried my best to faithfully render and translate as well. In my belief, the object of a translator should ever be to hold the mirror up to his author. Undoubtedly, there are possibilities where these phrases and citations have not been transformed to its best possible understanding. To prevent any confusion; if you stumbled upon any problem, please refer to the original Arabic words.

Inevitably, this book assumes that the reader has a general knowledge about Islam and if that is not the case then our non- Muslim readers can always refer to other relevant Islamic books to clarify any questions they may have.

The translation of this book has been carefully agreed on and revised by the author and the editors.

I wish to send many thanks to my father, professor S.M.A Boutorabi and my beloved husband, C. R. Main that have assisted me in editing this book. This book could have not finished if it had not been for their support, understanding and patience.

I also wish to thank the author of this book for granting me the privilege of translating what I believe, a beautiful book in the path of true Islam and the Ahl al Bayt.

S. Jeyran Main

Sept 15, 2014

Introduction

When I was younger and after graduating with my Technician Diploma from Abadan Oil Company Art School, I had a thought, how could we be sure that what we believe in is in fact the absolute truth and is the salvation of human being? In the old days Marxism prevailed therefore, I decided to study Marxism. I concluded that it did not contain anything substantial to change the mind of an average thinking person. I also studied some of the new religious books and schools of thought but I did not manage to find anything notable.

One of the leaders of the Baha'i Sect in the world happened to be our neighbor. I was also in contact with several other people whom followed the Baha'ism. In addition, I spent a very short amount of time listening to them and lured to what they had to say. There were many Christian's in Abadan and I was aware that the Christian faith is the most dominant faith in the world. I studied about their religion as well and concluded that even though their faith has a holy foundation, it did not continue with the Christianize monotheism. When I was studying in England several years later, I heard from many Christian scholars that the Holy Trinity was causing a setback with their youth.

After studying different schools and religions, I concluded that only Islam has a rational and scientific base. Thankfully, as a researcher in analyzing all the other faiths and their books, I did practice on the Islamic rules and maybe that was the reason why I was not deceived by the appearance of the other religions.

However, a question did cross my mind. Are our Sunni brothers that are the majority, closer to the true Islam? The answer to this question was a little harder because God, Quran, Qibla, the Prophet (s.a.w.a) and most of the prayers are the same. However, the political and cultural paths are different.

Therefore, to be able to understand the essence of the beliefs of our Sunni brothers I learned Arabic and started reading their famous books in specific one of their important ones named Sihah al Sittah. At the same time, for comparison I also studied the Shias books as well.

Whatever I discovered in the Sunni books in regards to religious actions and alike were not so different from Shias. However, their actions were different to what the essence of their books mandated. Additionally, regarding important matters, that were imperative when I was young and still are to this day now that I am older, is the role of religion in government and running the world. Unfortunately, this is contradicted in Sunni books especially with the Quran's principles. This is even happening with a significant number of their Hadith.

Consequently, after studying our Sunni brother's books I realized that the Ahl al Bayt's School (even though there are some Sunni followers who believe that Shias act contradictory to their own rules) is the closest to the true Islam and the straight path. In other words, I have to say that

it was reading the Sunni books that made me sense a much stronger belief to the Ahl al Bayt's School.

After graduating with a Diploma in Mathematics, I entered the Iran University of Science and Technology and because of the necessity, I felt in the University I continued to research on that particular matter. In addition to my political and revolutionary activities against the Shah in specific the Islamic revolution, I felt the need to study even more on the matter.

Evidently, after the success of the Islamic revolution led by Imam Khomeini (On whom bid the mercy of God), scholars and young brave Sunni's that lived in Iran, declared their presence in the political ground and protected the sacred system of the Islamic Republic of Iran and followed the pure Mohammad way of Islam (free soul spirited living).

Currently following the 33 years of enlightenments in the shadow of the Islamic revolution of Iran and with the leadership of Hazrat Imam Khamenei, the Islamic world has woken. With the call of "God is the greatest", we have stood against the superpowers and because of this, the Islamic countries have one by one released themselves from the domination of outsiders.

In my first visit to Hajj in 1982, I realized that I needed to work on my Arabic for conversing. This was because I was seeing many practices in Sunni religion that were contradicting their own rules and I was not able to explain it to them properly. In conclusion, I learned how to speak Arabic. It was an honor to go to Hajj many years later. I was able to speak with our Sunni brothers in specific their scholars and this book is a report on some of those discussions.

For economical reasons I will not go into too much details as to the way the discussions were recorded, filed, written and published.

I managed to save single software on my mobile that contains roughly 7000 books about how our Sunni brothers think from the Masjid an Nabawi (s.a.w.a) in Medina. This software program is the essence of all the documents that are in this debate. All of the Hadith related to the documents given have been from this software and have been cited and translated in this book. For this particular reason, some of the writings have inflection. Even the book of "Characteristics of the faithful Ali Ibn Abitaleb" and parts of the book of "Kanzal Amaal (Treasure of the good doers)" that describe the virtues of Ali have been copied and translated from this software. In the discussions, no document has been taken from the Ahl al Bayt's School. Much of the discussion between the two parties debate has been removed due to the unimportance of the material and there are many files that have not been mentioned in this book. Nevertheless, it is possible to mention them in my later published books if my honorable readers suggest it and if the files for that particular request are available. I need to mention that I did not include the Arabic material for the sections that had few differences and therefore, I settled with the text content only.

The accountability of this discussion has no intention to covert our Sunni brothers and sisters to Shia'sm. I am trying to demonstrate to those beloved people that their beliefs could not be any

further away from the true Islam. I wish to explain how much the Ahl al Bayt's School is closer to the righteous path. God willing, with the emersion of Hazrat Vali e Asr the true Islam that is the genuine School of Ahl al Bayt will be declared without any uncertainty and the whole world will be ruled by the highly honored.

I named this debate "The Doctor and the Sheikh's Debate" after the memory of reading the "Discussions of the Doctor and the Old man" book, written by warrior for the faith and martyrdom of the honorable Hazrat Hojat al Islam val Muslamin Seyed Abdul Karim Hashemi Nedjad, 45 years ago.

I thank all the people that have assisted me in typing, editing and publishing this book without mentioning any names and God willing their remuneration will be given by the Ahl al Bayt.

Mohammad Hassan Shojaee Fard

Feb 11, 2012

Ordinance of Pilgrimage

We had registered many years ago to go to Mecca. Eventually they announced our names for registration. I applied for registration for my wife and myself the first chance I acquired. In the first information meeting, they clarified the pilgrims accompanying us to Hajj. There were some Academic staff employers of the University and some from the public society. Even though I had been privileged enough to go to Hajj before this time I had a different sense about the whole ordeal. Particularly that my wife was accompanying me and it was her first Tamattu Hajj.

Despite being familiar to the rituals of Hajj, I attended the information and training sessions with my wife. We were acquainted with new friends there. We bought some of the materials needed for Ihram at those meetings. It mostly was books and notes for introducing the philosophy of Hajj. There were ten sessions; however, we only went to four of them. We attended the first and last two sessions, which were 3 weeks away from our trip.

It was at the 9th session that I and four other people agreed to share one room. The women were in separate rooms from the men. One of the people was a military man working for the Iranian Revolutionary Guards of the Islamic Revolution. His name was Haj Abbas Niyazmand. The other was a professor at the University of Tehran, Dr Mohammad Ahmadi and one other was the member of the board of directors for one of the biggest banks in Iran, Haj Ali Ghargham. The other person, named Haj Mohammad Karbalayi, worked in economics and trade. It was at the last sessions that the tour manager announced that one of our roommates was not coming. I asked the reason for his absence and he said he wanted to give the cost of the trip to a young ill person in order to buy a kidney and replace it with the one that is not working. I was happy for the sacrifice he made for this brother and became saddened because Haj Abbas could not come with us. Nevertheless, he requested that the other women in our group to take care of his wife as she was still travelling with us.

I attempted, with the assistance of a couple of charitable people, to arrange the cost of purchasing the young man's kidney. We gave the money to Haj Abbas. This way would not be depriving us from his company and so he could accompany us in the trip and thankfully we were successful.

At the last information session, we received identical bags and luggages with signs and numbers of our tour group written on them and got ready for a trip that all the Muslims of the world wish to go on. From experience, I took my wife to buy the essential things that we needed for the trip. We visited several different bazaar's and eventually filled two of the luggage's with Ihram material, personal clothes, snacks and other food and presented it to the tour group.

Day Nineteenth of Zyqadeh, Flying to Medina

We managed to hand in our luggage two days before our flight. The flight time was for Saturday at eight in the morning from Tehran to Medina. We were in the airport at four in the morning to obtain our passports, tickets and all of the rest of our personal baggages from the trip manager.

The children came to the airport with us to help, in particular, with carrying the luggage, passports, tickets and other handheld items. They were all of the things that needed to be taken inside the airplane. We all waited for the airport to call out our flight at eight however, it did not happen. Eventually at 9:15, our plane was ready to fly. Iran had rented a 747 Saudi plane for Hajj expeditions.

Transporting a range of 100,000 people in a short period of one month for Hajj is not in the Islamic republic of Iran airline's ability therefore, they would rent the Arabian planes. The Arabian flight attendant would use hand motions and speak Arabic and English to some, in order to communicate with the pilgrims. This brought some tension between the flight attendant and the pilgrims.

Eventually after two and half hours of flight, our plane landed in Medina Airport. I could hear the sound of the pilgrims sending special blessings to the prophet and his followers. It was in gratitude for arriving at Medina and being healthy and safe.

It took a very long time before they allowed us to leave the airplane. I asked one of the flight attendant the reason for the delay in which they replied that the other pilgrims had arrived into the terminal and that there was no space for them to sit until they gave the all clear.

Eventually after what seemed to be another two hours of waiting in the plane and continuous complaints of the passengers, the permission to leave the plane was given.

We had to walk all the way into the terminal only to realize the reason for the delay. They were photographing and finger printing everyone that was landing. After several complaints from us, they did not fingerprint the people that were over fifty. This helped, immensely, in speeding up the process. We were done in half an hour.

After the picture taking and finger printing, it was time for the inspection of luggage. This was to prevent any forbidden substances imported. I had brought several books for reading and a computer in which they asked what the content of that was. My visit card showed that I was a professor at the university specialized in engineering. Therefore, they gave up turning the computer on and just asked in what university was I teaching engineering? I replied, the University of Science and Technology. They then asked if there was ample of Professors in Iran. I responded: yes. They asked if I was carrying any political or advertising books with me. I replied, no.

By the time I managed to escape from the boarder officers questioning, I realized that my wife was nowhere to be seen. She was not in the bus that was heading towards the hotel, nor was she anywhere else. No one seemed to have seen her. Eventually, after what seemed to be like twenty years for me, I found her. The physical inspection side for women had detained my wife. Fortunately, even though she had nothing in particular with her she had still been nuisanced. I released a sigh of relief and headed towards the bus that took us to the hotel with my wife. Our luggage was put in the bus and apparently, everyone was waiting on us. Finally, we managed to head towards the hotel. It was on the Ali Ibn Abitaleb Street behind the Baqi. Apparently, the hotel was a newly built and we were one of the first groups ever to enter it. The rooms were previously assigned and the names of the people were tagged. It was tradition for the group leader to meet and greet their team upon arrival and explain the rules and regulations for breakfast, lunch and dinner. Once the keys for the rooms were distributed and the ceremony was finished, we headed towards the shrine with Haj Abbas for the Zuhr prayer immediately.

We found a spot outside the mosque on the heated stones to pray in congregation. Once the pray was over, we were content with just sending our salutations and blessings to the Prophet (s.a.w.a) from the end of the mosque and come back with ceremony.

We returned to the hotel. Our lunch was ready made and we ate it and then decided to catch up on some sleep. Unfortunately, two men had already fallen asleep before us and were snoring so badly that it was almost impossible to sleep. We lingered outside of the room for two hours until they woke up. It then became apparent that Hajj Mohammad Karbalayi and Hajj Ali Ghargham have been suffering for years with this problem. For that reason, Hajj Abbas found a quiet spot by the pantry to take a nap. I, on the other hand did not have such a serious problem with the issue as I had grown up sleeping with noise and not so very comfortable conditions therefore, thankfully, my experience became very handy. Dr Ahmadi was not coping very well under the circumstances. He had a serious problem with the noise, speaking and in general sleeping. We decided to have Dr Ahmadi sleep in the room when we were all gone to the shrine and vice versa. In summary, Hajj Abbas slept in the pantry, Dr Ahmad slept when we were not in the room and I just did not have a problem with the situation.

Eventually close to sunset and after resting for a little while we bathed (Ghusl) and headed towards the Prophet's (s.a.w.a) shrine and the Jannat al-Baqi. My wife accompanied me. We had agreed to go our separate ways once we arrived and only be together for the specific things such as Bazaar shopping.

I explained the changes made over the thirty years to my wife. They had expanded and designed the mosque with an open concept. All the old bazaars, religious artifacts, Bani Hashm's street, Imam Sadegh's house that had altered to a library, the Prophet's father, and Hazrat Abdullah's shrine were all ruined. Although there had been a lot of loss to what used to be, the Prophet's (s.a.w.a.) shrine had expanded and was much larger. The other interesting fact was that contrary to thirty years ago where the police used to gamble and play cards in the tents around the

entrance doors of the mosque and the Prophet's (s.a.w.a) shrine, they had placed religious enforcement officers and a couple of police men to protect them.

I entered the mosque and read the pilgrimage to the Prophet (s.a.w.a) and some supplications accompanied with the pilgrimage of Hazrat Zahra and then I began to get ready for the Maghrib Prayer. I had half an hour to spare before it started. I waited for a spot between the old part of the mosque and the shrine (between the pulpit and sepulcher) very patiently and was rewarded as one person left and I took his spot.

I read some voluntary supplications and then I sat down. There was an old man sitting next to me smiling. As soon as I finished my prayer, I looked at him and said, hi. He responded, and continued smiling and started to speak to me in Arabic. He said that there was no other prayer after the Asir prayer until sundown. I was not sure how he knew that I understood Arabic. Naturally, most Arabs think that anyone visiting Medina and Mecca can speak Arabic. I replied with a smile and said that the Hadith he told was not entirely true. He laughed and said, but everyone else acts on this Hadith therefore, it cannot have any substance. I replied saying that in one of the Sihah Sittah books I had read that Imam Ali would read an extra two Sermon Salat after his Asir prayer. The old man asked if I remembered which book. I responded yes, book of Musnad Ahmad, chapter 6, Page 105, Hadith number 101. Or in Lesan Al Mizan, chapter 6, Page 398, Hadith 1074 it is written that Abuzar had mentioned the Prophet (s.a.w.a) had said: There is no other prayer after the Asir prayer unless in Mecca. Therefore, if someone says that there is no prayer after the Asir prayer there would be some that agree otherwise. For this particular reason, there are many Muslims that act on things that are not necessary as part of the mainstream Islamic discipline. In addition, many Muslims do not act on compulsory provisions. As I was talking away, the sound of Azan for the sunset started to sing. God is the greatest (Allahu Akbar).

I am not sure why the Muezzin's in Saudi Arabia do not sound euphonious. None of the calls for prayer gives you that spiritual connection. There is one call for the prayer initially at the start of prayer time. After ten to twenty minutes, they sound the second call for prayer. This name for this action is, Iqama. This is to create an excuse so people have enough time to come to prayer at the mosque as they hear the first call for prayer. The second call for prayer is when the Maghrib prayer starts. From the sound of the Imam leading the congregation of prayer, I understood that it was Sheikh Ali Abdor Rahman Huthaify. This was because I had heard his tapes, reading the Quran. Contrary to the Muezzin's in Saudi Arabia in specific their Mokaber's, the Imams that lead the congregation prayers are very euphonious. Once the Maghrib Prayer finished numerous people left Al Masjid an Nabawi. A young man that was sitting next to me went and the old man stayed. I drew closer to the old man and said, hi again. He said hi back and asked me why I carry the deeds of the Hadith's with me. I replied it is because in many other places including mosques I get to hear the same thing you said therefore, by carrying proof with me it is easy to support what I say.

Getting Acquainted With Sheikh Ibrahim Usman (Sheikh)

Dr: May I ask your name?

Sh: My name is Sheikh Ibrahim Ibn Usman.

Dr: Wow, are you a Sheikh?

Sh: Yes.

Dr: Where are you from?

Sh: I have originated from Syria however, I live in Egypt, where are you from?

Dr: Iran, What is your occupation?

Sh: I am a professor at the University in the ordinances section of Alazhar University in Egypt.

Dr: Bravo, what an honor. I am very happy to meet your acquaintance.

Sh: I am happy too.

Dr: Are you alone or are you with family?

Sh: I have two wives and due to it being difficult to choose one to accompany me on this trip, I decided to come alone. I came with an Egyptian tour group.

Dr: When did you come to Medina?

Sh: We arrived this morning.

Dr: How many days will you be in Medina?

Sh: We will be in Medina for eight days and then we will go to Mecca.

Dr: I arrived this morning to Medina as well however, we will stay in Medina for 10 days and then we will go to Mecca

Sh: Mashhalla, you asked me all the questions but did not say anything about yourself. You only said that you are an Iranian.

Dr: Please ask me any question you want and I will reply.

Sh: What is your occupation?

Dr: I am a professor at the University.

Sh: I bet that you are in Theology or in Arabic literature because you speak Arabic very well.

Dr: No, actually I am a Mechanical Engineer.

Sh: So you must be from Ahwaz, Khuzestan meaning you are an Arab.

Dr: No actually, I am not from our Arabian Iranians either.

Sh: Then where did you learn how to speak Arabic this way?

Dr: I really liked the Arabian Language, I taught myself using books, radio and television.

Sh: But you speak so well.

Dr: I hope that I can speak well enough for you to understand me well.

Sh: I understand you very well because you also speak a little to the book.

Sh: Which university do you attend to?

Dr: The University of Science and Technology, Tehran.

Sh: Which department and section?

Dr: I am a professor in the Mechanical Engineering Department.

Sh: Do you have a Visit card?

Dr: Yes, here you are.

Sh: But here it says that you are the Manager of the School of Automotive Engineering.

Dr: Yes, you are correct I am a professor at the Mechanical Engineering Department and the manager of the Engineering School of Automotive Engineering.

Sh: Have you studied in Iran?

Dr: I studied my Bachelors in Iran however; I spent my Master's and Doctorate in England.

Sh: Mashalla, so you can also speak English.

Dr: My English is better than my Arabic because I have obtained my education in that language.

Sh: How many years were you in England?

Dr: Roughly four years.

Sh: I have also traveled to England for preaching.

Dr: Which city in England did you stay?

Sh: A couple of days in London and a couple of days in Manchester.

Dr: Actually, I was between those two cities meaning Birmingham. You must have passed Birmingham, Is that correct?

Sh: Yes, but our stay was very short. It was just for the Zuhr and Asir prayers.

Dr: Which nationality of the Muslims living in England were you preaching? Majority of the Muslims in England are from Pakistan. They have very little Arabs.

Sh: Yes, but I was invited from some of the persistent Egyptians living in England.

Dr: How has your education been like?

Sh: I studied the basics of religion in Syria and then I came to Saudi Arabia, Medina to continue my education and studied in Medina University. After 10 years of living in Saudi Arabia, I went to Egypt. I was young then and I continued my education there and married again. I had some children and now they are all independent.

Dr: I am Sorry if it took so long. Are you staying for the Isha Prayer or will you be leaving?

Sh: I will be staying.

Dr: So we still have time to continue.

Sh: Yes but it is my time to ask questions.

Dr: Please go ahead.

Sh: Are you with family or are you alone?

Dr: I am with my wife. Actually, in Iran we do not have more than one wife. Of course, we still do have men that have two wives that are scholars like you. They are the old-fashioned type.

Sh: It is allowed to have up to four wives.

Dr: Yes, we allow such a thing. However, to manage four fairly is very difficult.

Sh: Nevertheless, most Arabs have more than one wife.

Dr: I met many Arabs in England that only had one wife, especially Egyptians.

Sh: Yes, the University type ones normally marry women from the university, which do not allow the second wife.

Dr: But in Iran, it is different. Due to tradition, most of the men in Iran only have only one wife. They are very different with men from Arabian countries that normally have more than one wife.

Sh: I believe that what you say is correct because almost everyone looks up to his or her fathers and how they lived.

At this moment, someone asked if he could sit between the Sheikh and me because we were sitting too comfortably and taking more space than we should. Normally they don‌ٔ allow people to sit this far apart when it is close to Iqama and especially the ones that arrive late and wish to be sitting closer up the congregational prayer lines. However, I asked him to sit either of our sides as we were talking and he thanked us and agreed.

Sh: How many times have you come to Hajj.

Dr: This is my seventh time for Tamattu and I have visited eight times for Umrah.

Sh: But this is my fifth time visiting from Egypt. I once visited Tamattu Hajj for my own. The other three times that I was invited from the Management of Guidance organization of Arabia as a temporary congregational Imam for mosques in the Hajj period and this time I have visited as a guest.

Dr: What is the meaning of a temporary congregational Imam?

Sh: Many years ago when Saudi Arabia had limited amount of congregational Imams, in the Hajj period many people would arrive from different countries and spread into Medina and Mecca. They would gather in mosques for congregational prayers and would ask many religious and lawful questions. The answer to their questions was very difficult for the young congregational Saudi Imams who were partly also helpers. Therefore, in the two months of Zyqadeh and Zylhaj, the congregational Imams come from Egypt specifically for the large mosques.

Dr: That is correct because I do happen to remember in my previous visits that some of the mosques close to our hotel had Egyptian congregational Imams.

Sh: There is a very high chance that it would have been a temporary congregational Imam.

Dr: Typically the Alazhar professors have different religious opinions from the Saudi Arabia scholars. Egyptians are mostly Shafi'ite while the Saudi Arabian scholars are Hanbali and especially the Imams chosen for the congregational prayers are from the government's religion meaning they are Wahabi.

Sh: Naturally for being the Imam of the congregation they would invite scholars that are possibly Hanbali.

Dr: If they are not Wahabi, would that be a problem?

Sh: The Wahabis are in fact the extreme version of the Hanbalis. This is because the Wahabis are the followers of Imam Ahmad Ibn Hanbal. They are called Salafi.

Dr: But the Alazhar does not normally agree with the Wahabis.

Sh: There would not be any disagreement because the governments used to have good relations with each other and scholars would not quarrel.

Dr: May I ask you a question? Do you agree with the Wahabis or not?

Sh: Yes, I am Hanbali and I agree to majority of their sayings however, they do have some extreme ways.

Dr: But they believe that every other Muslim following any other religion are faithless however you seem to be speaking to me as a Muslim, do you not see me as an infidel?

Sh: I do not agree with the way the Muslims from Iran think however, I do not class them as infidels.

Dr: But in Iran, we do have Hanbali's. Why do you not agree with them?

Sh: I meant the Shias. They act wrongly that are against the religion.

Dr: I am glad that this discussion has gotten here so far because I have some questions that I would like to ask of you.

Sh: I am not in favor of political questions however if you have any religious questions and I know the answer, I would be happy to respond to it.

Dr: However, the Isha call of prayer is close by and I do not believe we would get a chance. If you would agree, I would express my opinion after the Isha prayer.

Sh: That is very good. How many minutes do we have left before the Isha prayer?

Dr: Roughly ten minutes. By that time, we can pray a two Sermon prayer for the blessing and happiness of our mother and father's soul it would be time for the Isha prayer.

Sh: Yes, yes let us get to it.

Eventually the call for prayer was sung with the words of "God is the greatest" followed by the second call of prayer and then everyone rose. As soon as we stood, two other people squeezed themselves into the line. There is so much pressure in the lines. It is almost impossible to stand straight and pray. There is only your face that is towards the Qibla and the pressure on your shoulder is from both sides in a way that it is turns you away from the Qibla.

The Isha prayer finished and everyone was in such a rush to leave, especially people whom had come for the Maghrib prayer and had stayed like us to pray the Isha Prayer. For this reason, the lines for the restrooms around the Al Masjid an Nabawi are quite crowded after the Isha prayer rather than the Maghrib prayer.

Dr: You wish to leave and I have agreed to meet my wife after the Isha prayer. When may I see you again to ask my questions?

Sh: Please allow me to see you before the Zuhr prayer tomorrow

Dr: Are you not coming for the Morning Prayer tomorrow?

Sh: No, because our hotel is far away, I only come for the Zuhr and Maghrib and Isha prayer.

Dr: That is not a problem. I will be waiting for you at ten in the morning, which is two hours before the Zuhr prayer in the mosque.

Sh: That is good. Where would you want to meet?

Dr: After pointing at a column in the mosque, I said, I would be waiting for you by the tented column situated outside the mosque and has the name, Mohammad (s.a.w.a) written on it.

Sh: Very well. Have a good night.

Dr: Good night.

My wife was waiting for me in the Mosque. We both returned to the hotel. Many people had already had their dinner. We also went and had our dinner and returned to our individual rooms. Back in the room, the discussion was surrounding solutions for Haj Mohammad and Haj Ali snoring. Haj Mohammad was saying that it would help if one of us would move his head so the snoring noise would stop or to give him an additional pillow for under his head. Dr Ahmadi suggested that three of us would stand on guard in turns to quiet down the snoring noise. Karbalayi decided to bring out some Yazdi sweets from his bag. Haj Abbas thanked him and said, "But this will not make up for the snoring."

Haj Ali said: "It is what it is and there is nothing you can do about it therefore help yourselves with these sweets."

I said, "That in the case of travelling together especially to Hajj we have compromise and work together as a team. I believe that Dr Ahmadi's solution isn't so bad."

Haj Abbas said: "There is another way. We could all go into spare rooms when it is time to sleep and rest there."

I disagreed and said that it would possibly create separation. Haj Abbas said: "If that is not possible then I will go and sleep in the attic"

Eventually, the lights turned off after two hours. The sound of someone's snore the size of a tractor took over the room. Dr Ahmadi placed cotton wool in his ears but that did not stop the noise. Haj Abbas had gone to sleep in the attic leaving me who was almost used to sleeping in

noisy environment realized that in this trip it came handy. This situation continued until the end of my trip and I managed to sleep through it.

Before the morning call for prayer, I woke up. I did the Ordinal Bath for the Prophet's (s.a.w.a) blessing and the Imams of Baqi and headed to the mosque for prayer. After the Morning Prayer I went to the Imams Baqi and sent my blessings. The Imams of Baqi is the most important graveyard in the Islamic world. In this cemetery some of the Ahl al Bayt (Greetings to them), the Prophet's (s.a.w.a) wives, the martyrs of Uhud, the martyrs of Hurrah (Medina Martyrs in the Yazid's troop attack in year 63 A.H)

Many voices of blessings and the sound of the Baqi keepers, asking people not to read the blessings off books and not to cry and mourn for the dead could be heard. I visited the Baqi, went back to the hotel and slept again.

I headed towards the Shrine at 9:30. I arrived fifteen minutes before ten. I read my blessings and waited for the Sheikh by the column agreed that we had agreed on. He arrived on time. However, I had a feeling that he must have also had something going on before our meeting at the mosque.

The Twentieth of Zyqadeh

Dr: Dear Sheikh, good day

Sh: Good day to you, Doctor

Dr: Shall we have a seat somewhere?

Sh: We can sit wherever we want, however, if we go and sit close to the end of the mosque where people gather to read the Quran together we shall be less interrupted.

Dr: Let's go then.

We sat closer to one of the columns situated where the mosque had no roof and upon rain or in the day it would be covered by tents.

Dr: Dear Mr Sheikh Ibrahim you are an educated person from the university and so am I. Would you like to meet with me on a more organised schedule while we are here for Hajj so you could answer my religious questions? My field of practice is technical and I have come to Hajj quiet often, therefore I have accumulated many religious questions during my visits.

Sh: Yes, of course there is no problem with us meeting on a more organised basis so I could answer your questions.

Dr: If you agree, let's first clear a couple of small discussions so we do not get confused especially the conversations we had yesterday.

Proof of Brotherhood (Shias are Muslims)

Sh: Which conversation?

Dr: The part where you said that you didn‌ٔt agree on the Iranian Muslims.

Sh: But this is in fact the essence of our discussion and not a small matter.

Dr: Very well, then let's clarify a few important matters first.

Sh: Very well.

The one God

Dr: Do you agree that Iranian and in specific Shias believe in God?

Sh: Yes, Shias believe in God however we could debate on that too.

Dr: Please allow us to just concentrate on the principle of accepting God. Do they believe in God?

Sh: Yes, they believe in God.

The one Prophet

Dr: Do Shias believe in the Prophet (s.a.w.a)?

Sh: Yes, they believe in the Prophet (s.a.w.a). However there is still an issue where Shias at the end of their prayers mention "Khan al Amin" meaning Gabriel betrayed the secrecy and instead of bringing the revelation for Ali he brought it for Mohammad (s.a.w.a).

Dr: Have you read this in a Shia written book?

Sh: No, I haven't read them in Shia books. However, I have heard about it many times and I have seen it in many books published in Saudi Arabia, Egypt and Pakistan.

Dr: Have you met one common Shia that believes in such a thing?

Sh: I have not been in touch with many Shias, however, as an educated person from a university please tell me if such a thing exists then I will accept it. In my opinion it is highly unlikely for a Muslim to believe in such a thing.

Dr: I thank you so much for trusting in my opinion.

Sh: But if such a thing does not exist amongst Shias then how come they are accused of it?

Dr: Dear honorable Sheikh this is a tremendous accusation, not only for the Shias living in Iran but even amongst the Shias in the world there is not a single one that says such a thing.

Sh: Then how come this accusation has been spread?

Dr: You, yourself are saying that it is an accusation. It is not very hard to spread such a rumor especially for government's that wish to destroy the way that Shias are portrayed.

Sh: Anyway, I accept that such a thing does not exist because it is not something that Muslims would be proud of and you are also saying that it is not true.

Dr: Amongst the conversations as I said: there is not one case, it is not even mentioned in non credible Shia books and if any Shia would hear such a thing they would be disgusted.

Sh: I have to say that I have neither seen it in any books or credible writings from Sunni followers that suggest the Shia faith say this thing.

The one Quran

Dr: The next question is do Shias believe in the Quran?

Sh: Yes, Shias believe in the Quran but also believe that the Quran has been distorted. The revelations have been changed and the correct Quran is Ali's Quran.

Dr: The Shia faith believes that Imam Ali assembled the verses and chapters of the same existing Quran in addition to some extra explanation of some verses. However, to keep the unity he did not mention it and accepted the current existing Quran and all the other Shia Imams accepted this Quran.

Sh: If such a discussion exists then how come Ali did not propose his Quran.

Dr: Just as I said:, Ali's Quran was the existing Quran with some extra explanations that Ali decided to disregard to preserve the unity of Muslims. He preferred everyone to have one Quran.

Sh: So, you are saying that everyone believes in the same existing Quran?

Dr: Yes, it is good for you to also know that the majority of the Qurans writings are in the same handwritings of Usman Taha. Meaning not only that the Qurans are not different but, the types of writings are the same as the other Muslim brothers. The majority of the published Quran books are from the handwritings of Usman Taha.

Sh: Thank the Lord, this news regarding the unity of the book is very good and interesting to me.

Dr: Please have a look at the small Quran that I am holding. It is published with Usman Taha handwriting. This Quran is published in Iran.

Sh: Very interesting the Farsi translation is written across it.

Dr: Then you accept that we have the same Quran.

Sh: Yes, I accept.

The one Qibla

Dr: Do you accept that we have one united Qibla?

Sh: Yes, I do not have any doubt. Your Qibla is also Kaaba.

Dr: Thank the Lord; at least we were in an agreement without arguing.

Sh: The sideline discussions weren't that serious. I just mentioned them as they were rumors and things that I had seen and read not anything substantially researched or proven to be correct.

Dr: Thank you for clarifying that it was a rumor and not a true affair.

Sh: We should now discuss the areas that we disagree upon.

Dr: We have many things that we disagree on so let's firstly prove our brotherhood then we can get on to the differences.

The one Salat (Pray)

Sh: Very well, let's start.

Dr: Do you agree that the principles of our prayers are the same? Last night you and I prayed the Maghrib and Isha together.

Sh: I have to acknowledge that I didnبِ believe it before however, after several trips to Hajj I came to the conclusion that the differences in praying between us are marginal and of minor importance. I was reassured when I saw several congregational prayers being held from the Iranian satellite channels and thankfully the congregational Imam would read all the worship words loudly. I realised that we truly have no serious difference and it is a minor variation.

We realized at this point that one of the pilgrims that later on was discovered to be from Syria had been observing us and desired to join our discussion. He got up and came back with two cups of Zamzam Water taken from the dish of water from the Mosque and offered it to us. He wanted to sit and listen to us talk. We accepted the water and thanked him and because we didnبِ have time to talk about sideline matters we acted in a way to show that we weren't that eager to have him in the discussion and so he thanked us and left.

The one Hajj

Dr: Do you accept that we Shias have the same Hajj as other Muslims coming for Hajj?

Sh: Yes, due to Hajj being one of the rituals there isn't much difference between us.

Dr: Do you accept that some of the differences between Shia and Sunni's is not more than the differences between Hanbali and Shafi'ies?

Sh: Yes, I have seen in Egypt that many discussions between Shafi'ies are the same as yours.

Dr: Will you allow me to make an observation?

Sh: Please do so.

Dr: With explaining God, the Prophet (s.a.w.a), Quran, Salat, and Hajj being all the same can you accept that Shias are Muslims?

Sh: On a very serious note I accept that Shias are Muslims.

An Organised Discussion

Dr: Thank the Lord, If you agree lets discuss some of the differences in their own place.

Sh: Yes, especially in regards to matters such as the differences between ablution (Wudu) or prostrating on the ground.

Dr: I even agree that we discuss even the minor differences.

Sh: But currently we do not have a lot of time to get to these discussions.

Dr: One of the characteristics of Hajj is these dialogues. Therefore, God willing within the duration of our whole Hajj we can spend at least two hours together to talk. This way God willing our hearts can come closer and the truth can be clarified for both of us.

Sh: You mean we have two hours of dialogue every day?

Dr: Do you not agree that scientific discussions have more oblation than non obligatory things?

Sh: Yes, I am scared to not be able to commit two hours every day to this.

Dr: We can plan the whole thing. We aren't required to make it a compulsory specific time or every day. If at any day we have any other engagement we can cancel the discussion and make up for it another day.

Sh: That is good, God willing he can help us so we could speak together for two hours every day.

Sh: Yes, however I wish to make a confession.

Dr: Confess to what? Please do say.

Sh: When I was in Syria I believed Shias to be Muslims but after going to Medina University and studying over here with the education the scholars were giving us I had no doubt that Shias were not Muslims. After many years studying I went back to Egypt and I was in Alazhar and there I noticed that they acknowledge Shias to be Muslims. Thatِ when I realized that Shias are Muslims however; they have differences with the four other religions.

Dr: Well then I have a couple of questions for you because my field is in Mechanics and you are a scholar in religion.

Sh: That is not a problem please ask.

The Rules for the Debate and Discussion

Dr: Thank you. But because we are educated from universities and my questions are embedded therefore, let's agree on some rules and principles. For discussions or as the British say debates there must be some regulations. With the understanding that we have from each other to the rules it is better for us to comply with it.

Sh: Does asking and answering questions need regulations?

Dr: While driving on the street needs rules and regulations do you not think it wise that a scientific and religious discussion would need boundaries?

Sh: Then you don't have any questions you wish to have a religious debate.

Dr: I have questions but you could call it a debate.

Sh: Agreed, evidently questions and answers require rules.

Dr: What are your thoughts about this principle?

Sh: Firstly, let's talk using cited basis documents, meaning we have to cite an Islamic document. Secondly, let's not be bias towards our own beliefs. If we obtain the truth we agree to it. What is your opinion?

Dr: These are very good. In addition for citing legitimate chain of transmissions, let's rely on the most important ones such as the Quran. Anything that goes against the Quran is not acceptable.

Sh: Definitely, absolutely.

Dr: Please look at my mobile. It obtains single software that has been taken from the Library of the Al Masjid an Nabawi (s.a.w.a). It is called Maktab Shamilah. It has roughly 7000 books from our Sunni brothers. Would you accept these books as documents for me to cite?

Sh: I need to know about the books. If any of the books were acceptable to me then I will accept them. Now which books are you using in this programme?

Dr: My questions are based from these books.

Sh: Yes, the books that I see are all acceptable and good.

Dr: But in regards to the Hadith I will be citing from the books in this software.

Sh: I know these books. If you show me the book I can then see the Hadith.

Dr: If the Hadith or topic that we mention is acceptable then let's not have the need to cite it.

Sh: It is axiomatic because these are topics that we both agree on.

Dr: Anywhere the Quran has no decisive answer and cites and documents are not strong enough lets agree based on our own judgment.

Sh: That is good.

Dr: We trust each other, meaning we accept that none of us will lie about anything.

Sh: If that was the case then our debate would be baseless and pointless. I am sure that we both agree on each other's words.

Dr: Please allow me ask the first question

Sh: Please go ahead.

The Lack of Probity of Companions in Quran

Dr: When I read the Quran I noticed that some parts require a great deal of attention.

Sh: For instance which verses?

Dr:



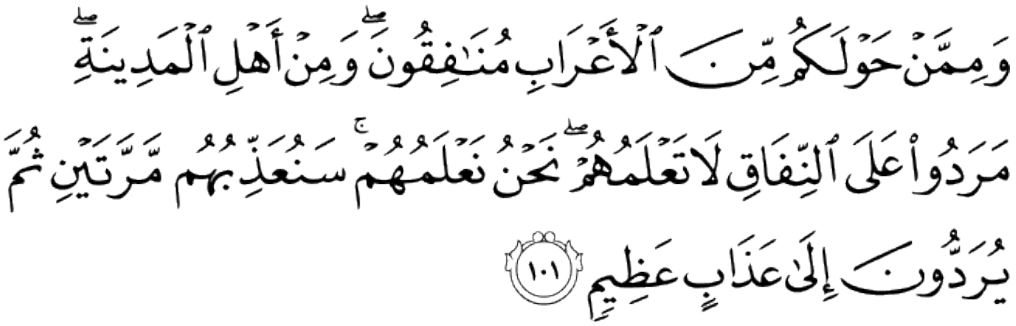
"When the hypocrites come to you, [O Muhammad], they say, "We testify that you are the Messenger of Allah." And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars.
[Surat Al-Munāfiqūn (The Hypocrites)]"

Sh: Yes, the aim and purpose of the hypocrites is clear. The purpose is for the attention of Abdullah Abe and his followers and supporters. He is very famous in the history of Islam.

Dr: You are absolutely correct. It has also been explained in the verses that they first believed in God and then became infidels. In later verses it is mentioned that the hypocrites said: do not to spend time on those that are around the Prophet (s.a.w.a). They said that if we return to Medina the dear to the hearts (themselves) will deport the debased (Meaning Muslims) from Medina. So their destiny is clear and the interpretations of Quran clarify that.

Sh: Yes, their stories are written in commentary books and history.

Dr: However, my problem understands verse 101 Surat at Tawbah that says:



"And among those around you of the Arabs are hypocrites, and [also] from the people of Medina. They have become accustomed to hypocrisy. You, [O Muhammad], do not know them, [but] we know them. We will punish them twice [in this world]; then they will be returned to a great punishment."

Sh: What is the problem?

Dr: Firstly, these are the hypocrites that are surrounded the Prophet (s.a.w.a). Secondly, they are from Medina; thirdly, The Prophet (s.a.w.a) does not know them.

Sh: Where is the problem?

Dr: I do not have a problem with the actual verse. My question is in regards to the proof of this verse and its difference and contradiction with some of the Hadith that are in your books.

Sh: What are the problem and the contradiction and differences that our Hadith has with this verse?

Dr: You, in the majority of your books have Hadith that pronounces the Prophet (s.a.w.a) saying: **"اصحابي كالنجوم بايهم اقتديتم اهتديتم"** "My companions are like stars, whichever of them you use as a guide, you will be rightly guided," extracted by Rizin."

Sh: We both agree on this Hadith so what contradiction is there with the verse?

Dr: Your scholars explain that the companions can be any person that has met the Prophet (s.a.w.a) or has not even set eyes upon him (is blind) and has believed in him and dies believing in him is classed as his companion. This is the case even if he has met the prophet during his youth and is adolescent.

Sh: That is correct.

Dr: But the subject matter is important that in this Hadith, following any companion has been recommended and even more importantly following any one of them will get you into heaven.

Sh: That is correct.

Dr: However, this verse says: "O Prophet (s.a.w.a), some of your companions are in the direction of hypocrisy and you don't know them, God knows them and they will come to great agony."

Sh: Where is the problem?

Dr: The Prophet (s.a.w.a) does not know many of the companions that he has met and is in his acquaintance. Therefore, he is not aware of their infidelity. These people will experience great agony on judgement day and are hypocrites. Now if some Muslims follow these companions that even the Prophet (s.a.w.a) is unaware of them to be hypocrites, until they die, will they go to heaven?

Sh: There is a possibility that these hypocrite companions go to hell but their followers will be going into heaven because it has been said: in the Hadith that, to whichever one we trust we will be guided.

Dr: This cannot be because in Quran Surat Al- Isra it says: "

But when they saw a transaction or a diversion, [O Muhammad], they rushed to it and left you standing. Say, "What is with Allah is better than diversion and than a transaction, and Allah is the best of providers."

Dear Sheikh, the Prophet (s.a.w.a) stood to perform the prayer on Friday. The sound of the drums was made to announce the arrival of the trade caravan. These companions that were supposed to be the number one believers and were praying leave the Prophet's (s.a.w.a) side as soon as they hear the drums. In the commentary of Siuti and Dur Al Mansour's book it says that only twelve of the companions stayed with the Prophet (s.a.w.a) after hearing the arrival of the trade caravan in Shaam and prayed behind him. Do you believe that such companions are worthy of guiding people? Can one believe in them and be guided by them?

Sh: It is obvious the importance of the companions is relative not all of them are the same.

Dr: But the Hadith does not say this. It says that to whichever one we follow we will be guided.

Sh: If we agree such a debate then how are we able to distinguish the hypocrite companions from the non hypocrites?

Dr: We seek refuge in God (

Differences between Companions, the Reason for their Probity

Sh: In fact the history of the beginning of Islam is a very good example in portraying the importance of the companions.

Dr: First example: in the beginning of Islam a newly converted Muslim that has gone to Medina sees that some of the companions that are well known have surrounded one of the other companions, that also happens to be Calipha (meaning Usman) and they aim to kill him. In your opinion, does the Muslim that joins the line of the ones following Usman, guided or if he joins the line of the followers that are against Usman?

Sh: Shall I respond?

Dr: Please do so.

Sh: He should listen to the Calipha and go towards him.

Dr: Then this will be acting against the Hadith. Because the Hadith says that every companion has the ability to be followed and is able to guide.

Sh: Well there are other cases too.

Dr: Yes, please pay attention to the other cases.

Sh: Very well.

Dr: Second example: One Muslim has gone to the Battle of Jamal. He sees that the Prophet's wife (Aisha) and several other famous companions of the Prophet (s.a.w.a) are on one side and on the other side, some of the other companions including the Calipha are amongst them (meaning Ali) and they are fighting. If this Muslim joins the line of the Prophet's wife division and some of the other companions, is he guided? Or if he joins the line of Ali in which some of the other famous companions are? Based on your Hadith, whichever way he goes he will go to heaven.

Sh: If there is another case please state it. I will respond afterwards.

Dr: Third example: One Muslim has gone to Siffin (two rows) and sees that some of the Prophet's (s.a.w.a) companions are lead by Muawiyah on one side and on the other side some of the other companions such as Ammar Yasir lead by Ali are fighting. Does this Muslim go to heaven if he joins any of the sides of the battle?

Sh: The answer, the truth is this, that these people had Ijtihad. We won't argue the genuine reason for the differences between the companions in the beginning of Islam so we don't get to deal with such problems. We say whatever they did, they were the genuine companions and we do not have the ability to understand their real reason for their actions.

Dr: Dear Sheikh I am an engineer. I have studied mathematics and logic. I cannot accept such responds and disregard my question.

Sh: We cannot interpret Hadith with History?

Dr: I didn't say lets interpret the Hadith. Please guide me. Interpret the verse for me and then give me the hypocrite based on the verse and tell me: How is this Muslim that is in each of the three examples explained to do? I gave you three different timelines and three different places with six different groups of companions. Guide me with which side he should go.

Sh: Anyone whom joins any of the groups with the intention of good will is rewarded by God.

Dr: Are you suggesting then that we have several straight paths?

Sh: How do you mean?

Dr: One straight path is Usman and the companions surrounding him, another straight path are the companions against him, in Jamal one of the straight paths, Aisha and the companions surrounding her, another straight path is Ali and the companions surrounding him and in Siffin is another straight path and Muawiyah and his surrounding companions.

Sh: I agree that we can only have one straight path but what do we do in regards to the Hadith? It is the Prophet's (s.a.w.a) words.

Dr: The problem is this. The Hadith is not from the Prophet (s.a.w.a).

Sh: We believe it is.

Dr: If I bring you several cited references from your own important people that say that this Hadith is not true will you accept it?

Sh: If you cite me them yes, I will accept.

Dr: Thankfully in the software on my mobile I have, the Maktab Shamlah that almost has all of the old and new books of our Sunni brothers and all of its references are there too. Here you go. In this cite they have said that the authenticity of this Hadith is weak and it even says that the Hadith is false. Please look at the several Hadith below.

References about the Weakness of the Hadith Regarding the Justice of Companions

1- Sharh Al Shifa, Qazi Ayyaz, volume II, page 91, says that this Hadith has no chain of transmission.
2- Ibn Abd al Berr in his book "Istiyab" says there is train of transmission for this Hadith.
3- Ibn Abd Hamid in his book named "Mosnad" says from Abdullah Ibn Omar that this Hadith does not exist.

4- Ibn Oday in his book named "Kamel" agrees with Abdullah Ibn Omar says there is no proof.
5- Bayhagi says that the chain of transmission is weak because the chain of the Hadith reaches Harith bin Ghazin (anonymous case) and Hamza Abi Hamza saying they both are fraudsters.
6- Ibn Hazm says that this Hadith is a lie.

Sh: I had seen that some had declared that this Hadith could have been weak but not to the extent of how you showed me in detail.

Dr: It wouldnبٍ be so bad if we went and asked that scholar that is teaching seminar students over there and ask him about this Hadith.

Sh: Do you know him?

Dr: Yes, in my previous Amra trip I saw him and asked questions about him. They said that he is the chancellor of the Medina University.

Sh: Yes, that is correct. He is the chancellor of the Medina University. Although when I was studying here he was just a professor. He is now the president. I feel embarrassed to ask him such a question.

Dr: Then I will go and ask him but please accept the respond I come back with.

Sh: We seek refuge in God (

Dr: He said that the Hadith is weak and scholars in specific the university ones do not pay much attention to it. He also mentioned that some also believe it to be a lie. Even if he had showed me any documents or made any arguments, especially the Quran, not all companions are in an agreement so it wouldn بٍ have helped. Now look at this Hadith:

(Musnad Ahmad, Volume 46, Page 442, 21890)

حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ شَرِيكٍ حَدَّثَنَا أَبُو رَبِيعَةَ عَنِ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّي اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ عَزَّوَجَلَّ يُحِبُّ مِنْ أَصْحَابِي أَرْبَعَةً أَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ وَأَمَرَنِي أَنْ أُحِبَّهُمْ قَالُوا مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ إِنَّ عَلِيًّا مِنْهُمْ وَأَبُوذَرٍّ الْغِفَارِيُّ وَسَلْمَانُ الْفَارِسِيُّ وَالْمِقْدَادُ بْنُ الْأَسْوَدِ الْكِنْدِيُّ

"The Prophet (s.a.w.a) said: Indeed the almighty God is fond of four of my companions and told me to like them too. They asked O' Messenger of God who are these people? He replied: Ali is amongst them and Abu Dharr Gheffari, Salman Farsi and Miqdad Ibn Asvad Kendi. "

Sh: We do have other Hadith regarding these companions but not with such a strong content.

Dr: That verse from the Quran and this Hadith indicates that not all of the Prophet's companions are to be trusted and some of them are the true followers.

Sh: Now that the President of the Medina University also agreed, I do not have anything else to say. However there are many unresolved cases regarding the companions that it's best not to debate them here.

Dr: I suggest it is best for us to accept the truth and then resolve the cases from using other methods.

Sh: The pray time is close. Please allow us to conclude this detailed debate that ended to your advantage and discuss another case later.

Dr: Allow me to make a joke. In my opinion the debate turned to your advantage because I already knew about the conclusion but you came to realize the truth.

Sh: [chuckled] yes, you are right. But it will take me some time to deal with the understanding of this revelation. It has been years that I believed that all the companions were righteous and to be followed and today things changed. I have to be honest with you, instead of dealing with the problems caused by the companions actions from the beginning of Islam; we always justified it by saying that we do not wish to interfere and they had Ijtihad. In reality, we would erase the problem rather than to deal with it.

Dr: May God bless you with more success with the additional detail you gave me it is clear that not only did you honor the promise we made to each other but you also showed that you are a researcher that is not bias. Let's go for prayer (Salat). Goodbye.

Sh: Goodbye.

We moved ahead for prayer. We met several familiar Iranians but they didn't have enough room for me to sit next to them so I eventually went and found a suitable spot to pray. The first and second calls for prayer were called and the pray started. If there was no congregational Zuhr and Asr prayers in Al Masjid an Nabawi (s.a.w.a) and Sacred Mosque it would be spiritless. Because all you can hear from the congregational Imam is the sound of him saying Takbir (Allahu Akbra). If you are not in sync with the people in line you would not know which part of the prayer the Imam is reading. In Iran when the Zuhr and Asr congregational prayer is happening, alongside the Hamd and Surah they also read out the other parts (Ruku, Sajdah, Tajlis and Tasleem) loudly. For this reason there is a connection felt between the person praying and the Imam. I have to add that this case is also happening for the morning and Maghrib and Isha prayers too. In Saudi Arabia apart from the Hamd and Surah, you only hear a couple of Takbir's. However, in the congregational prayers held in Iran just like "In the name of God the Merciful" they also read out the verses of prayers in the Zuhr and Asr prayers. The person praying even knows when the Hamd finishes and Surah begins and from this point of view the congregational prayers in Iran and in general Shias is more alive.

The second thing that used to be an issue but has been slightly fixed is that between 1981-1986, as soon as the second call for prayer is done anyone that was any part of Medina would join the congregational Imam for the Al Masjid an Nabawi. I remember the shopkeepers around Baqi would join the prayer from in their shops and some that wouldn't reach the mosque would stand for prayer even 100 meters ahead of the Imam and Al Masjid an Nabawi and start praying. This situation has been remedied by the Iranian scholars many times and even currently there are signs placed indicating that any prayer done past the lines is not acceptable. Even still some do not listen to it and still stand for prayer. Eventually I read my pray and after chit chatting with some of the Iranians I exited the mosque.

The pilgrims would get themselves back to the hotel using the bus and taxi but because my hotel was close I could walk back.

We had lunch and everyone returned to their rooms and preparations for tea and chatting was on its way. Dr Ahmadi was a psychologist and said that he met many pilgrims today and was exceedingly happy. Enthusiasm, love and excitement was clearly seen in his eyes as he felt that all of his sins was brushed off his shoulders after he had left the Al Masjid an Nabawi and he felt victorious. Karbalayi said that he did not feel such a way especially among the easterners who would just smile and didn't seem to show any special feeling. Dr Ahmadi responded: you have to pay more attention as I believe that everyone has such a feeling. I paid a lot of attention and actually the people whom seem to be like that are people whom work here and are the local Arabs in Medina.

Other different discussions were being made. I asked Karbalayi and Ghargham to wait until everyone else is sleeping and to obey this rule at least at noon times. Ghargham told me that he had already slept enough in the morning. I took a short nap and headed towards the Al Masjid an Nabawi for the Maghrib prayer. Of course, going to the mosque is always accompanied with the pilgrimage to visit the Prophet (s.a.w.a) and Hazrat Zahra.

After the Isha prayer I went to the bazaar with my wife so we could buy some souvenirs and a black veil. The shop keepers greet you much nicer when they see that you can speak Arabic and because of my accent they think that I am an Iraqi. After two hours of shopping around we returned to the hotel and slept.

Every Day after the Morning Pray at Baqi

Whenever the morning pray is finished the doors to Baqi are opened. The women are not allowed in and the men have only an hour and half to pilgrim the graves. The people that are buried in Baqi are as followed:

1- Imam Mujtaba
2- Imam Sajjad
3- Imam Baqir
4- Imam Sadiq
5- Abbas, The uncle of the Prophet (s.a.w.a)
6- The Prophet's (s.a.w.a) wives
7- Fatimah bint Asad , Mother of Ali
8- Omolbanin, wife of Ali and mother of Hazrat Abbas
9- Safiyah, Prophet's (s.a.w.a) aunt
10- Atekeh, Prophet's (s.a.w.a) aunt
11- Halimah Sadia, Prophet's (s.a.w.a) nurse
12- Ibrahim, Prophet's (s.a.w.a) son
13- Aqeel (Moslem's father) and Imam Ali's brother
14- Martyrs of Ohod (They were injured and died in Medina)
15- Herrah Martyrs (They martyred from the attack of the Yazid's soldiers in Medina)
16- Ali Ibn Jafar (Imam Sadeq's son was brought from a Orayz village to Baqi in Medina and Sheikh Omri (The leader of Shias) said that I saw the body when they moved him and the body was completely intact. Meaning after 1300 years the body had not deteriorated.)
17- Ismail Ibn Jafar (Imam Sadiq's son)

18- Othman Ibn Mazon. He is the first person whom was buried in Baqi and was one of the good companions of the Prophet (s.a.w.a) and Ali

19- Othman Ibn Affan (The third Calipha that was moved from another graveyard to Baqi in the Muawiyah period.)

I read the permission to enter pray and entered Baqi. In Baqi everyone is busy praying. Everyone is sitting in a corner and mumbling supplications. Most of the pilgrims are Iranian. Even though there are visitors from other countries. The Saudi Arabian government have even brought some Afghanis' so they can talk to the Iranian pilgrims. They also kept suggesting for everyone to close the books of supplication and the books of pilgrims. These Imams are dead and that we should not worship the dead and not do idolatry. We should just send our regards and leave. Many try to explain to them and many recommend that it's pointless trying to argue with them. Amongst the officers in Baqi there was one Arab that did not know Persian and seemed to be in charge of the others. He kept saying that this is polytheism and we are putting a distinction partner to God and we should now supplicate even if it is the Prophet (s.a.w.a). The dead body of the Prophet (s.a.w.a) is no different to anybody else's.

Is the Prophet (s.a.w.a) Dead?

I went towards the man and apologized, said: Hello and added that I had a question. He said: please ask away. I asked: In your opinion and based on your beliefs is the status of the Prophet (s.a.w.a) higher or the martyrs? He replied: the Prophet (s.a.w.a). I asked but the Lord in verse 169 of Surat Ale Imran says:

وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ
يُرْزَقُونَ ﴿١٦٩﴾

"And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving ordinance"

This verse in Quran is clearly stating not to class martyrs as dead but they are alive. Do you perceive the martyr's as dead when you perceive the Prophet (s.a.w.a) alive? He responded: they are alive in limbo. I replied but the Quran does not say that. It says: "**احيا عندر بهم يرزقون** "they are with their Lord receiving ordinance". Do you think that they wouldn't give this ordinance to the Prophet (s.a.w.a) too?

He said: I do not have the answer to these questions. If you wish we can go to the underground of Baqi and speak to our scholars. I told him that I am ready to go with him but if he is not sure

and has limited information not to tell these people whom possibly know even less than him incorrect information.

I went underground of Baqi accompanied with the officer and one Afghani. We asked for about an hour but they just jumped from one branch to another and spoke unrealistically and irrationally. For this reason I said: to them that I thought that underground in Baqi the scholars would have the answers but I see that you guys are no different to the ones upstairs by the graves.

In the end the Arab soldier said: we are not quite sure why you are not allowed to read pilgrims. We do not know why you are not allowed to read prayer from over the books. We are not sure why you cannot come close to the graves. We do not know, we do not know, we do not know, these rules come from the government. The end! The end! The end!

I responded by saying well you should have just said that from the start and not wasted our time. I said: goodbye to them and left the place and headed towards the hotel to have some breakfast.

Day Twenty First of Zyqadeh

It was ten o'clock and we met as we had agreed.

Dr: Hello, peace be upon you.

Sh: Good morning, peace be upon you.

Dr: It truly is a huge honor that I can be here with you.

Sh: It is a happy time for me too but I have a request.

Dr: Go ahead.

Sh: I think that two hours in the morning is a bit problematic. If it is possible for us to change the time and at least make it once every other day. It would be more suitable.

Dr: I agree, for example lets have tomorrows debate after Zuhr prayer and then you come to my hotel for lunch. It would be my treat and I could introduce you to my friends and we can continue the debate there. In my opinion, after Zuhr prayer and lunch is the best time as there aren't many group activities as everyone is taking a rest.

Sh: I agree. So from tomorrow we agree to meet up after Zuhr pray and then we go back to your hotel for one day and to my hotel the next.

Dr: I agree but for today let's have a talk or do you wish to postpone it to Zuhr pray.

Sh: No, I have come to talk today. It is best to take advantage of the situation. Let's find a place to sit.

We sat where we had been sitting yesterday. Several other people were sitting there too so we moved to another corner and rested there. Before starting to debate we drank some Zamzam water. As I was drinking the water I was told by a Saudi Sheikh to hold the cup with my right hand and not the left. I apologized and did as I was told and then told the Sheikh that it is always good to obey the traditions however this Sheikh that is stuck on such a small detailed thing is oblivious to things that are happening in Palestine, Gaza, Lebanon, Iraq and Afghanistan. These people remind me of the Hojatiyeh Groups in Iran. Instead of opposing against the Shah they were fighting over Pepsi Cola.

Dr: You told me you were going to go over the companion debate. How did that go?

Sh: I thought a lot about it. I could not easily deconstruct my thirty years of beliefs and neither could I find answers to your professional accounts.

Dr: But the difference between a researcher and a common person is that once he comes to a truth that could be brutal and bitter he would still accept it.

Sh: No, no, I didnبٍ say that I donبٍ accept it. I meant that altering all my past beliefs requires some time.

Dr: I think that this case is going to be the base of most of our debates.

Sh: How come?

Dr: Many of our issues would be resolved if we agreed that all of the companions were not competent to be guided from and not all were to be trusted.

Accuracy Verification of the Hadith's in Sihah al Sittah

Dr: Today I intend to ask you a mathematical and statistical question.

Sh: What do you mean mathematics and statistics?

Dr: Statistical and mathematical questions about religion.

Sh: Doctor please do not debate using mathematics because I have not studied that.

Dr: It is not so much mathematics. It is only using numbers to compare.

Sh: Go ahead then.

Dr: All the Hadith that are available in your books and some of the most important ones are in the six books that are called the Sihah al Sittah. In your opinion do you think that they are correct?

Sh: You fired the companions from being guided yesterday. Is it time for the books today?

Dr: I didnبٍ drop all of the companions to be guided from, but just concluded that not all of them are just. This is not to mean that all of the companions are, we seek refuge in God (

Sh: Of course Hadith from Sahih Bukhari and Sahih Muslem are mostly sought after especially the ones that are in those books. There is a possibility for some odd weak ones to be in there too.

Dr: What do you think is the ratio of the weak to the correct?

Sh: I have not researched that in precision but I do know that there are very few weak Hadith in those two books.

Dr: Do you mean all the six books of Sahih al Sittah or just Sahih Bukhari and Sahih Muslem?

Sh: No, they are just examples. For instance, Ahmad Hanbali's Mosnad is very famously credited and his Hadith's are completely like chain of transmission.

Dr: In specific who are these Hadith told from? I mean who are these narrators?

Sh: These documents are to go back to the Prophet and to be either his words or actions.

Dr: Would you remember how many Hadith you have in your Sihah al Sittah books?

Sh: No, I donبt remember. I have not even paid attention to it. There are many repetitive Hadith in them. I mean many of the Hadith have been repeated in different books.

Dr: Then please allow me to ask my mathematical question.

Sh: Please go ahead.

Dr: If it is possible please tell me roughly how many Hadith we have for the four Caliphas in the Sihah al Sittah (six books)?

Sh: I do not know.

Dr: But you do know how many years were the Caliphas with the Prophet?

Sh: Yes, from what is clear, Abubakr 23 years, Umar 18 years, Usman 19 years and Ali 23 years.

Dr: You are completely correct. How many years was Abu Huraira with the Prophet?

Sh: I am not sure exactly. But it shouldnبt be more than four to five years.

Dr: Did you know that Abu Huraira converted to Islam in 7 AD and was with the Prophet until the 10 AD, when the Prophet died. This means that he was in total 3 years with the Prophet. He also was on trips within these three years too.

Sh: That is correct, you are correct.

Dr: Now let's see how many Hadith do Abubakr and Umar and Usman and Ali (God bless them) have in these books.

Sh: Have you calculated?

Dr: I have not personally calculated them however, I found one reliable research book and noticed that it had gathered all of the Hadith that were about the closest companions of the Prophet from the Sihah al Sittah. It was the cause of my questioning.

Sh: How many are there from the four Caliphas?

Dr: Abubakr 142, Umar 527, Usman 146, Ali 537.

Sh: That is weird. That does not sound a lot. However my expectations were the same.

Dr: But Abu Huraira, meaning the companion that only spent three years with the Prophet has 5374 Hadith from the Prophet. Could you please tell me how the Prophet could have spoken so much in the presence of this man but not to the four Caliphas?

Sh: Again, you put your finger on a hurtful subject.

Dr: I am just asking.

Sh: You are right but it has been a very long time that this issue has been on my mind. Why is there so many Hadith from Abu Huraira but not from other people such as Aisha (mother of the faithful), who was the Prophet's Wife. She even lived in the same house as the Prophet and slept in the same bed as him but she still does not quote this many Hadith's.

Dr: Would you know what reason they have given you?

Sh: I have never heard a convincing response. Unless they could say that Abu Huraira was very much inclined to ask questions and quote Hadith.

Dr: Do you still think that after knowing the statistics and accepting that he has quoted this many Hadith's, it was all due to his enthusiasm?

Sh: It is a very contemplative debate.

Dr: In my opinion if we spend some time based on these statistics working on the Hadith that Abu Huraira has said: we could resolve many of the differences that Shia and Sunni's have.

Sh: It is not unlikely however, based on the topic we have been talking about; if we start doubting the truthfulness of Abu Huraira's Hadith with this debate there wouldn't be much left on the Sihah al Sittah to debate on.

Dr: Well we come across two real scenarios and they are both correct.

1. Compared to the Caliphates with the substantial amount of Hadith that Abu Huraira has there is a serious amount of room to contemplate.

2. The majority of the Hadith from the Sihah al Sittah is from Abu Huraira.

Sh: This is a very harsh truth and it is hard to accept. However, not accepting it goes against science and reason disregards a truth too.

Dr: A brief look at Abu Huraira's Hadith demonstrates that the majority of the Hadith were based on the needs of the Calipha especially in the time of Muawiyah and were made from Abu Huraira's own mind.

Sh: Unfortunately Abu Huraira's Hadith have much opposition.

Dr: Whatever they are, it has to be said that these Hadith have changed the destiny of Islam.

Sh: That is possibly true but it is very hard to distinguish between the Abu Huraira's Hadith that are correct and incorrect.

Dr: There is no reason for that. That is because in comparison to the four Caliphas and the Prophet; 3 years of Abu Huraira's time has been roughly with the Prophet compared to the 23 years Abubakr spent with the Prophet. Therefore, 3/23 of his Hadith are true. This means that 142 x 3/23 = roughly 20 of Abu Huraira's Hadith are true which should not have a significant effect on people's religious belief.

Sh: Yes, 20 Hadith does not have a significant effect. However if our religious students come across such statistics then all of the Sihah al Sittah's Hadith would go under question.

Dr: It seems that it would not make a difference how much it is questioned. What is important is that Islam, Quran and the Prophet do not go under question. Many of Abu Huraira's Hadith actually have our youth and astute scholars questioning.

Sh: I am in total agreement.

Dr: Now that we have come this far it wouldn't be so bad if we went through some of your books regarding the credibility of Abu Huraira's Hadith.

Sh: I have seen some things regarding this.

Dr: These that I show you are more than just things. Please pay attention to the programme on my mobile.

1- In Al Tabaqat al Kebri, volume 4, page 335; and Sir Aalaam al Nabla, volume 2, page 612; and Ansab al Shiraf, volume 3, page 414; Aghd al Gharid, volume 1, page 13 says that Abu Huraira was stealing from the "Beytul Mal" (treasury). Omar Ibn al Khattab said: "

2- In Sir Aalaam al Nabla , volume 2, page 604 and 605 and Hakim in mashtrd, volume 3, page 582, Hadith 6160 says, Aisha said: to Abu Huraira:

ما هذه الاحاديث التي تبلغنا، انك تحدث بها عن النبي هل سمعت الا ما سمعنا؟ و هل رأيت الا ما رأينا؟

"What are these Hadith you are telling us? Are you quoting these from the Prophet? Have you heard something other than what we have heard? Or have you seen something we haven't seen?"

3- In Sir Alaam al Nabla, volume 2, page 604 and 605, Marvan Ibn Hokm said: to Abu Huraira:

ان الناس قد قالوا: اكثر الحديث عن رسول الله وانما قدم قبل وفاته بيسير

"People are saying: All these Hadith's that you are quoting is not proportional to the short period of time you were with the Prophet before he died"

4- In Al Matalib Al Aliyah, volume 9, page 205 it says: Abu Huraira sometimes would say: **"حدثنى خليلى ابو لقاسم"** My friend the Prophet gave me some Hadith however, Ali forbid him from speaking and said: "**متى كان (رسول الله) خليلا لک** "**When was the Prophet friends with you**?"

5- In Al Matalib Al Aliyah, volume 9, page 205, Fakhr Razi says:

ان كثيراً من الصحابه طعنوا في ابي هريره و بيناه من وجوه: احدها: انّ ابا هريره روي انّ النبي قال: من اصبح جنباً فلا صوم له. فرجعوا الي عائشه و ام سلمه، فقالتا: كان النبي يصبح ثم يصوم. فقال: هما اعلم بذالك. انبأني بهذالخبر الفضل بن عباس، واتفق انّه كان ميتاً في ذالك الوقت

Considerable amounts of companions were insulting Abu Huraira and were questioning the accuracy of his Hadith. Among the ones: Abu Huraira quoted from the Prophet that he has said: If anyone had intercourse in the morning and was sexually induced impurity (Junub), he cannot fast. So people referred back to Aisha and Umul Salamah and they both said: The Prophet was Junub and was still fasting. Abu Huraira then said: you would be wiser in knowing this but Fazl Ibn Abbas had told me otherwise. As a matter of fact, Fazl Ibn Abbas happened to be dead at that time.

6- In Al Matlab Al Aaliyah, volume 9, page 205, Ibrahim Nakhai says:

"كان اصحابنا يدعون من حديث ابي هرير "

"Our friends would ignore any Hadith from Abu Huraira."

7- In Tarikh Ibn Asaker, volume 19, page 122 it says:

"ما كانوا يأخذون من حديث ابي هريره الا ما كان من حديث جنه او نار"

"From the Hadith Abu Huraira would quote there was nothing but Hadith from heaven and hell (they wouldn't believe it)"

Sh: Dear Doctor, I think that is sufficient. These were important even though, that one analysis of statistics was enough to reject Abu Huraira's Hadith's.

Dr: Thank the Lord that is subject has been cleared for us. Do I have time to ask you another question?

Sh: There is time but why are you the one always asking questions? Please allow me to ask a question this time.

Dr: That would make me happy. Please ask away, but bear in mind that I am just specialised in Engineering and Technical things not religious affairs and you are a religious scholar.

Sh: I consider you someone whom is a professional in religious affairs and permit myself to ask you regarding Shia affairs, God willing something can be also clearer for me too.

Dr: The truth is that I am not proficient in religious affairs however I have educated myself so I can defend myself in what I believe in.

Sh: The information you are giving me is very interesting to me. So I will ask away.

Dr: Please go ahead.

Sh: To disregard Abu Huraira's Hadith you referred to the four Caliphas. Do you honestly accept them as the Prophet's Calipha?

Dr: If it is okay with you I would rather have this topic discussed at a later date when we have more time. This is because prayer time is close and we can finish discussing something shorter.

Sh: That is not a problem however, you will definitely have to explain this question of mine at a more convenient time.

Dr: Definitely, because I want to have a thorough discussion with you regarding it.

Mote' (Concubine) and Temporary Marriage

Sh: I will ask a small question. Why do you permit temporary marriage, which is classed to be one kind of adultery, and defend it strongly?

Dr: Firstly temporary marriage is not adultery.

Sh: Why is it not classed as adultery? If a woman is sexually available for someone on a daily basis, besides adultery what other kind could it be called.

Dr: Then it wouldn't be so bad if I explained what temporary marriage means. Dear Sheikh, you are aware of how permanent marriage is commenced. A couple of sentences are read which are called the "Formula Contract" and after that is read the couple that were unlawful are lawful.

Sh: That is correct. This happens in permanent marriages and there are some conditions associated with it.

Dr: The same conditions apply for temporary marriages too. I mean that two people have to read a formula contract so they can be lawful to each other. If the formula contract is classed as adultery then all women and men are conducting adultery and temporary marriage is also classed as adultery.

Sh: But there is a crucial difference between a permanent marriage and a temporary one.

Dr: Can you tell me what the differences are?

Sh: The first difference is that Islam forbids it. Secondly in a temporary marriage a woman can be with a different man on a daily basis.

Dr: We will discuss the part regarding Islam's permission on a later date however, regarding you saying that a woman can sleep with a different man daily is completely wrong. Because once a woman is under a temporary marriage she has to wait an "Eddeh" (waiting period) amount in order to marry again therefore she cannot possibly have a temporary marriage on a daily basis.

Sh: This is not what has been transferred to us.

Dr: It cannot be any other way. If it is not like this we then class it as adultery.

Sh: Secondly, there is nothing associated to it.

Dr: There are many rules associated to it.

Sh: Like what?

Dr: Firstly, there must be an agreed upon expiry date. Secondly, once the temporary marriage duration is over regardless of it being one day or one month or one year they all have to wait a total of one "Eddeh" (waiting period) in order to conduct a temporary or permanent marriage. Thirdly, a woman does not receive any inheritance. However if a child is produced from this marriage, the child will have the right to inheritance just like any other child. Even if the child is born after the temporary marriage is over he will still have a right to inheritance. The woman can ask for alimony once she is pregnant because she cannot re-marry during her pregnancy. Fourthly, during the temporary marriage the women is as if she is treated as if she is permanently married with the difference that she receives her dowry straight away and she has no alimony.

Sh: There are more conditions to it.

Dr: Yes, I believe there are four or five more left and you can see that it is not as easy as you thought it was.

Sh: I accept that there are conditions to a temporary marriage.

Dr: Now let's look and see if the temporary marriage is invented by Shias or if temporary marriage was happening during the Prophet's lifetime or it was removed from the true Islam at the time when everything was followed by his companions or Caliphas only.

Sh: Based on our jurisprudence, temporary marriage is not permitted in Islam.

Dr: Temporary marriage was an Islamic affair that existed during the Prophet's time and it was forbidden by Umar's orders. So we cannot say that people were conducting adultery in the Prophet's time.

Sh: Temporary marriage was not proposed, as you are saying, in this detail during the Prophet's time. Even if we agree that it existed at his time it has been forbidden after him and therefore it is an unlawful act.

Dr: Actually temporary marriage is there to prevent adultery. Normally the person whom is after a temporary marriage is someone whom does not wish to do anything unlawful and is not in a position to permanently marry so instead of conducting something that is forbidden he sways towards a lawful act.

Sh: But this is not common amongst any other Muslims except the Shias.

Dr: We can't say that due to other religions not using the temporary marriage that it is unlawful.

Sh: This subject is reprobated amongst all Muslims.

Dr: Do you accept that based on the Hadith in the Sihah al Sittah any innovation is perdition?

Sh: Yes, of course it is.

Dr: Can we ever say that an innovation is good?

Sh: Yes, for instance the two innovations that Umar said: he has made.

Dr: Don't you think that this matter is against the Hadith that the Prophet has said:

"

"متعتان كانتا علي عهد رسول الله و انا انهي عنهما و اعاقب عليهما متعه النساء و متعه الحج"

"There are two temporary marriages that existed in the time of the Prophet and I have forbidden them. One is the temporary marriages of women and other is Mutat al Hajj"

The same thing has been cited again in the following books : In Tafsir Razi, volume 5, page 158; Jame Al Ahadis, Musnad Umar Khatab, volume 26, page 358; Kanzal Amaal, number 45722 and 31433 also mentions it. Musnad Ahmad, volume 1, page 351, Hadith 347; Musnad Ahmad, volume 39, page 4, Hadith 13955; interpretation of Razi, Surat Al Nisa, volume 1, page 14/9 and Musnan Beyhaghi, Number 13948 and in the list below it has been mentioned in your books.

Sh: Yes this is a famous Hadith and we both agree on it.

Dr: In your opinion would it be okay for a Calipha to forbid something that was lawful in the time of the Prophet and make it unlawful?

Sh: To be honest with you, no it is not okay.

Dr: Now the other case that hasn't even been discussed as part as the innovations. In Sahih Bukhari 1/228 and Muslem 1/539 and other Hadith we have that the Prophet was reading the Superegatory Ramadan (Taravih) prayer in a house. Some of his companions were praying with him. The Prophet noticed something and he exited the place and said: I have heard about your works. People you can read the non compulsory prayers at your home, as the best prayer is a man's prayer in their own home.

"انّ افضل الصلوةً، صلوةً المرء في بيته"

"The best Salat (non compulsory) is the one that is read at home"

Sh: Well this is correct but after the Prophet died Umar has said that the Taravih prayer has to be read in congregation.

Dr: Do you mean that there is no problem with him speaking against the Prophet's wishes?

Sh: Well it would have been if they weren't praying in congregation.

Dr: If two Caliphas spoke against each other's opinions' which one should we accept?

Sh: But the other four Caliphas have not spoken against his words either.

Dr: What if they had spoken against his words.

Sh: Each are to be obeyed in its own time.

Dr: That is okay then. Umar said that the Taravih prayer is to be read in congregation and they all did. Then Ali came and said: it is incorrect to read it in congregation but no one has listened to him until this day. This is when it was a Hadith said: by him, stating that the Superegatory prayer is to be done individually in your own home.

Sh: Maybe this is a special case because of the tremendous respect people have for Umar.

Dr: Do you mean that respect takes over a religious rule?

Sh: No, no, they must obey Ali's words.

Dr: But they didn't.

Sh: Because Ali did not insist.

Dr: So now if someone prayers the Taravih prayer individually it is okay.

Sh: Yes that is correct.

Dr: Calipha has said: to read it in congregation but now you are saying that some can read it individually. This means that the word of Calipha Umar is not probative validity.

Sh: For a non compulsory prayer it is not probative validity.

Dr: Then how come temporary marriage has been prohibited. Is that out of respect?

Sh: That is a different matter.

Dr: How can that be any different? In fact, in the case of the Taravih prayer it is an individual affair while in the temporary marriage case it is a social affair. And according to Ali, the fourth Calipha, if temporary marriage was not deemed unlawful in Islam, in the Islamic world, adultery would have not happened.

Sh: Yes, if temporary marriage with the conditions mentioned was permitted, adultery would be reduced substantially.

Dr: Now you accept that temporary marriage was lawful during the Prophet's time.

Sh: Yes, it was deemed unlawful after the Prophet because we have a Hadith:

"حلال محمد حلال الي يوم القيامه و حرام محمد حرام الي يوم القيمه"

"Whatever deemed lawful to Mohammad is lawful till judgement day and whatever deemed unlawful is unlawful till judgement day."

Dr: Okay then we refer back to your books and go through the Hadith that shows temporary marriage was permitted in the Prophet's time and Umar forbid it in his time.

Sh: You are so determined and sure of what you are saying. If we had this many references as proof, our scholars would have not spoken so against it.

Dr: We shall look into the computer programme.

1- In Sahih Muslem, Book of Marriage (Kitab Anikah), Chapter number 13, Hadith number 1023/2 it says: Jabir Ibn Abdullah was conducting Umrah. We entered his place and people were asking questions regarding issues and then mentioned the temporary marriage. He said: We would conduct temporary marriages with some food such as dates and flour in the time of the Prophet and Abubakr until it was banned by Umar because of Amr Ibn Hurayth actions. This information has also been mentioned in Ahmad Musnad in 380/3, Hadith numbers 439 -438-429.

Sh: This information that you are giving me are correct.

Dr: Then if it is correct, how come we insist on what God and the Prophet has permitted lawful?

Sh: We say that the Prophet's Calipha is same as the Prophet and when he gives an order we should obey it.

Dr: That is correct. That is the case when what the Calipha is saying is not against the Prophet's or especially what God is saying.

Sh: When did God give a direct order you just told me now that it was permitted in the time of the Prophet.

Dr: God in Surat an Nisa says: **"فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ "** meaning: **"pay the women after you are temporary married to them"** that is mandatory. This verse from the Quran says that they should pay and enjoy. We also have Hadith from Jaber saying that we would temporary marriage with a hand full of dates and flour.

The important fact is that we believe that just like other verses where the start and end is clarified, here it has not been necessary to be specified. Just like where there is no mention of a formula contract for the permanent marriage. Therefore in this situation a formula contract needs to be read just like the permanent marriage and then after the temporary marriage finishing the conditions need to be abided.

Sh: Seems like this verse has been abrogated.

Dr: No, that is not the case. That is because you can see from the computer programme on my mobile that in the Books of Jam al Bayan, Al Tabari, under the interpretation of this verse number 9042 it says:

محمد بن مثني، حدثنا محمدبن جعفر حدثنا شعبه عن الحكم، سالته عن هذه الايه

امنسوخه هي قال لا. قال الحكم و قال علي

لولا انّ عمر (رضي الله عنه) نهي عن المتعه مازني الا الشقي

I asked Muhammad Ibn Muthanna whom had asked Muhammad Ibn Jafar, whom had asked Shobe whom had asked Al Hokm regarding this verse being abrogated or not. He said: no. Al Hokm said that Ali said: if Umar had not forbidden temporary marriage, there would have been no adultery happening unless they were despicable

Ibn Ashur in "Al Tahrir and Al Tanvir" says that Ibn Abbas said:

"ولم ينزل بعدها تنسخها"

"After that there was no other to abrogate it"

In Tafsir Neishabouri and in Al Moharar Al Vajiz, chapter 24, section 2 page 104 Ibn Attia quotes that Aisha said:

ولا زوجيه مع الاجل و رفع الطلاق و لعده و الميراث و كانت ان يتزوج الرجل المرأةً بشاهدين و اذن الولي الى اجل مسمى و على ان لا ميراث بينهما و يعطيها ما اتفقا عليه فاذا نقضت مده فليس له عليها سبيل و تستبريء رحمها لان الولد لاحق قبه بلاشك فان لم تحمل حلت لغيره

"Permanent marriage does not just conduct with a set amount of time or by taking away divorce, setting a delay time between marriages and inheritance. A woman can marry a man with two witnesses and with permission of her father but for a certain amount of time and not inherit anything from him based on a mutual agreement. Once the set time is over they have no obligations to each other and they are free. If she is not pregnant she is lawful to marry again."

Sh: These are the same conditions that you had mentioned before.

Dr: These are the conditions from your own books. Quoted from Aisha that is a woman and should be sensitive regarding temporary marriages.

Sh: Since you are so defensive towards temporary marriages, how many have you had?

Dr: I am married and haven't had the need to temporarily marry. Because I believe that temporary marriage is for people who do not have the ability to permanently marry and also being allowed to do something is very different to it being compulsory.

You also have quotes in your books from the Calipha that was appointed after Umar. Ali, the fourth Calipha says:

"لولا ان عمر نهي عن المتعه ما زني الا شقي"

Or in Jame Tabari page 179 it says that there were quotes existing in the verses of the Quran: **"منهن الاي اجل مسمى"**

Ibn Abbas would read it that way and Mujahid says that everyone would act opposite to the verse.

In the Tafsir of Ibn Kasir Volume 2 page 170. Abdullah Ibn Masoud says that he was with the Prophet on an expedition. Due to our wife's were not with us we wanted to release ourselves and the Prophet forbids us and said that we have to marry the woman temporarily with a set duration then Abdullah Ibn Masoud said:

"يا أَيُّهَا الَّذينَ آمَنُوا لا تُحَرِّمُوا طَيِّباتِ ما أَحَلَّ اللَّهُ لَكُمْ وَ لا تَعْتَدُوا إِنَّ اللَّهَ لا يُحِبُّ الْمُعْتَدين"

(Maidah 87)

Sh: These cases exist but the public did not act on it and they are unaware that even Aisha has a Hadith regarding this topic and it is not classed as adultery.

Dr: However the actions of the public cannot deny the truth that exists that is why I brought reference from Aisha.

Sh: It is important. Because quoting a Hadith from her was very unlikely.

Dr: God willing, you accept that Islam is a religion that has placed a solution for every problem a person has in any different situation.

Sh: Yes, definitely **"نحن نريد بكم اليسرولانريد بكم العسر "**, **"we wish your freedom and not your hardship"**

Dr: Well why shouldn't God place a lawful solution for some people who have problems getting permanently married. The same God that allows a human being to eat a dead person's body in an emergency case would not think about this important instinct that is the attention of people?

Sh: This last sentence is very important that God has thought about every situation his people may fall under.

Dr: Currently most of the Islamic university students going to western countries are conducting adultery to resolve their sexual needs or they permanently marry Christians when they would fix the problem by temporarily marrying.

Sh: That is correct. This topic is currently being discussed amongst our bright minded and educated people from Arabian countries that majority of those that marry with western women do not have a successful living. Those western women dramatically draw their husbands towards the west.

Dr: No one can deny the attention; God and the Prophet give humans. However they say that Umar forbid it and said that his new idea was better. In conclusion, if these reasons did not exist

and all the information mentioned had not happened and the sole reasons as to Umar preventing it from happening we would have indeed had temporary marriages as lawful.

Sh: Yes, **"و من اصدق من الله و رسوله" , "And who is more honest than the Prophet and his God"** when we have a strict verse from the Quran and no other verse to abrogate it, with all these discussions and in addition to the question that can a Calipha of the Prophet speak against him or not? It must be accepted and you are right. Those scholars that believe that temporary marriage is allowed are right.

Dr: Thank the Lord that it this case cleared and that we are the followers of the verses of the Quran and the Prophet's tradition. I am really thankful that you accept an issue when you come to the true realisation of the matter.

Sh: We should accept the truth because this is the important for the judgment day of every person. If we come to the truth about a matter and dismissed it how could we answer back to the Lord? There is an interpretation and explanation in the word "Motaghin" in the verse "Lel Mutaghin" and that is to accept the truth. The Quran can be your guidance only if you can be acceptable towards the truth.

Dr: You are completely correct and I am so thankful to God that you accept these explanations.

Sh: With all of these reasoning's, Hadith and verses how could I disagree with such a clear revelation?

Dr: Thank you, praying time is close. God willing we meet again tomorrow, after the Zuhr pray in front of the door of Gabriel.

Sh: God willing, God be with you.

The 1987 Mecca Incident

I went back to hotel after praying and joined my friends in having lunch and a short discussion over the incident on the year 66 in Mecca. Haj Abbas was explaining the story of how the Iranian pilgrims had the intentions of proving their renunciation of the infidels by marching quietly. This event would happen every year on the 6th of Zihijjah in Mecca. I personally witnessed in year 60 and 61 this happening and its important role it had in convicting America and Israel. Haj Abbas explained that in year 66 after the speech was done at the ceremony just like it's done every year. The pilgrimages started to walk towards Masjid Al Haram. I was in the middle of the rows and when the crowd got closer to the bridge of Hjun the security officers of Saudi Arabia started hitting the Iranian Pilgrims and several non Iranian Pilgrims with stones, pieces of wood and anything they else could get a hold of. From the other side the people behind the protestors were unaware of what was happening in the frontline and so they were pushing ahead. Therefore, the people at the frontline were under pressure from both sides. One side was the pressure from the security officers of Saudi Arabia with their stones, wood gun fire and on other side there was the pressure of the pilgrimages from behind. Once they heard the gunfire many of them started to run away. The women were mostly left under the stampede of the crowd. Blood filled the street and the dead bodies were piled on top of each other. Haj Abbas said that although he was in the army and military and had a strong stamina still endured defeat and fell on the ground and passed out for a couple of minutes. There were many dead bodies around me that had suffered due to the pressure of the crowd, he said. I got up with all my strength and managed to help get up several woman that were still alive but injured from the grounds and headed towards the hotel, he added. As I was heading towards the hotel I was passing all the dead bodies and it made me feel sick. I could not come to terms with the trauma. We would bring back the bodies of the martyrs at least in war but here, I was not able to do anything. All I could do was mourning and cry not because of the martyrs but for myself being so helpless. I remember thinking to myself how God was going to answer back to such behaviour. Then I realized that God already paid those killers of Karbala after years by the hands of Mukhtar. When was he going to respond to the actions of the Saudi Arabians? I convinced myself with eyes full of tears that there was nothing I could do and really there wasn't. I eventually got to the hotel. Everyone was mourning the loss. Due to this incident over 450 innocent Iranian pilgrims were given the honorable title of martyrs in the land of holy Mecca and in the month of unlawfulness (Zihijjah) by the order of American and Israel's puppets.

The details of the day which Haj Abbas was reciting are not easy to write and I personally have no tolerance in hearing the story again never mind writing it.

At this moment the tour manager started citing a strange occurrence that had happened with the Saudi Arabians and was a demonstration of their irreligion.

He said that after year 1993 meaning after 5 years the pilgrims came to Mecca again. One of the Iranian women had gone to the Mecca organisers and had said that she was present at the year 66

Mecca incident and that she was injured. She had headed towards one of the homes that were close to the Bridge of Hjun seeking refuge. After the killing of the people was finished she had requested to leave and to go back to the hotel but the Sheikh that was living in the house and had several wife's had refused and abducted her. He did not let her leave the house until the whole Hajj ceremony was finished. After the end of the Mecca ceremony he forcibly made her his wife and forbid her to call or go anywhere. He forced her to have three children without her consent. But this year that Iranian's were able to come to Mecca she was able to run away from the house and had come to me asking to rescue her as she was already married in Iran and had children of her own.

Our tour leader said that, with the immense help of everyone, they had tried to arrange a passport for her to leave accompanied by the other woman back to Iran and they had sent her out of Jeddah.

Now imagining how her family, husband and children were thinking of her return after five years. Not knowing anything about her whereabouts and thinking that she had passed away in the Mecca killing incident. It was good that they were at least informed of her abduction and she was wise enough run away. There might have been several incidents such as this one. In any way this news alongside the other was a catastrophe of its own and will always remain a portrait of the Saudi Arabians true dark nature.

After hearing all the stories I had no desire to do anything else but to just put my head down and to sleep and if possible rest for a couple of minutes.

Once I woke up I started talking about the time when I was in England and that I had assembled some good proceedings while being there. Such as started up a protesting rally in London in which as usual I was with the microphone shouting slogans against the Saudi Arabian's, Americans and Israeli's. The heat of passion felt amongst the people then at the rally was even more than the ones held when I was at war.

Eventually after hearing more upsetting stories I had a stronger tea and headed towards the Mosque for the Maghrib prayer and then came back had dinner and then went to the Bazaar with my wife.

The Twenty Second of Zyqadeh

I read the Zuhr prayer and lingered for a while before the time got close for my meeting. During this time someone came and asked me if I was an Iranian. I replied yes, how can I help you? He said: I am a Muslim and I am very proud of Iran standing against United States of America as a Muslim country and that it has proved that God is greatest. Just as I was about to continue the conversation the shrine police started to drive out the worshippers. This was because it was the women's turn to have a chance of praying by the Prophet's Shrine. Unfortunately, they had not organised a decent plan for this. They only allowed one and a half hours in the morning and one and a half hours in the afternoon for all the women to visit the Prophet's shrine. I have heard interesting things once it is their turn as well. My wife told me that they divide the women based on the country they have come from. For instance, for every country that have a hundred women pilgrims they are only allowed 10 minutes to pray by the shrine. They also discriminate by race as well. For instance they give more time to the Arabs and Egyptians. They give less time to people from Africa and even less to Iranians.

I had a small conversation with the Egyptian professor and then said: goodbye to him. He requested to meet me again but I said that it was not possible and to get away from the shrine police. I exited the Mosque and saw Sheikh waiting for me by the door of Gabriel (Baab Gabriel).

Dr: Greetings and in hope that God accepts all your efforts.

Sh: Greetings to you as well and the same to you God willing.

Dr: Our hotel is this way. Please come and let's go to my hotel.

Sh: It appears that your hotel passes the graveyard of Baqi. Did you know that this graveyard was made after Islam?

Dr: That is true. Apparently they call it Jannat ul Baqi. In your opinion is this place not the most important graveyard in the Islamic world?

Sh: Yes this is the most famous graveyard in the Islamic world.

Dr: It is by sure famous but I said: most important because being famous does not necessarily imply that it is important.

Sh: Medina is the most famous Islamic city in the world and this graveyard is the most famous graveyard in this city.

Dr: In my opinion the importance of it is because of the highly honored people that are buried in this graveyard. If these people were buried in any other city or country that graveyard would have been the most important.

Sh: Any important person, once dead is possible to have his soul moved to good places but his body does not necessarily matter where it is. Wherever it is it wouldn't make a difference.

There is No Difference between the Prophet Being Dead or Alive

Dr: Do you honestly believe that all dead bodies are the same once the soul has left them?

Sh: Yes, **"إِنَّكَ مَيِّتٌ وَ إِنَّهُمْ مَيِّتُون" "Therefore the Prophet is dead just like everybody else."**

Dr: But the Quran speaks differently to what you are saying.

Sh: How come? I have read in the Quran that God says, you, just like everyone else will die.

Dr: But this is only one verse of the Quran. There are other verses. This verse only gives the news of the death of the Prophet that no one is denying. However, there are other verses stating that death by martyr is not death but a continuation of life and is different to everyone else.

Sh: Which verse has made this distinction?

Dr: Verse 169, Surat Al Imran cites:

وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ
يُرْزَقُونَ ﴿١٦٩﴾

"And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving ordinance"

Based on Quran's prospective the martyrs are alive and are rewarded by the Lord.

Sh: Yes this is the limbo life that martyrs have.

Dr: Apparently, the discussion is not about the life in limbo. There is no reward in limbo, these people are receiving ordinances.

Sh: Do you imply that the martyrs are living?

Dr: Who am I to say? I have read the Quran and the God's own words. If you do not believe in this matter please give me reasons. I am not claiming anything, God is.

Sh: Maybe in this case the Quran is giving an example for metaphorical expressions meaning the martyrs are like the living and are rewarded by God.

Dr: If we agree with what you saying then that means the martyrs are like the living being rewarded but in a different situation.

Sh: Yes, surely.

Dr: But at least the difference between the martyrs and people is that based on the interpretation of the Quran. Their living is in a different condition and it isn't like the actual living.

Sh: I didn't say that they are not alive. I said that maybe they are similar and like the actual living.

Dr: So let's agree that based on what Quran is saying they are alive even though they are not living like the people whom have not experienced death yet. And they are receiving ordinance by God for sure.

Sh: I accept that between what we are assuming and what Quran says, the Quran is a much stronger candidate. Even though we are not familiar with the kind of living they are talking about.

Dr: Now, I have a question. Is the Prophet's rank higher or the martyr?

Sh: Most definitely the Prophet's. Because we have in verse 69 Surat Al Nisa:

وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَۚ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقٗا ٦٩

"And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the Prophet's, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions."

Dr: So for sure the Prophet must have at least been classed as the living kind just like what the martyrs are experiencing, because in this verse even the righteous are ahead of the martyrs.

Sh: Yes, you are correct.

Dr: Who is in this graveyard? Is it the martyrs of Uhud, the martyrs of Hurrah?

Sh: Yes.

Dr: The Prophet's families (Ahl al Bayt) are more important than the martyrs are. Are they there too?

Sh: Yes, there are people from the Ahl al Bayt there too.

Dr: Then the importance of this graveyard is because of these people and not because of the city of Medina. Medina does have other graveyards as well.

Sh: You are right. I wish to ask your opinion regarding the Iranians that come over to the graveyard, cry, and mourn seeking help from the Ahl al Bayt.

Dr: Now that we have arrived at the hotel, let us talk about this discussion later and have some lunch together.

We headed towards the restaurant of the hotel to have lunch. Everyone wanted to meet with the Sheikh and say hi. Even though he was not wearing his spiritual clothing and appeared as a normal Arab. We had lunch and I apologized to the Sheikh because they would give only one kind of food to everyone. They also had meals for people whom did not want to have fried or fatty food. However, it seemed that Sheikh was happy with our food because he praised it after lunch.

Sh: The food was very delicious. Are the cooks Iranian?

Dr: Yes, they prepare food for all the Iranians and then distribute it accordingly.

Sh: Do you mean that they prepare food for all of the Pilgrim Iranians in one place?

Dr: Yes, averages of 40,000 dishes are in Medina distributed for every breakfast, lunch and dinner. In Mecca, the amount goes up to 100,000.

Sh: Are we staying here in the restaurant or are we going to your room?

Dr: No, we will go to my room because I know that all of my roommates have gone to rest and the two other have gone to the shrine. (Ghargham and Karbalyi were the snorers so they would go to the shrine after lunch as a result the others would be able to rest.)

Sh: Very well let us go.

We went to my room. We sat behind a small table provided by the hotel and I brought tea, Persian sweets and Persian nuts.

Sh: We just had lunch. How are we able to eat these sweets?

Dr: They have a phrase where they say salt first and then halouaa afterwards.

Sh: Yes, you are correct but I will be a bit cautious because my blood sugar is higher than it should be normally. It is very hard to resist eating these delicious sweets.

Sh: I am the same. I even eat glucose tablets.

After speaking about the hotel and my roommates especially the two that were the snorers we spoke about Iranian snacks and the combination of their sweets. Dr Ahmadi arrived and said a few words in Arabic to the Sheikh. He greeted him and then the Sheikh asked if he was the one that snored. I said, no, they have gone to the Shrine. I told Dr Ahmadi to rest and that we would keep the volume low so we would not bother him. Dr Ahmadi said that he will just sit in a corner and will not intervene in our discussion as he was not fluent in Arabic and that if it was a problem he could go. I asked him to stay and that it was not a problem and I was sure he would understand quite a bit of our discussions.

Sh: So let us start. If it is possible, please respond to the question I had yesterday. Then what is your opinion about the Caliphas.

Dr: Before we start this discussion do you have any questions regarding temporary marriages?

Sh: No, it was very interesting for me. When Aisha had accepted the temporary marriage and she is a woman then it is very clear for me where I stand.

Dr: Let's pay attention to the fact that Aisha died forty years after Umar and that she spoke against his saying.

Sh: Yes I agreed to it now let's go back to my previous question.

Dr: You have an incredible amount of interest to hear the answer of your question don بِ you?

Sh: Yes, it is very important because I wish to know your personal opinion on this matter.

Dr: Can you ask the question again clearly so I can respond accordingly.

Sh: My question is this: What is your opinion regarding the Caliphas? Do you accept them as Caliphas too or not?

Dr: I look at the case of what happened after the Prophet in different ways.

Sh: How do you see it?

Dr: Dear Sheikh if you would agree lets discuss this when we have talked about everything else leading up to this question. The debate over the Calipha itself, leadership (Imamat) and Faqih

(Jurist), all have very accurate matters that need to be covered. Even though their importance is very high but we need to discuss things like the eligibility of all of the Prophet's fellowship. This was covered and dealt with or similar matters to it need to be spoken about. That would make it so much easier to answer your question.

Sh: Doctor, you are trying to run away from starting this crucial discussion.

Dr: Honestly I am not trying to run away I just like getting to the branches and leaves of the matter before getting into the roots and essence of it.

Sh: Very well. I am your guest so I will surrender.

Dr: Come on; please don بِ see it this way. You are very welcome here and we agreed to agree on all the topics we discuss.

Sh: True, I agree so if you are okay we could continue discussion the topic regarding Baqi and how the dead people are being portrayed.

Dr: That is good.

Sh: I have seen it for several times that Shias come to pilgrimage and cry instead of pray when they are close to the Ahl al Bayt's graveyard. Even when I was in Syria I saw that the Shias were crying and mourning in the presence of Seyedeh Zainab and Seyedeh Ruqayyah, someone that has passed away 1,000 years ago. Why is there a need to cry for them? They should just send their regards, read the Al Fatihah supplication and leave.

Dr: If you agree let's have a debate here regarding several things.

Sh: Debate about what?

Crying For the Dead

Dr: Crying for the dead, visiting the graves, building a structure over graves and or amending them, kissing and blessing their shrines and imploring to them etcە

Sh: That is a lot now. In my opinion discussing the graves is possible but discussing restoring someone that is not God has nothing to do with the graves and is a tremendous mistake. Therefore, let's separate the two. Let's talk about the topics in relation to the graves another time.

Dr: I agree, which one do would you like us to continue with? (From now I won't be mentioning referring to the programme on my mobile as I carry it everywhere and refer to it every time I mention a Hadith)

Sh: Let's discuss the crying only because we have a Hadith that crying disturbs the dead person and everyone has cited it.

Dr: That is correct. I have this Hadith on my mobile. The truth is that some of the people that have cited this are either nonexistent or unreliable. For instance Ahmad Ibn Hanbal in the book of Tahzib Al Kamal (refinement of perfection in the names of men), section 16, page 70 says that Isaac Ben Sayar who has also been one of the people that has talked about the same thing (go and calm them down) has called it false and has said that he would portray the weak Hadith to be strong but in Imstadrak Al Sahiheyn, section 1, page 381 and also Musnad Ahmad section 2, page 444 says that one day the Prophet and Umar were at a funeral and the women were crying. Umar forbid them to cry and the Prophet said:

"يا عمر دعهن فان العين دامعه و النفس مصابه و العهد قريب"

"Umar leave them be, they are teary eyed due to the trauma and the sudden distance and separation that has recently happened for them"

Sh: But Ibn Umar has mentioned this Hadith again afterwards right?

Dr: If you read the Hadith completely you see that Aisha rejected his opinion in the presence of the Son of Umar (Abdullah Ibn Umar) and completed the Hadith that the truth was not this.

Sh: But subsequently there are plenty of people that have cited this Hadith and similar Hadith regarding not crying over the dead.

Dr: Even if what you say is truth and these sayings are from Umar it would not have any authority. The most important reason is based on the fact that the Prophet told him to leave them as they are.

Sh: This is correct that a Calipha has no authority to deny what the Prophet has previously said: to be but we cannot accept the Caliphas saying to be similar to other followers.

Dr: If you just accept this one thing then all other issues would be solved and that is that spoken words of the Calipha or the Prophet's followers have no authority over the Prophet's words.

Sh: These people are not talking from their own opinions. They are reciting the Prophet's and God's words.

Dr: But if they spoke from their own opinions and it was against what God and his Prophet were saying, what do we do then?

Sh: We don't accept them.

Dr: You accepted this matter when it came to temporary marriage and Mutat Al Hajj and Taravih Prayer even though Umar had spoken against it and literally said that these two matters were lawful in the time of the Prophet but I will ban them. The Taravih prayer was also an individual supplication pray in the time of the Prophet and it was advised to read non compulsory prayers in the comfort of our own homes but Umar changed that too.

Sh: Doctor you are referring to something that has already been covered and agreed upon. Please do not repeat it again I accepted the temporary marriage case and accepted that I believe in your opinion.

Dr: The discussion we had before was a very important debate. I just want to remind you that the prominent reasons as to why our Sunni brothers and us Shias have differences is all because of the actions of the companions, the Prophet and the manners of our Caliphas.

Sh: Do you have at least one cite to say that the Prophet himself cried for the death of someone?

Dr: As a matter of fact I do. I have three documents stating that the Prophet cried for the death of a person.

Sh: Please tell me then as that is more important than the previous Hadith we discussed.

Dr: Firstly in Musnad Al Tayaalisi, section 4, page 389, Hadith 1515 and 1531. Also in Mustadrak Al Sahiheyn section 1, page 514 says that Aisha said: when Usman Mazon died the Prophet opened up and cried so much that tears ran across his cheeks. In document 1531 Umar Ibn Hamid says that the Prophet firstly kissed Usman Mazon's face and then cried so much that tears ran across his cheeks.

Sh: I have not seen this Hadith.

Dr: Here you are. It says in Maktab Al Shamlah.

Sh: This Hadith is very important.

Dr: Secondly, the crying over Ibrahim, his son, which has been covered in many, books such as: Sunan Ibn Majah section 5, page 69, Hadith 1578. In Sahih Al Bukhari section 3, page 172 and 173. In Shahih Al Muslem section 4, page 1807 and section 5 page 1808 that when Ibrahim died the Prophet "So he kissed him (Ibrahim) and smelt him and Ibrahim had passed away",

"فقبله وشمه وابراهيم تجود بنفسه"

Then people complain and the Prophet says:

"

اني لم انه عن البكاء ولكن نهيت عن صوتين احمقين فاجرين، صوت عندنعمه لهو ولعب مزامير شيطان وصوت عندالمصيبةً ولطم وجوه وشق جيوب",

"I never forbid you to cry. I told you all not to make two brainless noises, one was when it is as you are very happy and you laugh out loud, talking, making sounds like Satan. Second, the sound that comes from weeping, self harming over sadness and ripping ones clothes."

Sh: I have heard about that but the last part.

Dr: Thank the Lord. The last part is also in Bukhari and Muslem.

Sh: Please tell me the other case that you mentioned.

Dr: The other case is when Hamza was martyred. It has been mentioned in Subule Al Huda Va Al Rashad, section 4, page 222. Al Tabarani says:

فلما راي جثته بكي شهق. وخاف علي صفيةً بنت عبدالمطلب فوضع صدره علي صدرها فاسترجعت و بكت" ,

"When the Prophet saw Hamza's body he cried loudly and was hesitant of seeing Safiyah (Hamza's sister). He put his chest on Hamza's chest and read the verse Esterja and cried. "

Sh: Yes, yes that is correct.

Dr: There is more.

Sh: There is more?

Dr: Many more. For instance when Sad Ibn Muadh was martyred, the Prophet cried and said: for everyone to tell his story so they cry for him too. When Jafar and Zeyd passed away the Prophet cried and said that they were my brothers and close friends and talking companions.

In the interpretation of Ibn Kasir section 2, page 329 regarding crying Malik Ibn Anas said: to Sad Ibn Miad (Sa'ad Ibn Ma'az grandchild) that: I came upon Anas Ibn Malik and he asked who I was. I replied: I am Waaqid Ibn Saadbn Ma'az. He said: You look like him. Then he cried and said: may God bless his soul. Sa'ad was one of the greatest men and highly honored.

Sh: This is very interesting. There are so many cases.

Dr: I have one from Abubakr.

Sh: Please do so.

Dr: Ibn Kasir section 4, page 480. Musnad Ahmad section 4, page 362 and Bukhari section 4, page 463 and 2256 from Aisha's saying she claims: When the Prophet passed away Abubakr entered the Mosque came inside Aisha's house

"فكشف عن جهه ثم اكب عليه فقبله و بكي"

"He opened up to see the Prophet's face, places his head next to him and kissed him and cried."

Sh: Okay so we can agree that once someone is martyred or has died it is okay to cry. But what of crying after the person has died and buried and crying over the grave?

Dr: I have proof from the Prophet himself.

Sh: It seems that you have gathered all the evidences.

Dr: I have not gathered them. They are all in this software as soon as I type in the subject matter.

Sh: Please go ahead this is very good.

Dr: There are documents from the Quran such as the crying of Jacob or the crying of the Prophet which are all true.

Sh: That is correct. What about the crying after death? Jacob cried due to being separated from Joseph.

Dr: In Sunan Ibn Majah 1620 and Hakem in Almstdrick in the Mustadrak Al Sahiheyn 3250 says on behalf of Abdullah Ibn Masoud that the Prophet would look upon the graves and we were all with him. He then asked us to sit. He then cried loudly and the others joined him crying. We then saw Umar asking the Prophet the reason why he had cried and caused sadness for everyone else. The Prophet said that: Was it my crying that made you cry? He replied yes. The Prophet said: this grave that you see me crying upon is my mother's grave Aminah Bint Wahb.

Sh: Wow this is in Almstdrick?

Dr: Yes, please come and have a look. Can you see that the Prophet is crying over his mother's grave after fifty years?

Sh: This is correct. This is a very important case that our scholars have never mentioned. They haven't put these Hadith next to each other and talked to people about them.

Dr: Recently they have. For instance, look at this part of the software.

Albarzakh Thesis of Dr Sheikh section 1, page 190- 227 has done the same thing. However, Dr Alfatih Alhabr Umar Ahmad has also written a book called Hayat AlBarzakh in the Sihah Sittah which is a very interesting research and is written in my university. He proves that based on the Prophet's order, crying for a dead person is permitted.

In addition there are more than 50 cases in the software of the same thing being mentioned for instance there is a section that Hoghogh Mostafa that says the same thing in section 6, page 41 that Fatawa Alazhar section 8, page 108, Bab Al Ziyarat Al Rasool.

Now the part regarding honoring the Prophet (s.a.w.a) grave, in Ibn Kabir section 2, page 21 in door of Hoghogh Al mostafa cites:

Malik Ibn Anas said: to Calipha Abu Jafar Mansour:

"لاتر فعو صوتكم فوق صوت نبي فانّ حرمته ميتا كحرمته حياً"

"Do not raise your voice in front of the Prophet because his honor and respect is to be kept even when he is dead as when he is passed away he is as if he was alive" Abu jafar asked

Sh: Dear Dr I accept that crying over a dead person is acceptable and that we could face the chamber when going to pilgrimage.

Dr: I am not saying this. It is all based on the sources in the books stored in my mobile. All I am trying to say is that for you to act just as your own books and Hadith's say, which by the way are not contradicting with what the Quran says.

Sh: And I am saying that I accept.

Dr: Now in continuation of the case please pay attention, Malik said: To Abu Jafar when you go to the Prophet's grave to ask for forgiveness. Meaning you can go to a dead person asking refuge.

Sh: Yes, that is correct. That was a very important content. To tell you the truth us scholars have never referred to these books and have not been paying attention to them. We just go by with what has been said: Around without referring to its source and its validity.

Dr: Well we have limited your job.

Sh: Yes, you are correct this is very good. May God bless you.

Dr: Please look, Samhoodi says in Vafa Al Vafa, page 1361: Hafiz Abu Abdulla Mohammad Ibn Musa Ibn Al Numan said: based on a source from Ali Ibn Abitaleb a.s that three days had passed from burying the Prophet (s.a.w.a) that an Arab came from a trip outside of Medina. He placed the Prophet's grave soil on his head and said:

يا رسول الله قلت فسمعنا قولك و وعيت عن الله سبحانه ما و عينا عنك و كان فيما انزل عليك ولو انهم اذ ظلموا انفسهم " جاوك فاستغفروالله و قد ظلمت وجنتك تستغفر لي"

"O Messenger of God, you told us and we heard you. You obtained from God what we obtained from you. From all the things that have been given to you there is this verse of the Quran: Whenever anyone has wronged to himself and then come to you and ask God for his forgiveness. You will ask forgiveness on your behalf. I have come to you so you could ask for my forgiveness and ..."

In the end of the book, Vafa Al vafa le Akhbar daar al mustafa, door number 8, the author has cited many events that provides evidence that asking forgiveness and pardon and asking for requests from the Prophet have all been a continuous repetitive action for the Muslims. He even writes: Imam Mohammad Ibn Musa Ibn Numan regarding a book named Mesbah Alzalem fi Al Mostaqisin Bekheyr al Anaam has said: the same thing.

Sh: It is very interesting that asking for forgiveness and pardon can still be continued to be asked after the person has passed away.

Dr: Yes, and this is the answer to those who say not to seek help from people that have passed away.

At this moment some pistachio and Persian sweets on the table were offered to Sheikh and he took some. He pointed at the Persian sweets.

Sh: These are very delicious.

Dr: I am not sure about Egypt but they are not comparable to Syrian sweets.

Sh: Egypt has good sweets but they are not comparable to Syrian sweets.

Dr: Syrian and Lebanon sweets are extremely delicious to eat.

Sh: What was the sweet that I had? Gaz? It is very delicious. It does come close to Syrian sweets and it is less sweet. It is good for old folks like me. Syrian sweets are very sweet.

Blessing and Pleading to the Righteous Dead

Dr: Regarding pleading to the Prophet's grave (s.a.w.a) there are advocates that I could mention as well.

Sh: We do not permit blessing or pleading to the dead.

Dr: The Quran permits you to plead to the living and the best example is Joseph's shirt.

Sh: Yes, when the Prophet was living they would do blessings on the water that the Prophet would do ablution on. We do not have anything for the dead.

Dr: We do have cases after death too.

Sh: Where?

Dr: One very clear source is in Sobol al Hoda and Alreshad, section 12, page 347, ba'ab number 8. We also have another source in Sunan Darmi, section 1, page 56 and Ibn Jawzi section 12 page 357 from Abu Aljovza. He talks about pleading to the Prophet's honorable grave requesting for rain:

٩٢ ـ حدثنا أبو النعمان ثنا سعيد بن زيد ثنا عمرو بن مالك النكري حدثنا أبو الجوزاء أوس بن عبد الله قال : قحط أهل المدينة قحطا شديدا فشكوا إلى عائشة فقالت انظروا قبر النبي صلى الله عليه و سلم فاجعلوا منه كووا إلى السماء حتى لا يكون بينه وبين السماء سقف قال ففعلوا فمطرنا مطرا حتى نبت العشب وسمنت الإبل حتى تفتقت من الشحم فسمي عام الفتق

قال حسين سليم أسد: رجاله ثقات"

"Aus Ibn Abdullah said: Medina was suffering from food and drought shortage and people were extremely deprived on resources so they complained to Aisha and Aisha said: to face the Prophet's (s.a.w.a) grave and to make a hole on the roof of the house where his grave buried was so there wouldn't be a gap between the grave and the sky. Aus Ibn Abdullah said: we did this and rain came upon us. There was so much rain that all the grasses

became green, the camels became large and fattened so much so that they called that year the year of plenty. Hussain Salim said that they were sure of the Hadith."

Sh: This is very interesting, this pleading after the Prophet's death. This is a good example for what you are trying to prove.

Dr: Please look again. Hafiz, in the book of Fatho Al bary section 2, page 495 and Author Ibn Abi Shaybah section 12 pages 32 says:

روى بن أبي شيبةٌ بإسناد صحيح من روايةٌ أبي صالح السمان عن مالك الداري وكان خازن عمر قال أصاب الناس قحط في زمن عمر فجاء رجل إلى قبر النبي صلى الله عليه و سلم فقال يا رسول الله استسق لامتك فإنهم قد هلكوا فأتى الرجل في المنام فقيل له ائت عمر الحديث .....وقد روى سيف في الفتوح أن الذي رأى المنام المذكور هو بلال بن الحارث المزني أحد الصحابةْ

"Ibn Abi Shaybah with true documents from Abi Saleh Alsaman Malikdar that was the holder of Umar's warehouse says that in the time of Umar there happened to be shortage of food. A gentleman came upon the Prophet (s.a.w.a) grave and said: O' Messenger of God feed your Ummah as they are perishing. The Prophet came upon the gentleman when he was asleep and asked him to go to Umar and ...."

Sh: This is also very interesting.

Dr: Yes, so we did have pleading at the time of the Caliphas. Even though we believe that the Prophet's state is the same dead or alive.

Sh: That is correct. In Alazhar this kind of pleading is acceptable after death but I am educated from Saudi Arabia and accept these things rarely. In Egypt this is completely acceptable.

Dr: In the Quran, Surat Al Maidah "

ال أبو علي الغساني: أخبرنا أبو الفتح نصر بن الحسن السكتي السمرقندي: قدم علينا بلنسيةً عام أربعةً وستين وأربع " مئةً.

قال: قحط المطر عندنا بسمرقند في بعض الاعوام، فاستسقى الناس مرارا، فلم يسقوا.

فأتى رجل صالح معروف بالصلاح إلى قاضي سمرقند، فقال له: إني رأيت رأيا أعرضه عليك.

قال: وما هو ؟ قال: أرى أن تخرج ويخرج الناس معك إلى قبر الامام محمد بن إسماعيل البخاري، وقبره بخرتنك، ونستسقي عنده، فعسى الله أن يسقينا.

قال: فقال القاضي: نعم ما رأيت.

فخرج القاضي والناس معه، واستسقى القاضي بالناس، وبكى الناس عند القبر، وتشفعوا بصاحبه، فأرسل الله تعالى السماء بماء عظيم غزير، أقام الناس من أجله بخرتنك سبعةً أيام أو نحوها، لا يستطيع أحد الوصول إلى سمرقند من كثرةً المطر وغزارته، وبين خرتنك وسمرقند نحو ثلاثةً أميال"

"Abu Ali Ghassani says that Abulfath Nasr has information from Hassan Sakti Samarkandi that lived in year 1085. He said: in Samarkand in some of the years there would be shortage of rain. People would request for rain but it wouldn't rain. An honorable man that was very well known came to the judge of Samarkand and said: I have a suggestion for you. The judge said: what is your suggestion? He replied my suggestion is for you to exit the city with the people and head towards the Grave of Imam Muhammad Ibn Ismail Bukhari. His grave is in the city of Kartang we can go there and plead for rain by his grave and God willing rain will come."

The judge accepted and therefore the judge gathered the people and exited the city and pleaded for rain and cried at Imam Bukhari's grave and asked for intercession. Then God sent rain upon them. There was so much rain that people had to stay in Kartang for eight days before they were able to return to Samarkand even though the distance was not more than three miles. "

Sh: This was very interesting that they pleaded to Bukhari's grave and it literally mentions the word intercession.

Dr: If you pay attention to your own books there are many similar quotes.

Sh: I think that it is sufficient. Let's move on to another debate.

Suddenly Sheikh paid attention to two books on the table in front of him and asked:

Supplication in Shia'sm

Sh: What is this book of Mafatih Al Jinan?

Dr: One of our scholars that have been dead for a very long time has gathered all of the supplications that the Prophet and the Ahl al Bayt have recommended us to read in one book and has called it Mafatih Al Jinan.

Sh: Yes, I have heard of it before but had never seen it. Apparently you have a lot of respect for the book. They say that even as much as the Quran or even more.

Dr: Yes we have high respect for the book but not as much as the Quran. We consider the Quran to be the word of God and so we say if you wish to have God talk to you read the Quran and if you wish to talk to God read the supplication.

Sh: We have prayers too but not to the extent like this book.

Dr: This book contains parts of the supplications that we read on a yearly basis. We do have other books too. For instance we have another book called Sahifa Sajjadiya that has an interesting supplication in it.

Sh: Do you mean that people read these supplications on a daily basis?

Dr: Not every day. But there are parts that can be read on some days and others on other days. Mostly they are for specific days or occasions. For instance there are supplications that are for when you have finished reading the daily prayers. Some of the supplications are for Friday nights, some for days and some for nights of different occasions such as Rajab, Shaban, Ramadan or special days like Arafa.

Sh: Which one do you personally read?

Dr: I also read some of the supplications written in here but there some in particular that are very moving.

Sh: Please show me I wish to see those parts.

Dr: Sure, here you go. For instance there is a supplication called Kumeyl that Ali taught Kumeyl:

اللَّهُمَّ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَهْتِكُ الْعِصَمَ

اللَّهُمَّ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُنْزِلُ النِّقَمَ
اللَّهُمَّ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُغَيِّرُ النِّعَمَ

اللَّهُمَّ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَحْبِسُ الدُّعَاءَ
اللَّهُمَّ اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ وَ كُلَّ خَطِيئَةٍ أَخْطَأْتُهَا

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِذِكْرِكَ وَ أَسْتَشْفِعُ بِكَ إِلَى نَفْسِكَ

وَ أَسْأَلُكَ بِجُودِكَ أَنْ تُدْنِيَنِي مِنْ قُرْبِكَ وَ أَنْ تُوزِعَنِي شُكْرَكَ وَ أَنْ تُلْهِمَنِي ذِكْرَكَ
اللَّهُمَّ إِنِّي أَسْأَلُكَ سُؤَالَ خَاضِعٍ مُتَذَلِّلٍ خَاشِعٍ

أَنْ تُسَامِحَنِي وَ تَرْحَمَنِي وَ تَجْعَلَنِي بِقِسْمِكَ رَاضِياً قَانِعاً وَ فِي جَمِيعِ الْأَحْوَالِ مُتَوَاضِعاً

"O Allah! Forgive me my such sins as would affront my continence O Allah! Forgive me my such sins as would bring down calamity

O Allah! Forgive me my such sins as would change divine favours (into disfavours) O Allah! Forgive me my such sins as would hinder my supplication

O Allah! Forgive me such sins as bring down misfortunes (or afflictions) O Allah! Forgive my such sins as would suppress hope

O Allah! Forgive every sin that I have committed and every error that I have erred O Allah! I endeavour to draw myself nigh to Thee through Thy invocation And I pray to Thee to intercede on my behalf And I entreat Thee by Thy benevolence to draw me nearer to Thee And grant me that I should be grateful to Thee and inspire me to remember and to invoke Thee

O Allah! I entreat Thee begging Thee submissively, humbly and awestricken To treat me with clemency and mercy, and to make me pleased and contented with what Thou hast allotted to me And cause me to be modest and unassuming in all circumstances"

Sh: This is so interesting, very interesting. This shows the different kind of sins that we have.

Dr: Yes, Please have a look at this too. There is a prayer in the name of "Monajat Shabaniyah" that is read mostly in the month of Shaaban.

وَ اسْمَعْ دُعَائِي إِذَا دَعَوْتُكَ وَ اسْمَعْ نِدَائِي إِذَا نَادَيْتُكَ

وَ أَقْبِلْ عَلَيَّ إِذَا نَاجَيْتُكَ فَقَدْ هَرَبْتُ إِلَيْكَ وَ وَقَفْتُ بَيْنَ يَدَيْكَ مُسْتَكِيناً لَكَ مُتَضَرِّعاً إِلَيْكَ

رَاجِياً لِمَا لَدَيْكَ ثَوَابِي وَ تَعْلَمُ مَا فِي نَفْسِي وَ تَخْبُرُ حَاجَتِي وَ تَعْرِفُ ضَمِيرِي

وَ لاَ يَخْفَى عَلَيْكَ أَمْرُ مُنْقَلَبِي وَ مَثْوَايَ

وَ مَا أُرِيدُ أَنْ أُبْدِيَ بِهِ مِنْ مَنْطِقِي وَ أَتَفَوَّهَ بِهِ مِنْ طِلْبَتِي وَ أَرْجُوهُ لِعَاقِبَتِي

وَ قَدْ جَرَتْ مَقَادِيرُكَ عَلَيَّ يَا سَيِّدِي فِيمَا يَكُونُ مِنِّي إِلَى آخِرِ عُمْرِي

مِنْ سَرِيرَتِي وَ عَلاَنِيَتِي وَ بِيَدِكَ لاَ بِيَدِ غَيْرِكَ زِيَادَتِي وَ نَقْصِي وَ نَفْعِي وَ ضَرِّي

In the Name of Allah, the most Beneficent, the most Merciful

My Lord, bestow Your blessings on Muhammad and his descendants; respond to my prayer when I pray to You; listen to my call when I call You; and turn to me when I make my submission to You in confidence. I have come running to you and am standing before you imploring you in humility and hoping to get the reward you have for me. You know what is in my heart, and you are aware of what I need. You know my mind and are not unaware of my future and of my present, of what I want to begin my speech with; of the

request I would utter, and of the hopes I have in regard to my ultimate lot.
My Lord, whatever you have destined for me up to the end of my life, whether concerning the open aspect of my life or the hidden aspect of it, is bound to come. What is to my advantage and what is to my disadvantage - all my losses and gains are in your hand, not in the hand of anybody else.
My Lord, if you deprive me, who else will provide me; and if you let me down, whom else will help me?[1]

Sh: This is the most perfect divine unity.

Dr: You are precisely correct.

Sh: So they say that you believe that everything is in the hands of the Imams

Dr: We have retrieved these prayers from the Imams themselves. We place the Imams as mediator of emanation in the presence of God.

Sh: Which are the prayers that you personally read?

Dr: The morning supplication which is non compulsory to be read after the compulsory Morning Prayer. Please look at these:

إِلَهِي إِنْ لَمْ تَبْتَدِئْنِي الرَّحْمَةُ مِنْكَ بِحُسْنِ التَّوْفِيقِ فَمَنِ السَّالِكُ بِي إِلَيْكَ فِي وَاضِحِ الطَّرِيقِ
وَ إِنْ أَسْلَمَتْنِي أَنَاتُكَ لِقَائِدِ الْأَمَلِ وَ الْمُنَى فَمَنِ الْمُقِيلُ عَثَرَاتِي مِنْ كَبَوَاتِ الْهَوَى
وَ إِنْ خَذَلَنِي نَصْرُكَ عِنْدَ مُحَارَبَةِ النَّفْسِ وَ الشَّيْطَانِ فَقَدْ وَكَلَنِي خِذْلَانُكَ إِلَى حَيْثُ النَّصَبُ وَ الْحِرْمَانُ

إِلَهِي أَ تَرَانِي مَا أَتَيْتُكَ إِلاَّ مِنْ حيثُ الْآمَالُ أَمْ عَلِقْتُ بِأَطْرَافِ حِبَالِكَ إِلاَّ حِينَ بَاعَدَتْنِي ذُنُوبِي عَنْ دَارِ (صِرْبَةُ) الْوِصَالِ

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فَبِئْسَ الْمَطِيَّةُ الَّتِي امْتَطَتْ نَفْسِي مِنْ هَوَاهَا فَوَاهاً لَهَا لِمَا سَوَّلَتْ لَهَا ظُنُونُهَا وَ مُنَاهَا
وَ تَبّاً لَهَا لِجُرْأَتِهَا عَلَى سَيِّدِهَا وَ مَوْلاَهَا
إِلَهِي قَرَعْتُ بَابَ رَحْمَتِكَ بِيَدِ رَجَائِي وَ هَرَبْتُ إِلَيْكَ لاَجِئاً مِنْ فَرْطِ أَهْوَائِي وَ عَلَّقْتُ بِأَطْرَافِ حِبَالِكَ أَنَامِلَ وَلاَئِي

If Thy deliberateness would turn me over to the guide of hope and wishes, then who will annul my slips from the stumbles of caprice? If Thy deliberateness should turn me over to the guide of hope and wishes, then who will annul my slips from the stumbles of caprice? If Thy help should forsake me in the battle with the soul and Satan, then Thy forsaking will have entrusted me to where there is hardship and deprivation. My God, does Thou see that

1- Abbas Qummi.

I have only come to Thee from the direction of hopes or clung to the ends of Thy cords when my sins have driven me from the house of union?

So what an evil mount upon which my soul has mounted - its caprice! Woe upon it for being seduced by its own opinions and wishes! And destruction be upon it for its audacity toward its Master and Protector! My God, I have knocked upon the door of Thy mercy with the hand of my hope, fled to Thee seeking refuge from my excessive caprice and fixed the fingers of my love to the ends of Thy cords [2]

Sh: This supplication is also recommended by Ali

Dr: Yes.

Sh: How come these supplications are not mentioned in any of our books?

Dr: Unfortunately there are very few supplications in your books. Please pay attention to the excerpt here. This is the one that Ali Ibn Hussein has taught to Abu Hamza Thumali:

بِكَ عَرَفْتُكَ وَ أَنْتَ دَلَلْتَنِي عَلَيْكَ وَ دَعَوْتَنِي إِلَيْكَ وَ لَوْ لاَ أَنْتَ لَمْ أَدْرِ مَا أَنْتَ

"Through you have I know you And You guided me to you and called me towards you, if it were not for you, I would not have known what you are"

اَلْحَمْدُ لِلَّهِ الَّذِي أَدْعُوهُ فَيُجِيبُنِي وَ إِنْ كُنْتُ بَطِيئاً حِينَ يَدْعُونِي

"All praise is due to Allah, upon whom I call, and He responds to me, Even though I am slow (in responding) when He calls on me"

وَ اَلْحَمْدُ لِلَّهِ الَّذِي أَسْأَلُهُ فَيُعْطِينِي وَ إِنْ كُنْتُ بَخِيلاً حِينَ يَسْتَقْرِضُنِي

"All praise is due to Allah, whom I ask, and He gives me, Even though I am stingy when He asks me (to give for the sake of God)"

وَ اَلْحَمْدُ لِلَّهِ الَّذِي أُنَادِيهِ كُلَّمَا شِئْتُ لِحَاجَتِي وَ أَخْلُو بِهِ حَيْثُ شِئْتُ لِسِرِّي بِغَيْرِ شَفِيعٍ فَيَقْضِي لِي حَاجَتِي

"All praise is due to Allah, upon whom I call for my needs whenever I wish, and with whom I converse in confidence whenever I want, without any intercessor, and he grants my need"

وَ اَلْحَمْدُ لِلَّهِ الَّذِي لاَ أَدْعُو غَيْرَهُ وَ لَوْ دَعَوْتُ غَيْرَهُ لَمْ يَسْتَجِبْ لِي دُعَائِي

"All praise is due to Allah - I do not call on other than Him, and if called on other than He, they would not answer my prayers"

2- Abbas Qummi.

Sh: These supplications are a testament to completed unification of God.

Dr: But your friends, in Al Masjid an Nabawi and in Masjid al Haram consider us as gentiles because of reading these prayers and calling for God.

Sh: We seek refuge in God (Naouza Bellah), these are higher than the honor of martyr's.

Dr: Yes, but unfortunately the officials responsible for spreading the word of Islam in Masjid an Nabawi and Masjid al Haram without even looking at these supplications accuse us readers as infidels.

Dr: Please look at these passages:

وَ مَا أَنَا يَا رَبِّ وَ مَا خَطَرِي هَبْنِي بِفَضْلِكَ وَ تَصَدَّقْ عَلَيَّ بِعَفْوِكَ

"What am I? O Lord! What important do I have? Grant me through Your benevolence, and be charitable to me by means of Your pardon"

أَيْ رَبِّ جَلِّلْنِي بِسَتْرِكَ وَ اعْفُ عَنْ تَوْبِيخِي بِكَرَمِ وَجْهِكَ

"O My Lord! Cover me with your protective covering, and pardon me from reproach, by the Honour of Your Face"

فَلَوِ اطَّلَعَ الْيَوْمَ عَلَى ذَنْبِي غَيْرُكَ مَا فَعَلْتُهُ وَ لَوْ خِفْتُ تَعْجِيلَ الْعُقُوبَةِ لَاجْتَنَبْتُهُ

"For anyone other than You was aware of my sin today, I would not have performed it, And if Had I anticipated a quick punishment, I would have avoided it"

لَا لِأَنَّكَ أَهْوَنُ النَّاظِرِينَ (إِلَيَّ) وَ أَخَفُّ الْمُطَّلِعِينَ (عَلَيَّ)

"Not because You are the least important of those who watch over me, or because You are the least weighty of those who observe me"

بَلْ لِأَنَّكَ يَا رَبِّ خَيْرُ السَّاتِرِينَ وَ أَحْكَمُ الْحَاكِمِينَ (وَ أَحْلَمُ الْأَحْلَمِينَ) وَ أَكْرَمُ الْأَكْرَمِينَ

"But because You, O my Lord, are the Best Concealer, The Most Wise, The Most Generous"

سَتَّارُ الْعُيُوبِ غَفَّارُ الذُّنُوبِ عَلَّامُ الْغُيُوبِ تَسْتُرُ الذَّنْبَ بِكَرَمِكَ وَ تُؤَخِّرُ الْعُقُوبَةَ بِحِلْمِكَ

"The Concealer of defects, the Forgiver of sins, the Knower of the unseen, You conceal the sin out of Your Magnanimity and put off punishment out of Your Forbearance"

Sh: I am astonished with all the arguments it has brought for God. This supplication answered my forty years question that why do we not sin in front of a five year old innocent child. But if

no one would be not around we would not consider that God is still there with us. But this supplication says that if I sin when you are around is because you are my covering star.

Dr: Please see this passage too.

اللَّهُمَّ إِنِّي كُلَّمَا قُلْتُ قَدْ تَهَيَّأْتُ وَ تَعَبَّأْتُ (تَعَبَّيْتُ) وَ قُمْتُ لِلصَّلَاةِ بَيْنَ يَدَيْكَ

"O Lord! I, whenever I thought I was prepared and ready and rose to pray before you and called upon you"

وَ نَاجَيْتُكَ أَلْقَيْتَ عَلَيَّ نُعَاساً إِذَا أَنَا صَلَّيْتُ وَ سَلَبْتَنِي مُنَاجَاتَكَ إِذَا أَنَا نَاجَيْتُ

"You cast a sleepiness on me as I prayed and denied me (the opportunity) of conversing with You as I called upon You"

مَا لِي كُلَّمَا قُلْتُ قَدْ صَلَحَتْ سَرِيرَتِي وَ قَرُبَ مِنْ مَجَالِسِ التَّوَّابِينَ مَجْلِسِي

"What is the wrong with me? Whenever I think that my soul has become righteous, and my gatherings are close to the gatherings of the repentant"

عَرَضَتْ لِي بَلِيَّةٌ أَزَالَتْ قَدَمِي وَ حَالَتْ بَيْنِي وَ بَيْنَ خِدْمَتِكَ

"A misfortune would befall me, making me stumble, and forming a barrier between me and your service"

سَيِّدِي لَعَلَّكَ عَنْ بَابِكَ طَرَدْتَنِي وَ عَنْ خِدْمَتِكَ نَحَّيْتَنِي أَوْ لَعَلَّكَ رَأَيْتَنِي مُسْتَخِفّاً بِحَقِّكَ فَأَقْصَيْتَنِي

"My Seyed, perhaps You have turned me away from Your Door, and You have cast me aside from Your service, Perhaps You found me taking your right upon me lightly, so you cast me aside, or perhaps you saw me turning away from You and so You turned away from me"

أَوْ لَعَلَّكَ رَأَيْتَنِي مُعْرِضاً عَنْكَ فَقَلَيْتَنِي أَوْ لَعَلَّكَ وَجَدْتَنِي فِي مَقَامِ الْكَاذِبِينَ (الْكَذَّابِينَ) فَرَفَضْتَنِي

"Or perhaps You saw me ungrateful for Your belssings so You deprived me"

أَوْ لَعَلَّكَ رَأَيْتَنِي غَيْرَ شَاكِرٍ لِنَعْمَائِكَ فَحَرَمْتَنِي أَوْ لَعَلَّكَ فَقَدْتَنِي مِنْ مَجَالِسِ الْعُلَمَاءِ فَخَذَلْتَنِي

"Or perhaps You saw me missing from the gatherings of the scholars and so You humiliated me"

أَوْ لَعَلَّكَ رَأَيْتَنِي فِي الْغَافِلِينَ فَمِنْ رَحْمَتِكَ آيَسْتَنِي

"Or perhaps You saw me among the oblivious, so You made me despair of

Your Mercy"

أَوْ لَعَلَّكَ رَأَيْتَنِي آلِفَ مَجَالِسِ الْبَطَّالِينَ فَبَيْنِي وَ بَيْنَهُمْ خَلَّيْتَنِي أَوْ لَعَلَّكَ لَمْ تُحِبَّ أَنْ تَسْمَعَ دُعَائِي فَبَاعَدْتَنِي

"Or perhaps you saw me comfortable in the gatherings of the promoters of falsehood so you let me be, among them, or perhaps you did not like to hear my supplications, so you distanced me"

أَوْ لَعَلَّكَ بِجُرْمِي وَ جَرِيرَتِي كَافَيْتَنِي أَوْ لَعَلَّكَ بِقِلَّةِ حَيَائِي مِنْكَ جَازَيْتَنِي

"Or perhaps you have recompensed me for my sins and transgressions, or perhaps you have recompensed me for my lack of shyness before you"

فَإِنْ عَفَوْتَ يَا رَبِّ فَطَالَمَا عَفَوْتَ عَنِ الْمُذْنِبِينَ قَبْلِي لِأَنَّ كَرَمَكَ أَيْ رَبِّ يَجِلُّ عَنْ مُكَافَاةِ الْمُقَصِّرِينَ

"If you forgive me, O Lord, then you have forgiven sinners like me for a long time, because you magnanimity, My Lord, is too Exalted than to recompense those with shortcomings"

Sh: This teaches you the understanding of one's sins specifically the ones that we don't even consider to be sins. This prayer is very good for the Arabian people living in Arab countries. This makes them aware as they run away from scholars they get to know that it is a sin and that God does not permit them to his door because of it. I sincerely enjoyed this. Please tell me if there is any other passage that you would like me to know about.

Dr: Please have a look at another argument made:

وَ إِنْ كُنْتَ لاَ تُكْرِمُ إِلاَّ أَهْلَ الْوَفَاءِ بِكَ فَبِمَنْ يَسْتَغِيثُ الْمُسِيئُونَ

"If You honour none but those who loyal to You, then whose shelter will the evildoers seek?"

إِلَهِي إِنْ أَدْخَلْتَنِي النَّارَ فَفِي ذَلِكَ سُرُورُ عَدُوِّكَ وَ إِنْ أَدْخَلْتَنِي الْجَنَّةَ فَفِي ذَلِكَ سُرُورُ نَبِيِّكَ

"My Lord, If You make me to enter the Hell- Fire, in this is the happiness of Your Prophet"

وَ أَنَا وَ اللَّهِ أَعْلَمُ أَنَّ سُرُورَ نَبِيِّكَ أَحَبُّ إِلَيْكَ مِنْ سُرُورِ عَدُوِّكَ

"And I take an oath by Allah, that I know that the happiness of Your Prophet is more beloved to You than the happiness of Your enemy"

Sh: These supplications position God in a way that he would open his forgiveness to the prayer and puts him on the spot. He would never grant the happiness of Satan and would make his Prophet pleased instead.

Dr: This is a very interesting supplication from the father of Imam Sajad whom is Imam Hussein in the name of Arafa

Sh: Hang on where is that?

Dr: This is the prayer that Imam Hussein Ibn Ali read on the day of Arafa

أَنْتَ الَّذِي مَنَنْتَ أَنْتَ الَّذِي أَنْعَمْتَ أَنْتَ الَّذِي أَحْسَنْتَ أَنْتَ الَّذِي أَجْمَلْتَ

"You are He who was gracious, You are He who blessed, You are He who did good, You are He who was kind,'

أَنْتَ الَّذِي أَفْضَلْتَ أَنْتَ الَّذِي أَكْمَلْتَ أَنْتَ الَّذِي رَزَقْتَ أَنْتَ الَّذِي وَفَّقْتَ

"You are He who was bounteous, you are He who perfected, you are He who provided, you are He who gave success"

أَنْتَ الَّذِي أَعْطَيْتَ أَنْتَ الَّذِي أَغْنَيْتَ أَنْتَ الَّذِي أَقْنَيْتَ أَنْتَ الَّذِي آوَيْتَ أَنْتَ الَّذِي كَفَيْتَ

"You are He who bestowed, you are He who enriched, you are He who contented, you are He who sheltered, you are He who sufficed"

أَنْتَ الَّذِي هَدَيْتَ أَنْتَ الَّذِي عَصَمْتَ أَنْتَ الَّذِي سَتَرْتَ أَنْتَ الَّذِي غَفَرْتَ

"You are He who guided, you are He who preserved (from sin), you are He who covered (my sins), you are He who forgave"

أَنْتَ الَّذِي أَقَلْتَ أَنْتَ الَّذِي مَكَّنْتَ أَنْتَ الَّذِي أَعْزَزْتَ أَنْتَ الَّذِي أَعَنْتَ

"You are He who overlooked, You are He who established (in the earth), You are He who exalted, You are He who aided"

أَنْتَ الَّذِي عَضَدْتَ أَنْتَ الَّذِي أَيَّدْتَ أَنْتَ الَّذِي نَصَرْتَ أَنْتَ الَّذِي شَفَيْتَ

"You are He who supported, You are He who confirmed, You are He who helped, You are He who healed"

أَنْتَ الَّذِي عَافَيْتَ أَنْتَ الَّذِي أَكْرَمْتَ تَبَارَكْتَ وَ تَعَالَيْتَ

"You are He who gave well being, You art He who honoured, Blessed and Exalted are You"

فَلَكَ الْحَمْدُ دَائِماً وَ لَكَ الشُّكْرُ وَاصِباً أَبَداً

"So to You belongs the praise everlastingly"

ثُمَّ أَنَا يَا إِلَهِي الْمُعْتَرِفُ بِذُنُوبِي فَاغْفِرْهَا لِي

"Then I, my Lord, am the one confessing my sins, so forgive them for me"

Sh: This teaches you theology and knowledge about yourself. God is greatest! God is greatest!

Dr: Please look at this Sahifa Sajjadiya. Look at the supplications in them. Just look at this part of the supplications named: "Makarem al-Akhlaq"

وَ اجْعَلْ يَقِينِي أَفْضَلَ الْيَقِينِ وَ انْتَهِ بِنِيَّتِي إِلَى أَحْسَنِ النِّيَّاتِ وَ بِعَمَلِي إِلَى أَحْسَنِ الْأَعْمَالِ

"Make my certainty the excellent certainty and take my intention to the best of intentions and my works to the best of works!"

اَللَّهُمَّ وَفِّرْ بِلُطْفِكَ نِيَّتِي وَ صَحِّحْ بِمَا عِنْدَكَ يَقِينِي وَ اسْتَصْلِحْ بِقُدْرَتِكَ مَا فَسَدَ مِنِّي

"O God, complete my intention through Thy gentleness, rectify my certainty through what is with Thee, and set right what is corrupt in me through what is with Thee and set right what is corrupt in me through Thy power!"

اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

"O God, bless Muhammad and his Household"

وَ اكْفِنِي مَا يَشْغَلُنِي الِاهْتِمَامُ بِهِ وَ اسْتَعْمِلْنِي بِمَا تَسْأَلُنِي غَداً عَنْهُ وَ اسْتَفْرِغْ أَيَّامِي فِيمَا خَلَقْتَنِي لَهُ

"Spare me the concerns which distract me, employ me in that about which Thou wilt ask me tomorrow, and let me pass my days in that for which Thou hast created me!"

وَ أَغْنِنِي وَ أَوْسِعْ عَلَيَّ فِي رِزْقِكَ وَ لاَ تَفْتِنِّي بِالنَّظَرِ وَ أَعِزَّنِي وَ لاَ تَبْتَلِيَنِّي بِالْكِبْرِ

"Free me from need, expand Thy ordinance toward me, and tempt me not with ingratitude exalt me and afflict me not with pride!"

وَ عَبِّدْنِي لَكَ وَ لاَ تُفْسِدْ عِبَادَتِي بِالْعُجْبِ

"Make me worship Thee and corrupt not my worship with self- admiration!"

وَ أَجْرِ لِلنَّاسِ عَلَى يَدِيَ الْخَيْرَ وَ لاَ تَمْحَقْهُ بِالْمَنِّ وَ هَبْ لِي مَعَالِيَ الْأَخْلاَقِ وَ اعْصِمْنِي مِنَ الْفَخْرِ

"Let good flow out from my hands upon the people and efface it not by my making them feel obliged, Give me the highest moral traits and preserve me from vain glory"

اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ لاَ تَرْفَعْنِي فِي النَّاسِ دَرَجَةً إِلاَّ حَطَطْتَنِي عِنْدَ نَفْسِي مِثْلَهَا

"O God, bless Muhammad and his Household, raise me not a single degrees before the people, without lowering me its like in myself"

وَ لاَ تُحْدِثْ لِي عِزّاً ظَاهِراً إِلاَّ أَحْدَثْتَ لِي ذِلَّةً بَاطِنَةً عِنْدَ نَفْسِي بِقَدَرِهَا

"Without an inward abasement in myself to the same measure!"

Sh: Doctor is this supplication or Psychology? Truly God knows where to place his words. These supplications are like oceans of cognition. Doctor, may I take this book of Mafatih and Sahifa Sajjadiya?

Dr: Sure you can take them however please pay attention to one thing and that is Sahifa Sajjadiya contains many interesting and good supplications but in the Mafatih there is a chance that you come upon cases that people have never even once read in their entire lifetime. And these supplications might not be your taste and you may not like them. Therefore, I suggest you take the selected version of the book of Mafatih which would be more suited for you.

Sh: But I wish to view all of the supplications.

Dr: With knowing that you have limited of time it would be ideal to take the selected book of the supplication.

There are No Imprecations upon the Caliphas

Sh: These supplications that you showed me are indication of speaking to God, but I have heard that in the book of Mafatih there are imprecations towards to the Caliphas and cursing towards them too.

D: Is that why you wanted to take this book away with you?

Sh: No, No, But do you have any explanation about that?

Dr: Yes, Firstly we do not have direct imprecations towards any Caliphas unless those that was cursed by the Calipha themselves.

Sh: That must class Muawiyah as Ali had cursed him.

Dr: Yes and unfortunately this had become a common doing as based on the history cited, once a congregational Imam forgot to curse imprecate Ali and once he remembered he stopped in the middle of his way and instead sent 100 imprecations towards him and where he stood was later made as a Mosque. It is a Mosque for imprecations. Therefore, cursing Muawiyah is commonly known and is being done as he called for the Caliphas to be done so. We also have one thing from all the Muawiyah's sayings and that is to imprecate him as that was his own wish. I have to add that those whom killed the Prophet's daughter and martyred her as are also among the people whom are cursed.

Sh: But they have said: they have also imprecated the Calipha too.

Dr: There is a part where they might have thought that it was referred to them but it isn't. That is the supplication for Ashura that says:

"اللهم العن اول ظالم ظلم حق محمد وآل محمد"

"Then the second, third and forth are mentioned and then Yazid is named. Some say that the three named are the three Caliphas and the fourth is Muawiyah."

Sh: Well this is really bad to insult the Caliphas that are honorable and respected by Muslims.

Dr: The imprecation on the Caliphas was done by Muawiyah not us.

Sh: Well everyone knows this to be false. No one names their son after Muawiyah.

Dr: This is completely correct and that's why we do not curse the Caliphas.

Sh: So what is meant but the first, second and third then?

Dr: We do not know who are meant for in particular even although based on many of the scholars opinions this part accompanying the part where the blessings are sent before that is deemed to be not as part of the original supplication.

Sh: Then how come has it been written in this book.

Dr: The versions of supplications are different. The book of Mafatih has brought the latest of the versions.

Sh: Then why do you write them up and recite them?

Dr: Because it doesn't say whom. It is not clear who is meant by them. What difference does it make if we say that it is meant for the first Calipha and then Forth for Muawiyah? We are cursing him in open there is no reason why should we do that in hidden. But this passage has been added regarding people that did injustice to the Ahl al Bayt.

Sh: They should remove it from the Supplications to prevent sensitiveness towards the matter.

Dr: I am not in charge of publishing for the country but the question remains how come Muawiyah was able to curse Ali and that was not removed even though his imprecation was in daylight, clear and in public.

Sh: We say that Muawiyah made a mistake and that is about the past.

Dr: Very well, let's discuss the current situation. Please stop the police around Masjid Al Haram and around the Prophet's shrine that are naming Muslims in specific the Shias as infidels in the open. Whenever they stop openly calling us infidels then we will advise them to not read these passages loudly.

Sh: These things are not under my control.

Dr: Are the authority of the publishers under my control so that I could ask them to remove this part of the book that is not even clear to be insulting anyone in particular or are people under my control to ask of them not to read it?

Sh: Then we are both the same in being unable to prevent people from doing these things.

Dr: Yes, but there is one difference and that is this. You are unable to prevent something that is publicly unlawful and that is to call a Muslim to be an infidel but I am unable in preventing a matter that is unclear to be of any sin.

Sh: But let me make something known regarding Shias being any different to other Muslims. This is what the Wahabis are doing in the Islamic world and it is not a representative of what other religious schools believe in or follow. By the way it is getting late and I need to leave. Which book shall I take in the end?

Dr: Take the Sahifa Sajjadiya and the selected version of the Mafatih Al Jinan so there is no sensitiveness in the hotel you are staying at. If there is no doubt in raising any sensitiveness then you can take the full book if you wish.

Sh: Very well, then God willing I will see you after the Zuhr prayer tomorrow and we will go to my hotel.

Dr: Don't you think that here is much more convenient? This is because I have this application on my mobile and I will not be causing the rest of the travelers any sensitiveness. The other reason is if we sit and discuss there they might want to intrude and involve themselves in our discussion as they are Arabs and know how to speak Arabic.

Sh: But this way I would be a burden on you every day.

Dr: We have an expression in Farsi that we say we are not a burden you are a delight.

Sh: Then we shall meet again tomorrow after the Zuhr's prayer in front of the Door of Gabriel.

Dr: Good willing.

Sheikh left taking with him some pistachio, Persian sweets and the two books. I began to get ready to sleep before the Maghrib prayer. Although Mr Karbalyi and Ghargham were back from the shrine and were hardly going to let me do that.

After resting for a while, I got ready for the Maghrib prayer. I went to the mosque. Sheikh was sitting with a distance from me. I rose to read the pilgrimage for the Prophet as I faced towards the chamber an officer came close to me and said, Close the book, stand towards the Qibla and not the chamber. I replied, I am doing this based on Ahmad and Malik and Shafia Fatwa's (order). The officer said: They do not say this. I replied, yes, they do. The book of Ibn Taymiyyah (Which is the gathering of all Fatwas) has even sited it. He replied you are a liar.

There is no such thing. I replied you are mistaken because I have proof. He said it does not exist. He began cursing and imprecating me. At this moment, Sheikh Ibrahim rose and said, this person is telling the truth. The officer said: Where are you from? Sheikh replied, From Egypt. The officer said: Have you seen it with your own eyes stating that you can pray facing the chamber? Sheikh replied, Yes, I have seen it myself. The Officer said, but they have told us to do such a thing is not allowed. This is a government order. Sheikh replied, yes, but there is no need to accuse someone of falsehood. It is allowed to read the Prophet's prayer while facing his shrine. I thanked the Sheikh and prepared myself to pray for the Maghrib prayer.

After the Maghrib prayer I met a religious student from Oman and we started talking. The student was from School of Medina. He said: What are you reading? I replied: I am reading the supplications after the pray. He said: What are they? I responded: Firstly chanting and then the supplications that are read after the pray. He asked: What do you say after the pray? I said: Firstly we do chanting : 34 times God is greatest, 33 times Praise to God, 33 times Hallelujah (**سبحان‌الله, الحمدالله, سبحان‌الله**) and then I read various supplications for instance after the morning prayer we read:

بِسْمِ اللَّهِ وَ صَلَّي اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ

وَ أُفَوِّضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا

"In the Name of Allah, May Allah bless Muhammad and his Household, "I confide my cause to Allah" Surely; Allah is Seer of His slaves. So Allah warded off from him the evils which they plotted"

لاَ إِلَهَ إِلاَّ أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

"There is no God save You. Be You Glorified! Lord I have been a wrongdoer"

فَاسْتَجَبْنَا لَهُ وَ نَجَّيْنَاهُ مِنَ الْغَمِّ وَ كَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

"Then, we heard his prayer and saved him from the anguish. Thus do We save the believers"

حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ

"Allah is Sufficient for us! Most Excellent is He in whom we trust. So, they returned with grace and favor from Allah, and no harm touched them."

مَا شَاءَ اللَّهُ لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِاللَّهِ

"There is neither strength nor power save with Allah"

مَا شَاءَ اللَّهُ لاَ مَا شَاءَ النَّاسُ

"Only that which Allah, but not people will shall come to pass"

مَا شَاءَ اللَّهُ وَ إِنْ كَرِهَ النَّاسُ

"Only that which Allah wills shall come to pass even if people detest it"

حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ حَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِينَ

"Sufficient for me is the Lord against the lorded; Sufficient for me is the Creator against the creatures"

حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ حَسْبِيَ اللَّهُ رَبُّ الْعَالَمِينَ

"Sufficient for me is Allah, the Lord of the Worlds"

حَسْبِي مَنْ هُوَ حَسْبِي حَسْبِي مَنْ لَمْ يَزَلْ حَسْبِي

"Sufficient for me He who is sufficient for me, Sufficient for me is He Who has been always sufficient for me"

حَسْبِي مَنْ كَانَ مُذْ كُنْتُ لَمْ يَزَلْ حَسْبِي حَسْبِيَ اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ

"Sufficient for me is He Who had been since eternity and still sufficient for me, Allah suffices me. There is no good save Him"

عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

"In him have I put my trust, and He is the Lord of the Tremendous Throne"

The religious student said: So they say that you praise Ali to be higher than they praise the Lord but here there is nothing of that at all. I replied there are many of these sayings.

The religious student seemed gob smacked. He asked if I could give him the book of supplication. I answered: Unfortunately, I only have one copy of this and need it until I finish my Hajj pilgrimage. Nevertheless, I can copy some of the parts for you and bring it. He thanked me and the Isha prayer started. Unfortunately, I never saw the student ever again.

Day Twenty Third of Zyqadeh

As usual I went to Baqi's graveyard after the morning pray. Afterwards I went back to the hotel, had some breakfast and then slept for a while. I went to the Mosque for the Zuhr prayer. After reading the Zuhr pray Mr Haj Abbas that had accompanied me waited for the Sheikh. The Shrine police told us to move as it was getting crowded. Eventually we moved around so many times until we managed to see Sheikh and we headed towards the hotel.

Sh: The weather is really good. It isn't that warm and God willing it will stay that way for Arafa and Mena.

Dr: God willing it will stay that way however, if it rains it would not seem that it would get any better.

Sh: By the way did you get into any trouble last night?

Dr: With you coming into my defence there wasn't any problems. But if you were not there I would have most definitely be taken into custody of Masjid an Nabawi.

Sh: I think they only warn as I don't believe they have a specific place to keep anybody.

Dr: That is not true. Last night one of my colleagues was taking photos of his family outside of the Shrine and while he was taking the photo a woman passes by, in front of him. Her face also got captured in the photo. They took the poor photographer and they were going to cut all of his hair off. I went and mediated and eventually they took a written promise from him that he will never take a photo of an unlawful woman again. We were there for four hours. The interesting part was here that the officer that was also witness to what had happened and had reported the issue was trying to release him. (Because I swore that he was not lying about taking the photo of the woman). But the officer higher ranked than him would not accept.

Sh: It was not the photographers fault. Did the woman of whom the photo was accidently taken make any complaints?

Dr: No, she didn't make any complaint but the officer that saw this happen complained.

Sh: For what excuse did they arrest him for?

Dr: Because he took a photo off a woman that was not lawfully his.

Sh: God help us with these extremists.

Dr: You think this is big? These men consider everyone as infidels and polytheist.

Sh: We seek refuge in God (نعوذ بالله), even if Ibn Teymiyah was here he wouldn't have behaved this way.

Dr: I believe these men are his students because these doings come from his book.

Sh: But acting on them and actually calling them infidels and polytheist is not right.

Dr: Normally ignorant followers act worse than their own kind.

Sh: Yes, that is correct.

Dr: For instance Ibn Teymiyah who considers himself as one of Ahmad Hanbal's followers is against several of Fatwa's that Ahmad Hanbal has said: himself. This is done in a way that even his own brothers started being against him. Most of his Fatwa's were against the majority of the four Imams (Malik, Ahmad, Shafia, Abu Hanifah).

Sh: Yes, there were many objections towards him, but he also did innovate many new things.

Dr: In religion normally innovations are mostly troublesome rather than reinforcement for religion.

At this point we arrived at the hotel. We had lunch and on that day some of my hometown people had come to see me from Jahrom. I thanked them and requested Sheikh to eat at the table by my hometown people. He accepted and we ended up having many various conversations. Luckily they talked about their childhood memories and high school experiences in specific their Quran citing classes that happened every night. They left us after lunch and we headed towards my room so we could start our debate. We had some tea and Persian sweets and then began.

Continuation of Supplication in Shia'sm

Sh: Last night I read the supplications in the book. It was very interesting to me. I have bookmarked some of the pages. I have brought the book with me. Please have a look at these passages. I am not sure if you have paid as much attention to these parts like the other ones you were mentioning yesterday. For instance, this is supplication that is the Sunday supplication.

Dr: Yes, it is very interesting.

Sh: By the way, how do they come up with the names of the supplications.

Dr: The name of the supplications does not have a substantial important base. Sometimes they come after the name of the people that said: the supplication or has taught them the supplication. For instance, Kumail or Abu Hamza Thumali is another example. Some of them are based from the name of the day for instance the Morning supplication that is for the mornings. Some of the names come from the content of which it was for. An example for that are Makarem Al Akhlagh and Aliya Al Mazamin. Some of the supplications have been named based on the first word that the Supplication starts with for instance Iftitah supplication or the Sabah supplication like we saw just before. Some of the supplications names have been set officially. But their names whether it is official or not is not important. What is important is the content of them.

Sh: That is correct but I wanted to focus today's debate on the supplications that clarify the relationship of man with God. From one side a person gets fearful and from the other side gets closer to God and feels more hopeful.

Dr: I agree as well. Let's talk about the supplications.

Sh: Firstly the supplications that are referring to the days of the week. Can we have a look at Sunday and Tuesday supplication? This is the Sunday supplication. Please look at the first part of the supplication.

بِسْمِ اللَّهِ الَّذِي لاَ أَرْجُو إِلاَّ فَضْلَهُ وَ لاَ أَخْشَى إِلاَّ عَدْلَهُ

"In the Name of Allah, the All compassionate, the All merciful, In the name of Allah, from whom I hope for nothing but bounty, I fear nothing but justice"

وَ لاَ أَعْتَمِدُ إِلاَّ قَوْلَهُ وَ لاَ أُمْسِكُ إِلاَّ بِحَبْلِهِ

"I rely upon nothing but His word and I cling to nothing but His Rope"

بِكَ أَسْتَجِيرُ يَا ذَا الْعَفْوِ وَ الرِّضْوَانِ مِنَ الظُّلْمِ وَ الْعُدْوَانِ

"In You do I seek sanctuary- O Possessor of pardon and good pleasure - from wrong and enmity"

وَ مِنْ غِيَرِ الزَّمَانِ وَ تَوَاتُرِ الْأَحْزَانِ وَ طَوَارِقِ الْحَدَثَانِ

"From the vicissitudes of time, from recurrence of sorrows, from the striking of mishaps"

وَ مِنِ انْقِضَاءِ الْمُدَّةِ قَبْلَ التَّأَهُّبِ وَ الْعُدَّةِ وَ إِيَّاكَ أَسْتَرْشِدُ لِمَا فِيهِ الصَّلاَحُ وَ الْإِصْلاَحُ

"And from the expiration of the term before preparation and readiness, From You do I seek guidance to that wherein is righteousness and setting aright"

وَ بِكَ أَسْتَعِينُ فِيمَا يَقْتَرِنُ بِهِ النَّجَاحُ وَ الْإِنْجَاحُ

"From You do I seek help in that which is linked to success and favorable response"

وَ إِيَّاكَ أَرْغَبُ فِي لِبَاسِ الْعَافِيَةِ وَ تَمَامِهَا وَ شُمُولِ السَّلاَمَةِ وَ دَوَامِهَا

"From You do I desire for the garment of wellbeing and its completion"

Sh: If a person only reads this once a week he will have cleansed his soul so well with it and from so many prospective: Firstly, God will be his only reliance. After all the badness, and cruelty, even Satan seeks help from God and then requests to be at his service and asks for his forgiveness and in the end asks God for a brighter future.

Dr: Most of the supplications that have come to us have really perfect content.

Sh: Please have a look at Tuesday's supplication.

اَلْحَمْدُ لِلَّهِ وَ اَلْحَمْدُ حَقُّهُ كَمَا يَسْتَحِقُّهُ حَمْداً كَثِيراً

"In the Name of Allah, the All- beneficent, the All- merciful. All praise be to Allah; and praise is His right, since He deserves it, abundant praise!"

وَ أَعُوذُ بِهِ مِنْ شَرِّ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلاَّ مَا رَحِمَ رَبِّي

"I seek refuge in Him from the Evil of my soul, for surely, the soul commands to evil except as my Lord have mercy."

وَ أَعُوذُ بِهِ مِنْ شَرِّ الشَّيْطَانِ الَّذِي يَزِيدُنِي ذَنْباً إِلَى ذَنْبِي

"I seek refuge in Him from the evil of Satan who adds sins to my sins"

وَ أَحْتَرِزُ بِهِ مِنْ كُلِّ جَبَّارٍ فَاجِرٍ وَ سُلْطَانٍ جَائِرٍ وَ عَدُوٍّ قَاهِرٍ

"I seek protection with Him from every wicked tyrant, unjust sovereign and conquering enemy"

اللَّهُمَّ اجْعَلْنِي مِنْ جُنْدِكَ فَإِنَّ جُنْدَكَ هُمُ اَلْغَالِبُونَ

"O Allah, place me among Your troops, for Your troops they" are the victors

وَ اجْعَلْنِي مِنْ حِزْبِكَ فَإِنَّ حِزْبَكَ هُمُ اَلْمُفْلِحُونَ

"And place me in Your party, for Your party- they are the ones who prosper"

وَ اجْعَلْنِي مِنْ أَوْلِيَائِكَ فَإِنَّ أَوْلِيَائَكَ لاَ خَوْفٌ عَلَيْهِمْ وَ لاَ هُمْ يَحْزَنُونَ

"And place me among Your friends, for Your friends- no fear shall be upon them, nor shall they experience sorrow"

اللَّهُمَّ أَصْلِحْ لِي دِينِي فَإِنَّهُ عِصْمَةُ أَمْرِي

"O Allah, set right for me my religion, for it is the preserving tie of my affair"

وَ أَصْلِحْ لِي آخِرَتِي فَإِنَّهَا دَارُ مَقَرِّي وَ إِلَيْهَا مِنْ مُجَاوَرَةِ اللِّئَامِ مَفَرِّي

"Set right for me my hearafter, for it is the abode of my permanent lodging, and to it I flee from the neighborhood of the vile!"

وَ اجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَ الْوَفَاةَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

"Make life an increase for me in every good, and death an ease for me from every evil!"

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ تَمَامِ عِدَّةِ الْمُرْسَلِينَ

"O Allah, send blessings to Muhammad, the Seal of the Prophets, and the completion of the number of the envoys"

وَ عَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَ أَصْحَابِهِ الْمُنْتَجَبِينَ

"And upon his Household, the good, the pure, and upon his Companions, the distinguished"

Sh: Why does it say to send praise to the distinguished chosen by the Prophet?

Dr: Due to the same reason we came to a conclusion on the fact that not all of the Prophets followers were worth blessing. So we only praise the ones that are good.

Sh: This is interesting, I will praise the ones that are chosen too.

Dr: Just like I said: yesterday, Imam Khomeini recommended before the revolution to read this supplication every day.

Sh: God bless his soul. He was very right because it starts with praising the lord and then it talks about ones soul and selflessness and then it seeks refuge to God. It asks to be a soldier of his group and to be his friend as they are the ones that are successful, with no fear and are prosperous. This is a great supplication for fighters in the path of the Lord.

Dr: Whenever I feel down and not worthy I read this supplication.

Sh: This one is also very interesting to me:

اللَّهُمَّ ارْزُقْنَا تَوْفِيقَ الطَّاعَةِ وَ بُعْدَ الْمَعْصِيَةِ وَ صِدْقَ النِّيَّةِ

"O Allah reconcile us from the separation of our sins and keep our intentions pure"

وَ عِرْفَانَ الْحُرْمَةِ وَ أَكْرِمْنَا بِالْهُدَى وَ الِاسْتِقَامَةِ

"Give me whatever truth and loyalty is accountable in your presence. Please guide me towards being stronger in the path of your faith and dignity"

وَ سَدِّدْ أَلْسِنَتَنَا بِالصَّوَابِ وَ الْحِكْمَةِ وَ امْلَأْ قُلُوبَنَا بِالْعِلْمِ وَ الْمَعْرِفَةِ

"Fill our words with the truth and goodness and oblation. And fill my soul with the knowledge and wisdom"

وَ طَهِّرْ بُطُونَنَا مِنَ الْحَرَامِ وَ الشُّبْهَةِ وَ اكْفُفْ أَيْدِيَنَا عَنِ الظُّلْمِ وَ السِّرْقَةِ

"Prevent us from eating anything unlawful (Haram) and prevent our hands from ever thieving and dishonesty"

وَ اغْضُضْ أَبْصَارَنَا عَنِ الْفُجُورِ وَ الْخِيَانَةِ وَ اسْدُدْ أَسْمَاعَنَا عَنِ اللَّغْوِ وَ الْغِيبَةِ

"Close our eyes from seeing anything wrong and treason and shut our ears from hearing useless conversations and talking behind people's backs"

وَ تَفَضَّلْ عَلَى عُلَمَائِنَا بِالزُّهْدِ وَ النَّصِيحَةِ

"Give blessing and goodness in his deeds on our scholars and scientists"

وَ عَلَى الْمُتَعَلِّمِينَ بِالْجُهْدِ وَ الرَّغْبَةِ وَ عَلَى الْمُسْتَمِعِينَ بِالِاتِّبَاعِ وَ الْمَوْعِظَةِ

"Bestow seriousness and happiness and wish the listeners to follow and act out of advice"

وَ عَلَى مَرْضَى الْمُسْلِمِينَ بِالشِّفَاءِ وَ الرَّاحَةِ وَ عَلَى مَوْتَاهُمْ بِالرَّأْفَةِ وَ الرَّحْمَةِ

"Provide cure for the ill and comfort for all of the Muslims that have passed away and mercy them"

وَ عَلَى مَشَايِخِنَا بِالْوَقَارِ وَ السَّكِينَةِ وَ عَلَى الشَّبَابِ بِالْإِنَابَةِ وَ التَّوْبَةِ

"Bestow poise and dignity to our elderly and repentance and atonement to our youth"

وَ عَلَى النِّسَاءِ بِالْحَيَاءِ وَ الْعِفَّةِ وَ عَلَى الْأَغْنِيَاءِ بِالتَّوَاضُعِ وَ السَّعَةِ

"Teach our women modesty and chastity and provide them with eminence"

َ عَلَى الْفُقَرَاءِ بِالصَّبْرِ وَ الْقَنَاعَةِ

"Provide the poor with patience and contentment"

وَ عَلَى الْغُزَاةِ بِالنَّصْرِ وَ الْغَلَبَةِ وَ عَلَى الْأَسَرَاءِ بِالْخَلَاصِ وَ الرَّاحَةِ

"Offer our soldiers conquest and victory and provide our prisoners freedom and relaxations"

وَ عَلَى الْأُمَرَاءِ بِالْعَدْلِ وَ الشَّفَقَةِ وَ عَلَى الرَّعِيَّةِ بِالْإِنْصَافِ وَ حُسْنِ السِّيرَةِ

"Provide justice and compassion to our governors provide them with kindness, fairness and good character"

وَ بَارِكْ لِلْحُجَّاجِ وَ الزُّوَّارِ فِي الزَّادِ وَ النَّفَقَةِ

"Bestow food and ordinance to our Islamic pilgrimage and provide blessing on their finances"

وَ اقْضِ مَا أَوْجَبْتَ عَلَيْهِمْ مِنَ الْحَجِّ وَ الْعُمْرَةِ بِفَضْلِكَ وَ رَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

"Now that you have given Haj and Umra to them please give them grace and mercy O most merciful of the universe"

Dr: This supplication is regarding the awaited Mahdi.

Sh: But it is a crucial supplication. It clarifies everyone's duty based on their position. The supplication for the month of Rajab was interesting as well:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا مَنْ أَرْجُوهُ لِكُلِّ خَيْرٍ وَ آمَنُ سَخَطَهُ عِنْدَ (مِنْ) كُلِّ شَرٍّ

يَا مَنْ يُعْطِي الْكَثِيرَ بِالْقَلِيلِ يَا مَنْ يُعْطِي مَنْ سَأَلَهُ

يَا مَنْ يُعْطِي مَنْ لَمْ يَسْأَلْهُ وَ مَنْ لَمْ يَعْرِفْهُ تَحَنُّناً مِنْهُ وَ رَحْمَةً

أَعْطِنِي بِمَسْأَلَتِي إِيَّاكَ جَمِيعَ خَيْرِ الدُّنْيَا وَ جَمِيعَ خَيْرِ الْآخِرَةِ

وَ اصْرِفْ عَنِّي بِمَسْأَلَتِي إِيَّاكَ جَمِيعَ شَرِّ الدُّنْيَا وَ (جَمِيعَ) شَرِّ الْآخِرَةِ

فَإِنَّهُ غَيْرُ مَنْقُوصٍ مَا أَعْطَيْتَ وَ زِدْنِي مِنْ فَضْلِكَ يَا كَرِيمُ

"In the name of Allah, the Beneficent, the Merciful
O Allah, bless Muhammad and his household.
O He from whom I can hope for all goodness And I am safe from His anger at every evil.
O He who gives a lot in exchange of a little.
O He who gives to one who asks Him.
O He who gives to one who does not ask Him and does not know Him,
Out of His affection and mercy.
Give me, for my request is only to You alone, All the good of this world and all the good of the Hereafter.
Keep away from me, for my request is only to You alone, All the evil of this world and the

evil of the Hereafter. For indeed it is not diminishing what is given by You. Increase (for) me from Your bounty, O The Generous."

On the other hand, this part of the supplication that is specified for the month of Shaban:

إلَهي هَبْ لِي قَلْباً يُدْنِيهِ مِنْكَ شَوْقُهُ وَ لِسَاناً يُرْفَعُ إلَيْكَ صِدْقُهُ وَ نَظَراً يُقَرِّبُهُ مِنْكَ حَقُّهُ

فَلاَ تُخَيِّبْ ظَنِّي مِنْ رَحْمَتِكَ وَ لاَ تَحْجُبْنِي عَنْ رَأفَتِكَ

إلَهي أقِمْنِي فِي أهْلِ وَلاَيَتِكَ مُقَامَ مَنْ رَجَا الزِّيَادَةَ مِنْ مَحَبَّتِكَ

إلَهي وَ ألْهِمْنِي وَلَهاً بِذِكْرِكَ إلَى ذِكْرِكَ وَ هِمَّتِي فِي رَوْحِ نَجَاحِ أسْمَائِكَ وَ مَحَلِّ قُدْسِكَ

إلَهي بِكَ عَلَيْكَ إلاَّ ألْحَقْتَنِي بِمَحَلِّ أهْلِ طَاعَتِكَ وَ الْمَثْوَى الصَّالِحِ مِنْ مَرْضَاتِكَ

فَإنِّي لاَ أقْدِرُ لِنَفْسِي دَفْعاً وَ لاَ أمْلِكُ لَهَا نَفْعاً
حَجَبَهُ سَهْوُهُ عَنْ عَفْوِكَ

إلَهي هَبْ لِي كَمَالَ الإنْقِطَاعِ إلَيْكَ وَ أنِرْ أبْصَارَ قُلُوبِنَا بِضِيَاءِ نَظَرِهَا إلَيْكَ

حَتَّى تَخْرِقَ أبْصَارُ الْقُلُوبِ حُجُبَ النُّورِ فَتَصِلَ إلَى مَعْدِنِ الْعَظَمَةِ وَ تَصِيرَ أرْوَاحُنَا مُعَلَّقَةً بِعِزِّ قُدْسِكَ

إلَهي وَ اجْعَلْنِي مِمَّنْ نَادَيْتَهُ فَأجَابَكَ وَ لاَحَظْتَهُ فَصَعِقَ لِجَلاَلِكَ فَنَاجَيْتَهُ سِرّاً وَ عَمِلَ لَكَ جَهْراً

"My Lord, provide me with a heart, the passion of which may bring it near You, with a tongue the truth of which may be submitted to You, and with a vision the nature of which may bring it close to You.
My Lord, whoever gets acquainted with You, is not un-known; whoever takes shelter under You, is not disappointed; and one to whom You turn, is not a slave. One who follows Your path is enlightened; and one who takes refuge in You, is saved.
My Lord, I have taken refuge in You. Therefore do not disappoint me of Your Mercy and do not keep me secluded from Your Kindness.
My Lord, place me among Your friends in the position of one who hopes for an increase in Your love.
My Lord, inspire me with a passionate love of remembering You so that I may keep on remembering You, and by Your Holy Name and Pure Position cherish my cheerful determination into a success.
My Lord, I invoke You to admit me to the place reserved for those who obey You, and to attach me to the nice abode of those who enjoy Your good pleasure. . . I can neither defend myself nor do I control what is advantageous for me.
My Lord, I am Your powerless sinning slave and Your repentant bondman. So do not make me one of those from whom You turn away Your face, and whom his negligence has

secluded from Your forgiveness.
My Lord, grant me complete severance of my relations with everything else and total submission to You. Enlighten the eyes of our hearts with the light of their looking at You to the extent that they penetrate the veils of light and reach the Source of Grandeur, and let our souls get suspended by the glory of Your sanctity.

My Lord, make me one of those whom You call and they respond; when You look at and they are thunderstruck by Your majesty. You whisper to them secretly and they work for You openly."

Dr: Dear Sheikh, are you a gemologist?

Sh: How come?

Dr: Imam Khomeini has mentioned this part of the supplication that is regarding Shaban several times. It is as part of a supplication that has concepts that it is very hard to understand. For instance, what does "Thunderstruck by Your majesty" mean?

Sh: Actually, I was about to ask you regarding some of the meaning of these supplications.

Dr: We should be asking you.

Sh: When Imam Khomeini is contemplating on them who am I to say anything?

Dr: Then my position in this matter is quite clear my field is in Mechanics.

Sh: This supplication called Iftitah is also interesting. Especially the beginning of it:

اللَّهُمَّ إِنِّي أَفْتَتِحُ الثَّنَاءَ بِحَمْدِكَ وَ أَنْتَ مُسَدِّدٌ لِلصَّوَابِ بِمَنِّكَ

وَ أَيْقَنْتُ أَنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ فِي مَوْضِعِ الْعَفْوِ وَ الرَّحْمَةِ

وَ أَشَدُّ الْمُعَاقِبِينَ فِي مَوْضِعِ النَّكَالِ وَ النَّقِمَةِ وَ أَعْظَمُ الْمُتَجَبِّرِينَ فِي مَوْضِعِ الْكِبْرِيَاءِ وَ الْعَظَمَةِ

اللَّهُمَّ أَذِنْتَ لِي فِي دُعَائِكَ وَ مَسْأَلَتِكَ فَاسْمَعْ يَا سَمِيعُ مِدْحَتِي

وَ أَجِبْ يَا رَحِيمُ دَعْوَتِي وَ أَقِلْ يَا غَفُورُ عَثْرَتِي

فَكَمْ يَا إِلَهِي مِنْ كُرْبَةٍ قَدْ فَرَّجْتَهَا وَ هُمُومٍ (غُمُومٍ) قَدْ كَشَفْتَهَا

وَ عَثْرَةٍ قَدْ أَقَلْتَهَا وَ رَحْمَةٍ قَدْ نَشَرْتَهَا وَ حَلْقَةِ بَلاءٍ قَدْ فَكَكْتَهَا
الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَ لاَ وَلَداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ

وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَ كَبِّرْهُ تَكْبِيراً الْحَمْدُ لِلَّهِ بِجَمِيعِ مَحَامِدِهِ كُلِّهَا عَلَى جَمِيعِ نِعَمِهِ كُلِّهَا

الْحَمْدُ لِلَّهِ الَّذِي لاَ مُضَادَّ لَهُ فِي مُلْكِهِ وَ لاَ مُنَازِعَ لَهُ فِي أَمْرِهِ

الْحَمْدُ لِلَّهِ الَّذِي لاَ شَرِيكَ لَهُ فِي خَلْقِهِ وَ لاَ شَبِيهَ (شِبْهَ) لَهُ فِي عَظَمَتِهِ

الْحَمْدُ لِلَّهِ الْفَاشِي فِي الْخَلْقِ أَمْرُهُ وَ حَمْدُهُ الظَّاهِرِ بِالْكَرَمِ مَجْدُهُ

"O Allah, I begin the glorification with praise of Thee; Thou, from Thy bounties, gives out freely the truth and salvation; I know for certain that Thou art the most merciful in disposition of forgiveness and mercy, [but] very exacting at the time of giving exemplary punishment and chastisement to wrongdoers, the Omnipotent in the domain of absolute power and might.

O Allah, Thou has given me permission to invoke Thee and beseech Thee, so listen, O Hearer, to my words of praise, and give a favourable reply to my supplication, and minimize my falling into misery, O the often-forgiving.

O my Allah, many a trouble Thou hath removed; many a sorrow hath Thou dispelled; many a misery hath Thou mitigated; and at all times Thou spread out mercy, and cut short the tightening circles of misfortunes.

All praise be to Allah, Who has not taken unto Himself a wife, nor a son, and Who has no partner in sovereignty, nor any protecting friend through dependence. Magnify Him with all magnificence.

All praise be to Allah, with full gratitude for all his bounties.

All praise be to Allah, Who has no opposition to His rule, nor any challenge to His commands.

All praise be to Allah, Who has no counsel to meddle with His operation of creation, nor is there anything similar to Him in His greatness."[3]

Dr: This is very good. It clarifies that supplication has a highly regarded place for the Ahl al Bayt. It is a teaching and also a request for being thankful. For example in the supplication of Kumeyl firstly, it introduced God so we would know whom we have come to. God's mercy, power, and forgiveness and ...then it introduces itself with how he has sinned and then asks for mercy from all the sins he has made and it seems that his sins were forgiven by the end of the supplication. God wished to place him close to the other men he has chosen beside himself.

Sh: It was very interesting, I had not paid attention to it in that way.

Sh: In my opinion in this supplication it teaches what you mentioned before. At the beginning it starts thanking the Lord for the blessings he has given and then asks for the things he wants.

3-Abbas Qummi

Dr: Almost all of the supplications are this way.

Sh: The supplication for the Mujeer is also describing the Lord's beauty however, mentioning them this way is very appealing.

بِسْمِ الرَّحْمَنِ الرَّحِيمِ
سُبْحَانَكَ يَا اللَّهُ تَعَالَيْتَ يَا رَحْمَانُ أَجِرْنَا مِنَ النَّارِ يَا مُجِيرُ

سُبْحَانَكَ يَا رَحِيمُ تَعَالَيْتَ يَا كَرِيمُ أَجِرْنَا مِنَ النَّارِ يَا مُجِيرُ

سُبْحَانَكَ يَا مَلِكُ تَعَالَيْتَ يَا مَالِكُ أَجِرْنَا مِنَ النَّارِ يَا مُجِيرُ
سُبْحَانَكَ يَا قُدُّوسُ تَعَالَيْتَ يَا سَلَامُ أَجِرْنَا مِنَ النَّارِ يَا مُجِيرُ

سُبْحَانَكَ يَا مُؤْمِنُ تَعَالَيْتَ يَا مُهَيْمِنُ أَجِرْنَا مِنَ النَّارِ يَا مُجِيرُ

سُبْحَانَكَ يَا عَزِيزُ تَعَالَيْتَ يَا جَبَّارُ أَجِرْنَا مِنَ النَّارِ يَا مُجِيرُ

سُبْحَانَكَ يَا مُتَكَبِّرُ تَعَالَيْتَ يَا مُتَجَبِّرُ أَجِرْنَا مِنَ النَّارِ يَا مُجِيرُ

سُبْحَانَكَ يَا خَالِقُ تَعَالَيْتَ يَا بَارِئُ أَجِرْنَا مِنَ النَّارِ يَا مُجِيرُ

"In the name of Allah, the Beneficent, The Merciful, Glory be to You. O' Allah! Exalted are You. O' beneficent! Keep us safe from the everlasting fire O' Lenient Supporter! Glory be to You. O' merciful! Exalted are You. O' generous! Keep us safe from the everlasting fire O' lenient Supporter!

Glory be to You. O' Sovereign! Exalted are You. O' Generous! Keep us safe from the everlasting fire O' Lenient Supporter. Glory be to You. O Holy! Exalted are You. O Peace! Keep us safe from the everlasting fire O Lenient Supporter! Glory be to You. O' Source of security! Exalted are You. O' Loving Protector! Keep us safe from the everlasting fire O' Lenient Supporter

Glory be to You O Glorious! Exalted are You. O' Omnipotent! Keep us safe from the everlasting fire O' Lenient Supporter! Glory be to You. O' Proud Exalted are You. O' Dominant Helper! Keep us safe from the everlasting fire O' Lenient Supporter! Glory be to You. O' Creator! Exalted are You. O' Maker! Keep us safe from the everlasting fire O' Lenient Supporter!"

Dr: Until the end of this supplication it is just the same. It is all regarding begging God and for him to save us from his fire.

Sh: These supplications are oceans of theology. It is very good for the youth to read in this era of inappropriate vulgar culture. They can get to know God better and to rely on a source that is never going away. However if the Sunnis see these supplications they would be amazed. They

will be amazed of how you see your Lord's greatness and the way you express him has no replacement to how you feel about your Imams.

Dr: The supplication for Jawshan Kabir is the same way.

Sh: Yes, I have bookmarked it, please look.

Dr: This supplication has an interesting beginning. Please have a look. It is from Hazrat Seyed Al Sajidin that has cited this from his great grandfather The Messenger of God (s.a.w.a). This supplication was brought by Gabriel to the Prophet (s.a.w.a) regarding a blister that was on the Prophet's body from carrying heavy loads. It was hurting him so Gabriel was sent to him telling him: God sends his blessing and says that you can open the blister and read this supplication and he will protect you and your Ummah. The initial part of the supplication goes like this:

اَللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا اللَّهُ يَا رَحْمَانُ

يَا رَحِيمُ يَا كَرِيمُ يَا مُقِيمُ يَا عَظِيمُ يَا قَدِيمُ يَا عَلِيمُ يَا حَلِيمُ يَا حَكِيمُ

سُبْحَانَكَ يَا لاَ إِلَهَ إِلاَّ أَنْتَ الْغَوْثَ الْغَوْثَ خَلِّصْنَا مِنَ النَّارِ يَا رَبِ

"O' Allah, verily I beseech Thee in Thy name:
O' Allah, O' Most Merciful,
O' Most Compassionate, O' Most Generous,
O' Self-Subsisting, O' Greatest,
O' Eternal, O' All-Knowing,
O' Forbearing, O' Wise.
Praise be to Thee, there is no god but Thee, The Granter of all Succour,
Protect us from the Fire, O' Lord."

يَا سَيِّدَ السَّادَاتِ يَا مُجِيبَ الدَّعَوَاتِ يَا رَافِعَ الدَّرَجَاتِ يَا وَلِيَّ الْحَسَنَاتِ يَا غَافِرَ الْخَطِيئَاتِ

يَا مُعْطِيَ الْمَسْأَلاَتِ يَا قَابِلَ التَّوْبَاتِ يَا سَامِعَ الْأَصْوَاتِ يَا عَالِمَ الْخَفِيَّاتِ يَا دَافِعَ الْبَلِيَّاتِ

"O' Master of Masters, O' Acceptor of prayers,
O' Elevator of rank, O' Guardian of good deeds,
O' Forgiver of evil deeds, O' Granter of requests,
O' Acceptor of repentance, O' Hearer of voices,
O' Knower of attributes, O' Repeller of calamities.
Praise be to Thee, there is no god but Thee, The Granter of all Succour, Protect us from the Fire, O' Lord."

يَا خَيْرَ الْغَافِرِينَ يَا خَيْرَ الْفَاتِحِينَ يَا خَيْرَ النَّاصِرِينَ يَا خَيْرَ الْحَاكِمِينَ يَا خَيْرَ الرَّازِقِينَ

يَا خَيْرَ الْوَارِثِينَ يَا خَيْرَ الْحَامِدِينَ يَا خَيْرَ الذَّاكِرِينَ يَا خَيْرَ الْمُنْزِلِينَ يَا خَيْرَ الْمُحْسِنِينَ

"O' Best of forgivers, O' Best of deciders,
O' Best of helpers, O' Best of rulers,
O' Best of providers, O' Best of inheritors,
O' Best of praisers, O' Best of rememberers,
O' Best of Dischargers, O' Best of benefactors.
Praise be to Thee, there is no god but Thee, The Granter of all Succour, Protect us from the Fire, O' Lord."

يَا مَنْ لَهُ الْعِزَّةُ وَ الْجَمَالُ يَا مَنْ لَهُ الْقُدْرَةُ وَ الْكَمَالُ يَا مَنْ لَهُ الْمُلْكُ وَ الْجَلَالُ

يَا مَنْ هُوَ الْكَبِيرُ الْمُتَعَالِ يَا مُنْشِئَ السَّحَابِ الثِّقَالِ يَا مَنْ هُوَ شَدِيدُ الْمِحَالِ

يَا مَنْ هُوَ سَرِيعُ الْحِسَابِ يَا مَنْ هُوَ شَدِيدُ الْعِقَابِ يَا مَنْ عِنْدَهُ حُسْنُ الثَّوَابِ يَا مَنْ عِنْدَهُ أُمُّ الْكِتَابِ

"O' He, to Whom is all glory and virtue,
O' He, to Whom is all might and perfection,
O' He, to Whom is all dominion and sublimity,
O' He, Who is great above all,
O' He, Who creates heavy clouds,
O' He, Who is the most powerful,
O' He, Who metes out the severest punishment,
O' He, Who is quick to reckon,
O' He, with Whom is the excellent reward,
O' He, with Whom is the Original Book.
Praise be to Thee, there is no god but Thee, The Granter of all Succour, Protect us from the Fire, O' Lord."

O' Allah, verily I beseech Thee in Thy name:
O' Charitable One, O' Benefactor,
O' Judge, O' Proof,
O' Sovereign, O' Approver,
O' Forgiver, O' Elevated One,
O' Helper, O' Holder of blessings and manifestation. "[4]

Sh: There is a part in the supplication of Jawshan where you repeat for one hundred times repeating: "", after every sentence. This part is so holy that it acquaints the soul of any person that reads this supplication and pays attention to its meaning in so many ways. It allows a person to see the face of the names and attributes of God and it enables the person to return to God, the

4- Abbas Qummi.

one that is the greatest, so he can be protected from the destructing fires of this world and the fires of his sins in the next world.

Dr: Did you read the Jawshan?

Sh: I reviewed all of it.

Dr: What about the rest of the supplication?

Sh: I will be honest with you. I spent the whole night reading these supplications until it was dawn. I read the Morning Prayer and then I slept until it was close to Zuhr prayer.

Dr: I wish I had given you these supplications sooner.

Sh: Actually these supplications are very important in introducing real Shi'ism and the Ahl al Bayt.

Dr: I think that based on these supplications you have a better understanding of where God, the Prophet, Ali and the rest of the Ahl al Bayt are placed.

Sh: If I am honest, your God is much more of a God than ours is. This is because some things are mentioned in the Sihah al Sittah but we have no feasibility in determining where it has come from but to say that we do not have a correct chain of transmission.

Dr: Yes, I have also seen that. For instance compare the God that wrestles with Moses in Bukhari and Sahih Muslem with the same attributes of God that Jawshan or supplication of Mujeer describes.

Sh: That is correct, you are right. If you agree lets pray here for Asir so we would have more time to discuss the supplications.

Dr: I would be happy to be of any service.

Sh: Okay, let's have a look at the supplication of Khams Ashar, especially this part where it is the supplication of Moteein Lelah (people that obey God):

اللَّهُمَّ أَلْهِمْنَا طَاعَتَكَ وَ جَنِّبْنَا مَعْصِيَتَكَ وَ يَسِّرْ لَنَا بُلُوغَ مَا نَتَمَنَّى مِنِ ابْتِغَاءِ رِضْوَانِكَ

"O Allah, inspire our hearts with your service and obedience keep away any transgression from us and simplify the path to what we desire as we are delighted by your heaven"

وَ أَحْلِلْنَا بُحْبُوحَةَ جِنَانِكَ وَ اقْشَعْ عَنْ بَصَائِرِنَا سَحَابَ الِارْتِيَابِ وَ اكْشِفْ عَنْ قُلُوبِنَا أَغْشِيَةَ الْمِرْيَةِ وَ الْحِجَابِ

"Keep away any transgression from us and simplify the path to what we desire as we are delighted by your heaven and keep away darken clouds and evil doubtness from our eyes and inner belief."

وَ أَزْهِقِ الْبَاطِلَ عَنْ ضَمَائِرِنَا وَ أَثْبِتِ الْحَقَّ فِي سَرَائِرِنَا

"Keep us in your eternal heavenly home destroy any desire in invalidity and place us in situations where justice and conducting it would be in our path"

فَإِنَّ الشُّكُوكَ وَ الظُّنُونَ لَوَاقِحُ الْفِتَنِ وَ مُكَدِّرَةٌ لِصَفْوِ الْمَنَائِحِ وَ الْمِنَنِ

"As doubt and invalid thoughts is substance for corruption"

اللَّهُمَّ احْمِلْنَا فِي سُفُنِ نَجَاتِكَ وَ مَتِّعْنَا بِلَذِيذِ مُنَاجَاتِكَ وَ أَوْرِدْنَا حِيَاضَ حُبِّكَ

"O Lord place us in your survivor archs and fulfull us with the delight of praising you and run us through your rivers of affection"

وَ أَذِقْنَا حَلَاوَةَ وُدِّكَ وَ قُرْبِكَ وَ اجْعَلْ جِهَادَنَا فِيكَ وَ هَمَّنَا فِي طَاعَتِكَ

"Let us taste the sweetness of your kindness and give us the will to see k you and give us the strength to obey your desires"

وَ أَخْلِصْ نِيَّاتِنَا فِي مُعَامَلَتِكَ فَإِنَّا بِكَ وَ لَكَ وَ لَا وَسِيلَةَ لَنَا إِلَيْكَ إِلَّا أَنْتَ

"Give us the pure feeling of exchanging with you as whatever we are, we are from you and will return to you. We only have you to assist us to come to you"

إِلَهِي اجْعَلْنِي مِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ وَ أَلْحِقْنِي بِالصَّالِحِينَ الْأَبْرَارِ

"O Lord appoint me as your distinguished and the good and join me with the other pure servants of yours"

السَّابِقِينَ إِلَى الْمَكْرُمَاتِ الْمُسَارِعِينَ إِلَى الْخَيْرَاتِ الْعَامِلِينَ لِلْبَاقِيَاتِ الصَّالِحَاتِ

السَّاعِينَ إِلَى رَفِيعِ الدَّرَجَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ بِالْإِجَابَةِ جَدِيرٌ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

"As they are persistent in obtaining higher ranks as you are able with anything and grant prayers. I beg your thoughtfulness O kind-heart of all kinder spirits in the universe"

Sh: This was supplication of Raajin.

Dr: Yes, why did you pick this one?

Sh: I saw that it has really interesting concepts.

Dr: Please go ahead.

Sh: This is the supplication of Mohebbin.

Dr: Have a little break and then we can talk about these supplications.

Sh: Please allow us to discuss them after I finish this supplication.

Dr: I haven't got anything to discuss if there is anything you wish to say about them, please do so.

Sh: To be honest I have nothing to discuss about them also. I am just so overwhelmed by them that I just wish to applaud them by showing you some parts of them.

Dr: Very well. Show me the parts.

Sh: This is supplication of Mohebbin.

إلٰهي مَنْ ذَا الَّذِي ذَاقَ حَلاَوَةَ مَحَبَّتِكَ فَرَامَ مِنْكَ بَدَلاً

"In the name of God O Most Compassionate, O Most Generous, O God who has tasted your generosity and asked for anyone but you?"

وَ مَنْ ذَا الَّذِي أَنِسَ بِقُرْبِكَ فَابْتَغَى عَنْكَ حِوَلاً

"Who is the one that acquainted him with your presence and then turn away from you?"

إلٰهي فَاجْعَلْنَا مِمَّنِ اصْطَفَيْتَهُ لِقُرْبِكَ وَ وِلاَيَتِكَ وَ أَخْلَصْتَهُ لِوُدِّكَ وَ مَحَبَّتِكَ وَ شَوَّقْتَهُ إِلَى لِقَائِكَ

"O God place us with the ones that you have placed as your company and friend and purified for you love and eager to your presence"

وَ رَضَّيْتَهُ بِقَضَائِكَ وَ مَنَحْتَهُ بِالنَّظَرِ إِلَى وَجْهِكَ وَ حَبَوْتَهُ بِرِضَاكَ وَ أَعَذْتَهُ مِنْ هَجْرِكَ وَ قِلاَكَ

"You have contented them with your judging and have blessed them with your expression and have chosen them as you desire and protected them from your absence or separation"

وَ بَوَّأْتَهُ مَقْعَدَ الصِّدْقِ فِي جِوَارِكَ وَ خَصَصْتَهُ بِمَعْرِفَتِكَ وَ أَهَّلْتَهُ لِعِبَادَتِكَ وَ هَيَّمْتَ قَلْبَهُ لِإِرَادَتِكَ

"You have placed them at your side next to the truth and knowledgable of the universe. You have appointed them to the rank of your loyalty and given them the worthyness of praising you and be smittened with your kindness"

وَ اجْتَبَيْتَهُ لِمُشَاهَدَتِكَ وَ أَخْلَيْتَ وَجْهَهُ لَكَ وَ فَرَّغْتَ فُؤَادَهُ لِحُبِّكَ وَ رَغَّبْتَهُ فِيمَا عِنْدَكَ

"You have chosen them to see you and have given them the privilege of seeing your ways. You have emptied their hearts from anything but loving you and have given them no desire but what you desire"

وَ أَلْهَمْتَهُ ذِكْرَكَ وَ أَوْزَعْتَهُ شُكْرَكَ وَ شَغَلْتَهُ بِطَاعَتِكَ

"You have given them the words to praise you and have taught them how to thank you and have occupied them with obeying you"

وَ صَيَّرْتَهُ مِنْ صَالِحِي بَرِيَّتِكَ وَ اخْتَرْتَهُ لِمُنَاجَاتِكَ وَ قَطَعْتَ عَنْهُ كُلَّ شَيْءٍ يَقْطَعُهُ عَنْكَ

"You have placed them as your righteous servants and chosen them to pray to you and have prevented anything that would come in the way of them to you"

اللَّهُمَّ اجْعَلْنَا مِمَّنْ دَأْبُهُمُ الِارْتِيَاحُ إِلَيْكَ وَ الْحَنِينُ وَ دَهْرُهُمُ الزَّفْرَةُ وَ الْأَنِينُ

جِبَاهُهُمْ سَاجِدَةٌ لِعَظَمَتِكَ وَ عُيُونُهُمْ سَاهِرَةٌ فِي خِدْمَتِكَ

"O Lord Place us like them as they are joyful as they are and are blissful from within and spend all their life's with your love"

وَ دُمُوعُهُمْ سَائِلَةٌ مِنْ خَشْيَتِكَ وَ قُلُوبُهُمْ مُتَعَلِّقَةٌ بِمَحَبَّتِكَ وَ أَفْئِدَتُهُمْ مُنْخَلِعَةٌ مِنْ مَهَابَتِكَ

"They are your servant and their tears are from fear of your anger and their hearts are desired to your love and attention"

يَا مَنْ أَنْوَارُ قُدْسِهِ لِأَبْصَارِ مُحِبِّيهِ رَائِقَةٌ وَ سُبُحَاتُ وَجْهِهِ لِقُلُوبِ عَارِفِيهِ شَائِقَةٌ

"O God your greatness is fully apparent to the eyes of those who love you and the brightness of the hearts of your believers are from the excitement of your love"

يَا مُنَى قُلُوبِ الْمُشْتَاقِينَ وَ يَا غَايَةَ آمَالِ الْمُحِبِّينَ

أَسْأَلُكَ حُبَّكَ وَ حُبَّ مَنْ يُحِبُّكَ وَ حُبَّ كُلِّ عَمَلٍ يُوصِلُنِي إِلَى قُرْبِكَ وَ أَنْ تَجْعَلَكَ أَحَبَّ إِلَيَّ مِمَّا سِوَاكَ

وَ أَنْ تَجْعَلَ حُبِّي إِيَّاكَ قَائِداً إِلَى رِضْوَانِكَ وَ شَوْقِي إِلَيْكَ دَائِداً عَنْ عِصْيَانِكَ

"O the wishes of the desired hearts O endless desire of loved ones

I seek your help, your friendship, your love and the ones that are your friends. Assist me in anything that will get me closer to you and keep me away from anything that will separate me from you"

وَ امْنُنْ بِالنَّظَرِ إِلَيْكَ عَلَيَّ وَ انْظُرْ بِعَيْنِ الْوُدِّ وَ الْعَطْفِ إِلَيَّ وَ لاَ تَصْرِفْ عَنِّي وَجْهَكَ

وَ اجْعَلْنِي مِنْ أَهْلِ الْإِسْعَادِ وَ الْحِظْوَةِ (الْحُظْوَةِ) عِنْدَكَ يَا مُجِيبُ يَا أَرْحَمَ الرَّاحِمِينَ

"Allow me the honor of a glimpse of your beauty and bestow me your kind and generous nature and never look away from me O Most Merciful Most Generous"

Dr: Typically supplications are like this. The morning supplication that we saw yesterday was the same. It first introduced God then mentions the blessings that God has given us.

يا من ارقدني في مها دامنه و اما نه... و كف اكف الاسوء عني بيده و سلطانه

Then it sends it greetings to the Prophet that showed us the way to him. Then again it introduces itself. What would happen if God was not around? What has my inner self brought on me?

الهي قرعت باب رحمتك بيد رجايي

"I am empty handed but I am hopeful"

Sh: I am astonished with the sequel these supplications have. I mean it seems as though all of them follow a certain trend.

Dr: Yes, typically it is that way and we evaluate the authenticity of the supplication.

Sh: Unfortunately we are unaware of these supplications. The volumes of our supplications are very limited and mostly are the same ones that are mentioned in the Quran and it starts with Dear Lord or My Lord.

Dr: Praise the Lord, regarding this matter we are prosperous.

Sh: How many books do you have like this Mafatih?

Dr: We have many supplication books. This is because many of our old clerics cited authentic supplications from the Ahl al Bayt, in their books.

Sh: Do you mean that you have more supplications other than this one?

Dr: We have so many supplications that if we had time and dedicated all of the hours of our Hajj to it we still would not have enough time.

Sh: These daily supplications, just like I said: before, are very beautiful especially Sunday and Tuesday.

Dr: You are absolutely right.

Sh: The supplications being read after the prayers are also very good. For every pray there is a supplication afterwards.

Combining the Zuhr, Asir and Maghrib, Isha Prayer

Sh: If you read the Zuhr and Asir pray together and read Maghrib and Isha together, then what do you do for the Taghibat (supplications after prayer)?

Dr: Between the Zuhr and Asir pray we read the Taghibat for Zuhr pray after Zuhr pray and the Taghibat for the Asir pray after Asir pray.

Sh: In your opinion, do you not see any problem in reading the Zuhr, Asir, Maghrib and Isha pray at the same time? When the rest of the Muslims are reading them separately.

Dr: I have to admit I think that our Sunni brothers are acting better than we are here. I mean that they read each prayer at its own time.

Sh: Thank the Lord that you at least approve of one thing that we do.

Dr: Dear Sheikh, I did initially start to discuss the similarities between us and did tell you that we didn't have many differences in these grounds and praying was one of them.

Sh: Yes, regarding the basic Prayer we agreed but the fact that we read them separately was what I wanted to point out.

Dr: Reading the prayers together is allowed but it isn't necessarily better and therefore many of our clerics will delay a bit between the Maghrib and Isha , Zuhr and Asir prayer so that it could slowly be implicated.

Sh: Do you have a reason for reading the prayers together?

Dr: Yes, please look at the software on my mobile. On page 105 of Sunan, "Tarmazi" says from Ibn Abbas:

جمع رسول الله بين الظهر و العصر و بين المغرب و العشا بالمدينه من غير خوف ولا مطر قال فقيل لابن عباس ما اراد بذلك؟ قال اراد ان لا يحرج امته،

"The Prophet while staying in Medina delayed no time between the Zuhr and Asir, Maghrib and Isha prayer even though there was no rain or a scare of anything. They asked Ibn Abbas: What was the intention of the Prophet doing that? He replied: It was because he did not want to trouble his Ummah (meaning at times when if you delay between the prayers, it will cause any trouble it is okay to use this method)."

Sh: They are trying to find a Fatwa for the same thing in Egypt so they can read the Zuhr and Asir prayer together.

Dr: In any case it is better to read them separately but it is also allowed to be read together.

Sh: Let's go back to the supplications.

Dr: I agree, let's go back to the supplications.

Sh: By the way, the supplication of Jawshan Kabir and Mujeer strengthened my belief in what you were saying regarding the fact that you don't consider God to be on the same level as the Prophet and Ali.

Dr: Yes, all of the supplication of Mujeer expressed the attributes of God and we read, "O Shelterer please shelter us."

Sh: The Jawshan Kabir supplication is the same.

Dr: That is correct, that supplication has one thousand names and attributes of the Lord that after every ten times we mention the God's name and his attributes again. Dear Lord please save us from the fire of hell. I am not sure if you have seen Jawshan Saghir as well?

Sh: Yes, I did get to see it but it had a major difference.

Dr: What difference?

Sh: It appears that this particular supplication is used for succeeding in war.

Dr: You are absolutely correct. In Fact, it was read in the thirty three days of war in Hezbullah Lebanon with Israel which ended in the success of Lebanon. Hezbullah had asked the Jawshan Saghir to be read for success.

Sh: Let's please go back to Sahifa Sajjadiya.

Supplication for Repentance

اَللَّهُمَّ يَا مَنْ لاَ يَصِفُهُ نَعْتُ الْوَاصِفِينَ

وَ يَا مَنْ لاَ يُجَاوِزُهُ رَجَاءُ الرَّاجِينَ

وَ يَا مَنْ لاَ يَضِيعُ لَدَيْهِ أَجْرُ الْمُحْسِنِينَ

وَ يَا مَنْ هُوَ مُنْتَهَى خَوْفِ الْعَابِدِينَ

وَ يَا مَنْ هُوَ غَايَةُ خَشْيَةِ الْمُتَّقِينَ

هَذَا مَقَامُ مَنْ تَدَاوَلَتْهُ أَيْدِي الذُّنُوبِ وَ قَادَتْهُ أَزِمَّةُ الْخَطَايَا وَ اسْتَحْوَذَ عَلَيْهِ الشَّيْطَانُ

فَقَصَّرَ عَمَّا أَمَرْتَ بِهِ تَفْرِيطاً وَ تَعَاطَى مَا نَهَيْتَ عَنْهُ تَغْرِيراً
كَالْجَاهِلِ بِقُدْرَتِكَ عَلَيْهِ أَوْ كَالْمُنْكِرِ فَضْلَ إِحْسَانِكَ إِلَيْهِ حَتَّى إِذَا انْفَتَحَ لَهُ بَصَرُ الْهُدَى وَ تَقَشَّعَتْ عَنْهُ سَحَائِبُ الْعَمَى

أَحْصَى مَا ظَلَمَ بِهِ نَفْسَهُ وَ فَكَّرَ فِيمَا خَالَفَ بِهِ رَبَّهُ فَرَأَى كَبِيرَ عِصْيَانِهِ كَبِيراً وَ جَلِيلَ مُخَالَفَتِهِ جَلِيلاً

فَأَقْبَلَ نَحْوَكَ مُؤَمِّلاً لَكَ مُسْتَحْيِياً مِنْكَ وَ وَجَّهَ رَغْبَتَهُ إِلَيْكَ ثِقَةً بِكَ فَأَمَّكَ بِطَمَعِهِ يَقِيناً وَ قَصَدَكَ بِخَوْفِهِ إِخْلَاصاً

قَدْ خَلَا طَمَعُهُ مِنْ كُلِّ مَطْمُوعٍ فِيهِ غَيْرِكَ وَ أَقْرَحَ رَوْعُهُ مِنْ كُلِّ مَحْذُورٍ مِنْهُ سِوَاكَ

فَمَثَلَ بَيْنَ يَدَيْكَ مُتَضَرِّعاً وَ غَمَّضَ بَصَرَهُ إِلَى الْأَرْضِ مُتَخَشِّعاً وَ طَأْطَأَ رَأْسَهُ لِعِزَّتِكَ مُتَذَلِّلاً

"O God, O He whom the depiction of the describers fails to describe!

O He beyond whom passes not the hope of the hopers!

O He with whom is not lost the wage of the good- doers!

O He who is the ultimate object of the fear of the worshipers!

O He who is the utmost limit of the dread of the God fearing!

This is the station of him whom sins have passed from hand to hand

Offenses reins have led him on

And Satan has gained mastery over him

He fell short of what Thou hast commanded through neglect

And he pursued what Thou hast prohibited in delusion

Like one ignorant of Thy power over him

Or one who denies the bounty of Thy beneficence toward him

Until, when the eye of guidance was opened for him

And the clouds of blindness were dispelled

He reckoned that through which he has wronged himself

And reflected upon that in which he had opposed his Lord

He saw his vast disobedience as vast and his great opposition as great

So turned to Thee, hoping in Thee and ashamed before Thee

And he directed his beseeching toward Thee, having trust in Thee

He repaired to Thee in his longing with certitude and he went straight to Thee in fear with sincerity

His longing was devoid of every object of longing but Thee

And his fright departed from every object of fear but Thee

So he stood before Thee pleading

His eyes turned toward the ground in humbleness

His head bowed before Thy might in lowliness"

Dr: Would you like us to read the whole supplication?

Sh: No, I just wish to show you these parts, you have read them before.

Sh: I have a problem with this supplication of Taubat because contrary to the Supplication of Mujeer or Jawshan Kabir, it implores to the Prophet and the Imams instead of God.

Dr: We discussed the imploring before. In this Supplication it seeks intercession just like the ones that the Sunni clerics in Smarghand implored to Bukhari's grave and now we implore to the Prophet and his Ahl al Bayt.

Sh: I accept, I acknowledge however, the month of Shaban had less Supplication and instead Ramadan had more.

Dr: That is because we do not just supplication independently. There must be an order from the Imams to read a specific supplication. I do agree however, that the month of Shaban has fewer supplications.

Sh: The month of Ramadan also has very interesting supplications. The important point there was that in most of the supplications it was requesting God to permit them to go to Hajj.

Dr: That is correct. Some believe that the allowance of Pilgrimaging the Prophet and Hajj is decided in the month of Ramadan.

Sh: But the supplication for Abu Hamza Thumali is also for the month of Ramadan.

Dr: Yes, it has been recommended for the dawns of the month of Ramadan.

Sh: Then you would have to stay up all night to read that supplication.

Dr: Yes, it is a very long supplication. Even though it is possible that some read the whole supplication every night but typically one or two page of the Supplication is read every night.

Sh: The important fact about this supplication is that it explains many of the punishments. For instance we see in the supplication of Abu Hamza Thumali:

لعلك فقد فقدتني من مجالس العلماء فخذ لتي

او لعلك رأيتني في الغافلين فمن رحمتك آيستني...

Dr: As I said:, our supplications are all thanking, learning and seeking. In this part it is teaching many things for instance in the supplication of Ramadan:

اللهم ادخل على اهل القبور السرور

Supplication starts for the people in the graveyard and those that are dead and then follows up to the deprived, poor, sick, travellers and ...This teaches us not to just think about ourselves.

Sh: Yes, you are correct, that was a very interesting fact that you mentioned. What is the supplication of Ahd?

Dr: That is one those discussions that I would like to have with you on a separate matter.

Sh: These separate discussions are increasing.

Dr: It is because I have studied mathematics and can deal with discussions one by one, 1,2,3, and so on.

Pilgrimaging in Shia'sm and the licence Permission for Sunni to Pilgrimage

Sh: I agree however there were many supplications in this book.

Dr: Our supplications are very different to yours.

Sh: In our supplications we say:

السلام عليك يا نبيالله و رحمةالله و بركاته

"Peace be upon you, O' Prophet and the mercy and blessings of God"

Dr: Well your supplications are a bit longer than that however, due to the fact that they are based on chain of transmissions of Hadith that are incorrect, they are very short.

Sh: I say not as long are your supplications and not as short as ours. Some of your supplications are either one page or ten pages long even though I have not read them. What is the story behind them?

Dr: For the Ahl al Bayt, pilgrimage and supplications are different to pilgrimage for our Sunni brothers.

Sh: Why do you just class yourself as followers of Ahl al Bayt? Are we not followers of Ahl al Bayt?

Dr: No you are not supporters of Ahl al Bayt. You respect Ahl al Bayt and you like them but you don't follow them. We look at them as leaders that had the responsibility of guiding a society. But you look at them as the Prophet's children and like them accordingly. I have to add that, this is the case with you guys or else the Wahabis only view them as normal Muslims. Have a look at the books of Ibn Taymiyyah. It has gotten so bad that recently tens of books have been written against him.

Sh: We are talking about us, let's leave Ibn Taymiyyah alone.

Dr: Very well.

Sh: Pilgrimaging your way is certainly not allowed.

Dr: Let's have a look at the software on my mobile. Let's see what it says regarding pilgrimaging the graves.

Sh: We are permitted to pilgrimage them we do not need the software.

Dr: That is true, but you said: first that pilgrimaging the graves was forbidden then was freed.

Sh: We have many Hadith's, very many.

Dr: There are many Hadith's in your books saying that the Prophet forbids three things and one of them was pilgrimaging the graves. That was allowed later on and was said that it teaches remembrance of the next world and prudence and piety in this world.

Sh: Yes, there are many mentions of this Hadith in Sihah al Sittah.

Dr: Yes, the majority of the context from Sihah al Sittah is regarding this and more than 150 more books talk about this in my software.

اني كنت نهيتكم عن زيارةً القبور فزوروها فان فيها عبره

Only the end is different for instance:

تزهد في الدنيا و تذكر الاخره

Sh: That is correct. This context is available in most books.

Dr: I am no Hadith expert but based on my knowledge from religion, Quran, God and the Prophet, I can say that this Hadith is wrong and fraud.

Sh: Why is it wrong? Why is it fraud?

Dr: I believe that based on Quran the Prophet is:

ما ينطق عن الهوي ان هوالا وحي يوحي

Therefore the Prophet cannot say something from his own belief and then that gets corrected especially not one thing but three things.

Sh: Why can that not happen?

Dr: Have a look at this Hadith so one case of a certain mistake can be clarified. In the chain of transmissions below you will see proof of the Prophet pilgrimaging his mother's grave:

Zak al Masir Ibn Jazi, volume 3, page 237, Aldar al Mansour, volume 5, page 177; Tafsire Ghartabi, volume 9, page 159; Tafsir Khazan, volime 3, page 350 and Al Tazakor Ghartabi, volume 1, page 12, Al Sayarah Al Habiya, volume 2.

ان النبي مر بقبر امه آمنه، فتوضا، صلي ركعتين ثم بكي فبكي الناس لبكائه ثم انصرف عليهم فقالو ما الذي بكاك ـ فقال مررت بقبر امي فصلت ركعتين ثم استاذت ربي ان استغفرلها

"The Prophet went to his mother's grave, Aminah. He then did ablution and read two Sermon Salat (Pray). He then cried and everyone cried with him. He then went towards the people they asked him: who was this that you cried for? He replied: It was my mother's grave, I read two Sermon Salat and then requested God's permission for forgiveness for her."

Sh: Yes, This is also correct.

Dr: This Hadith also discusses praying in the graveyard that you guys loath so much and question.

Sh: Yes, slowly everything about us is being questionable.

Dr: I am bringing proof from your own books.

Sh: What happened to the answer regarding the Hadith that forbid pilgrimaging and then allowed it?

Dr: We agreed that firstly the Quran will be our criteria and then Hadith.

Sh: Correct, but which part of this Hadith is contrary to what Quran says?

Dr: What more than it being 100% contradicting what Quran says? The Prophet has never changed what he has said: in his entire lifetime. There might be times when the ordinances have been tighter and harder (for example, drinking alcohol) but it has never completely changed. I mean that something Lawful has never become unlawful. Even the ordinances that have become harder or like the ones that have become easier have verses of Quran to back them up. In other words, the Quran abrogates an ordinance by another verse of its own.

Sh: Well, do you have any other Hadith that is contradicting this one?

Dr: We have plenty in our own books but since our deal is to bring proof from your own books we can have a look at these ones: Hadith volume 5, page 44, Sunan Ibn Majah number 1599. Aisha says:

رخص في زيارةً القبور فان تزهد في الدنيا و تذكرةً الاخره

This Hadith is without prohibition of the first Hadith.

Sh: Maybe it is a permission given after something that has been forbidden?

Dr: But I think once Aisha saw that people are discussing forbiddance from pilgramiging, she then decided to mention the Prophet's Hadith.

Sh: Well that could also be a possibility.

Dr: But this cancels the doubt of the Prophet changing his decision.

Sh: If we class that as a problem then yes we can use it to cancel the doubt.

Dr: Do you mean to say that it is okay for the Prophet to change the ordinance that Quran has had no opinion on?

Sh: If I say no then you will bring the Quran and:" **ما ينطق عن الهوي** "up again.

Dr: Do you not see this as reasonable?

Sh: Of course, it is reasonable.

Dr: Please look at Madarik Al Tanzil Al Beyhaghi, volume 2, page 84, that I have referred to it before as well:

لقد بكي رسول الله علي ابراهيم و قال القلب يحزن و العين تدمع و لا نقول ما اسخط الرب و انا عليك يا ابراهيم لمحزونون

"The Prophet cried for Ibrahim and he told him that the hearts are mournful and the eyes tear but we do not say anything to anger God. We are mournful for you O Ibrahim."

Sh: Yes, That is correct.

Dr: The other false belief is another Hadith saying that the women are forbidden to pilgrimage the graveyards.

Sh: There are many Hadith's confirming this that cannot be denied.

Dr: The majority of the Hadith come from Abu Huraira citing in various books of Sihah al Sittah that the Prophet said:

لعن زوارات القبور

"Curse the women whom are pilgrimaging the graves"

Sh: Is it only Abu Huraira citing regarding this?

Dr: Others have cited it too, but most of the Hadith's that are in the same content come from Abu Huraira.

Sh: Others have still cited regarding this in Sihah al Sittah.

Dr: Yes, Vali Tarmazi in Sunan, volume 4, page 94, believes that it would not be logical. He says that some of the clerics opinions are that this Hadith was before the permission of pilgrimaging any grave and when the permission was given it were also given for women as well.

Sh: But you said that condemning a Hadith that is forbidden cannot be allowed afterwards.

Dr: Precisely, that is the reason why I say that accepting some of the scholars Hadith's for example Tarmazi is a mistake. This is just like how they are trying to find an excuse for this Hadith as well.

Sh: I don't recall any Hadith permitting woman to pilgrimage the graves.

Dr: I have them in the programme on my mobile. Please have a look at these chains of transmissions: Musnad Abi Yaali, volume 10, page 131, Ibn Abi Malika says:

اقبلت ذات اليوم من المقابر فقلت لها من اين اقبلت يا امالمؤمنين(عايشه)، قالت:

من قبر اخي عبد الرحمن. فقلت لها امالمؤمنين،

اكان رسول ينهي عن زيارةً القبور، قالت نعم كان نهي عن زيارتها فاجازه...

"I saw Aisha walking back from the graveyard one day and I said: O Umul Momenin, where are you coming from? She said: I come from my brother's grave, Abdul Rahman. I said: to her: Hasn't the Prophet forbidden pilgrimaging the graves? She said: Yes, the forbidding was before and then he allowed it..."

Sh: This Hadith proves the previous one.

Dr: But it contradicts the forbiddance of woman pilgrimaging. It means that it validates what Tarmazi said.

Sh: Yes, that permits them.

Dr: Then if that is the case it can be said that this Hadith did not exist just like the first one.

Sh: But you said this based from the Quran. You said that his Hadith is incorrect based on Quran. Therefore, we can use the same analysis regarding forbidding woman pilgrimaging the graves using the Quran. Aisha and Tarmazi's Hadith confirmed it.

Dr: It is good that eventually you agreed to believe the truth over incorrect Hadith's.

Sh: What advantage could the companions have from making up Hadith's such as this?

Dr: I am not quite sure. But I think that because the Calipha felt that the presence of people especially woman would not be wise to witness crimes such as when Muawiyah's mother ate martyr Hamza's heart out or the Karbala's martyr's and Hura. It would jeopardise their intentions and so therefore, they had to do something to prevent people from pilgrimaging the dead, keeping their crimes un-seen.

Sh: That was an interesting possibility.

Dr: Let's discuss now what to say when pilgrimaging. In the Baqi graveyard there is a sign saying that we are only allowed to say the following:

السلام عليكم و نحن انشاءالله بكم لاحقون

Sh: That is true although it is different in various countries and religions.

Dr: That is correct. I have read some of the pilgrimage books of Muslim countries such as Pakistan, Indonesia and Malaysia. It is very detailed. However, in Saudi Arabia and amongst Wahabis the above verse is the only thing that is said and publicized in Baqi.

Sh: We don't have any more than these sayings.

Dr: Yes you do. You have in Mu'jam al-Tabarani, volume 4, page 58. Wahb Zydbn says: When Ali would return from Siffin he would pilgrimage the graves and say:

السلام عليكم يا اهل الديار من المؤمنين انتم لنا سلف فارط و نحن لكم تبع عما قليل لاحق. اللهم اغفرلنا و لهم و تجاوز بعفوك عنا و عنهم. طوبي لمن ذكر المعاد و عمل الحساب و قنع بالكفاف و رضي عن الله

"Salam Alaikum (Hello) to you O' from the land of the believers. You are before the time of us and we will join you soon. O' God forgive and pardon us and them. I envy the person that reflects on his actions on judgment day and acts accordingly and is content with sufficient and is fulfilled with God."

Sh: I have not seen it but it is possible.

Dr: Here you go. Have a look at my mobile.

Sh: Yes, but I said that the supplications for pilgrimaging the graveyards are not the only ones that are written in Baqi.

Dr: And I brought up an example of one. For instance please have a look at this sample too:

Sh: Which sample?

Pilgrimaging and Its Ritual's Based on Alazhar

Dr: In Fatwa Alazhar, Chapter Hajj, Volume 1, page 198, supplication of Medina:

"If this Haji was not able to initial a travel to pilgrimage the Prophet (peace be upon him) then it would be tradition for him to pilgrimage the Prophet after he is done with Hajj. This is because it is one the biggest sectors and highest approached. There are many Hadith regarding the advantages of undertaking this. You have to instead, pray in the shrine of the Prophet in order to obtain reward. In the Hadith of Sharif, from the Prophet (peace be upon him): "Praying in my shrine is 1000 times more rewarding other than Masjid Al Haram" Ahmad says in his Musnad from Abdullah that: The pilgrim should conduct ablution and wear his best clothes and smell well. If he was not able to conduct

ablution he can Wudu. Then head towards the Shrine of the Prophet with humility and humbleness. Once he enters the shrine head towards the Rawda Sharif (Prophet's shrine, garden of heaven) that is between the honourable grave and the Prophet's tribune and read two sermon prayers named Tahiyat in the Mosque and call God and pray to him because he is in the presence of one of the gardens of the heavenly gardens. He is in the place where mercy is given and prayers are answered to. Once the pilgrim is done with salution of the Mosque he then turns towards the grave of the Prophet (peace be upon him) and stands by the side of the Prophet's blessed head and salutes the Prophet (peace be upon him) with a lowered voice and send his regards from himself and the people that have asked him to salute on their behalf."

Sh: This is just like how you pilgrimage.

Dr: This is Fatwa from Alazhar. Although this exact saying is also mentioned in the collected Fatwa's of Egypt.

Sh: You are right. This is exactly believed in Egypt.

Dr: Then you just wished for me to explain it all.

Sh: I have seen these in Egypt but the truth is that I have not even had the chance to read these chains of transmissions. And it is very interesting to me that you have sat down and have done it.

Sh: You initially mentioned in our discussion that regarding Pilgrimaging, there have been many sayings.

Dr: Yes, that is because normally the Imams of Shia and the children of the Ahl al Bayt are under scrutiny and accusations from the Umayyad and Abbasid's. To prevent the accusations from becoming belief and to also continue their direction towards protesting through their believers they include their important sayings via these supplications. That is why the contents of these supplications are very beautiful.

Sh: Yes, I saw this in some of the supplications such as the supplication of Ashura however I was not able to dismantle the educational concepts.

Dr: Supplications normally start with a salute. It is normally a remembrance of the beginning, meaning the start of Adam, until it reaches the Imam in question. This is because it wants to show that we have one righteous path and that the path only starts from Adam and finishes with the Prophet Muhammad and that you are on that same path.

Sh: It is a delicate point.

Dr: The second point is martyrdom in Islam and believing in the actions that they do especially this one:

اشهدانك اقمت الصلوةً و اتيت الزكوةً و امرت بالمعروف و نَهَيّتَ عن المنكر...

This part is only there because the Umayyad and Abbasid's would accuse the Imams of rebelling against religion.

Sh: Yes, you are right but all of them accept Ali.

Dr: Muawiyah has insisted on cursing Ali and most of the people of Shaam abided by it.

Sh: That was done for a short period of time and it was then obviated.

Dr: When Ali was killed and it was announced that he was killed in the Mosque, the people from Shaam asked: How could Ali be killed in a Mosque when he wouldn't pray?

Sh: Yes, these were only happening in Muawiyah's time.

Dr: Didn't these actions continue until Umar Ibn Abdul Aziz's time?

Sh: Yes, it did continue until then.

Dr: Didn't Yazid say that Hussain Ibn Ali had revolted against Islam and the people of Koofeh have to kill him and to hold his family captive? Did Yazid not accuse them of being outcasts?

Sh: Yes, that is correct.

Dr: Things were no better within Abbasi's either. Even though, they do not kill the Imams in broad daylight. That is why we have kept these martyrdoms for the history of martyrdoms.

Sh: Martyrdom is not appointed to die at all.

Dr: Of course it isn't. We only appoint them to Imams and their children. We read the verses of the Quran and Surat Al Fatihah for the people who are common and have passed away.

Sh: But these supplications are longer than these discussions.

Dr: Yes, in some of these supplications it has been mentioned how they tortured the Ahl al Bayt and even in some of them how they were martyred. For instance in the supplication of Ashura many of the comments are mentioned.

Sh: There are also many curses.

Dr: Yes, I did explain those. That is because the curses itself teach you something. It teaches you not to go killing the Prophet's children.

Sh: Your analysis is correct.

When the discussion got to this point Mr Karbalayi came over with some tea and Persian sweets and snacks. As usual my friends were quiet the whole duration for the discussion and were listening. The ones that were unable to speak Arabic would quietly leave the room.

At this moment the Spiritual guide of the trip whom was familiar with Arabic entered the room. Due to his young age and in experience I was scared that he would say something to offend the Sheikh but thankfully, after I introduced the Sheikh and said that he was one of the scholars from Alazhar, he only asked some minor questions and I translated some of it. He said: Why is Shi'asm not taught in Alazhar? Among other questions that were a representative of his lack of experience in publications and external relations. Shia'sm does get taught in Alazhar.

The Confessions of Mohammad Ibn Abudl Wahab

Dr: By the way dear Sheikh, have you seen the book called "**مفاهيم يجب أن تصحح" "Concepts that are in need of correction"?**

Sh: I have heard about it but not read it.

Dr: That book is written by Seyed Mohammad Alavi al-Maliki al-Hassani from Mecca.

Sh: Yes, I have heard about it, its content must be interesting. The concepts that need correction are intriguing to know.

Dr: I have it. Please have a look at it. It rejects most of the Sunni beliefs and it says that it needs correcting. It quotes from Muhammad Ibn Abdulwahab and that the Wahabis on watch for Baqi are acting against what it is supposed to be.

Sh: Which Fatwa?

Dr: On page 310, in this book mentions the Al Dor Al Sonniya book, volume 1, page 52.

Muhammad Ibn Abdul Wahab has declared 12 things to be false and an accusation. They are as followed:

1- I voided the books of Mazaheb.

2- People had nothing since 600 years ago.

3- I claimed my own Ijtihad.

4- I am against imitating.

5- It is a catastrophe to socialize with scholars.

6- I class anyone that invokes towards the righteous, to be infidels.

7- If I had the power to demolish the Prophet's shrine then I would do so.

8- I deny supplicating the Prophet's grave.

9- I deny supplicating the parent's grave.

10- I class anyone that bows to anyone but God to be an infidel.

And...

Dr: On my programme via my mobile I have the book of Sheikh Muhammad Ibn Abdul Wahab, volume 1, page 15 saying:

Sheikh Muhammad forbids imitating for the people that have the ability to identify guidance and evidence. People that do not have the aptitude of identifying all cases then are allowed and in need of imitating. Therefore, Sheikh Muhammad Batlaan has formally denies imitating when people that are present in Baqi talk as if Muhammad Ibn Abdul Wahab has forbidden it.

The Dynamics of Authority and Imitating in Shia'sm

Sh: You are right. This is because this subject has been discussed in some of the books but no one has in particular has actually pointed it out to be against imitating.

Dr: Then how come when it comes to discussing Shia'sm they question why we imitate? Are we not to imitate at all?

Sh: Yes, some common people say this but our scholars spend less time regarding it.

Dr: Actually I believe that the scholars influence the mind of the common people in a bad way even though they themselves believe in imitating.

Sh: It appears to me that you only follow the ordinances from people that are alive. While we act on the ordinances that the four scholars have appointed out and have no Fatwa for them unless of course something serious happens.

Dr: In fact imitating in Shia'sm is not for the principles of Din (religion) but it is for the branches of Din. What I mean is that no one can rely its recognition and belief on God, its Prophet, Quran and resurrection by relying on imitating. That would be completely reprobated. Imitating should only be on the branches of Din.

Sh: You mean Salat (praying), fasting, and...

Dr: Yes, however, this kind of imitating has two conditions. Firstly, the person should not be a researcher in religion and or be religious Jurist in any shape or form, which would be prohibited. Secondly, the person can only imitate someone that has is well aware of the science of Din and has special circumstances.

Sh: We have the first condition that you mentioned as well. We do not have the second one condition though. What I mean is that typically the Scholars that are being imitated are the scholars running the government.

Dr: You are right, in your school if the person is a scholar or researcher then he does not imitate someone else. There is one difference though and that is, some of the sayings of your four Imams are required to be complied with and it cannot be altered. However, in Shia'sm the scholar that is being imitated on can research on his own accord regarding all subjects and can claim Ijtihad and innovate a new idea.

Sh: Do you mean to say that he would say something over Imam Jafar?

Dr: If there is certainty that what he is about to say is not going against what they have said then yes. But there is no restriction for them to claim Ijtihad and to interpreted on what the imams have said.

Sh: What do you mean? This is a little complicated for me now.

Dr: It isn't complicated. A researcher of religion that is familiar with the required various sciences of Din can easily, by using the verses of the Quran, authentic Hadith and his own logic, appoint necessary ordinances for the secondary principles of the Din that is needed.

Sh: This would provide too may alterations to the matters that are considered to be branches of religion. People could possibly pray in different styles.

Dr: That is not the case because 99% of the structures of the branches are uniform and steady. In fact, they do not have many differences either. There are however difference in matters of Ijtihad and in some very fine subjects.

Sh: Regarding Salat (Pray), Fasting, Hajj and Zakat (Alms), there are no differences between our schools.

Dr: You do have differences but they are minor. For instance, some read the initial part of the verses where it says: "**بسم الله الرحمن الرحيم** " loudly, some read it with a whisper. Some keep their arms open whilst praying and some close them.

Sh: Yes, these cases are not that important.

Dr: In Shia'sm the differences between our Religious Jurist's is not even as much as yours. What I mean to say is that all of our practices and recitals regarding praying are the same. It might be possible for some of the chain of transmissions whilst prostrating is different, very rarely of course or else their opinions in praying are all the same.

Sh: If they are so similar then why did you open up a discussions regarding imitating?

Dr: There is a difference between choosing to imitate and to not having any differences in imitating. Jurists, Scholars that you can refer to cannot work based on their own taste. They have to be very reasonable once they are trying to extract an ordinance from the Quran. What I mean is, they must have, a thorough dominance on the Arabic language and Sciences such as contextual, study of Hadith, biographies of the narrators of traditions and ordinances that have been previously extracted, so they can be able to implement a new ordinance.

Sh: We only implement new Fatwa's (provisions) based on new issues and for the old issues we pursue what the Four Imams in their books have said.

Dr: Based on the beliefs and Fatwa's that our scholars have given, one cannot imitate someone that is dead. However if a person was previously imitating someone that has recently passed away then based on the thing he is imitating on, he can follow the ordinances of the old one. But for a person that has not had any previous imitates and is now of time to do so, he cannot choose someone that has passed away and is under no circumstances allowed to follow them.

Sh: So everyone is imitating a person that is alive?

Dr: Precisely, this is because in reality a religious Jurist that is being imitated is in fact acting as an Imam. It is not possible to imitate an Imam that is dead or if a question rises, it is not possible to go ask them anything.

Sh: We can answer questions but we are not allowed to change any practices and recitals in praying.

Dr: The problem is that our issues are not always just for praying. For instance, for Hajj, there are consistence changes in the place of Safa and Marwah, where to Sacrificial slaughter, Remy Jamrat (Pebbles Remy) and similar to these situations. These new issues need to be answered to.

Sh: These things are not changed until the people in charge question them.

Dr: It appears as if though that the people in charge act based on needs and it is highly unlikely to question the Jurists.

Sh: Would they at least ask for their approval?

Dr: Yes, they ask for their approval but if you pay attention, these approvals are consistently being changed and the order of the government has been more influential.

Sh: The governments order is more influential, that is correct however the opinions of the highly honored scholars are also considered.

Dr: Has there ever been any questioning from the University of Alazhar saying that they wish to change a certain thing regarding the current situation of one of the practices for instance, Remy Jamrat (that is consistently being changed)?

Sh: No, they ask the Sheikhs and highly honored scholars of Saudi Arabia.

Dr: Do they imitate other Sheikhs and Jurists of other countries too?

Sh: They have no choice because these changes have been already done.

Dr: Well our scholars call for opinions when they want to change anything.

Sh: Give me an example.

Dr: For instance if the slaughterhouse is outside of the Valley of Mena**,** then the sacrificial is not accepted. Some of the slaughterhouses are currently outside of Mena.

Sh: Then what do you guys do?

Dr: The Iranian associations of Hajj have chosen slaughterhouses that are inside of Mena.

Sh: This complicates things.

Dr: This is an example. Not all of the Imams that are being imitated on have the same opinions on this matter but I just wanted to give you an example that in this case, Ijtihad and imitating, dynamics and activation is happening. The livelihood of the Mufti in this situation is not under any pressure to follow whatever change that has happened.

Sh: But Islam is permissive.

Dr: There is a difference between being permissive and being active.

Sh: But being active will complicate things more.

Dr: Allow me to give you an example. Thirty years ago when I came to Hajj, your scholars did not allow any toilets to be installed in Arafa. This matter inconvenienced so many pilgrimages. Every year many people would suffocate in barrels of impure water. Now after many efforts there is not only toilets but also they allowed tree planting and now the pilgrimages are in a relatively calmness.

Sh: Yes, those days was really bad.

Dr: When we talk about livelihood we mean that proportional to the circumstances the Imams and Jurists should set ordinances. In fact the main reason for our Imams setting any Fatwa's is all because they wish to simplify the practices of Hajj.

Sh: Yes, you are right, the Fatwas are meant to facilitate people's needs.

Dr: We don't concentrate on simplifying or making strict ordinances. We say the ordinances are there. In essence the ordinances are already simplified. We would never change any ordinances just because some feel that it is hard to do.

Sh: Yes, you are correct but the Prophet has said be permissive.

Dr: Our religion is simplified in the practices but there is wisdom necessary for managing it. For instance do you remember they were burying two million slaughtered sheep when there were several Islamic countries that were suffering poverty and lack of protein?

Sh: These issues have been resolved now.

Dr: Yes but it was due to the many follow-ups of the advanced Islamic countries in specific Iran and the Fatwa's of its Jurist regarding this matter that induced them to currently package the meats and send them off to poor Islamic countries.

Sh: Praise be to Allah, it is much better.

Dr: There are still many problems. Every year when it comes to Hajj we still are losing life due to different causes such as fire or bridge falls and etc...

Sh: These accidents are unpredictable.

Dr: It can be predicted it just needs stronger management.

Sh: For instance flooding has nothing to do with management or if a bridge falls, there is nothing management can do about that.

Dr: You can prevent flooding by gathering all the waste on a regular basis. That reduces the risk of flooding and unfortunately that is not happening. For instance, on way to Remi Jamarat there are many empty bottles, slippers, shoes, wasted food and worse, people are sleeping in the corners of the street. There are two reasons why the bridges fall. Firstly, the amount of weight it can carry has been calculated by mistake. Secondly, the ordinances that are not compulsory have been deemed compulsory therefore everyone wishes to conduct it in its specific time causing chaos for instance the Remi Jamarat or circling the Kaaba. If the Jurists would announce a change of opinion that it is not necessary in Hajj for pilgrims to conduct non compulsory ordinances this would not happen.

Sh: Of course that would work better. Most of the scholars don't even conduct on ordinances that are non compulsory at these times but the common people still insist on conducting them.

Dr: But surely you can understand our debate on livelihood. This clarifies what the point is that I am trying to make.

Sh: If it is okay with you. Let's hold on with our debate for now today. I have a problem meeting you tomorrow for Zuhr because I have been invited by an old friend from the University of Medina.

Dr: That is not a problem. Actually my roommates have asked me to have a chat with them tomorrow lunch time when they have more free time. At night times they go out shopping with their women.

Sh: Then if it is okay lets continue our debate the day after tomorrow as I am a guest somewhere.

Dr: I am at your disposal. Anytime you wish, I can be available to meet with you.

Sh: Then goodbye until the day after tomorrow.

We said goodbye and he left. At night we went shopping for souvenirs with my friends and my wife. Not to compete with the other pilgrims of Hajj before us but to obey our duty as unfortunately after pilgimaging and praying, buying souvenirs is one of the most important duties of pilgrimage.

Unfortunately, this shopping questions the dignity of the Iranian pilgrims. When the people from other countries see how the Iranian pilgrims raid the bazaars buying goods from China or non Chinese products, they are amazed.

We went to buy brief souvenirs enough to say that you were in our thoughts. We bought mostly for family and close friend and enough to at least commence on out non compulsory duties.

The women would choose and we would try to get involved and then end up paying for it. We returned to the hotel and continued doing what I always used to do which was to go to Al Masjid an Nabawi for the morning prayer, then to Baqi, then back to the hotel to have breakfast and to sleep until it was Zuhr and to get ready for the Zuhr prayer.

Day Twenty Fourth of Zyqadeh

I met the Sheikh when I went to the Mosque for the Zuhr prayer. I realised that he is accompanied with the friend that he was with the day before. I said hello and Sheikh introduced me as a professor of the University in Iran. He introduced his guest to be Sheikh Hamid Al Najdi a professor from the University of Medina.

Getting Acquainted With Sheikh Hamid Al Najdi

Dr: Dear Sheikh, you are from the same city as Sheikh Muhammad Ibn Abdul Wahab.

Sh Hamid: Yes, How did you know that Najd is the city of where Sheikh Muhammad Ibn Abdul Wahab is born?

Dr: All of the books that have mentioned his life refer to that city.

I showed him my business card.

Sh Hamid: Are you involved in the automotive industry?

Dr: Yes.

Sh: He isn't just involved in automotive industry he is a Sheikh as well.

Dr: No I have worked in automotive industry.

Sh Hamid: Where have you done your education?

Dr: I studied my bachelors in Iran, my Master's and Doctorate in England.

Sh Hamid: How did you learn Arabic?

Dr: I personally had a lot of interest and to be able to understand the sources of religion better, I learned it.

Sh Hamid: I have met many Iranian scholars but they are not able to speak Arabic this way.

Dr: Firstly, that is because I am not a scholar. Secondly, they were from the old ages, nowadays most of our scholars, especially our young students are familiar with Arabic and can speak very well.

The call for the first prayer was sung and then the call for the second prayer was done. The prayer started. Afterwards...

Sh Hamid: me and Sheikh Ibrahim are alone, you can also be my guest.

Dr: No, thank you very much. I would not wish to be of any bother.

Sh: If you don't have to be anywhere else please join us. It will be good. Just think of it as being our usual daily debate time. We could even discuss some things in the presence of Sheikh Hamid.

Sh Hamid: Please don't consider yourself to be of any bother. My family is not at home and it is only me and Sheikh Ibrahim. Please allow a technical discipline amongst your group.

Dr: I will come with you but I really hope that I am of no inconvenience.

Sh Hamid: No, you are not an inconvenience.

Dr: Alright then, I will come under one condition, and that is for us to stop at my hotel so I can bring my mobile that contains the programme with me.

Sh Hamid: That won't be a problem.

We went to my hotel driving Sheikh Hamid's car and I took some Persian sweets and snacks with me. I told my friends where I was going and that I was having lunch with Sheikh Ibrahim and Sheikh Hamid, at his place. We drove until it was close to the Quba Mosque. Sheikh owned a very nice villa there. I was a guest for lunch at his place. The outside design of his house was structured in a traditional Arabic way and inside it was designed with beautiful traditional Arabic sofa and furniture. There was tea, coffee, juice and lunch ready.

Debate in Sheikh Hamid's House

There was only one male maid in Sheikh Hamid's house and he appeared to be there for hospitality. Sheikh Hamid's family had gone to visit their family so this gathering would have been without much ceremony.

They prepared lunch. Food was brought from the chained restaurant in Saudi Arabia called Al Baik. Sheikh Hamid started to explain what each food was. Sheikh Ibrahim was familiar with the food too and I also said that I knew most of the foods and that I even knew the owner of Al Baik, a true Palestine. They were amazed once I told them that.

Sh Hamid: It is good that you are familiar with the food. How many times have you traveled to Saudi Arabia?

Dr: My 15th time.

Sh Hamid: 15th time?! (he said with astonishment). Were they all Tamattu?

Dr: No, Seven times for Tamattu Hajj and 8 times for Umrah.

Sh Hamid: It appears that you are fond of travelling.

Dr: I am fond of travelling but mostly to the Holy shrines, Mecca, Medina. That is because the history of Islam was structured here.

Sh Hamid: History in Saudi Arabia is gradually being destructed because most of the historical sites have been demolished.

Dr: What is your opinion on this matter?

Sh Hamid: I am completely against it. In other countries they preserve their cultural remains even though it might not have any ethical effect or even be against ethnicity and humanity. They even savor it for tourists to come and see but here they just destroy what they have without any hesitation.

Dr: Dear Sheikh, I came here thirty years ago. Most of the historical sites were around Al Masjid an Nabawi, Bani Hashm's street, Quba Mosque, Mea Mosque (hundred), some of the most honored Islamic figures were still there. Now they have destroyed it all just so they can expand the Mosque.

Sh Hamid: They could have expanded the Mosque in other directions.

Dr: Dear Sheikh Hamid, may I ask you something?

Sh Hamid: Sure, please go ahead.

Dr: How can you be a professor of Medina University, and be against the actions of the government?

Sh: Dose anyone whom is a professor at Medina University has to agree with the actions of the government especially the non-cultural aspects of it.

Dr: I was under the impression that you were allowed.

Sh Hamid: Well if we do have any objections, we do not state it publicly but we do talk about it in our friendly gatherings inside or outside the university.

Dr: Allow me to ask you a more serious question. Are you a Wahabi?

Sh: There are two kinds of Wahabis. One group is the ones that follow Sheikh Muhammad Ibn Abdul Wahab but are against the actions of the government regarding the religious sections. The reason behind that is because it has had a negative influence on the Muslims of other schools. The second group are the extremists that are working for the government and mostly the religious works are under their supervision.

Dr: Do you see any difference in these two kinds?

Sh Hamid: Yes, the first kind recognises Sheikh Muhammad Ibn Abdul Wahab to be a religious scholar just like other scholars and acknowledge that he has had some opinions that accompanies with Ibn Teymiyah seven hundred years ago. There were many that were against Ibn Teymiyah and he died in jail. But Sheikh Muhammad Ibn Abdul Wahab was lucky because at his time there was a specified political era where it not only did not go against his opinions but it even assisted in its distribution.

Dr: What is your opinion Sheikh Ibrahim?

Sh: We had the same opinion as Sheikh Hamid before. The people outside of Saudi Arabia were more restricted for instance Sheikh Hamid is Saudi Arabian and I am Syrian. Maybe that's why my immigration to Egypt and Alazhar was permitted.

Dr: Sheikh Ibrahim, you were defending the Wahabis beliefs.

Sh: Yes I was favourable towards them and even promoted them but after I went to Egypt my opinions changed. Especially my beliefs were weakened.

Sh Hamid: How long have you two been meeting with each other?

Sh: A couple of days ago, accidently we met in Al Masjid an Nabawi and have been meeting up with each other. I have not been able to answer back any of the analysis the Doctor has been debating with me because as usual he either cites the Quran or the books of Sunni faith. I have to be frank that there is not much I can debate with him anymore.

Sh Hamid: We are blessed dear Sheikh Ibrahim. How come you have had nothing to respond against the analysis of a Doctor that specialized in automotive industry?

Sh: [With laughter] I have not managed to respond to him accordingly, if you can why you don't try.

Dr: No, he is a very honorable man, we just talk to each other as two teachers, only he is an expert and I am a student

Sh Hamid: In which fields have you been debating?

Dr: Many, if you agree lets have lunch and then I can ask you some questions. That is if you all decided to read the Asir prayer at your house.

Sh Hamid: We shall read the Asir pray at my house. So let's have lunch first.

Lunch was finished and they cleared the table. Someone brought the snacks over with Arabian coffee. Whilst we were having lunch, Sheikh Hamid talked a bit about Iran and its political situation, which were all good. The time for Asir prayer arrived.

Sh Hamid: Let us Wudu and pray. Will you be following leadership in prayer with us or will you be praying again at another time.

Dr: Some believe that they should pray again after the congregational prayer finishes. That is because not all of the etiquette of the prayer is identical. However, most of the Authority of initiation does not see a problem with congregational prayer in Mosques and therefore there is no need for re- reading the prayer.

Sh Hamid: How about yourself?

Dr: The person I imitate from does not see the necessity for re reading the prayer.

Sh Hamid: So you can be following leadership in prayer with us?

Dr: Yes, I did read my Asir prayer after I finished reading my Zuhr in the mosque however; because of the congregation here I will read again but intention it for a prayer that was compensatory (missed). I read the Asir prayer with Sheikh Hamid leading the congregational prayer. After the prayer:

Sh: Dear Doctor what is the supplication after the Asir pray. Let us read it.

Dr: It is not the place.

Sh: Yes, it is, Sheikh Hamid, They have supplications after their prayers. It would be very interesting for you to hear. Please ask the Doctor to read them.

Sh Hamid: It would be nice if you read it Doctor.

Dr: There is no necessity.

Sh Hamid: Supplication after prayer is good. Please read on.

Dr: I will do as you wish.

اللهم اني اعوذبك من نفس لا تشبع و من قلب لا يخشع و من علم لا ينفع و من صلاةً لا ترفع و من دعا لا يسمع اللهم اني اسألك اليسر بعد العسر و الفرج بعد الكرب و الرخاء بعد الشدةً اللهم ما بنا من نعمه فمنك لا اله الا انت استغفرك و اتوب اليك

"O Allah, I surely seek your protection against a self that never has enough, a heart that does not feel apprehension, knowledge that does not avail, a prayer that is not accepted, and a supplication that is not responded, O Allah, I surely beseech You for easiness after difficulty, relief after misfortune and comfort after hardship. O Allah, You are certainly the source of each and every favor that covers us. There is no God save You. I pray Your forgiveness and repent before You."

Sh Hamid: That was interesting.

Sh: I said the same thing.

Sh Hamid: Well please go ahead. What was your question?

Dr: I have question regarding several cases.

Sh Hamid: What cases?

Dr: I have questions regarding Wudu, chain of transmissions, standing, prostrating and confession.

Sh: Dear Sheikh Hamid, please answer the Doctors questions. I will remain quiet and will just listen.

Dr: Please still be active in this debate.

Sh: I have been in enough debates with you. Please allow Sheikh Hamid to be involved this time.

Dr: In any case, I will ask the question and anyone of you honorable people who wishes to answer it, would be great.

Sh Hamid, there are no problems regarding Wudu and Salat between the Muslims. There is no difference between Wahabis or non Wahabis.

Dr: In fact that is why I asked the question. But now that you mentioned Wahabis allow me to ask another question.

Sh Hamid: Please ask away.

Dr: Do you agree with assembling a congregational prayer by force?

Sh Hamid: There is no such thing as a forced congregational prayer.

Dr: I met with a Sudanese teacher a couple of years ago in Mecca and he told me that half of the Saudis that participate in the prayers have not even commenced ablution. They might later on pray in their own time but they come so they are in the congregational pray of the Saudis.

Sh Hamid: Not all, but yes some might do this.

Dr: He spoke of corruption too and the pressure that the Government Wahabis have put on the people has had no effect.

Sh Hamid: There might be corruption but not in the public eye. It is hidden.

Dr: Corruption is hidden in all cities.

Sh Hamid: Of course there are much less corruption around the honorable Shrines in Mecca and Medina but in other cities there might be a bit more as there are possibilities that non- Muslims live there.

Dr: From what I have heard there is very much corruption in between families. For instance in of the European toll results, statistically the Saudi woman are the most users exploited of websites that are morally corrupted in the world.

Sh Hamid: Do Saudi woman use the internet that much?

Dr: Yes, In fact they have first place in the world.

Sh Hamid: First place in using the internet?

Dr: In Europe and industrial countries women and men work therefore have less time to go on the internet. In African counties and most Asian countries there is less opportunity of using the internet due to financial reasons. in Saudi Arabia there is money, mobile (computers) and unemployment creating many opportunities for women that are unemployed and has no hobbies. Therefore, they use the computers to access the net.

Sh Hamid: Seeking refuge in God, can you see how the westerners are bringing corruption into our homes.

Dr: One of the most important institutions in the west and in the Islamic countries has always been family. The imperialists and communists hand in hand succeeded to corrupt the families in Europe and industrial countries. Because when people do not have a grounding institution such as good family they can easily be used and can be easily brainwashed culturally.

Sh Hamid: How can you say that the imperialists and the communists, hand in hand did this when they were against each other and were always at cold war with each other.

Dr: I believe that they had one thing in common and that was to destroy the grounds of families. The communists insisted on getting the people to become non believers of God so they could destroy the spiritual values of family. The imperialism disseminated corruption and chaos in families to obliterate them.

Sh Hamid: You studied in Europe. How did you see it there?

Dr: Europeans appeared to be lonely people. They seemed to just focus on how to manage their own lives and the tourbillion around them.

Sh Hamid: How did you see the family structures?

Dr: There are a low percentage of people committed to their family and very few whom actually do have a family.

Sh Hamid: They talk about how Jesus has given them happiness then how come there is no happiness between their families?

Dr: But the people who are running the shows have also stopped talking about family and love. Today in Europe the women and their husbands that are from one family live apart. I mean to say they have separate bank accounts and have their own income and spend on that and therefore after a while they separate as they have no dependency on each other. A European man, on top of having different girlfriends before getting married, gets to also marry three to five times. The woman on top of their several boyfriends gets married five to eight times. Dose a woman whom gets married eight times have any emotion left?

Sh Hamid: So they also have several marriages with a difference that it is not all in one time.

Dr: In fact they do mostly all of the things that they despise of us Muslims.

Sh Hamid: I hope to God that these problems do not get to Islamic countries.

Dr: If we are not careful it will even now, some Islamic countries have already begun to start having the same problems.

Sh Hamid: Where for instance?

Dr: Towards the west, Al Jazeera and the Islamic countries in the central Asia.

Sh Hamid: It is not as bad in Saudi Arabia. Families are still structured.

Dr: But it appears to me that these families in specifically the ones outside of Mecca and Medina are like bricks with no mortar built on top of each other and can be destroyed with just the smallest touch.

Sh Hamid: The government has started to concentrate on families and most of the religious speeches and sermon prayers on the Friday pray are regarding family.

Dr: The problem is more than what you think though. Unfortunately, the faith of woman in Islam has deteriorated in most of the Islamic countries, due to more restrictions, especially in Saudi Arabia; and therefore they start creating questions for women and then they destruct the grounds of the family. You have seen the western movies made and shown in cinema and television. Most of them come from families that have been destructed. They say that a woman does not have to just have sexual relationship with a man and they advertise it in their films. They advertise sexual relationship between families and therefore, all of the scientists around the Islamic world have to put hand in hand to confront this western souvenir that is consuming the Islamic countries and the third world.

Ablution in Islam

Sh Hamid: Let's go back to the questions.

Dr: Yes, I firstly wish to ask regarding ablution.

Sh: What is your question? Please ask.

Dr: The question I have regarding ablution is this: Regarding anointing, why do you wash your feet instead of just stroking it with water?

Sh Hamid: The answer to this question is very clear and easy. Regarding washing our heads or feet we refer back to the verse in Quran.

Dr: But apparently the verse regarding ablution says nothing about that. The verse in Surat Al-Maidah says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ
وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ
وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِۚ وَإِن كُنتُمۡ جُنُبٗا فَٱطَّهَّرُواْۚ وَإِن
كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ
ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ
بِوُجُوهِكُمۡ وَأَيۡدِيكُم مِّنۡهُۚ مَا يُرِيدُ ٱللَّهُ لِيَجۡعَلَ
عَلَيۡكُم مِّنۡ حَرَجٖ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمۡ وَلِيُتِمَّ نِعۡمَتَهُۥ
عَلَيۡكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ ٦

"O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful."

Sh Hamid: This discussion has been mentioned in Quran and also the Sunnat (tradition)

Dr: How can you translate such a clear verse of Quran this way wrongly? The Sunnat says otherwise too.

Sh Hamid: How can Quran be translated wrongly?

Dr: It is very clear. It firstly says face and hands and then it says to anoint your heads and feet.

Sh: The way you read it changes its meaning.

Dr: Allow me to continue this debate using your own books.

Sh Hamid: Please go ahead.

Dr: In your own books it explains the reason as to why you wash your feet this way: In the above verse the word "

Sh Hamid: Yes, that is correct.

Dr: Well, the source of the debate due to the verbs being close to each other is not the point because the first verb and the second have complete independencies. The part where it says anointing the feet is after when it says anointing the head. What does that have to do with the verbs being close to each other?

Sh Hamid: But everyone has accepted this.

Dr: Who do you mean by everyone?

Sh Hamid: All of the different religious Scholars.

Dr: Then let's see what your scholars think regarding this matter in your own books.

Sh Hamid: Please go ahead.

Dr: In Tafsir Ghorbati and also in Aldoor al Mansour, chapter 6, volume 3, page 331, Ibn Abbas says:

حجاج خطب بالاهواز: اغسلو ارجلكم وقال انس: صدق الله و كذب الحجاج

"Hajaj was reading a sermon in Ahwaz saying that they should wash their feet for conducting ablution. They told Anas. Anas said that God is truthful (saying that we should be anointing our feet) and Hajaj is a liar."

Sh Hamid: This is one case.

Dr: Here you go. In Al Tahrir and Al Tanvir chapter Surat Al- Maidah, volume 5, page 52 it cites the same Malik story and then says:

نزل القران بالمسح و السنه بالغسل

"What is sent down by Quran is anointing the feet but Sunnat tells us to wash our feet.

Then it says that after the era the followers of Jurists concurred to absolute the feet, meaning until then washing the feet was not the only way people would anointing the feet as well was washing the feet."

Sh Hamid: Very well, we accept that you can wash or anointing the feet even though anointing has a Quranic Base. These are the only cases available.

Dr: No, that is not the case. In Jame Al Bayan Tabari, Volume 10, page 58 and 59; and Tafsir Ibn Kasir, volume 3, page 52:

"نزل القرآن بالمسح والسنه الغسل " Hadith number 11476

"Anointing originates from the Quran but Sunat says to wash"

Hadith number 1147, "صدق الله و كذب الحجاج"

"God is truthful and Hajaj is a liar"

Hadith number 11478, "ليس علي الرجلين غسل، انما نزل فيها المسح "

"What mentioned regarding feet is not to wash, it is to anointing"

Hadith number 11479, "جابر عن ابي جعفر قال: «امسح علي رأسك وقدمي "

"Anointing your head and feet"

Hadith number 11480,

"نزل جبرئيل بالمسح ثم قال: «الم تر ان التيمم ان يمسح ما كان غسلاًويلقي ما كان مسحاً"

"Gabriel revealed anointing (for the feet), then said: Have you not noticed that in Tayamom (dry ablution) they anointing the same places they wash (in Wudu) and the places where you have to wash (in Wudu) is let go in Tayamom."

Shukani says in Fath Al Ghadir, volume 2, page 277 says: Both cases regarding ablution and anointing is allowed.

Alusi says in Al Maani, volume 4, page 396:

"فعل الخلفاء لا يدل علي اكثر من الندب والاستحباب"

What the Caliphas did caused nothing more than to implicate things.

Tafsir Neishabouri, volume 3, page 133 says:

"اختلاف الناس في مسح الرجلين وفي غسلها"

People are having debates over whether to wash their feet's or just to anoint.

Ibn Abbas, Anas Ibn Malik, Ikrimah, Al Shaabi and Ibi Jafar Muhammad Bagher says: "انّ الواجب فيها المسح", Ibn Abbas, Anas Ibn Malik, Ikrimah, Al Shaabi and Ibi Jafar Muhammad Bagher says: "The only thing that is mandatory is to anointing the feet"

Hasan Basri and Jarir Tabari believe:

"المكلف مخير بين المسح والغسل"

"The person whom is obligated to pray has the freedom to anoint the feet or wash"

Sh Hamid: The amount of chain of transmissions got too much. Which one should I respond to?

Dr: Whichever one you feel that is more important.

Sh Hamid: Regarding scholars having debates over this matter is obvious due to this many different sources.

Dr: Let's start with agreeing that at least this debate has been since the beginning of Islam.

Sh Hamid: Concerning the parts where it says that Tayamom (performing dry ablution) is equal to the places where Wudu is. If that is the case then why do we not Tayamom from our elbow to our fingers. Therefore, in my opinion we should not compare Tayamom with Wudu in this case.

Dr: To not consider Tayamom to be relevant to Wudu is strange because Tayamom is there to replace Wudu in the time of need (no water). So they are relevant and concerning not Tayamoming from elbow there are a few things I would like to say: Firstly, this case is taken from your own books. Secondly, dose the face gets fully covered when you Tamamom for the arms to do the same? Also, please pay attention to the fact that Tayamom is for the time and place where water is scarce and it is to ease up the situation one is in. It does not mean that you should do the exact you were doing once you wanted to Wudu. There are many clear Hadith's stating how Wudu was to be done and it is not necessary to explain or analyse it. The way Malik handled the pilgrims is a clear indication of that.

Sh Hamid: We are conducting Wudu the exact way the Prophet was doing.

Dr: Actually the Prophet was not conducting it that way because if it was the case there would have been no reason for all those Hadith's.

Sh Hamid: How has it been then?

Dr: The face was washed and the hands and then the head and feet were anointed.

Sh Hamid: In ablution we do have to wash the feet.

Dr: We have too many contradictions in the Hadith's that state that we should wash our feet so much so that we have no way to prove anything.

Sh Hamid: All the Muslims besides the Shias are conducting Wudu this way.

Dr: All the Muslims until the time when Usman was Califah were conducting Wudu the same way as the Shias are now, washing face and hands and anointing the feet and head.

Sh Hamid: We have several Hadith stating that the Prophet washed his feet.

Dr: Actually if you look at the all the Hadith concerning Wudu from all the followers of the Prophet's time, only two or three people have spoken about it.

Sh Hamid: No, we have plenty, everyone has spoken about it.

Dr: Abubakr and Umar have no Hadith regarding Wudu.

Sh Hamid: Aisha and Ali have spoken about it, yes that is correct.

Dr: Actually let's have a look at what Aisha has said. In Sharh Ibn Majeh, volume 1, page 624 (Muslem and Nesaei have also stated this). Sharih Ibn Hani says: I asked Aisha about anointing in Wudu, Aisha said: Go and ask Ali he is best person to ask regarding this. Ali's opinion is obvious he says anointing the head and two feet.

Sh Hamid: Ali has a Hadith for washing feet.

Dr: Yes, if you were listening to what Aisha was saying and had followed what Ali was doing, you would have been conducting Wudu the same way the Prophet was. He has 10 Hadith's regarding anointing for the feet and one weak Hadith about washing it.

Sh Hamid: You, yourself said that based on Quran we can agree on both ways.

Dr: Let's not go back to what we have already discussed. We agreed that if the "ل" letter in "ارجلكم" is accusative or was mutual then it meant to wash and if it was lowered then it meant to anoint. But just as we agreed no interpreter that has a high knowledge of understanding of Quran would mean this way, even though this book is there for the normal people to understand. Due to our perceptive we know the ordinances in Quran do not have multivalen verses because there are chances where the text of Quran clearly states that we should wash our face and arms until our elbow and to anoint our feet and head. What I mean is we could sentimentalize and then on the other hand say that it meant for us to anointing our head and wash our feet.

Sh Hamid: But all of our scholars wash their feet.

Dr: Mostly people follow the government scholars that are old and made up Hadith's and misrepresentations.

Sh Hamid: Do you mean to say that everyone is making a mistake?

Dr: Please decide that with all the facts I am giving you. Are they making a mistake? Anas Ibn Malik says that they are making a mistake. Ali is saying they are making a mistake, Shafeii says it is wrong. Ibn Abbas says, they are making a mistake. Many others say that both ways can be done.

Sh Hamid: What difference does it make any way for you to be so sensitive about it.

Dr: It makes such a big difference. I want to prove that we follow the tradition of the Prophet, meaning we are the real Sunnis and you just follow the Caliphas. In the Tafsir of Ibn Kasir chapter 6, volume 3, page 52, the stories of pilgrims and Anas have clearly stated this way. So agree that we are the real Sunnis.

Sh Hamid: If you are Sunni then we do not have a problem with that.

Dr: Yes, we are Sunnis meaning we are the followers of the Prophet's Sunnat and you are Sunnis that follow the Caliphas Sunnat.

Sh Hamid: The Caliphas are the Prophet's Caliphas so for that reason we are also following the Sunnat of the Prophet.

Dr: I would rather not get into that specifically yet. But do you agree that anointing is correct and the verse is true?

Sh: Doctor, everytime I have come to the debate over the Caliphas you have said another time. Would it not be good to discuss that in the presence of Sheikh Hamid? Dear Sheikh Hamid, the doctor also has opinions on the Caliphas.

Dr: But we agreed to discuss Wudu and Salat in the presence of Sheikh Hamid.

Sh Hamid: This is good. If you have any more sources concerning anointing please discuss.

Dr: Reason says that the best source is the Quran. Once the Quran says something then there should no longer be any recantation.

Sh Hamid: That is correct, people should all know that when it comes to ordinances they should just follow the Quran and refer to Sunnat for minor cases.

Dr: Actually, concerning Wudu there are many minor cases that have been mentioned. For instance there is no mention of the Sermon's of Salat or how to Sajdah, Ruku and what to say in the Quran. On the topic of fasting, there are no minor detailseven about Hajj there is nothing. But regarding Wudu we have complete details. What I mean to say is that Quran clearly says in Surat Al-Maidah to wash the face and hands and to anoint the head and feet. It is interesting that there is this much difference between something that has been clearly stated in the Quran compared to other things that have no mention at all such as fasting and Hajj and etc...In Quran, Surat Ash Shuraa verse number 10 says:

وَمَا ٱخۡتَلَفۡتُمۡ فِيهِ مِن شَيۡءٖ فَحُكۡمُهُۥٓ إِلَى ٱللَّهِۚ ذَٰلِكُمُ ٱللَّهُ رَبِّي عَلَيۡهِ تَوَكَّلۡتُ وَإِلَيۡهِ أُنِيبُ ١٠

"And in anything over which you disagree - its ruling is [to be referred] to Allah. [Say], "That is Allah, my Lord; upon Him I have relied, and to Him I turn back."

Sh Hamid: We also have Sunnat regarding Wudu.

Dr: All of the Hadith's in the end are saying to anoint but you can just rely on what other Muslims are doing. For instance in Sunan Kobra Beyhaghi, volume 1, page 44 it says:

عن رفاعةبن رافع: جالساً عند رسول الله قال: لا تتم الصلوه احدكم حتي يسبع الوضوكما امره الله به، يغسل وجهه ويديه الي المرفقين ويمسح رأسه ورجليه الي الكعبين

"We were all sitting next to the Prophet and he said not one of your prayers are accepted unless you Wudu the way God as ordered. Wash your face and your hands up to your elbows and anointing your head and feet."

Sh Hamid: Sheikh Ibrahim do you have anything to say about this? What is your opinion?

Sh: Please continue. To be honest the truth is that our sayings concerning Wudu have no solid proof.

Dr: Dear Sheikh, please have a look at this Hadith from Bukhari, Hadith 5185, volume 17, page 332 says:

"Ali was in Kufeh and conducted Wudu this way. Ali read his Zuhr pray and then he addressed the needs of the people until it was time to pray the Asir prayer. He washed his face and arms and then he anointed his head and feet. Then got up and drank some water. He stood and said: People do not like to drink water as they stand but this is how the Prophet acted (He would drink whilst standing)."

This case shows that the Hadith's that Ali said about ablution are either wrong or we have to accept them because this has been taken from the time he was Calipha.

Sh Hamid: Yes, this can be considered another case too.

Dr: Now please have a look at the Hadith below. In Kanzol Amaal, Hadith 27659 and in Mukhtareh, volume 1, page 63 it says:

Hadith number 38042:

قال سعيد بن منصور حدثنا يعقوب بن عبد الرحمن عن أبي حازم: أنه رأى سهل بن سعد يتوضأ ومسح على الخفين فقلت ألا تنزع خفيك قال لا قد رأيت خيرا منى ومنك يمسح عليهما

"They saw Sahl Ibn Saad that was conducting anointing on his feet. I asked him: did you not wash your feet? He said: No, I have seen someone that was better than me and you and he was conducting anointing on his feet."

Sh Hamid: It is interesting that the Doctor has proof from the Quran and from the Hadith's.

Dr: Then we agree that about Wudu, we have to anoint the feet. If that is the case let's move onto the rest of the Salat.

Sh Hamid: One cannot put any faults on all of these analyses especially the Quran. But we can still say that it is up to their own liberty whether to wash or anointing.

Dr: But that would be acting against what Quran says. Denying all of these Hadith's that I mentioned with proof is unacceptable. We did agree to accept the Quran above anything else.

Sh: You are right, we did agree to this.

Dr: Dear Sheikh Hamid, what is your opinion after all of this?

Sh: I agreed to not go by any Sunnat or Hadith when the Quran clearly says something.

Sh Hamid: Of course, these notes are correct and I accept that even if it was acting on liberty we have stronger proof of Hadith to anoint for Wudu rather than wash the feet. Especially because the proof we have to wash are all after the time of the Prophet.

Dr: Then let's allow us to move on to the next topic "call for prayer" (Azan).

Call for Prayer in Islam

Sh Hamid: That is correct, by the way why do you guys say:

"اشهد ان علياً ولي الله يا حجت الله"

When do you read your Azan or Iqama?

Dr: We do not categorise this component of the Azan to be the main part of it. We consider it to be a part that is non compulsory (Mustahabat) and if a person classes that to be a compulsory part of the Azan we deem it invalid.

Sh Hamid: Then why do they read it?

Dr: All of the parts in Praying have sections where you can read things that are non compulsory. It is very rare to see any kind of prayer to be done without any non compulsory sections. Azan has some recommened meritorious action and in our opinion one it is this one.

Sh Hamid: Why is this non compulsory saying is allowed to be said it is an innovation in Azan.

Dr: Mustahabat are no innovations because based on true Hadith's the Prophet would also read extra mustahabat whilst in Sajdah and Ruku for compulsury prayers. The Prophet's companions also would read extra prayers whilst reading Salat.

Sh Hamid: This non compulsory case was not allowed by the Prophet.

Dr: Just like the part when cursing Ali was allowed by Muawiyah and the Prophet had not allowed that but still people of Shaam would insist on it with intensity.

Sh Hamid: But they do not do that now.

Dr: Actually we added this part to the Azan so no one would ever dare to do that again. Dare to curse or insult Ali again as they did before. Once you have a brief look at the books of Ibn Teymiyah it shows that Muawiyah's nature in cursing Ali is broad as sunlight. His hatred is shown even after roughly seven hundred years through Ibn Teymiyah's books.

Sh Hamid: Ibn Teymiyah is not the representative of all the Muslims. All of the Muslim's accept Ali to be the fourth Calipha and do not curse him.

Dr: You know very well that they didnt accept Ali as Calipha. It was only years after when they finally agreed that Ali was Calipha.

Sh Hamid: He is considered now so there is no debate.

Dr: By the way we class him as the first Calipha. But these Muslims that you named in Ibn Teymiyah's time did not speak of it. They were busy destroying Ali and his children's grave by Wahabis and said nothing. So now we use prevention.

Sh Hamid: Of course if once you say: "

Sh Hamid: I have to explain in this case that when the Calipha saw that people were not going to Jihad but they were going to pray and claiming that praying was more important and were not considering Jihad as of any importance; he said that I am changing it and for them to say that praying is better than sleeping but is not better than Jihad.

Dr: Dear Sheikh this is not a correct justification. The Prophet was always saying that praying was the best action even in war and Jihad. People were still going to Jihad and had many wars that were uneven and they were still winning therefore, this innovation is a complete un acceptable one.

Sh Hamid: They must have considered sleeping to be better than praying and that's why the second Calipha did this.

Dr: The conditions of war in the second Caliphas time were not so bad you know. Iran and Rome was defeated then.

Sh Hamid: Yes, you are correct.

Dr: Then the problem is not very clear.

Sh Hamid: These reasons really do not seem to be very convincing.

Dr: Even if it was convincing and for instance they wanted to say that it was important and insisted on mentioning it in one of their speeches; they could have just said that call to Jihad was not that important. They shouldn't have changed the whole Azan just because the second Calipha said to change the Sunnat of the Prophet.

Sh Hamid: This is mentioned in most of the Hadith's and as I said it is only read for the Morning Prayer.

Dr: It doesn't make a difference for which prayer it is for. If they had added for the other Azans that praying was better than dinner or praying was better than the morning breakfast, people would have just done it.

Sh Hamid: If we want to be realistic we have to accept that this case was not at the time of the Prophet and therefore is not part of the Azan. Hence, saying what the Prophet used to say in his time meaning: "**حي علي خيرالعمل**" is even correct to be read for the morning Azan.

Dr: Sheikh Ibrahim, what is your opinion?

Sh: I accepted this at the beginning of your debate. This is because what the Prophet said and did is absolute and the actions and sayings of the Caliphas are only absolute when they are not against what the Prophet's actions and sayings were.

Dr: Well, thank the Lord we managed to clarify that "**علي خيرالعمل** " is correct. Now I have another question.

Sh Hamid: Please ask away.

Amen and Taktuf (placing hand on hand)

Dr: If we go back and have a look at the books of Hadith of Sahih al Sittah and Bukhari we can only find one Hadith from Abu Huraira mentioning the word Amen after Al Zaallin.

Bukhari Hadith number 40, volume 2, page 248 and Hadith 41/5, volume 13, page 318 and there is nothing else mentioned about this. This is when in other places we have cases where it says that the Surat Al Fatihah is not a supplication for us to say Amen after it. What is your opinion on this matter? Of course, Sheikh Ibrahim already knows what we think of the Hadith's that Abu Huraira has cited.

Sh Hamid: Whatever it is, it is Sunnat.

Dr: But apparently it is not Sunnat. The teachings of Gabriel to the Prophet concerning praying has no Amen being said, which also has been mentioned in Bukhari's books. In the same teaching, Taktuf was not taught as well.

Sh Hamid: We do not have strong proof over the Taktuf and there are many debates over it. Many people do not obey on that. But regarding Amen all of the Sunni schools agree on it.

Dr: If this is something that needs to be said whilst praying then how come has it not been said In Zuhr and Asir prayer?

Sh Hamid: The congregational Imam whom conducts the prayer says it and that is sufficient.

Dr: Would you know of any cases similar to this situation where there is a prayer done based on Sunnat and another prayer done based on something else.

Sh Hamid: If it is okay with you let's move on from here because Amen and Taktuf are not that important.

Dr: So you accept that it is not part of the prayer.

Sh Hamid: I said it is not important. Let us pass it.

Dr: So Taktuf and Amen are not part of the prayer.

Sh Hamid: What is the next topic.

Dr: In my opinion, if you believe in innovation this action that you do in prayer completely voids it. Amen is not even an Arabic word it is a Hebrew word and the Arabic language does not have such a word.

Sh Hamid: Before you completely void the way we prayer let's move on to the next topic.

Loudly Reading "In the name of God the Beneficent, the Merciful (بسم الله الرحمن الرحيم)" Whilst Praying

Dr: Why does the congregational Imam whispers "In the name of God the Beneficent the Merciful" or he does not even say that.

Sh Hamid: We have many Hadith's stating that the Prophet would say it with a low tone.

Dr: We do not have a correct Hadith saying that. What kind of a Hadith is this that states we read some part of it low pitched and some high?

Sh Hamid: In some of the Sunni schools reading "In the name of God the Beneficent the Merciful" loudly is normal.

Dr: We have a case where Muawiyah came to Medina and assembled a congregational prayer and read "In the name of God the Beneficent the Merciful" with a low pitch. He then was confronted by many and so for the next prayer he read "In the name of God the Beneficent the Merciful", loudly.

Sh: That is interesting.

Dr: Therefore, if some people read out loudly and some not then it proves that there is no correct Hadith regarding "In the name of God the Beneficent the Merciful". Now if Sunnat was the base of proof then some believe that it should be read loudly and some believe that it should be read with a lower tone. In such a debate if we look at reason then calling out the God's name loudly whilst praying, which in fact is the way to connect to God makes more sense.

Sh Hamid: Reading "In the name of God the Beneficent the Merciful" loudly whilst praying is not a crucial thing amongst us only the extremists believe and insist on reading it out with a low tone. Let's not continue this and move on to the next one.

Dr: We have proof that in Mukhtasar Tarikh Dameshgh Volume 7, page 33,

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page 48 and in Fath Al Bari, volume 3 page 361 and in Alkashf va Albayan, volume 1, page 105 from Abubakr Ibn Hafz Ibn Asem says that Muawiyah was in the Medina Mosque and was praying. He read the "In the name of God the Merciful" part of the Surat Al Fatihah loudly and then did not do the same for the next Surat. Anas Ibn Malik complained to him after wards and said:

اسرقت الصلاه ام نسيت

"Did you steal from the pray or you forgot?"

This proves that not only do they read "In the name of God the Beneficent the Merciful" loudly but they also read the full Surat as well.

Sh Hamid: These are significant cases. I will read "In the name of God the Beneficent the Merciful" loudly from now on.

Reading a Full Surat in Salat

Dr: My next question is about reading a full Surat whilst praying instead of reading some verses of the Quran after the Surat Al Fatihah. In my opinion this action is wrong.

Sh Hamid: But no one has questioned this action and everyone has been okay with the situation.

Dr: That is right but if we look at it rationally a complete message is derived from a complete verse of a Surat. One verse on its own cannot bring a complete message therefore reading a complete Surat is better as it brings about a message properly.

Sh Hamid: One or several verses of the Quran can deliver a message.

Dr: Then how come they read two full Surats for the Friday prayer? This proves that reading a full Surat is more accurate than a couple of verses. Another example is when they read two full Surats for the Morning Prayer on Fridays.

Sh Hamid: Yes, I also agree with you that a complete Surat is better.

Dr: It is not better, it is necessary to read a full Surat because the message that each Sermon brings should be complete.

Sh Hamid: We do have proof for reading just several verses whilst praying.

Dr: Yes, for instance in Tafsir Ibn Kasir, volume 1, page 118 it says:

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In the book of Fatway Alazhar, volume 1, page 82 it has been quoted that Ibn Majah said:

"لاصلوةً لمن لم يقراء في كل ركعه بالحمد و سورةً في فريضةً او غير ها"

It is not accepted a prayer if anyone does not read Surat Al Fatihah and Al Tawhid in any compulsory or non compulsory prayer.

Sh Hamid: The truth is that it is not possible to determine exactly which action is correctly.

Dr: The problem is that unfortunately between the Sunni brothers they equalise the word of the Prophet's companion with the Prophet himself. When for a Muslim the main things should be the Prophet's action and words.

Sh Hamid: We say that the words and actions of the companions are equal as they act just like the Prophet.

Dr: Please have a look at this chain of transmission from Sunan Ibn Majah, volume 9, page 200, Hadith number 3065 we have:

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَعِيلَ حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ فَلَمَّا انْتَهَيْنَا إِلَيْهِ سَأَلَ عَنْ الْقَوْمِ حَتَّى انْتَهَى إِلَيَّ فَقُلْتُ أَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ... أَنَّ رَسُولَ اللَّهِ صَلَّي اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَامَ إِلَى مَقَامِ إِبْرَاهِيمَ فَقَالَ { وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى } فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ فَكَانَ أَبِي يَقُولُ وَلَا أَعْلَمُهُ إِلَّا ذَكَرَهُ عَنْ النَّبِيِّ صَلَّي اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ قُلْ هُوَ اللَّهُ أَحَد

"It quotes from Jaber that we were with the Prophet for Hajj. As soon as we got to pray in Masjid Al Haram the Prophet said that we should pray for the honor of Ibrahim. He then placed the status of Ibrahim between himself and the Kabaa. My Father said that we didn't know anything unless the Prophet taught us. Therefore the Prophet read the Surat Al Kafirun and Surat Al Tawhid for the two Sermon prayers."

So you can see here that the Prophet read a full Surat for each Sermon. We have Hadith for the Friday prayer as well saying that the Prophet would read the complete Surat for the Two Sermon prayers.

Sh Hamid: Is there a Hadith from our books that says the Prophet would read one Surat for each Sermon besides the ones you mentoined?

Dr: Yes, here you go. Hadith number 9654 from Musnad Ahmad, volume 20, page 29:

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَبَهْزٌ الْمَعْنَى قَالَا حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ بَهْزٌ فِي حَدِيثِهِ أَخْبَرَنِي الْحَكَمُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ أَنَّ رَجُلًا يَقْرَأُ فِي يَوْمِ الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَ إِذَا جَاءَكَ الْمُنَافِقُونَ فَقَالَ أَبُو هُرَيْرَةَ كَانَ رَسُولُ اللَّهِ صَلَّي اللَّهُ قَالَ لِأَبِي هُرَيْرَةَ إِنَّ عَلِيًّا عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِهِمَا

Someone asked Abu Huraira that Ali read the Surat Al Jumuah and Munafiqun for the Friday prayer. Abu Huraira said that the Prophet would the same Surat's.

Sh: Doctor you agree on a Hadith from Abu Huraira?

Dr: First of all I brought up a Hadith for Sheikh Hamid whom believes in Abu Huraira's Hadith's. Secondly, if the Hadith from Abu Huraira are as much as the thirty that we agreed to be the truth then this one is one of them. We do have a similar Hadith to this one but not quoted from Abu Huraira.

Sh: But Sheikh Hamid this is the act and words of the Prophet himself.

Sh Hamid: The unity of procedures between the Muslims is from the words and the actions of the Prophet.

Dr: If that is the case then how come regarding Wudu or reading "In the name of God the Merciful" out loud whilst praying there are debates. Or for instance Usman explains how everyone should Wudu. Had the companions around Usman not seen the way the Prophet would Wudu and pray?

Sh Hamid: Well some where young and were born after the Prophet had passed away.

Dr: In that case this young person could have asked their father or other companions how to Wudu or whether to read the "In the name of God the Merciful" loudly or not.

Sh Hamid: Well Usman is like a father or a companion.

Dr: But I believe that the route of this Hadith is not correct. I mean to say that Usman has not said this thing. This is because there is another place where they say that Ali said the same thing and that is wrong too. Considering the disagreemenets between the companions and Usman, he has wanted to solidify his position as Calipha and that's why he has said such a thing. Just like Umar whom said that he brought two good innovations to Din.

Sh Hamid: Well people did not complain.

Dr: How do you know that? Maybe the complaints were not recorded. I mean in the Muawiyah case when he read the "In the name of God the Merciful" in Medina with a low tone people did complain and he did read it loudly for the next prayer. This fact was recorded because Muawiyah did not have as much power as Usman did in Medina.

Sh Hamid: Well praise the Lord, the basis of the prayer is accepted between us and yours.

Dr: We have to pray the way the Prophet did. I believe that we do pray the way the Prophet did. For instance we do have "Qunoot" in prayer where as you dont. You close your arms when you prayer but the Prophet would keep his arms open.

Sh Hamid: There is no clear indication between the debates which one was closer to the Sunnat of the Prophet.

Dr: Yes, there is.

Sh Hamid: How?

Dr: For instance is it possible to class anything that the Caliphas have classed as non-existing in the time of the Prophet, not as part of Sunant?

Sh Hamid: The Prophet has said that if you follow whichever of my companions they will guide you. They are just like the stars in the sky.

Dr: Please allow me not to debate over this matter again as we have already covered this with Sheikh Ibrahim and we received to an agreement. Therefore the actions and sayings of the companions cannot be the basis and if we put them aside then the real Sunant of the Prophet will show itself.

Sh Hamid: Sheikh Ibrahim is this true that you have agreed that this Hadith is false?

Sh: Yes, the explanations that the Doctor brought were sufficient.

Sh Hamid: What should we put aside so we could see the real Sunnat of the Prophet.

Dr: The things that we just mentioned.

Sh Hamid: Which ones?

Dr: The actions and saying of the companions in anointing the feet in Wudu or reading the "In the name of God the Merciful" in a low tone whilst praying or not reading a complete Surat, not conducting Qunoot and reading Tashahod.

Sh Hamid: Doctor, what is the problem with Tashahod!?

Dr: If you accept that the Surat needs to be read in complete whilst praying then we can go forward and talk about Tashahod.

Sh Hamid: I do not have any discussion over this as it was not that important to me in the first place

Dr: Important or not important, do you accept it or not?

Sh Hamid: Yes, I accept.

Tashahod (Confession of Faith) in Praying

Dr: Let's discuss Tashahod now.

Sh Hamid: What is the discussion?

Dr: You have in your writings that the prayer should start with "Takbir" and finish with "Salam", is that correct?

Sh Hamid: Yes, that is correct.

Dr: We have proof of this.

Sh Hamid: Yes, we do.

Dr: Now let's look at the writings of your Tashahod.

التحيات لله و الصلوات الطيبات السلام عليك ايها النبي و رحمةً الله و بركاته السلام علينا و علي عبادالله الصالحين، اشهدان لا الهالاالله وحده لا شريك له واشهد ان محمداً عبده و رسوله»

«اللهم صل علي محمد و آل محمد كما صليت علي ابراهيم و آل ابراهيم

Sh Hamid: Yes, that is correct.

Dr: So here you finish the prayer with "Salam" (blessing) before Tashahod that is part of the prayer.

Sh Hamid: Which "Salam"?

Dr: Here before Tashahod to the Prophet, you say "Salam" and this "Salam" finishes the prayer.

التحيات لله و الصلوات الطيبات

السلام عليك ايها النبي و رحمةً الله و بركاته

السلام علينا و علي عبادالله الصالحين

And then after these "Salams" you say:

و اشهد ان محمد عبده و رسوله

Sh Hamid: The prayer finishes with **"السلام عليكم و رحمةً الله"**.

Dr: "Salam", is "Salam". It makes no difference if it's meant for the Prophet or the people.

Sh Hamid: Are you saying this as your own opinion or do you have a Hadith for it?

Dr: I have Hadith from the Prophet.

Sh Hamid: Where does this Hadith come from?

Dr: In Sunan Beyhaghi, volume 2, page 140 we have a chapter entitled: "Priority of saying Tashahod to Salam". In there, we have many quotes from the companions such as Aisha, that the

Tashahods should be said first, then "Salam" (blessing) to the Prophet and his Righteous followers and then finish the prayer with **"السلام عليكم"**.

Sh Hamid: We say two "Salams" at first then we say the final "Salam" in the end.

Dr: That is clear because based on many Hadith's that are gathered and mentioned in the Sunan Beyhaghi , volume 2, page 140- 150 it quotes from the Prophet and Aisha that:

مفتاح الصلوه الطهور، احرامها بالتكبير و احلالها بالتسليم

"You enter the prayer with "Taharat" (Wudu) you "Ihram" (Start) with "Takbir" and for "Ahalal" (coming out of Ihram) you "Salam""

Regarding the same matter Ibn Hanifah quotes from Ali and in the end he says:

و انقضائها التسليم

"The end of it you say "Salam""

Therefore, the way you pray finishes without Tashahod and blessing to the Prophet. Shafii has also mentioned this, which the Prophet has said: A praying that does not have blessing to me is not a prayer. This means that you say the "Salam" after the praying as ended which invalidates the prayer.

Sh Hamid: Doctor, you have invalidated everything we believe in today. Everything is apparently void.

Dr: I am questioning it. The Prophet's Hadith that are cited in your own books are saying this. If I had cited from the Shia books then what you say would have been true.

Sh Hamid: The problem is here that in the books of Hadith there are many Hadith's contradicting each other and therefore to distinguish between the correct and incorrect, right and wrong, is not an easy job especially when it is regarding worship.

Dr: In fact, I say the same thing. In worshiping, the Sunnat of the Prophet exists and therefore, mus not be followed by the companions or followers. The act and words of the Prophet himself should be above all and should be trusted.

Sh Hamid: If the Hadith were from the number one companions and closest to the Prophet and the Hadith's following it were the same then it would be considered correct.

Dr: To verify some of these Hadith there is no need to refer to any serious strings of Hadith's. This is because reason can easily distinguish between two Hadith that says Salat is voided with Takbir and accepted with "Salam". There is a chapter in Fiqh (jurisprudential) entitled "Priority of Tashahod in salam". Well these two complete the way we should conduct.

Sh Hamid: Yes, you are right. But unfortunately our scholars did not sit and gather all of these and then inform people to conduct in one way.

Dr: Well it has to be said that the government officials did this during different Era's of time. What I mean to say is that they announced their opinion in every case between the people and distributed it.

Sh Hamid: Yes, the governments.

Dr: Al Bahr Al Muhit, volume 1, page 37 and in Al Muharar Al Vajiz, volume 1, volume 1, page 11 there is proof that regarding Surat Al Fatihah there are many Hadiths that are very weird. For instance, where it says: **"انعمت عليهمو، عليهمي"** or for instance **"صراط من انعمت"** and **"غيرالمغضوب عليهم"** and **"غير الضالين"**, it is questionable. These cases indicate that a person should also refer to their own mind and use it as well. For example, Ibn Davoud says that the book of Akramah has said: **"غير الضالين** ". So what Akramah said such a thing? Were the other companions dead for us to just rely on what he said?

Sh Hamid: Praise to God that no one followed such jibrish.

Dr: But these people have still said it even if it is jibrish.

Sh Hamid: Unfortunately, there are plenty debates such as these ones and it is filled in the books of Hadith's just to confuse people's minds and to make our youth doubt.

Dr: If you refer to the School of Ahl al Bayt there is one case that prevents you from deviation.

Sh Hamid: What case?

Dr: Having a living religious authority and dynamic Ijtihad.

Sh Hamid: Well we have that as well.

Dr: Yes you do, but you are not able to review a Hadith. Our scholars are able to void any Hadith even if it is important and seem correct if it contradicts what the Quran says especially if it is regarding ordinances. Therefore, for us regardless of what era we are in we have religious authorities that come in place that can even dis-regard anything the previous person has said.

Sh Hamid: So they abide by what the previous religious authority says?

Dr: They act on what their duty is and the next ones do the same.

Sh Hamid: How is that possible?

Dr: For example: regarding Eid al-Fitr in your country it gets announced that Eid al-Fitr is on a Saturday. Then in several other countries they say that it is on a Sunday, even in some parts of your own country some say that it is on a Sunday. Everyone acts on the proof that they have seen

the moon. The ordinance is the same everywhere. The ordinances say that if two righteous people announce that they have seen the lunar phase. Then it is accepted that it is Eid.

Sh: Dear Sheikh Hamid I believe that you have now come to conclusion on what I said in the first place that this Doctor is not a Doctor in Engineering but a Doctor in religious sciences.

Sh Hamid: I think that his not even an Engineer but he is specialised in religious fields.

Dr: If you have internet in this house you could search me up on the University website and you can see my picture with my students at work.

Sh Hamid: We are teasing you, we believe in what you say.

Dr: What I have done is not that hard. I haven't done anything unusual either. I just spent the same amount of time researching technical issues and interventions in the world on researching about the righteous path for the next world.

Sh Hamid: Well normally Engineers and Medical people spend less time doing such a thing.

Dr: In Iran there are many Engineers and Medical people start studying religion and become a spiritual guider after they finish their primary education in Engineering. Or they major in both fields from the start, or they start studying Hauza first and then sway towards Engineering and Medicine.

Sh Hamid: This trend does not happen in Arabian countries.

Dr: Well in an Islamic country a Muslim person that his opinion has a universal claim has to be able to defend its own religion. You haven't even debated with our religious scholars yet or else you would understand that I have no religious knowledge.

Sh Hamid: Do you mean to say that they know more than you?

Dr: Compared to what they know, I know nothing. If you wish I can take you to Iran and introduce you to some of them and you can see for yourself that I have quoted things that I knew would defend what I believe in and nothing more.
Sh Hamid: No, thank you. I have no preference to do such a thing. Today you have questioned every important ordinance such as praying that I believed in and brought doubt into my mind. If I was to go there they would probably convert us to Shia'sm.

Sh: I have to say that I know about the people that Doctor is talking about. Even though there are some Engineers and medical people in Egypt that are aware of religion but I do not think that they know as much as our Doctor does.

Dr: I have seen Egyptian Medical and Enginneering people that have substantial religious knowledge. The problem though is that they have vast knowledge of everything and not in dept sight.

Sh: We didn't make it for the Asir prayer but let's visit the Mosque for the Maghrib prayer and then head towards the hotel afterwards.

Sh Hamid: I will accompany you.

All three of us headed towards Masjid an Nabawi and because I was accompanied by two Sheikhs they allowed us to sit close to the chamber of the Prophet.

Sijdah (Prostration) On Soil

I had a slim mat 30 x 20 centimetre squared to prostrate and normally there was no objection to it. However, close to the Prophet's shrine they objected and one of the officers came over and took it off me with severity.

Sh Hamid: Why do you use this mat? Is it for sanitary reasons or because of your Fiqh?

Dr: It is due to Fiqh. We believe that we should prostrate on specific things such as soil, natural rock. It cannot be related to food, clothes or anything sinthetic.

Sh Hamid: Prostrating on anything is allowed.

Dr: Have a look at the software on my Mobile. In Sahih Tarmazi volume 1, page 354; Sunan Beyhaghi, volume 3, page 167; Bukhari, chapter Tayamom, volume 1, page 91 and Musnad Ahmad, volume 1, page 301 we have this:

جعلت لي الارض مسجداً و طهورا

"For me earth is the place to prostrate and is the purifier."

In history we have chain of transmissions that in the time of the Prophet people would carry stones with them so the stones would not heat up at war, meaning they would prostrate on stones.

Sh Hamid: The Islamic Din is an easy-going religion. I believe that one can Sujdah on anything they want.

Dr: What do you think the philosophy of prostrating is?

Sh Hamid: Placing the head on the ground. It means that the best part of the human body that is the brain touches the ground which is a kind of humility.

Dr: So it isn't on rugs?

Sh Hamid: It is not clear if there is a difference between a rug or the ground.

Dr: Now instead of cloth and normal rugs if they replaced the surface with expensive rugs and cloths then the philosophy of prostrating should be demolished as it wouldn't be signifying humility anymore, would it?

Sh Hamid: But no one has done that.

Dr: Because the philosophy of Sujdah has been clear and that's why no one has done that. The Prophet has prevented anyone whom would even think of trying such a thing by saying that one cannot Sujdah on anything they wish.

Sh Hamid: Sheikh Ibrahim what is your opinion on this matter?

Sh: The truth is that for when someone wishes to pray due to it being a connection between God and human then using anything as natural as possible is better. Especially if it is not expensive or else some might use Gold to pray on.

Dr: God bless the dead. We say the exact thing. Islam says the exact thing too.

Sh Hamid: For sanitary purposes it is best that we use the rug for prostrating.

Dr: I believe we shouldnt mix being sanitary with this. Let's firstly agree that soul and natural things that are not edible (spelling check) and non-related to clothes, in other words non expensive things are best to be used. Now if it is clean for the better. This is because we believe that the place where we Sujdah should be completely Taher (immaculate).

Due to many repetitive questions I get asked in Mosques regarding Turbat (soil) and Sujdah, I have these two parts of Hadith's ready. One is from Shahih Bukhari, volume 3, page 215, Hadith number 771 and 792 on the software of my mobile. Please have a look: Hadith 771:

حَدَّثَنَا مُوسَى قَالَ حَدَّثَنَا هَمَّامٌ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ قَالَ انْطَلَقْتُ إِلَى أَبِي سَعِيدٍ الْخُدْرِيِّ فَقُلْتُ أَلَا تَخْرُجُ بِنَا إِلَى النَّخْلِ نَتَحَدَّثُ فَخَرَجَ فَقَالَ قُلْتُ حَدِّثْنِي مَا سَمِعْتَ مِنْ النَّبِيِّ صَلَّي اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةِ الْقَدْرِ قَالَ اعْتَكَفَ رَسُولُ اللَّهِ صَلَّي اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ الْأَوَلِ مِنْ رَمَضَانَ وَاعْتَكَفْنَا مَعَهُ فَأَتَاهُ جِبْرِيلُ فَقَالَ إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ فَاعْتَكَفَ الْعَشْرَ الْأَوْسَطَ فَاعْتَكَفْنَا مَعَهُ فَأَتَاهُ جِبْرِيلُ فَقَالَ إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ فَقَامَ النَّبِيُّ صَلَّي اللَّهُ عَلَيْهِ وَسَلَّمَ خَطِيبًا صَبِيحَةَ عِشْرِينَ مِنْ رَمَضَانَ فَقَالَ مَنْ كَانَ اعْتَكَفَ مَعَ النَّبِيِّ صَلَّي اللَّهُ عَلَيْهِ وَسَلَّمَ فَلْيَرْجِعْ فَإِنِّي رأيتُ لَيْلَةَ الْقَدْرِ وَإِنِّي نُسِّيتُهَا وَإِنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ فِي وِتْرٍ وَإِنِّي رَأَيْتُ كَأَنِّي أَسْجُدُ فِي طِينٍ وَمَاءٍ وكَانَ سَقْفُ الْمَسْجِدِ جَرِيدَ النَّخْلِ وَمَا نَرَى فِي السَّمَاءِ شَيْئًا فَجَاءَتْ قَزْعَةٌ فَأَمْطَرْنَا فَصَلَّى بِنَا النَّبِيُّ صَلَّي اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى رَأَيْتُ أَثَرَ الطِّينِ وَالْمَاءِ عَلَى جَبْهَةِ رَسُولِ اللَّهِ صَلَّي اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَرْنَبَتِهِ تَصْدِيقَ رُؤْيَاهُ

The translation of the part where the Hadith ends is this:

"In one of the secretion of month of Ramadan we were prostrating whilst praying on soil and mud and the Prophet did the same and I saw the residue of mud and soil on the Prophet's forehead."

Hadith 792:

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ قَالَ سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فَقَالَ: «رَأَيْتُ رَسُولَ اللَّهِ صَلَّي اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْجُدُ فِي الْمَاءِ وَالطِّينِ حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ

Or this Hadith which is a summary of the Hadith above:

"Abu Saeid cites: I saw the Prophet prostrating on mud (water and soil) in such a way that I could see the residue of the soul was on his face and forehead."

So Sheikh Hamid, please explain how does the Prophet pray on soil even if it is rainy and muddy and then prays on a rug when the conditions are normal.

Sh Hamid: In my opinion this is also correct. Unfortunately I have not seen any proof that the Prophet prostrated on anything else but soil. Especially when some rugs are very expensive and as the Doctor says it demolishes the philosophy of Sujdah if prayed on. Therefore, I accept.

Dr: Thank you for accepting.

After praying the Maghrib prayer we sat a little. Some were supplicating and some were facing the chamber and the officers were repeatedly saying:

لاترفعوا صوتكم فوق صوت نبي

Do not raise your voice louder than the voice of the Prophet

I got up and asked the Sheikh Officer by the chamber: I am sorry, is the Prophet dead or alive? He said: He is dead, **"انك ميت و انهم ميتون" "you will die and so will they".** I then asked: Then what is this written above someone whom is dead and quiet, and that you repeatedly read it?

Sheikh Hamid started laughing and he was waiting to see what the officer guarding the chamber was going to respond. In return the officer just stared back at me with a blank face and said: Iranian go away.

I replied: I asked you a question you should respond, what do you care if I am Iranian or not?

He said: You are not asking to seek guidance you are asking to create a problem.

Sheikh Hamid entered the debate and said: If you have an answer please give it. The officer replied: You are a higher honored Sheikh, please answer the question.

Sheikh Hamid said: I am friends with this gentleman and because he asked this question from you then it is best for you to answer it. His question is this: If the Prophet is dead or alive, because if he is alive then what you say is correct, that we shouldn't raise our voice over his but if he is dead then what you say is meaningless.

Sheikh Officer said: You know that the verse of Quran states that the Prophet is dead. Sheikh Hamid said: Please answer this gentleman and not me because I am on your side. Sheikh faced

me and said: Do you not accept that the Prophet is dead? I replied: excuse me what is your name? So I call you by your name. He said: My name is Faroogh.

Dr: Sheikh Faroogh, is it possible to be alive after death?

Sheikh Faroogh: No, someone whom dies, is dead because even God tells the Prophet that " **انك ميت**"

Dr: Then why do you say that we shouldn't read out loudly? The Prophet is dead and as you said a dead Prophet cannot hear anything.

Sheikh Faroogh: Are you saying that the Prophet is dead or alive?

Dr: Have you read this verse before?

وَ لا تَحْسَبَنَّ الَّذينَ قُتِلُوا في سَبيلِ اللَّهِ أَمْواتاً بَلْ أَحْياءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

"And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving ordinance"

Sheikh Faroogh: This is regarding life in "Barzakh" (limbo) it does not mean real life and in any case what does it have to do with the Prophet?

Dr: Is there any ordinances in Barzakh?

Sh Faroogh: Yes.

Dr: Isn't the Prophet more important than the Martyrs?

Sheikh Faroogh: He is more important but he lives in Barzakh.

Dr: So you mean to say that the Martyrs that are receiving ordinances from God are alive in Barzakh?

Sheikh Faroogh: Go away; I don't have time for you. Allow for others to not gather around and cause chaos here. Ask this Sheikh (referring to Sheikh Hamid), he will answer you. I don't have time.

We came to aside and Sheikh Hamid laughed and said: These people are not in any position to know any better or to answer such questions. Their religious knowledge is very low.

Dr: Then whom should we be asking this question from?

Sh Hamid: You already know the answer to this question. We have to accept these things or we have to accept that the Prophet is dead and take off what we have written above the champer. And if he is alive then we should all of the debates we had regarding Tawasol (implore) and the rest.

Sh: Dear Sheikh Hamid, if you accept please accompany us these last two days that we are in Medina and participate in our discussions.

Sh Hamid: I won't participate because when I am around you go all quiet. You discuss things with the Doctor by yourself.

Sh: I always start the debate but I end up giving in to the things the Doctors say. There have been several cases that this has happened.

Sh Hamid: Well I don't have much to say against what the Doctor says either so its best you continue the debates yourself.

Dr: Well even though if we continue this way it will be a debate between two to one but I would be more than happy to resume this debate with both of you honorable people.

Sh Hamid: I apologise, even though I would love to but I have prior engagement.

We said goodbye and then headed towards our own ways. Sheikh said: I think that Sheikh Hamid is scared of the government officials because the government officials warn them not to debate with Iranian scholars.

Dr: But I am not a very knowledgeable person and I am not wearing an Imam outfit.

Sh: It doesn't matter. They are only allowed to talk to people that are willing and are ready to accept the Sunni way and especially the Wahabis.

Dr: Well this is unfortunate for scholars to not speak with people that are just normal and have no previous religious knowledge and to avoid those that do.

Sh: By the way we should slowly start packing to leave for Mecca. I have to leave the day after tomorrow and I still have questions left.

Dr: I am also leaving for Mecca in three days. If God willing we could still met up there.

Sh: It is not very clear where I would be staying so it would good if we were to meet at Masjid Al Haram.

Dr: We also have mobiles. We will eventually find each other even though I do have the address of the hotel I am staying in when I am in Mecca. I will give it to you so if we lose each other you can come to my hotel.

Sh: That would be great. Do you have it with you now?

Dr: No, it is at the hotel. I will give it to you, God willing, when I see you tomorrow.

Twenty Fifth of Zyqadeh

Issue Regarding Ahl al Bayt

I saw Sheikh again in the Mosque and we sat where the As-hab Sofhe (companions of the ledge) were.

Dr: The As-hab Sofhe were people that did not even have a place to sleep. They would come here to rest even though there was no roof. They were in a way in which you would see immigrants but now, you see people come here and lean back possessing two or more houses.

Sh: I don't think that the people you see around the chamber and the house of the Prophet, or even the officers working here have much materialistic things in their possessions. Most of them lead simple and humble lives. They act more on belief and morality than for money.

Dr: It appears to be what you say. I once went downstairs for discussion in the basement of Baqi and they didn't even have fresh water to drink from.

Sh: That is exactly so. If you visit their homes you will see that they do not live very well. They are very different to the politicians or the religious leaders.

Dr: They are religious soldiers.

Sh: That is so. They are brainwashed from the beginning and even more so during secondary school. They are told that from seventy sect of Islam there is only one righteous path and the rest is polytheism and the only right way is the way they are taught.

Dr: Normally there are soldiers that carry weapons and only take orders from their commanders and act on what they have be told. They do not have much education and therefore they never question what rules they are told to abide by.

Sh: Yes, last night you were witness to one of those cases. The poor man was not able to handle a simple explanation on the verse that was written above the Prophetِ shrine. The same verse they read 100 times daily for people.

Dr: It seems that we are slowly getting on the same page as each other.

Sh: Well it was eventually going to happen. One of the characteristics of Hajj is that Moumenin (the faithful) get to exchange their thoughts. In my opinion, if there was a way to exceed this connection between us then Hajj would be one of the biggest investments of the Islamic World. That is because the people that come to Hajj are unable to speak with each other using one language so they are not able to connect. If you did not know how to speak Arabic then we would have just been praying and praying. But in fact many of the cases and beliefs that were considered under a precise debate were clarified and spoken about.

Dr: Unfortunately people that come to Hajj are so focused on just praying that they lose sight of the main source of importance. Even the people that come from countries such as Iran, Palestine, Lebanon, Syria and Egypt; that have a higher patriotic attitude and are generally against Americanِ and Israeliِ, spend more time just praying and reading supplications or spending time in the Bazaars buying things. Most of their conversations are at the Mosque where they pray and they only talk to the person next to them asking with their fingers and hands, where are you from? They reply: Malaysia, Indonesia, etc. There isn't much more conversation than that.

Sh: That is exactly so. Not knowing many languages is a great agony. Unfortunately, I only know Arabic. If I knew one other language I could have spoken to one non Arab at least.

Dr: The British have a saying that one person with two languages is better than two people knowing one language.

Sh: That is very right. Therefore, in Alazhar we practice the languages such as: Urdu, Persian, Chinese, Turkish and African.

Dr: This practice has also started in many Shia Centres of Scholarship. They even teach the Russian, Spanish, French and German languages.

Sh: We kind of had Russian from the start but it wasn't as spread. If you notice we were the ones that started spreading Islam to the new Islamic countries, the Muslims of Russia based in the central Asia were from us. We have good translations and good books.

Who are the Ahl Al Bayt?

Dr: Sheikh Ibrahim, the house of Hazrat Fatimah Zahra, the Prophet's daughter, appears to be in front of my hotel.

Sh: It is the house of the Prophet. What is not clear is how much of it used to be Fatimah's house.

Dr: I am certain because there are floor plans at the Mosque and we have chain of transmissions in the books of Seerah (biography) and history stating that all of the doors to the Mosque were closed at the time of the Prophet, only one was kept open and that was the door of the Prophet's house and Ali (Which Fatimah lived in).

Sh: Yes, what you are saying is correct the door of Ali's house was not closed however, it is not clear if this was the actual door.

Dr: There is no other house and nothing has been demolished that would be attached to the interior of the Mosque therefore, if where the Prophet is buried is Aisha's house then this house would be the house of Fatimah and Ali.

Sh: It is a possibility.

Dr: Look above. Do you see green colored writing that has now been covered up with green paint? Do you know what they are?

Sh: It is hard to read.

Dr: I was here thirty years ago and the writing was not painted over then. The writing is from Ayat-ol-Tathir verse and it says:

اِنما يُريدُ اللّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أهْلَ الْبَيْتِ وَ يُطَهِّرَكمُ تَطْهيرًا

Sh: But the verse regarding Tathir was associated with the Prophet's wives.

Dr: It cannot be regarding all of the Prophet's wives and in fact it has been written above the house of Ali and Fatimah.

Sh: What does this prove?

Dr: It proves that Ahl al Bayt are the family of Ali.

Sh: Whom do you mean?

Dr: Meaning the Prophet, Ali, Fatimah, Hasan and Hussein.

Sh: How can you come up with such a conclusion from this writing? There are several more verses written around the Mosque and the chamber.

Dr: Apparently this was the same place the Prophet would come every morning and say:

السلام عليكم يا اهل بيت النبوةٌ و رحمةٌ الله و بركاته

Sh: Well, all of the wives were at home.

Dr: This house was only that of only Fatimah and her children and her husband.

Sh: Do you mean to say that these five people were the only Ahl al Bayt?

Dr: Yes, exactly, the other people are not classed as Ahl al Bayt. Of course, Ahl al Bayt does not conclude on these five people alone. These five people were the centre and axis, the rest were associated because of them.

Sh: The verse for Tathir is regarded as the ones about the Prophet's wives and it discusses them.

Dr: Okay, let's read the verse.

Sh:

إِنَّما يُريدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهيراً

Dr: Where it says "إنَّما " it means limitations, restrictions. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.

Sh: That is the correct translation but where does it says these five people?

Dr: In Arabic, "عنكم" is used for Masculine plural pronoun. This means that at least, there were more males than females there. If this verse was about the Prophet's wives then it would be ten women and one male being the Prophet. That wouldn't make sense.

Sh: You have to include the close companions as well.

Dr: No, we cannot include them.

Sh: Why not?

Dr: Because the debate is over the people of the household. If your case was true then it should be saying the people that are around the house of the Prophet.

Sh: Are saying that Usman, the Prophet's son in law is not part of the Ahl al Bayt?

Dr: Usman is not the son in law of the Prophet and even if we agreed that he was, there is absolutely no book stating that he was part of the Ahl al Bayt.

Sh: Why is Usman not the Prophet's son in law? They name him "ذي‌النورين ", this means that he had two of the Prophet's daughters, Roqayah and Zainab.

Dr: Yes, they grew up in the house of the Prophet with Khadijah but they were the

"ربائب" (step daughters) of the Prophet and in reality they were the daughters of Khadijah's sisters.

Sh: Where do you bring such information from? No one has ever made such an accusation.

Dr: Look at the book of Ansab Al Shiraf, volume 1, page 98, and Shazrat Al Zahab, volume 1, and page 14. It says that Khadijah was 28 years old and married the Prophet. She had not been married before and Ghasem is their first son. There is no mention of these girls.

Sh: This is what Shias believe in. We do not accept this to be true.

Dr: Okay, there is a Lebanese researcher named Seyed Jafar Murteza. He wrote a book about this called "Rabaeb Al Nabi" and it has good chain of transmissions in it. Having said this there are other books that are saying the same thing such as Bala Zari in the book of Ansab Al Sahiraf and Abul Ghasem Kuni in the book of Al Istea'neh.

Sh: So Usman is not the Prophet's son in law?

Dr: No he isn't. He is the husband of his step daughter.

Sh: Is there anyone in the Sunni faith saying such a thing?

Dr: The book of Khasais Ali written by Nesaei Shafia says that I have mentioned features of Ali that none of the other companions had and one of the features is that Ali was the Prophet's only son in law. Now if Usman was also the Prophet's son in law then Nesaei would have not said such a thing.

Sh: Then no one is classed as Ahl al Bayt besides these five people?

Dr: No one else.

Sh: Maybe no one came forward to claim such a title due to its unimportance.

Dr: Actually, this is a very important matter.

Sh: What is the importance of a person being part of the Ahl al Bayt or not?

Dr: Any impurity would be nowhere near them.

Sh: Well all of the companions were like this.

Dr: Have you forgotten our deal? We agreed that not all of the companions were considered good people and not all were guiding towards the righteous path.

Sh: I accept this but the ones around the Prophet and close to him were.

Dr: Have you forgotten us talking about the same people close to the Prophet that had gone to war against each other?

Sh: Yes, you are right. Well at last then we can say that the Prophet's wives and these five people were considered Ahl al Bayt.

Dr: Actually no, only the five people were Ahl al Bayt. The Prophet's wives were not part of it.

Sh: Why not?

Dr: For the same reasons I just talked to you about.

Sh: Please tell me. Tell me again.

Dr: First reason is that the Quran says:

لِيُذْهِبَ عَنْكُمُ

Now "

There is only one woman, Fatimah so therefore, the pronoun "

In Tafsir Ibn Kasir, volume 2, page 54 it says:

"Ali and Hasan and Hussein were along his side and Fatimah was behind him as they headed to curse"

In Tafsir Qurtabi, volume 4, page 103, and Tafsir Tabari, volume 6, page 481, Hadith number 7183 and Jalalin, volume 1, page 361 in Zeyl the verse starting with **"فمن حاجك ..."** this subject has been mentioned.

Sh: This is very interesting.

Dr: Now if you pay attention you will see that the sons of the Prophet mentioned here as **"ابناء"** are Hasan and Hussein. Where it says **"نساء"** you can see that Fatimah's name is mentioned from all of the women and Prophet's wives. Where it says **"انفسنا"** it means Ali was like the Prophet himself. Therefore, this verse interprets the Ayatol Tathir as well. It means that these people were the closest to the Prophet and they are the Prophet's household.

Sh: You do know that once the leader of Nesara met with them he gave up on Mubahila.

Dr: Yes I know, you must already know the reason right? He told everyone else that the Prophet must be telling the truth as he would never bring his closest family to a place where there was a chance that they would be killed. In other words, even the leader of Nesara realized that these five people were the Ahl al Bayt. But some people just don't want to pay attention to these things.

Sh: This Verse that these people are the closest to the Prophet.

Dr: And that they are the Prophet's household. Therefore, they are Ahl al Bayt.

Sh: There is no question that they are Ahl al Bayt, the question only remains if these people are the only ones.

Dr: There is no question left as the Prophet didn't take anyone else with him to disregard any doubt of who are the Ahl al Bayt.

Sh: So can we say that the people that were not in Mubihla are not Ahl al Bayt, even the Prophet's wives?

Dr: Was Uma Salama not in the house of Prophet? She is not considered as Ahl al Bayt. She wasn't in Mubahila either so she wasn't mentioned in the verse of Tathir either.

Sh: Yes, you are right because no impurity or contamination ever rose from any of these people.

Dr: There were other people in the Prophet's house that did not conduct any evil or filth but God did not class them as Ahl al Bayt because they had to be pure from birth. Just like Ali has other

children from other wives but they are not considered as Ahl al Bayt. They were also followers and servants of Ahl al Bayt.

Sh: We have a very special and high regard towards this family too.

Dr: Yes, you do have high respect for them but it seems Ibn Teymiyah did not and was at war with Ahl al Bayt. Dr Sabih mentions in the book of Alazhar regarding Ibn Teymiyah and him opposing the Prophet's Ahl al Bayt.

Sh: Yes, Dr Sabih is not a Sunni and is from the Azmiye Group of Egypt that are not Shias but he likes the Ahl al Bayt a lot.

Dr: Yes, he also has a weblog and is consistently responding to questions regarding Ibn Teymiyah and the Wahabis deviating Islam.

Dr: We do have books from your own school regarding Ayatol Tathir stating that it is regarding these five people.

Sh: You mean to say that it clearly states that the Ahl al Bayt are these five people?

Dr: Here you go. There are many proofs in your own books and this Hadith in specific has been mentioned many times.

Sh: Which Hadith?

Dr: In Khasais Nesaei this Hadith has been mentioned several times that Muawiyah asked Saad Ibn Qas why do you not class Ali as your enemy. He mentioned three reasons and one of them was because he was the Prophet's Ahl al Bayt.

Sh: I have not heard of this Hadith.

Dr: Third chapter, Hadith number 15:

٣/١٥/٢ - (أخبرنا) قتيبةُ بن سعيد البلخي، وهشام بن عمار الدمشقي قالا: حدثنا حاتم عن بكير بن مسمار عن عامر بن سعد بن ابي وقاص قال: أمر معاويةُ سعدا فقال: ما يمنعك ان تسب أبا تراب؟ فقال: أنا ذكرت ثلاثا قالهن رسول الله صلي الله عليه وسلم فلن أسبه لئن يكون لي واحدةٌ منها احب إلي من حمر النعم، سمعت رسول الله صلي الله عليه وسلم يقول له وخلفه في بعض مغازيه، فقال له علي: يا رسول الله أتخلفني مع النساء والصبيان؟ فقال رسول الله صلي الله عليه وسلم: أما ترضى ان تكون مني بمنزلةُ هارون من موسى إلا انه لا نبوةً بعدي.

وسمعته يقول يوم خيبر: لاعطين الرايةً غدا رجلا يحب الله ورسوله ويحبه الله ورسوله فتطاولنا إليها، فقال ادعوا إلى عليا، فأتي به أرمد، فبصق في عينيه ودفع الرايةً إليه.

ولما نزلت: «إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً» دعا رسول الله صلي الله عليه وسلم عليا وفاطمةً وحسنا وحسينا فقال: اللهم هؤلاء اهلبيتي.

"...Amer Ibn Saad Ibn Abi Vaqqas said: Muawiyah ordered Saaed Ibn Vaqas and said: What prevents you from calling Abu Torab (Ali) as your enemy? He replied: I remember three things that the Prophet said: About Ali and that is why I do not class him as enemy because if I had any one of those reasons I could be happier than the bests blessings. I heard the Prophet say to him: He was a successor for the Prophet in some wars (In Medina). Ali said: O, Messenger of God, are you leaving me with the women and children? The Prophet said: Are you not happy to be replacing my presence just like Haroon was to Moses? As there is no Prophet assigned after me."

I heard that on the day of Kheybar he said: Tomorrow I shall give the flag to a man that loves his God and his Messenger and his God and his Messenger love him back. So we all started to wish that we were that man. Then he said: Bring Ali. As my eyes were hurting he rubbed his fingers on his lips and onto my eyes and then gave the flag to Ali.

When the verse "إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً" was revealed the Prophet named Ali, Fatimah, Hasan, Hussein and he said: God these are my Ahl al Bayt.

Sh: Dear Doctor we spent debating in the Mosque today. If you are in an agreement with us meeting again in Mecca then we could continue our debate there as I am leaving tomorrow and I only have this afternoon to spend time reading supplications. I have to go as I have some shopping to do as well.

Dr: That is not a problem. Allow me to write down my contact details and give them to you. You could write yours too and God willing after conducting the ordinances please keep your phone on.

Sh: This is my number please write your details on my book too.

Dr: Please consider me in your prayers.

Sh: I definitely will have you in my prayers.

Dr: Praise be to Allah, Praise be to Allah, Praise be to Allah.

Sh: You said it three times. Was there a philosophy behind that?

Dr: Yes.

Sh: What was the philosophy?

Dr: That you agreed to pray whilst reading your supplication for me. Because you used to say that the way you pray is different. That you say Salam and that is it.

Sh: Well when I read the book of Mafatih my opinions regarding supplications changed and therefore, I will definitely consider you in my prayers.

Why is Passing In front of Worshipers Prevented? Where does it originate from?

The Sheikh and I were sitting on the platform of As-hab Sofhe between a population and we were waiting for the call for the prayer. An elderly Arab Sheikh that had a long beard was busy praying next to us. Someone came to pass in front of him he suddenly hit the by passer hard on his chest. The by passer fell on the other people sitting and everyone got disorganised over the chaos. The people surrounding gave the sheikh a rude stare. When the Sheikh's praying was over I said to him: Dear Sheikh, what you did was wrong. Why did you hit another person so hard while you were talking to God? The Sheikh said: If I had killed him it would have still been okay. I asked: Why? He said: Because he wanted to create separation between me and my God.

I said: How far away are you from Mecca, Masjid Al Haram and Kabaa? He asked: What does that have to do with anything? I said: If you are talking about the distance between you and Qibla meaning Kabaa, then there are thousands of spaces separating you. Therefore, If someone by passes you then it is still okay. He said: But we have Hadith from the Prophet saying that if someone tried to bypass you whilst praying then stop him and if he persisted you can even kill him.

I said: The Hadith you mentioned has no credit. He got angry was just about to hit me too. I left him and went back to Sheikh Ibrahim.

Dr: By the way this case of passing through people that are praying or bypassing in front of them seems to be taken very seriously by some.

Sh: Yes, we have Hadith that we should not bypass someone that is praying.

Dr: Yes that is right. But this is another one of those discredited Hadith's.

Sh: No, that is not the case. Many believe in it and abide by it especially in Saudi Arabia.

Dr: There are many people in countries such as Pakistan and Afghanistan that are like this too.

Sh: Well it is the religious belief and faith of the person and there is no harm in it as it prevents the person praying to not get distracted.

Dr: But these unnecessary prejudice behaviors are the cause of the worshipers to be pessimistic against each other.

Sh: It isn't prejudice there are some that believe in this and we should respect that.

Dr: What about the officers and police and shrine officials who walk by and between people that are praying all the time?

Sh: They are making a mistake too because once someone is praying no one should pass in front of them unless there is a barrier or obstacle preventing them from moving behind the person.

Dr: Which credited Hadith do you have regarding this?

Sh: There are many.

Dr: If there is plenty then why do only a few Islamic Sects follow it?

Sh: Maybe they are not convincing enough to follow.

Dr: I don't have time to show you all of the Hadith's but here are some from your own books stating that it is okay to pass in front of someone that is worshiping.

Sh: Let's see from which books you find such Hadith from.

Dr: God willing, let's see.

It was time to pray. Afterwards:

Dr: Here you go, this is Bukhari, volume 12, page 134, Hadith 369 in Sunan Nisani and Musnad Ahmad, volume 51, page 150; volume 52, page 254 and Muslem volume 2, page 90 and 329 stating that Aisha said: When the Prophet was praying my feet was in front of him. When he wanted to prostrate I would bend my legs and then I would stretch them again.

This has been mentioned ten other places too.

Sh: What else do you have?

Dr: Do you mean that was not enough?

Sh: You mentioned a couple of Hadith's.

Dr: But the same Hadith has been mentioned by several credited people such as Musnaf Abd ul Razaq, volume 2, page 22, Hadith 2373:

Abd ul Razaq says that Urur Ibn Zabir quotes from Aisha:

"The Prophet was praying and I was between him and Qibla sitting on the mattress. I said: Was the mosque wall between you? Aisha said: No, because the Prophet was in the house within his own four walls.

In the same book Hadith number 2374 it says: I was between him and the Qibla just like a dead person."

Sh: There appears to be more.

Dr: Yes, in the book of Sunan Kobra Beyhaghi, volume 2, page 276 it mentioned that Muslem and Bukhari said:

"Ibn Abbas says: On the day of Arafa the Prophet was conducting congregational prayer and people were praying with him. I and Fazl Ibn Abbas entered Arafa with our horse and donkey. We passed the lines and no one complained."

Afterwards it quotes from Bukhari and Muslem:

"We let go of the donkey and the donkey passed by the lines and no one complained either."

So you can see that not only a person but a donkey can pass by between people that are praying and no one has complained. The Prophet said nothing too.

Sh: Please allow me to see this because I think that these sayings have real credited proof.

Sheikh had a look at the chain of transmissions and repeatedly said: Forgive me God, Forgive me God.

Sh: I think that we should go over our own chain of transmissions and read them with precision again.

Dr: Actually a couple of years ago we had a little get together with Doctor Hamdan Al-Ghamdi, the head of the Theology School of the University of Umm Al Qura University. After debating for about two hours, Doctor Hamdan said: I am inviting you to accompany two other University officials to come to Mecca as my guest next year for the month of Ramadan. I said: I invited him in return but he insisted that we go first.

Sh: I have heard of Dr Hamdan and apparently he is into debating with different kinds of people.

Dr: He has a mosque that spends most of the time answering questions and problems regarding Wahabis.

Sh: So, what happened in the end.

Dr: What I am trying to say is that after debating for two hours I said to myself that if there were any questions or doubts regarding books of Ahl al Bayt, then by studying Arabic and many chain of transmissions and other historical books I came to better understand and believe my own school and the School of Ahl al Bayt. As I read through your books I came to understand my own faith because you have many chains of transmissions that strengthen the belief of the Shias.

Sh: I do agree that many of our scholars have not spent time reading our own chain of transitions. I only have one question and that is how did you get to study these?

Dr: I came over to Hajj for Umrah and when I would see something happening between you guys I would go further investigate to see if what you were doing had any back up proof or if it is made up from superstitions.

Sh: This is exactly how one should be perusing their own faith. If you allow me to leave for now and God willing I will see you in Mecca.

In My Room with My Roommates

I spent the rest of the two days after the Sheikh left in Medina debating with my own friends. Every night after the Isha prayer we would sit in our room and someone would mention a topic and we would talk about it. When debates such as these start it then becomes very clear how much, even the ones that have come for Hajj, have problems with their theological discussions. There were so many unanswered questions and some of them were so simple and some that did not a very straight forward simple answer. Maybe it would better if our television would spend more time in answering and debating theological debated discussions rather than all the soap opera series. And they should care who that person is because there are very important questions out there that these sympathetic momenin of the Islamic Republic have and once answered to it would prevent them from getting influenced by any doubt coming across their way as the answers have been given hundred years ago.

Anyone of our dear friends that were too scared or shy to bring up a question would say: Let's imagine or a friend of a friend asked me this question what should I say? But it is very clear that the question was from their doubts.

Questions mentioned can be from principles of beliefs or completely outside of it or it could be about history and similar to that. With hope that this problem is dealt with by our Islamic broadcasting countries so that our youth and older would be less scared. And most importantly if someone questioned something we wouldn't be judgmental and accuse him of being an infidel.

Attention in Conducting Ordinances, Obsession and or Creating Concerns

Today was the last day. I read the farewell supplication in Baqi and the Shrine of the Prophet and started to get ready to Muhrem (Pilgrim clothes) and go to the Mosque of Shajarah. People that were doing this at the time were anxious and stressed out and I managed to calm them and thankfully the problem was somehow sorted.

I have to add that the honored religious clerks of the tour group do add extra stress to everything. They would say things that were not necessarily needed to be done. Or things would be discussed that the possibility of it happening would be close to nothing.

Being careful and making sure you conduct the ordinances correctly is a separate issue than creating concerns. The ordinances of Hajj are much easier than some of the religious clerks of

tour groups make them out to be. But unfortunately there is less attention made to the presence of the heart or the feelings they should have once they are conducting Ihram and Tawaf (walking all the way around the Kabba) and saay (Running ritual of the pilgrimage) and voghof (Hault at Arafat). There is mostly talk about the philosophy of Rami Jamrat so these stones get to hit Satan or how to hit the stones. But focusing on just one thing disrupts the other. Once you look at the pilgrimages to Hajj you realise that they are more focused on hitting Satan with stones than to understand the ordinances and rami -ing their inner soul. When The Great Prophet returned from visiting Hajj the second time round he did Tawaf on his camel at once noticing how much attention should be paid in keeping your left shoulder aligned with the Kabba and how important it is to make sure that is done correctly. Yes, it all should be paid attention to but some of the Grand Ayatollahs' that have come to Hajj and have realised the situation or their representatives that have come over and reported back to them have made things a little easier. For instance the Tawaf that needs to be done between the Maqam (Station of Ibrahim) and the Kabba which is not a necessity anymore and there are very few that ask for it to be done.

The same applies to Ihram too. For instance when you conduct Ihram there is a saying that when you want to start praying you enters it by saying: "**تكبيرةُالاحرام**" which is the same as saying **" الله اكبر"** for entering and by saying **"Salam"** you finish the Ihram of praying. Now for Ihram in Hajj by saying:

"لبيك اللهم لبيك" and it finishes with Taghsir and eventually with the Tawaf of Nisa. Now while you are in Ihram for Hajj if you accidently conduct something that is forbidden it will not create a problem but if you do it with full knowledge then there are punishments which the most expensive of them all is a camel. Now a Hajji who has spent a couple of million Tomans just to come over, for any reason conducts something that is not allowed with full knowledge he should not disregard its contents within.

Eventually all the rest of my friends entered Ihram in the Mosque of Shajarah. I wished that they would design Umrah to be much easier than what is there now. Normally the tour groups arrive at 1 am in Mecca.

Due to the weather being very good most of the tour leaders insist on taking the pilgrim's the same night so they can finish their ordinances for Umrah. There are a couple of problems doing it this way. Firstly, most of the pilgrim's are tired and do not have enough strength to conduct the ordinances with their hearts fully into it. Secondly, most of the Iranians and Shias arrive at the same time creating a very busy atmosphere. Thirdly, most of the religious clerks despite the orders of the Ayatollahs', still recommend that the pilgrims conduct the non compulsory ordinance of doing Tawaf between the Maqam and the Kabba. Fourthly, if the ordinances of some of the pilgrims especially the Tawaf are carried out at the same as the floor of Masjid Al Haram being washed, which happens early mornings, then the Tawaf of many pilgrim's would come across as a problem. And last but not least, in Umra, the timing where Iranian pilgrims are carrying out the Tawaf of Nisa collides with the Morning Prayer. There are lines being made

everywhere in the Mosque an hour before the Morning Prayer starts and this causes a problem for them. Hopefully these issues will be resolved in the future.

In any case I went and carried out the ordinances for Ihram and exited it. I waited around to go to Arafah and to start another Ihram.

Day Third of Zihijjah

First Meeting with Sheikh Ibrahim in Mecca

I finished the ordinances that were required to be done for Umrah and headed towards the Mosque. The distance between my hotel and Masjed Al Haram was a lot so I had to either use a taxi or a bus to get to the hotel. The quality of the service in this Hotel however was much better than the one in Medina even though the rooms were a little smaller. I had Sheikh Ibrahim in my thoughts. I did try to contact him but was unable to reach him until eventually on the 3rd of Zihijjah in Masjed Al Haram, after praying my Asir prayer I gave him a call. He picked up and said that he was in Masjid Al Haram so we agreed to meet in front of Bab Al Umrah.

Going to Bab Al Umrah is very difficult after the Zuhr and Asir prayer as it is very busy. I struggled to walk past all of the worshippers. On the way I saw one of my friends that lived in the same city as me. I stopped to speak to him for a few minutes. I gave him the address to my hotel and asked him to visit me later as I didn't have time to speak to him any further and had to meet up with my Arab friend. I think that he got a little upset with me but I had no choice.

I met the Sheikh as soon as I got to Bab Al Umrat. We met and greeted each other and I started asking about the couple of days that we were apart. We sat close by until it got less crowded.

Sh: I got sick after conducting the Umrah ordinances but Praise to the Lord I feel much better. Today is the first day that I came to the Mosque and its good that I got to see you on the first day.

Dr: I am glad to see you too. I did try contacting you a couple of times but no one answered or maybe it was out of service or even turned off. I thought to myself that you ran away from me and were not willing to meet up again.

Sh: No, May God forgive me, my mobile was off most of the time. It is because I hardly use my phone therefore don't pay much attention to it. I always take it with me when I am out so if I needed to make a call I could. I am not only in no desire of running away from you but I was looking for you. I was waiting to feel a little better and thank the Lord that I get to see you now.

Dr: Thanks and praise to God as I really enjoy talking to you too.

Sh: I have never managed to have a discussion and debate so thoroughly about things and I think that out of all of my visits to Hajj this one has been the most blessing. To be able to debate in such a scientific way has been a treasure.

The Situation with Human Sciences in Iran

Dr: There is a very interesting debate related to being re-compensated over debating humanity associated issues or other non compulsory subjects in the School of Ahl al Bayt.

Sh: Scientific debates are highly regarded. There are so many mentions of the importance of talking about Science.

Dr: Unfortunately the Islamic Ummah is behind in the science world. We not only are not ahead in the experimental sciences but we also have not displayed a good portrayal in the humanity and religious sciences either.

Sh: We are definitely behind in the experimental sciences but in the sciences of interpretation, education and history we are prosperous.

Dr: Yes, but not to the extent where we would be able to respond to today's questions. If you go to any of the Universities that are in the Islamic countries you see that they only concentrate on the humanities or the translated books of psychologists and western professors of education.

Sh: Yes, that is unfortunate even though we do have a lot to show for ourselves.

Dr: Do you intend to have our debate here?

Sh: Yes, because the path is busy. It will calm down in an hour's time and the Taxi's will be cheaper therefore, let's continue our conversation here.

Dr: Unfortunately, most of the various Islamic Universities research in fields such as social applications for the current and future situations which in reality have no substantial effect on our youth.

Sh: Yes, that is correct. How is the situation in Iran?

Dr: Many educational narrative books concerning topics from the Prophet and Ahl al Bayt have been widely researched since the revolution and the war with Iraq. Thousands of bachelor, post graduate and doctorate projects in the field of humanities have been carried out. But in Iran the economics of Islam, Islamic Psychology, Islamic science of education, Islam in family, children's rights, parents, citizenship, marriage, human rights in Islam, the laws of war in Islam and many more discussions have been extracted from Islamic books and some are already being taught in Universities and the rest are to be prepared to be trained.

Sh: Yes, but I doubt that if any of the other countries including Egypt have done anything as so detailed. The reason is that in our book of Sihah Al Sittah we have no such thorough information to make books out of for every field.

Dr: There are thousands of Hadith's in the School of Ahl al Bayt that one could approach it from any corner and would be able to find Hadith's in the fields of humanity, life and mind.

Sh: We are unaware of many of the books of Hadith's that you have and/or we do not use.

Dr: But we do use your books even though they are not rich enough to be contented with by themselves.

Sh: Do you mean to say that we have that many books that are unrelated to worshiping?

Dr: Yes, for instance we have a book called Bahar ul Anvar which is 110 volumes.

Sh: One hundred and ten volumes?!

Dr: Yes, One hundred and ten volumes.

Sh: Do you mean to say that you have this many Hadith's?

Dr: Yes, we have this many Hadith's.

Sh: Are all of these Hadith's originated from the Prophet's Ahl al Bayt?

Dr: They are all stated to be from the Ahl al Bayt but the writer or in better words the one that has gathered all the Hadith's together has said that not all of them are correct and the specialists have to sit and distinguish between the right and the wrong.

Sh: It still is a lot even if half of them are correct.

Dr: We have many sources of research and unfortunately our Sunni brothers are deprived from them.

Sh: They have not been computerised.

Dr: Most of them are now computerised.

Sh: On which programmes?

Dr: For instance the book is Nahj ul-Balagha, Bahar ul Anvar and let me make it easier for you; most of our authentic books of Hadith are now on software.

Sh: They say that the book of Nahj ul-Balagha is from Ali Karram Allah Vajha.

Dr: Yes, most of the sources used for research regarding humanity studies are from Nahj ul-Balagha which contains his speeches, letters and governs.

Sh: I have seen in Egypt that Sheikh Muhammad Abduh has written an interpretation about it.

Dr: Yes, and it is very famous.

Sh: Most consider him as Shia.

Dr: The content of the book shows that he is not a Shia but he is a pious believer and a very fair Sunni.

Sh: If you have these softwares please give them to me.

Dr: I have some that I can put on a temporary hard drive and will give it to you.

Sh: Thank you. Would it be possible to access the books too?

Dr: Yes, I have a friend in Lebanon that has all of these books. He participates in the Egyptian book fair. He will come to Egypt in two months. If you want you can give me your number in Egypt and I can ask him to contact you and you can request any book from him. It will be my treat.

Sh: Thank you my telephone number in Egypt is this...

Dr: That is a very straightforward telephone number. Normally the codes for Arabic countries are three numbers and not as straight forward.

Sh: To be honest I am not familiar with the reason behind it.

Dr: I will tell him to contact you for sure.

Sh: By the way what happened to the importance of having scientific discussions over other discussions?

Dr: Yes, you are right, in the nights of Qadr, there are many ordinances mentioned in our books. At the end of the ordinances there is a saying written in Arabic (apparently it's for any science.) saying that the scholars have said above any ordinance there is a higher reward in having scientific discussions.

Sh: Wow that is very interesting. Of course this has also been recommended by Quran. How many times have we read words like**...افلا يتدبرون، افلا تعقلون، افلا يتفكرون** in Quran?

Dr: Yes, they are mostly talking about the same thing. What I mean to say is that the values of our scientific discussions are possibly even higher than the Tamattu Hajj that is non compulsory. That is because we are getting to understand many important scientific notes. Where as someone who comes over for pilgrimage just worships and carries out his Hajj and returns home. Not much changes in his life.

Sh: We have Hadith that the value of one hour of thinking is more than a lifetime of worship.

Dr: This Hadith is completely correct. That is because the path of a person's life can change with an hour of thinking. A person can change his life where as if he spends a lifetime worshiping and not make a correct decision between right and wrong in an important moment of his lifetime all of his worships can be wasted.

Sh: For instance, the arrangements and thoughts of the highly regarded companions throughout the Islamic times were certainly better than the non compulsory prayers of others.

Dr: You must already know that the Prophet used Mecca as a place to preach Islam in his last years of life. Many of the people of Yasrib would come over from Medina and the Prophet would sit and talk to them. The result of talking to them for two years in Hajj was the reason why the Prophet immigrated to Medina and all the development of the world happened because of it.

Sh: Yes, that is correct. It really was because of that. There were many people in the same time as the Prophet that had spoken with him and had come from Medina. Many of them came to Hajj but did not have a huge impact on the rest of the pilgrim's of the world.

Dr: We have a phrase where we say it was an Ibrahimi Hajj meaning a Hajj that is enlightening and confirms the statement of facts.

Sh: By the way, where is your hotel situated? If you agree lets go to my hotel while we are in Mecca because my hotel is closer.

Dr: I wouldn't want to impose.

Sh: Of course your hotel would be much better but it is further away. My hotel is less luxurious but it is closer.

Dr: I do not have any objection but don't forget that in a couple of days I have to go to Arafa and Mena and the ordinances that come with it.

Sh: Actually it would be nice to continue our discussions in Mena.

Dr: I believe based on what we discussed then we would only have three days from now to have our discussions.

Sh: Do not forget the main discussion which is about the Caliphate. I am waiting for that debate.

Dr: Allow us to debate that after we have finished Arafa and Mena.

Sh: Okay then come to my hotel after the Zuhr prayer. We shall meet in front of the door of Fath (Bab al Fath) in Masjid Al Haram.

Dr: It will be very hard to get a driver from that door if you agree lets exit from door of Umrah (Bab al Umrah). That way there are plenty of buses and taxis and it would easier.

Sh: I agree but stand outside of the door of Umrah.

Dr: Very well. Goodbye.

Sh: Good to see you.

Day Fourth of Zihijjah

I finished my Zuhr Prayer in Masjid Al Haram and then headed towards the door of Umrah to meet with the Sheikh. I saw that Sheikh was with a couple of his friends. He introduced them to me and said that Doctor is our guest today. The Sheikh's friends were from Egypt. One of his friends was Sheikh Abubakr Usman, a professor at the Alazhar that sold books and owned his own publishing company. The other was a medical doctor from Egypt who lived in England, Dr Zohair. He had joined the tour group of Egyptians. Dr Zohair had a friend name Dr Amr Mosa who was also an Egyptian from England working as a Medical doctor. I asked Amr Mosa, if he had any relations with the famous Amr Mosa? He replied: Yes, we are both Egyptian and we are both tall and named Amr Mosa (laughingly) what more relations would you need?

We came to pass the door of Umrah when we saw that the guidance officer at the Masjid Al Haram was distributing books. Some people were gathered there looking for books too. I had heard that books of Quran were distributed early mornings after the prayer and then for the rest of the day there were only books preaching the Wahabi way. The friend of Sheikh that sold books said: I have seen these books. There are other ways the Wahabis advertise their faith and normally most of them are discriminating the other faiths. They forbid the reading of supplication for the graves; talking against cruelty and talking about politics are regarded as innovation in Hajj.

I said: But they are spending a lot of money for this and some people just take these books and dump them further on all mostly take it to their hotel and leave them there.

Eventually we got the Sheikh's hotel. The hotel was very much older than our hotel. People were sleeping on the floor in the hotel and food was given to the rooms. The hotel almost looked like the hotels that the Iranian Pilgrims used to go to in the 80's.

A small plastic cloth was spread on the floor. Lunch was Arabic food made by the hotel. They were placing the food on plates for people and giving out plastic spoons and forks. It must be said that everything was in plastic, the forks, spoons, cups and the cloth. The only thing that was not plastic was the water and food.

Sheikh apologised if the food was bad and said to me that my food was better. I started saying good things about the variety of the Egyptian foods and Sheikh excused us and said that he wishes to leave me with as he wanted to continue our discussion. His friends objected and said that we should debate in his room together. Sheikh said that our discussions were specialised religious debates and tedious for them. The friend that sold book objected and said that he would like to be part of the debate. What is better than discussion religion on Hajj? Sheikh continued to object and the others continued to persist and eventually Sheikh gave in and accepted for the debate to continue in his room, accompanied by them. We had special Egyptian tea and coffee and sweets and plenty of other snacks. Of course the Egyptian Medical Doctors from England

enjoyed them more than I did and they did end up offering some English sweets that they were carrying with them.

Sheikh said: Then allow us to continue our debate and if you guys had any questions then you can ask away.

Doctor Zohair (Medical profession) said: But we are the debatable type and we cannot just sit and watch if we had any questions we will straight up ask away.

I said: I hope that our debate will not be tiresome for you and if there was anything you wished to ask, please ask away.

Islam and Politics

Sh: It would be good to talk about the interference of religion in politics? In Egypt we get to be told many times how politics should not interfere with religion. It is best that I ask your opinion regarding this in the presence of my Egyptian friends as you come from a country that is the centre of politics in the Islamic world meaning Iran.

Dr: I am definitely in agreement to start such a discussion.

Sh: In most of the Islamic countries religion is separated from politics and the politicians are separate from the religious leaders and in reality they both are two separate governing bodies. Where as in Iran there is only governing religion and is famously known as the Shia government. Politics interfere with religion and the politicians are the religious leaders and this is a serious difference between the other Islamic countries.

Dr: It wouldn't be so bad to know the view of our other friends.

Dr Zohair: I am a Medical Doctor and know nothing of politics. I have been living in England for a very long time and I was born in Jamal Ab dul Naser time. I would not allow someone else to interfere with my profession and a religious leader feels the exact way. For example: Sheikh Ibrahim, we would come to you if we had any religious questions but we would never interfere with your profession. Why do we not respect the same thing for our politicians? Why do we interfere with their affairs? In my opinion politics are also a specialised field.

Dr: Do any of our other friends have anything to say?

Jamal Ahmad (the book seller): In some of the Arabian countries such as Egypt the religious leaders have their own governing body and in a way they are competing for power. What I mean to say is that power is held on a two way scale but the scale is holding up both of the weights.

Dr: How do the religious leaders get paid in Egypt? Where does the budget for securing the religious groups come from?

Jamal Ahmad: They have government funds and they receive a yearly fund for different sections.

Dr: What is the role of these religious leaders in running the country?

Jamal Ahmad: They have no role in running the country they have rights in education the religious side of people and people follow them for their religious needs.

Dr: They must also get paid for not interfering in the political side of things on a yearly basis.

Sh: That is not the case. The clerks themselves do not wish to interfere with politics. That is because they don't class it in their rank of being a religious leader or a scholar in religion. In politics there are lies, deceits, accusations, back stabbing, murder, bribery and basically changing justice to injustice and ... therefore, it is better for the scholars to not have to deal with it.

Dr: Maybe then that is the reason why as soon as you talk to a religious scholars they listen very carefully but as when you start talking about politics, like talk about Israel and America and ...they instantly say that it is Hajj season and that it is the season of God. Interfering in the politics is not what we do.

Sh: This topic is true but I must add that there are some that do like to interfere with politics but are scared and prefer a life of calmness compared to a hectic political life.

Dr: We, followers of the Ahl al Bayt's faith believe that if interfering in politics and guiding people's life and running the government is a mistake then this mistake (We seek refuge in God (**نعوذ بالله**)) started from God and his Prophets.

Sh: Why do you say that it started with God and his Prophet?

Dr: I say this because God told Noah to go and guide the people. God told Ibrahim to go and free people from Namrud. God told Moses to go and free people from Pharaoh. God told Jesus to go and free people from the Jews.

Sh: But God didn't say go govern the country. He said: Go guide the people.

Dr: If it was just guidance then why did God kill all those that did not listen to what Noah was trying to tell them? He turned the people of Loot upside down. He drowned the people of Pharaoh so the people of Israel would listen to the words of wisdom of Moses. He saved Ibrahim from the fire so that people would listen to what was saying. They tortured Jesus so much because he was advising people in their lives. They kicked the Prophet out because of all the advice he was giving the people of Mecca.

Sh: The Quran says **"انذر"** which means warn and advising is warning.

Dr: Where did God ask Moses to warn? He said:

اذْهَبْ إِلى فِرْعَوْنَ إِنَّهُ طغى

"Go to Pharaoh. Indeed, he has transgressed"

This means that God interferes with the government. He wanted to take away the government from the people of Pharaoh.

Sh: Well we say that there was no such thing in Islam. A good Mumen is one that guides its people. If they did not accept then the Quran says:

لا إِكْراهَ فِي الدِّين

"There shall be no compulsion in [acceptance of] the religion"

Dr: Based on this interpretation and assumption then the Prophet himself made a big mistake (We seek refuge in God (

Dr: The British monarchy wrote a letter to the Egyptian rulers a few centuries ago so they would teach their children education. Now you go to England to educate yourself.

Dr Zohair: I did not understand in the end whether it is good for Islam to interfere in government or not.

Sh: We did not order anything strictly.

Dr: Then where did this discussion start from. If every Muslim was to do its own business, then what were we doing in Spain? What were we doing in Iran, Egypt and Sudan? They were not Arabs then.

Dr Zohair: Dear Sheikh Ibrahim, it is better for you to answer Sheikh, I have nothing more to say.

Sh: We say that the times have changed. I mean to say that in the time of the Prophet, he and the Caliphas were ruling but now the world has changed in a way as though politics have been corrupted by everything that is immoral and it is best for the religious leaders to stay away from it.

Dr: Why do you think, in your opinion, the scholars and politicians of the Islamic countries agree with the leaders of the United States in saying that religion should be separated from politics? They don't really care about the Mumenins or the immorality of politics.

Dr Zohair: Due to the speciality of the field and the fact the there was no law and order before. There were no groups or parties or factions and now politics is science and the politicians cannot operate on the same level with a religious scholar.

Dr Amr Moosa: No, they do sit with each other and are on the same level however, the religious scholars and leaders of religion are just like the pope or the great Religious Jurists of other countries, they are mostly in agreement with the politicians and leaders of the government. In other words, the religious leaders are not commanders but they take command.

Dr: God bless you. Then they interfere with politics but in the bad part of it such as agreeing with cruelty, agreeing with corruption in the government and agreeing with killing and blood shedding of Mujahid (worrier for the faith) people.

Sh: Of course this does not apply to all religious scholars.

Dr: Of course that is right. That is because religious scholars would abide by your suggestion and stay well away from politics and the ones that do, make a big mistake. I mean the part where they are in an agreement with the cruelty of the politicians.

Dr Amr Moosa: When religion interferes with politics it takes away that freedom and limits it. For example: The Egyptian brotherhood (Ikhvan Al Muslimin) wanted to devaluate the role of

the Jamal Abdul Naser's role and position so they tortured him so much so that he was forced to kill their leader, Hasan Al Bana'.

Dr: In fact this proves the debate we are having here. Politicians cannot tolerate religious leaders unless they are in agreement with them. Jamal Abdul Naser was a great man and great people make great mistakes. In my opinion, killing Hasan Al Bana' was a big mistake.

Dr Amr Moosa: Yes, if he was in disagreement with him then he should have just put him in jail.

Dr Zohair: Well if he was jailed then his supporters would have caused a riot.

Sh: Their beliefs seem a little distant from the real Islam. It sounds like Marxism.

Dr: First of all what they believed in is not close to Communism. Secondly, were their beliefs so different to some of the Jamal Abdul Naser's deputys from Islam? Did they not kill hundreds and thousands of Egyptian and Palestinian Muslims after him?

Sh: The people who worked with Jamal at the time were not like that and changed afterwards.

Dr: That is a possibility but one could also say that Jamal Abdul Naser did not also see the truth.

Dr Zohair: At that time we must not forget, there was no allowance of interference of religious scholars in politics and governing at all.

Dr: Do they accept such a thing now? Even now most countries do not allow religious scholars to interfere with any discussions regarding the country.

Dr Amr Moosa: It has gotten a bit better now. What I mean to say is that at least the leaders of the governments are a little scared of the religious leaders.

Dr: They are just scared though and not from all of them but just the real scholars. They buy and sit aside the one that only have the appearance of a religious leader.

Sh: Let's return to the question about whether religious leaders should interfere or not. If they interfere then we say they have been bought if they don't we say they are apart from the real Islam.

Dr: Scholars should take the government into their own hands and not be the advisors of oppressed and oppressors. How was it when in the time of the Prophet? The Muslims did not have a separate governing leader or city leader besides the religious system the Prophet had?

Sh: The Prophet was different. He was a ruler in every aspect.

Dr: What about the Caliphas after him? There were four Caliphas that ruled after him.

Sh: Yes they did.

Dr: Do you mean to say that besides them they had a separate system governing?

Sh: No, but they were different too. They were four of the closest companions to the Prophet.

Dr: So your suggestion is that we not only do not follow the way the Prophet was but we also do not follow the way his Caliphas. So whom do we listen to? Bani Umayyah and Bani Abbas said that the government should do its own thing and the companions, scholars, narrators and reciters should follow their own way.

Sh: No, that wouldn't be right.

Dr: If the Prophet was among us now, which governing system do you think he would accept in your opinion? Would you agree with the governing system that Iran has or the governing system of the Arabian countries? The Iranian government that is run by a Mujtahid and rules the country based on the rules of Islam or the Arabian government that have nothing to do with Islam and the religious leaders are sitting on the sidelines?

Dr Zohair: I don't know about Iran but he would not agree with the Arabian government.

Dr Amr Moosa: This Iran has acted like Ali did at the time of his ruling as Calipha. It has created conflict between everyone.

Dr: What has Iran done? What was Ali doing?

Dr Amr Moosa: At the time of Umar and Abubakr the Islamic world was spreading but at the time of Ali there were mostly civil wars between the Muslims.

Dr: First of all, the problems within started from Usman not Ali. At the time of Umar and Abubakr the problems was mostly about Calipha and Ahl al Bayt and no one else was disagreeing much. Therefore, they managed to conquest but once that was done and the estate of Kasra and Qeysar got mixed up with the Islamic Beytol Mal (treasury), the disagreements started.

Sh: How come the treasury that was around at the time of Umar did not cause any problem.

Dr: Yes, Umar was at least keeping up with the appearance of being fair but the children of the first Calipha, Muhammad Ibn Abibakr and the old friends of the third Calipha that were companions were complaining about the third Calipha.

Sh: Some of the companions were also complaining about Ali too.

Dr: Yes, but they were complaining at Usman because he was splurging and complaining that Ali was being so precise on dividing the treasury and was not spending it or just giving it away.

Dr Zohair: Sheikh Ibrahim please agree that based on the explanations that were given Islam wishes to take over running the government and a country should be run by a leader and judge

that is a scholar of Islam. In the Arabian countries the governing system that is being run is not based on Islam.

Dr Amr Moosa: Yes, for instance many of the countries do not ask the people's opinions on whom to be the king or Amir of the country. For instance we see that for many years one family is governing the country as monarchy without their position being evaluated to see if they even have the highest priority to be where they are. Just because their father or grandfather was the king they are given the rank of being king.

Sh: England is the same so it is wrong.

Dr: We are talking about an Islamic country not a Christian one in the west. Yes, it is right to say that the way England is running its government is wrong too even though the Prime Minister is chosen by the people and is the one running the show.

Dr Amr Moosa: So Sheikh Ibrahim do you agree that the Prophet and the Caliphas demonstrated that they wished to run the government and be in charge. So we better not say that politics should be separated from Islam and that we shouldn't interfere with it and consider it as sin to do so.

Sh: In my opinion the current situation is very different to when the Prophet and the Caliphas were around.

Dr: Tell me what difference does it have?

Sh: All the equipment supporting social media such as internet, satellite, mobiles, computers and...

Dr: These are equipments that instead of being useful for the governing systems that are non-religious and ruthless, they should be used for the religious governments.

Dr Zohair: That is right. These are equipment that the modern world has made so they can strengthen their governments and to be able to control people better or to train people's thoughts to their own desires.

Dr: In fact that is the exact reason why it is good for the religious governments because they can use these exact devices to spread information to the world.

Dr Amr Moosa: But there are so many sites and cables that are spreading immorality that even if anyone wished to use websites or cables to watch religious things they would stop on the way to see these other sites and will stay there instead.

Dr: Actually people that are searching for religious sites and channels would not stop by these other channels. They would in fact filter the ones that are useless to them.

Dr Amr Moosa: I will not lie and say that every time I wish to look for news or something on the internet I stumble on these other channels and websites and stay on them.

Dr Zohair: Dr Amr Moosa separated from his wife and children after twenty years. His wife left him for a British man that was disabled and married him instead therefore; he does not have anyone and spends time on these websites.

Dr: So the accomplishment of living in the west with one's family is to end up alone after 20 years of marriage.

Dr Amr Moosa: We moved from Egypt to England to live a better life in the west. Unfortunately my life, just like many others got torn apart. Now it is me and my cigar and a triangle of repetitive places I go to, house, hospital, and park.

Dr: Really that is what it comes to.

Dr Amr Moosa: I wake up in the morning go to the hospital until 6pm, then I go to the park and walk for half an hour and come home to have a simple dinner. I smoke some cigars and then after a couple of hours I get busy on the internet and cable. This is the result of all of the studying I did and spent all my youth to get a degree and make a family.

Dr: What if you had stayed in Egypt?

Dr Amr Moosa: I would have had a family, kept my dignity and in other words had a highly regarded life. In England we were regarded as lower, second or third class even.

Dr: Does the thought of being second or third not bother you?

Dr Amr Moosa: It upsets me but I have gotten used to it now.

Dr: Used to hardship or being sad?

Dr Amr Moosa: To both.

Sh: I studied in Saudi Arabia for a while and they didn't consider me highly regarded either. Once you are looked at like this in an Islamic country then it is very clear how you are viewed in England.

Dr: That is right I have heard that there is racial discrimination in Saudi Arabia.

Sh: Where we are now is if a religious scholar, professor or Imam is from Saudi Arabia they are considered different to someone who is from Pakistan, Afghanistan, Syria and even Egypt.

Dr: What differences for instance?

Sh: He will have less of a chance in achieving a higher University or Hoaza (circle for religious studies). They even have them appear less on social media than the others.

Dr: Well it wouldn't be so far from reality because based on the religion on this country. The other Muslims are considered Infidels and they are the only Muslims.

Sh: They mostly consider the Shias to be infidels as they do things that are against their beliefs. They also consider the Sunni's that follow the rules of Salafies to be infidels.

Dr: That is not true. I have seen that anyone that has a book in their hands is considered an infidel. Anyone reading a supplication is an infidel. Anyone that touches the chamber of the Prophet is considered an infidel.

Sh: Well mostly Shias do these things.

Dr Zohair: Dear Sheikh we go to Egypt to Zeynabiyah, Ra'asol Hussein, Seyedeh Nafisah and we touch, kiss the shrines and no one complains. But here whenever I touch the pulpit of the Prophet, the Sheikh guarding it was close to chopping my hand off and then called me an infidel, this is wood infidel. Therefore, they do class us who Shafeii and Egyptian as infidels too.

Dr: Do you see that the Shias are not the only ones that are considered as infidels. Shafeii, Maleki, Hanafi and even Hanbalis' that are not Wahabis are all infidels.

Sh: Let's change the topic.

Dr: Does the way they think or the way they treat other Muslims upset you?

Sh: I am upset with both. It upsets me to see some consider their faith to be the only centre of righteousness.

Dr: It is clear. In Quran we have a verse saying:

كُلُّ حِزْبٍ بِما لَدَيْهِمْ فَرِحُونَ

"And each group is content with what has been given to them"

Sh: It is absolutely wrong to name the people that declare their faith to be infidels.

Dr: Praise the Lord that's all I wanted.

Dr Zohair: Let's go back to our discussion regarding government. Sheikh Ibrahim, do you now accept that Islam's intention is to rule?

Sh: Well after the discussion we had regarding the way the Prophet and the Caliphas were I do not have anything to say.

Dr: Until recently any Muslim anywhere has been ruling.

Sh: Where have they ruled? What do you mean by saying recently?

Dr: This Government of Usmani, until Saudi Arabia was managed by it.

Sh: I accept that Islam is not separated from politics.

Dr: No the point isn't for you to accept that Islam is not separated from politics. If you pay a little attention to the verses of the Quran it becomes clear that there is way more than that. A political Imam in Iran after seventy years being the leader of the parliament will also say that our politics are the same as our Islam and my religion is my politics.

Sh: Now that we accepted that Islam is not separate from religion he says that religion is in fact politics.

Dr: I will not persist anymore if you just accept this one thing. Leave this last part to myself then. I have to say though that if religion is not separated from politics then they would be both impregnated.

Dr Zohair: If you pay attention you see that wherever a country is governed by having religion as its source it is successful for instance compare Gaza to the Fat-h. The Fat-h did not have a religious source. Fifty years has passed and nothing has been done but the Hamas and the Islamic Jihad or Lebanese Hezbullah that are Muslims managed to stand up against the unstoppable Israeli's in a very short period of time.

Dr: May God bless your deceased relatives. You saved me so much time.

Sh: I accept that Islam is not separated from politics and that if a country is governed based on religion it would be better for the people as they would be guided in the right way. In fact, Doctor, politics are our religion and religion is our politics.

Dr: Now I wish to add two facts.

Sh: In what regard?

Dr: Regarding not supporting a country that is a government of oppression.

Sh: Please go ahead.

Dr: In Musnad Tayalasi, volume 1, page 143, Hadith 1064 we have:

حدثنا أبو داود قال حدثنا سليمان بن المغيرةُ قال حدثنا موسى الهلالي عن أبيه عن كعب قال: دخل علينا رسول الله صلي الله عليه وسلم المسجد فقال من هاهنا هل تسمعون انه يكون بعدي امراء يعملون بغير طاعةُ الله فمن شركهم في عملهم وايمانهم على ظلمهم فليس منى ولست منه ومن لم يشركهم في عملهم ولم يعنهم على ظلمهم فهو منى وانا منه

"The Prophet entered the Mosque and said: Have you heard that after me there will be leaders that will be acting against what God has said? So anyone that supports the ones

that oppress in their actions is not from me and I am not from them and anyone that does not support them is from me and I am from them."

Sh: Yes, this Hadith is correct.

Dr: Then based on this Hadith half of the Saudi Arabian Scholars, Jordan, Egypt and other Islamic countries are not from the Prophet.

Sh: What can I say? The truth is that scholars should not support the governments in oppressing people.

Dr: Now that the Islamic countries have started to act against the governments that are despotism, unfortunately, great scholars are not assisting as much. The dictatorship has even gone but countries such as Egypt, Tunisia, Yaman, Bahrain, Libya and ...are still standing behind and are not getting involved in guiding people and people have no religious role models.

Sh: Yes, this fact is apparent. Not having a religious leader is the main problem for all these countries.

Dr: Now I wish to say something new.

Sh: Is it still regarding the government? You managed to question not only all of the governments but the scholars by using these Hadith's, in which I agree with you.

Dr: But the Hadith said that any Scholar that does not support the government that is oppressing the people is from me.

Sh: What is the new thing you wish to say?

Dr: I think we are tired for today, allow us to talk about this new thing tomorrow.

Sh: I agree, so let's have a break and go to the Mosque.

Dr: If it is okay with you, please allow me to return to the hotel as my wife is waiting for me. God willing I might get to see you again for the Maghrib prayer at the Mosque.

Sh: I agree. I hope you have a good day.

Day Sixth of Zihijjah

After finishing my Zuhr prayer we agreed to meet in front of the door of Umrah and to follow up our discussion at the Sheikh's hotel. We did that and ended up having lunch in the Sheikh's room and continued the conversation we were having yesterday.

Hazrat Mahdi in Ahl Sunnat's Books

Dr: Shall we start the new topic I wanted to talk about yesterday?

Dr Amr Moosa: Doctor, do you not have anything else to talk about other than the government?

Dr: Do you agree that eventually in the future there will be one government in the world ruled by one person?

Dr Zohair: There is one already. They call it a small village of the world. What I mean is that the world is considered as a village and is governed by America.

Dr: Have you heard of the name "Mahdi Al Muntazer" in your books?

Sh: We have heard some sort of thing but not studied it well enough.

Dr: But it is familiar in any Islamic countries such as Turkey, Egypt, Sudan, Iraq and...

Sh: Apparently he will also start a government.

Dr: He will appear at the apocalypse and he will create a government that is solely based on religion in the world.

Dr Zohair: Who is this Mahdi that is going to create a religious government?

Dr: He is one of the Prophet's grandsons.

Dr Amr Moosa: Where is he? Where is he from? When is he born?

Dr: I don't wish to get involved with the details and this kind of discussion.

Sh: Then what did you want to talk about?

Dr: I wanted to say that, the Mahdi that all of the Muslims are waiting for is also going to create a religious government in the world.

Sh: He isn't that well known.

Dr: This Mahdi is so well known that Hollywood has made a film about him named "Mahdi"

Dr Amr Moosa: Mahdi?

Dr: Yes, Mahdi.

Dr Zohair: What was it about?

Dr: It is about a man named Mahdi that appears in Sudan; he claims a worldwide government and conquers everywhere in Africa, Turkey, Iraq and some of the European countries and gets to Saudi Arabia. On his way he comes across oil wells with western lasers and eventually fails and is killed.

Sh: But apparently Mahdi does start a government and manages to conquer the world before he dies.

Dr: Yes, that is exactly right but they wanted to say that the Mahdi that you all are waiting for will also be defeated by us.

Dr Zohair: Now why does Mahdi appear from Sudan?

Dr: That is because someone named Mahdi claimed to be him a couple of years ago. The famous Sadegh Al Mahdi in Sudan that managed to govern Sudan is his grandson. He also managed to be prime minister.

Dr Zohair: Where does the real Mahdi appear from?

Dr: He will appear from Mecca.

Sh: Do you also believe in him?

Dr: The difference between you and the School of Ahl al Bayt is that in your books there is someone mentioned that is the exact match of Mahdi but we say that he is born and is alive and will appear when the time is right and you say that he is born close to the time.

Sh: Please tell us more so we can get to know him better.

Dr: I don't think it is necessary. What is important is for us to know that there is such a leader coming and he will guide the human race in a way that there will no longer be any oppression and immorality.

Sh: Then what is the story behind him being alive?

Dr: Based on Hadith from the Prophet that has also been mentioned in your books, the world will not be lacking a Hujat (divine proof). Therefore, after the Prophet passing away there must always be one Hujat and religious leader in the world.

Sh: Who were the people after the Prophet?

Dr: We agreed to discuss that at the end of our debate.

Sh: You are killing us with anticipation. Every time we come to the discussion regarding Calipha you say later.

Dr: It is the same twelve people that you have in your Hadith's but the people and their applicability's are others that you know of.

Sh: What number is this Mahdi?

Dr: He is the twelfth person.

Sh: Do you mean to say that he is alive and has been born and now has lived for 1400 years?

Dr: Yes.

Sh: There are many questions about this person but please just answer this one question and then I will let go of the others.

The Age of Imam Mahdi

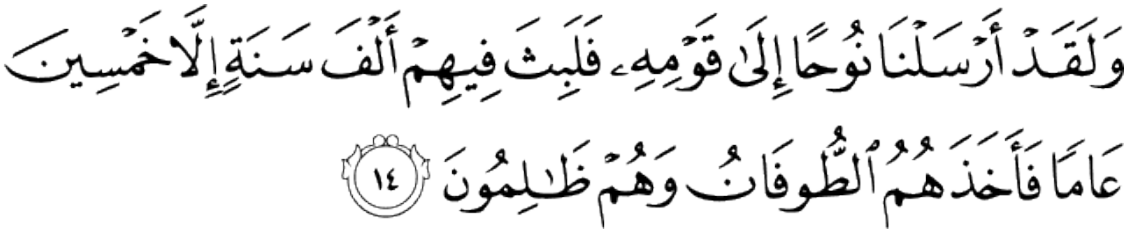
Dr: What question?

Sh: How is it possible for someone to live more than a thousand years?

Dr: I will bring two ways mentioned in the Quran and hope that God willing, it will convince you.

Sh: If it is from the Quran I will definitely be convinced.

Dr: Very well, first of all God regarding Noah in Surat Al Ankabut verse 14 says:



"And we certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, and the flood seized them while they were wrongdoers."

This verse says that he lived for 950 years which means that it is possible to live that long is that right?

Sh: Yes, Noah lived for 950 years.

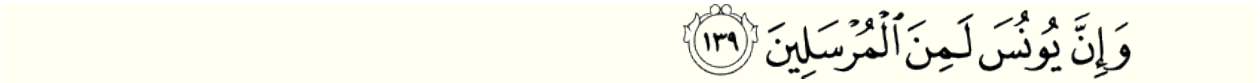
Dr: We do have many more Prophets that lived for long times.

Sh: That is right.

Dr: Now another proof from the Quran.

Sh: What is the other explanation from Quran?

Dr: Surat As Saffat, verse 139 - 144 it says:



"And indeed, Jonah was among the messengers."



"[Mention] when he ran away to the laden ship."



"And he drew lots and was among the losers."



"Then the fish swallowed him, while he was blameworthy."



"And had he not been of those who exalt Allah,"



"He would have remained inside its belly until the Day they are resurrected."

That means that If God wishes, he can not only keep someone alive for 1400 years but for the end of time.

Sh: That was a very interesting reasoning.

Dr: Now please pay attention to another fact. Well I have not seen this in the books of Tafsir.

Sh: What fact?

Dr: Quran says that Yunus was kept in the stomach of a whale therefore that means that the whale had to also stay alive and what if the whale lived forever too? What I mean to say is that at least if Yunus had to stay alive the whale has to live too.

Sh: Doctor I accept that it is possible to live for more than thousand years.

Dr: Thank the Lord; let's go to the next discussion then.

Sh: Are there Hadith about Mahdi in our books too?

Dr: Yes here you go In Jame ul Ahadis, volume 13, page 339:

سيكون بعدى خلفاء ومن بعد الخلفاء أمراء ومن بعد الأمراء ملوك ومن بعد الملوك جبابرةٌ ثم يخرج رجل من اهلبيتى يملأ الأرض عدلاً كما ملئت جوراً ... (ابن منده، والطبراني، وأبو نعيم في الحليةً، وابنعساكر عن الأوزاعي، ورواه ابن لهيعةً عن عبد الرحمن بن قيس بن جابر عن أبيه عن جده وهو الصحيح) أخرجه الطبرانى (٣٧٤/٢٢، رقم ٩٣٧) قال الهيثمى (١٩٠/٥) و ابن عساكر (٢٨٢/١٤).

"After me there will be Caliphas and then after them military commanders and then after them kings and after kings there will be wicked and oppressors so then a man will appear from my Ahl al Bayt that will fill the world with justice and righteousness just like it was with cruelty."

Sh: There are more topics than what you mentioned about Mahdi in our books.

Dr Zohair: Sheikh Ibrahim the Doctor does not have much proof of Mahdi from our books.

Dr: I wanted to save them for later but if you wish, here you go: In book Eshrat Al Sa'a, where it talks about the conditions of judgment day, volume 1 page 105 it says as below:

. قال العلامةً الشوكاني: «الأحاديث في تواتر ما جاء في المهدي المنتظر التي أمكن الوقوف عليها منها خمسون حديثا، فيها الصحيح والحسن والضعيف المنجبر، وهي متواترةٌ بلاشك وشبهةً، بل يصدق وصف التواتر على ما دونها في جميع الاصطلاحات المحررةً في الأصول، وأما الآثار عن الصحابةً المصرحةً بالمهدي فهي كثيرةً أيضا، لها حكم الرفع؛ إذ لا مجال للاجتهاد في مثل ذلك

"Allame Shukani says: The frequency of Hadith's regarding Mahdi Muntazar that requires reflection on is about 50 which in them there are correct, weak and good but without a doubt many frequent of them. There are many circumstances and the fact of its frequency that make them legit but there are many companions referring to him. Therefore, there is no other place to Ijtihad but in this case."

٢. قال العلامةً أبو عبدالله محمد بن جعفر بن إدريس الكتاني الحسني الفاسي، مؤرخ ومحدث: «والحاصل أن الأحاديث الواردةً في المهدي المنتظر متواترةً، وكذا الواردةً في الدجال وفي نزول عيسى ابن مريم عليهما السلام

"Or in the same book there is this: Allame Muhammad Ibn Jafar Al Kitani says: The result regarding the Hadith's for Mahdi Muntazar is widely transmitted. There are many Hadith's regarding the Dajal (deceiver) and Isa Ibn Maryam"

٣. يقول العلامةً أبوالطيب شمس الحق العظيم آبادي: «واعلم أن المشهور بين الكافةً من أهل الإسلام على ممر الأعصار أنه لا بد في آخر الزمان من ظهور رجل من أهل البيت يؤيد الدين ويظهر العدل ويتبعه المسلمون ويستولي على الممالك الإسلاميةً ويسمى بالمهدي، ويكون خروج الدجال وما بعده من أشراط الساعةً الثابتةً في الصحيح على إثره، وأن عيسى عليه‌السلام ينزل من بعده فيقتل الدجال، أو ينزل معه فيساعده على قتله، ويأتم بالمهدي في صلاته

"Allame Abu Al Tayeb Shams Al Haq Al Azim Abadi says: I am aware that between all of the Ahl Islam it is known that at the end of the time where there is hardship a man from the Ahl al Bayt will appear whom will endorse religion, support justice and all the Muslims will follow him. He will be dominant on the rules of Islam and is named Mahdi. Whatever mentioned regarding the conditions of the judgement day is all correct and proved to be right. Christ will also appear shortly after him; he will kill Dajal or will appear at the same time and will assist in killing him. He will join Mahdi in prayer."

٤. قد أحصى فضيلةً شيخنا الشيخ عبدالمحسن بن حمد العباد البدر ـ حفظه الله ـ في كتابه القيم عقيدةً أهل السنةً والأثر في المهدي المنتظر عدد الصحابةً الذين رووا أحاديث المهدي فبلغوا ستةً وعشرين صحابيا، كما أحصى عدد الأئمةً الذين خرجوا هذه الأحاديث والآثار في كتبهم فبلغوا ستةً وثلاثين إماما، منهم أصحاب السنن الأربعةً والإمام أحمد في مسنده وابن حبان في صحيحه والحاكم في المستدرك وغيرهم، كما ذكر بعض من ألف في شأن المهدي، والذين حكموا على أحاديث المهدي بالتواتر، كما ذكر بعض العلماء المحققين الذين احتجوا بأحاديث المهدي واعتقدوا موجبها وهم جمع كبير

"Sheikh Abdul Muhsen Ibn Hamd Al Ebad Al Badr in his book has strongly and strictly mentioned his opinion regarding Ahl Sunnat and has cited a couple of Hadith about Mahdi Muntazar and his phenomenon. It all count's to be 26 companions in addition to the Imams that have mentioned these Hadith's in their books that adds up to thirty six Imams. From them in addition, the four companions of the Sunan (Nisani, Tarmazi, Ibn Majah and Abu Davood) and Imam Ahmad in his book of Musnad and Ibn Hayan in his book of Sahih and Hakim in his book of Al Mustarak have all mentioned Mahdi or have mentioned Hadith mentioning something regarding him. There are also scholars that have analysed the Hadith's regarding Mahdi and believe that they are true."

Dr Zohair: I accept.

Dr: There is more, for instance this same book mentions Bukhari in Mukhtasar Al Bukhari, page 324 Hadith numbers 1440 says:

كيف كنتم إذا نزل ابن مريم فيكم وإمامكم منكم

"How would you be if the son of Maryam would appear amongst you and you have your Imam amongst yourselves?"

It wouldn't be so bad to have a look at his signs and miracles too.

Sh: Which books mention his signs?

Dr: In the same book from Abu Naeem, book of Al Sa'a Le Esharat Al Sa'a, page 85 it mentions Ali Ibn Abitaleb citing the signs and miracles of Mahdi:

٦. «في كتفه علامةٌ النبي صلى الله عليه وسلم، وأنه يجتمع بعيسى عليه السلام ويصلي عيسى خلفه، وأن الأرض تخرج أفلاذ كبدها مثل الأسطوانات من الذهب ـ ومن علاماته عليه السلام غنى قلوب الناس وكثرةٌ بركات الأرض، ومنها ان يخرج كنز الكعبةٌ المدفون فيقسمه في سبيل الله، ومنها أن يغرس قضيباً في أرض اليابسةٌ فيخضر ويورق، وكذلك يطلب منه آيةٌ فيومئ إلى الطير في السماء فيسقط في يده

"The sign of the Prophet (s.a.w.a) is on his shoulder. He will be with Jesus and the Christ will stand to pray behind him. The earth will stand like golden columns and the people's hearts will be needless and blessing on earth will exceed. One of his signs is that he will bring out the treasures hidden in Kabaa and he will divide it among the people. A sign from him will be that the date tree will never die and it stay green and grow leaves. They will ask of him to show a miracle sign and he will point to a bird in the sky and the bird will come straight down on his hand."

Tarmazi in volume 1, page 174 in the section that says "**ماجاء في المهدي**" cites that:

٢١٥٦ - «حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطِ بْنِ مُحَمَّدٍ الْقُرَشِيُّ الْكُوفِيُّ قَالَ حَدَّثَنِي أَبِي حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ عَنْ زِرٍّ عَنْ عَبْدِ اللَّهِ قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي.

"The Prophet (s.a.w.a) said: The world will not end unless a man from my Ahl al Bayt rules amongst the Arabs and his name will be same as mine."

Dr Zohair: Based on this Hadith, his name should be Muhammad not Mahdi.

Dr: His actual name is that but because they didn't want anyone to know who he is and to stay safe from the hard of the governments therefore, he is famous for the other name.

Sh: I am not aware of the reason but I do know that this Hadith is true and the name Mahdi has been mentioned a lot.

Dr: In Kanzol Amaal, volume 14, page 264 there are the following Hadith's:

٣٨٦٦١- «يلي رجل من أهل بيتي يواطئ اسمه اسمي، لو لم يبق من الدنيا إلا يوم لطول الله ذلك اليوم حتى يلي

"A Man will rise from my Ahl al Bayt that will carry my name and if there was only one day before the end of the time God will stretch that day until he rises."

٣٨٦٦٢- «المهدي من عترتي من ولد فاطمةً

"Mahdi is from my descendants and he is from Fatimah's descendants"

٣٨٦٦٥- «المهدي أجلى الجبهةً، أقنى الأنف، يملأ الأرض قسطا وعدلا كما ملئت جورا وظلما، يملك سبع سنين

"Mahdi has a blinding forehead, long shaped nose. He will spread justice and righteousness just like it is spread of injustice and impurity. He will rule for 7 years."

٣٨٦٦٦- «المهدي رجل من ولدي، وجهه كالكوكب الدري

"Mahdi is a Man from my descendants, his forehead is shinning like the stars."

Sh: We accept Doctor, I did say that there are many chain of transmissions about him.

Dr: I mentioned them for Dr Zohair.

Dr Zohair: Doctor I accept, you have many chain of transmissions for Mahdi too.

Dr: The ones I mentioned are only from the books of Hadith but there are plenty more in the books of Tafsir.

Sh: I had seen them in the books but not in Tafsir.

Dr: Your interpreters know some verses of the Quran about Mahdi and have mentioned it in their Tafsirs.

Sh: Which verses?

Dr: Here you go:

Qurtabi in the book of Al Jamaah Al Ahkam Al Quran, volume 8, page 111, for the interpretation of Surat at Tawbah verse 33:

هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ ٣٣

"It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it."

The only time that Islam actually wins over all of the other religions is when Mahdi rises. Until then men will either have to convert to Islam or they have to pay ransom. And it has been said that Mahdi is Jesus. That is wrong as we have Hadith stating that Mahdi will be from the Prophet's descendants.

Siyoti has mentioned in Al Dor ul Mansour, volume 1, page 264 for the interpretation of the verse 114 of the Quran from Surat Al Baqarah:

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَٰجِدَ ٱللَّهِ أَن يُذْكَرَ فِيهَا ٱسْمُهُۥ وَسَعَىٰ فِي
خَرَابِهَآ ۚ أُو۟لَٰٓئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَآ إِلَّا خَآئِفِينَ ۚ لَهُمْ
فِي ٱلدُّنْيَا خِزْىٌ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾

"And who are more unjust than those who prevent the name of Allah from being mentioned in his mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace and they will have in the Hereafter a great punishment?"

It has been written: Abasement and humiliation will rise when Mahdi rises and he will conquer Constantinople and kill them all. The same things have been mentioned in Tafsir Tabari and Tafsir Kashf ul Asrar.

Hafiz Qondozi in Yana bi' Al Moa'da page 514 mentions the following for the interpretation of verse number 17 Surat Al Hadid:

ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ
تَعْقِلُونَ ﴿١٧﴾

"Know that Allah gives life to the earth after its lifelessness. We have made clear to you the signs; perhaps you will understand."

He believes that: The Lord will keep him alive by keeping him existing and so he could do justice and to revive the earth from the justice he possesses after his death because of the injustice spread on earth.

It is also mentioned in the same book page 515 for the interpretation of verse number 24 Surat Al Jinn:

"[The disbelievers continue] until, when they see that which they are promised, then they will know who is weaker in helpers and less in number."

It has been mentioned in this way that where it says "

بَقِيَّتُ ٱللَّهِ خَيۡرٞ لَّكُمۡ إِن كُنتُم مُّؤۡمِنِينَۚ وَمَآ أَنَا۠ عَلَيۡكُم بِحَفِيظٖ ٨٦

"What remains [lawful] from Allah is best for you, if you would be believers. But I am not a guardian over you."

He writes: When Mahdi rises he will have Kabaa as his base and 313 of his companions will join him and then for the first time he will cite this verse of the Quran: "What remains [lawful] from Allah is best for you, if you would be believers. But I am not a guardian over you" so he will say: "I am Baqiyatallah and the God's vicegerent and his Hujat for you".

Allamah Qabisi mentions in Maza Fi Al Tarikh, volume 3, page 145- 147 for the interpretation of verse number 8 Surat Taqhabun:

فَـَٔامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِيٓ أَنزَلۡنَاۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ٨

So believe in Allah and His Messenger and the Qur'an which we have sent down. And Allah is acquainted with what you do.

He writes: Hafiz Abu Jafar Muhem Ibn Jarir Tabari said: At Hajj the Prophet (s.a.w.a) said: "Oh People, "**آمِنُوا بِاللّهِ وَ رَسُولِهِ وَ النُّور الَّذِی أَنْزَلْنا** " and then he said: Light is in me and then in Ali and then in his descendants until Qaem Mahdi rises.

Sh: God willing this worldwide ruler rises soon and with his ruling he amends this world.

Dr: People can be guided by ruling their government and can be swayed towards God that way. As how famously the Arabs say: "**الناس علي دين ملوكهم** " if the ruler is a politician and a non believer then the people will then be and act the same as he is because he considered a role model.

Sh: That is correct.

Dr: Just compare this all with Lebanon. There was a time when it was the centre of pleasure for the rich Arabs in the world. Now when you look at it, it is the centre of Jihad and resistant.

Dr Amr Moosa: It wasn't just a place of pleasure for the rich Arabs but also for the European Tourists too.

Dr: But now it is now a symbol of resistance against Israel.

Sh: Praise the Lord, Praise the Lord. We got to know Mahdi much better.

Dr: It is time for Asir prayer. Please allow me to leave.

Sh: Have a good day and we will see you tomorrow.

Day Seventh of Zihijjah (Friday)

We agreed to meet again at the Sheikh's hotel after the Zuhr's prayer and then after having lunch we started talking again.

Dr: Before we start I wanted to ask your opinion on the Friday Sermon (Khutbah) that the Masjid Al Haram Imam was talking about.

Sh: What was your opinion?

Dr: I think that they have realised the attention people are now paying to the Ahl al Bayt and so therefore, they too have started to talk about them.

Sh: Just the fact that they have come to realise the Ahl al Bayt by itself has its own gratitude because no other country shows this much hatred towards the Ahl al Bayt. I have the seen the love the people have for the Ahl al Bayt in Egypt.

Dr: It is the same everywhere. It's only when you come to Saudi Arabia and Pakistan that people are slightly less inclined to the Ahl al Bayt. And that is as because of the Wahabis. It has spread to Pakistan too.

Sh: Let's pass this part of the conversation. What happened to the continuation of the discussion? Let's not waste any time.

Dr: Time is never wasted at your side.

Sh: I am just scared that we run out of time and don't get to talk about the Caliphas.

Dr: Would you like to talk about the Caliphas today?

Sh: Praise the Lord for finally agreeing to talk about this topic now. Let's start.

The Debate over Caliphate

Dr: In the name of God. Let's start.

Sh: So if you could tell me your opinion regarding the ruling of the Caliphas. Do you accept them or not?

Dr: It is very good timing as we are in the hotel and especially because besides you there are you friends and Sheikh Usman Abubakr is also a scholar from Egypt and Alazhar so it's good that we are talking about this now.

Sh: Thank the Lord.

Dr: So allow me firstly to bring up a couple of points regarding this topic independently and then we can summarize.

Sh: Would you mind giving me a list of them?

Dr: Yes, I can but at the end of the discussion we summarize not after every topic.

Sh: Please give me the list. I don't think it would so important if we ended up summarizing it after every topic. Maybe it would be best to conclude after each topic so please give us the list.

Dr:

1. The difference between the Prophet and the Caliphas
2. The disagreement in the way the Caliphas were chosen
3. The number of Caliphas after the Prophet
4. The companions objection over Ali not being chosen as Calipha
5. Ali's superiority over the other Caliphas
6. The result of the actions over eliminating Ali from being chosen as Calipha after the Prophet
7. The Prophet's testimonial over Ali being Calipha after him
8. Ghadir Khumm

Sh: Very well please start.

Dr: I will keep it short but each one will take a day.

Sh: That is okay. Please start.

1- The Difference between the Prophet and the Caliphas

Dr: First of all, let me ask you a question. Would that be okay?

Sh: Yes, please.

Dr: Did the Prophet name a successor after him?

Sh: He did not choose a Calipha.

Sh Usman Abubakr: Well when the Prophet was sick Abubakr went to the Mosque and conducted the prayer instead of him and because the Prophet did not object to this then it was clear that he was happy for him to be his successor.

Sh: Of course this is not any proof for choosing a successor.

Dr: Can we come with an answer from you both honorable Sheikhs? Did he choose a Calipha after him or not?

Sh: He did not.

Dr: Very well. I have a very strange thing to state that might amaze you.

Sh: What thing?

Dr: This isn't my opinion in reality it is yours but for me to analyse your opinion I would need to state it this way and then it will sound weird.

Sh: Is it eventually our opinion or yours? We agreed for you to state your opinion.

Dr: An opinion is an opinion. It doesn't matter whether it is from you or me or anyone else but it is your belief.

Sh: What is this thing?

Dr: In my opinion you believe that the Caliphas were wiser than the Prophet and cared more for the Ummah than he did.

Sh: We seek refuge in God **(نعوذ بالله)**. When have we believed in such a thing? Where would you have seen such a statement? You have never stated such a thing from us from the day we have started this discussion. Where is the source of this opinion? We do not consider the Caliphas to be even in the same rank as the Prophet never mind consider them to be wiser or more compassionate.

Dr: Why did this offend you? Do you remember in the beginnings of our meetings I told you that I hear many times that us; Shias believe in Khan Al Amin, meaning Gabriel betrayed us and instead of sending God's words to Ali he sent it to the Prophet. I never got angry. I proved that such a thing doesn't exist. Please don't get upset. If I am wrong then bring me proof that what I am saying is incorrect but I proved that this belief is true then as usual please accept it.

Sh: Very well please tell me why do we consider the Caliphas to be wiser than the Prophet?

Dr: The reason why I say this is based on your books, Abubakr and Umar thought that an Islamic Ummah cannot be without a leader and that it's in need of one and therefore they acted wisely and passionately. After the passing of the Prophet in order to prevent people from being dispersed and scattered they appointed a successor.

Sh: Well how is that proof of them being wiser than the Prophet?

Dr: You are stating that the Prophet did not do such a thing; he did not appoint a successor.

Sh: So it is clear to me that you just wish to start an attack. We agreed for you to state your opinion regarding the Caliphas. This is an attack on the Caliphas.

Dr: This is not an attack. I started with asking what your opinions are; do you consider the Caliphas to be wiser than the Prophet himself?

Sh: Just like Sheikh Usman said: the Prophet did assign a successor however not in a very straight forward way.

Dr: When did he do such a thing? You, just now stated that he did not.

Sh: Not in a straight forward way but he did imply.

Dr: Just now stating that the Prophet did not explicitly choose a successor but Abubakr and Umar did is stating that they were wiser than him.

Sh: We seek refuge in God (

Dr: We have an explicit announcement.

Sh: [With Laughter] I did think that you were going to bring up Ghadir Khumm but there the Prophet announced to like Ali he didn't say, have him as your Calipha.

Dr: This is a very key discussion. Thankfully we have my programme and proof with me. I will explain this issue using your own books as I have interesting points to make there.

Sh: God willing we shall see. I will wait for them. But I do accept that the lack of choosing a Calipha by the Prophet is an intriguing point.

2- The Disagreement over the way the Caliphas were Chosen

Dr: I wish to ask another question and that is if we assume that the choosing of a successor was suppose to be by the Prophet and he did not do so. How do you think the Caliphas acted?

Sh: Where is the problem?

Dr: The problem is that based on the credible history of our Sunni brothers, there is four ways to choose a Calipha.

1. The choosing of Abubakr: He got chosen by the Saqifah council that had been assigned.
2. The choosing of Umar: Abubakr chose him and there was no committee involved.
3. The choosing of Usman: This was done by the council. The same council that Umar had assigned. The council had agreed that if the votes were equal then whomever Abdul Rahman Ibn Ouf had voted to, will be assigned as the Calipha. Usman was chosen.
4. The choosing of Ali: He was chosen by the people and by their request.

I want you to tell me which of the ways I mentioned is the correct way? First was by committee. Second was chosen by one person. Third was chosen by conditional committee and fourth was by the people.

Sh: That is right. There are different methods but all of them could be right because they were the decisions of the companions and they were based on the situations they were under.

Dr: Did the companions base theses methods on the religious studies they had previously done or based on their personal taste?

Sh: They have been mostly based on personal taste.

Dr: Do you think for such an important task such as choosing a Calipha, can one go by their personal taste or by the order of God and the Prophet's Sunnat.

Sh: There wasn't a way chosen by the Prophet for them to follow.

Dr: There was a way introduced but they did not go.

Sh: Do you mean Ghadir?

Dr: Yes, what better way than that?

Sh: How do you mean by Ghadir?

Dr: Every Calipha could have chosen the next one. But the problem was that they already knew that what they are doing is a mistake. That is because it did not comply with the other Hadith's. The Prophet had already chosen a Calipha.

Sh: What Hadith's do we have regarding this topic?

Dr: The Hadith's regarding the Caliphas.

Sh: Which Hadith?

3- The Number of Caliphas after the Prophet

Dr: We have Hadith from the Prophet saying that there will be twelve Caliphas after me and they are all from Quraysh.

Sh: I have seen and heard many times that there are to be twelve.

Dr: Please see how much proof we have. First Hadith is Sahih Bukhari number 6683 and Muslem Hadith number 3396:

لايزال هذا الامر عزيزاً ينصرون علي من ناواهم، عليه اثني عشر خليفةً كلهم من قريش

"Be assured that Islam will be glorious with... for twelve Caliphas that are all from Quraysh."

Please have a look at my programme and you will see that there are 30 different books stating the same thing. The most important ones are Muslem and Bukhari that discuss the same topic. Muslem does have another Hadith, number 3393, 3394 and 3395:

لايزال امر امتي قائماً حتى يمضي اثنى عشر خليفه كلهم من قريش

"The lifeline of my Ummah will stay strong for the entire of the twelve Caliphas that are all from Quraysh."

In some of the Hadith's such as Musnad Ahmad Hanbal, Hadith number 3665, the number "Chiefs of Bani Israel" has also been mentioned.

Sh: That is correct.

Dr: The same is mentioned in Bukhari and Muslem but Fat-h Al Bari explains in the interpretation of Sahih Bukhari , volume 3, page 183 about government and choosing Amir's and then in the end there is an adverbial that is important.

يكون من بعدي اثني عشر اميراً كلهم من قريش، كلهم يعمل بالهدي و دين الحق

"After me there will be 12 Caliphas. All of them will be of Quraysh and all of them will act in accordance with guiding and a religion based on justice (God)"

Sh: That is very interesting that you have gathered all of this.

Dr: In Savaeq Muhraqah, volume 1, page 56, in Al Mataleb Al Aaliyah Ibn Hajar, volume 12, page 490, Hadith number 4608, in Umdat Al Qari correct interpretation of Bukhari, volume 35, page 328, in Fat-h Al Bari Fi correct interpretation of Sahih Bukhari, volume 13, page 213, Feyz Al Qadir, volume 2, page 583, in Dalayel Al Nobowah Beyhaqi, volume 7, page 473, Hadith number 2894 and you can see them all until the end. There are 16 cases and all of them say the following:

لا يهلك هذه الامه حتي يكون منها اثناعشر خليفه كلهم يعمل بالهدى و دين الحق

"My Ummah will not perish when they have twelve Caliphas that all act on guiding and conducting justice based on religion."

Sh: I accept. I had already accepted the twelve Imams from start.

Dr: Very well. You agree that the Prophet has named twelve Caliphas.

Sh: Yes.

Dr: Do you accept that these twelve have to be the real Caliphas and they should not make any mistake or at least very limited amount of mistakes?

Sh: Yes, of course they couldn't be like the Prophet. They must have had small mistakes.

Dr: Well not like the Prophet but at least they should not be conducting sins.

Sh: You are right, yes that is right.

Dr: Very well, let's have a look and see that who does our brother Sunni's accept as the twelve Caliphas.

Sh: Yes, let's have a look.

1. Abubakr
2. Umar
3. Usman

4. Ali
5. Hasan
6. Muawiyah Ibn Abusofiyan
7. Yazid Ibn Muawiyah
8. Muawiyah Sani (Yazid's son)
9. Marwan Hakam
10. Abd Al Melk Marwan
11. Walid Ibn Abdol Malek
12. Soleyman Ibn Abdol Malek

Sh: That is right. The twelve are these.

Dr: Now please elaborate could Muawiyah, Yazid, Marwan Ibn Hakam and the rest until at least Umar Ibn Abdul Aziz be chosen as the Prophet's Caliphas? Especially considering the last Hadith I stated "**يعمل بالهدي و دين الحق**"

Sh: They did make mistakes but the companions had chosen them.

Dr: Do we base the choosing of Calipha on what the companions think or having the competence and qualifications for being the Prophet's Calipha?

Sh: No, their competence and ability is much more important.

Dr: Alright then. Please tell me can Yazid that conducted all of those crimes or Muawiyah that fought with the Calipha that was chosen by the people or Marwan whom was in war with Ali, could all possibly be the Prophet's Calipha? Even though some of the Sunni brother's consider them as kings who agree with the last Hadith Muslem and Bukhari said.

Sh: They had problems.

Dr: It is past problems. A Calipha goes to war against another Calipha like Muawiyah going to war with Ali. What kind of Calipha is that? Dear Sheikh come and see who Muawiyah is. His father Abu Sofyan was in war with the Prophet which Muawiyah himself was in those wars too. His mother is Hend whom cut out Hamza's (Prophet's uncle) heart out in the war of Ohod.

Sh: He eventually claimed repentance and came to Islam.

Dr: He claimed repentance and came to Islam that is fine. He can be a Muslim but he can also be the Prophet's Calipha?

Sh: Unfortunately what you are saying is right.

Dr: Dear Sheikh, you are aware of this famous Hadith regarding Ammar and Yasir has been mentioned in all of your books, especially in Bukhari, Hadith number 428 and 2601; Sahih Muslem, Hadith number 5192 and 5193 and Musnad Ahmad 6211 volume 13, page 249 all say:

ويح عماراً تقتله الفئه الباغيه يدعوهم الي الله و يدعونه الي النار

"Ammar is considered to be part of the group that has exited religion. He invites them to God and they invite him to the fire."

Sh: Yes, this Hadith is in most of our books.

Dr: Then please let's not fool ourselves and be honest with oneself. How can Muawiyah that as the Prophet has stated to be out of religion be chosen as his Calipha?

Sh: Unfortunately that is right. He cannot.

Dr: Dear Sheikh, have a look at the programme on my mobile. There are one hundred and seventy cases where this Hadith has been mentioned. Abdullah Ibn Amareb nel Aas discussed the killing of Ammar by Fe-a Baaqiyah and Muawiyah said Ali sent him to be killed. And you must have heard that Ali in response said Then Hamza must have been killed by the Prophet too and not the warriors of Abu Sofyan because the Prophet took him to the war.

Sh: We only accept the first four Caliphas, meaning the Rashedin Caliphas to be the rightful ones.

Dr: Then what happens to the twelve Prophet Caliphas?

Sh Usman: I have been a witness to the discussion between the Alazhar's scholars regarding the twelve Caliphas and no one has ever managed to give a proper answer about it.

Dr: They have no answer to give. How can Yazid be the Prophet's Calipha?

Sh: We don't pay much attention to the twelve people.

Dr: The twelve have to be identified. That is the Prophet's Hadith.

Sh: I confess that amongst these Caliphas there wasn't even one competent or more deserving to be the Prophet's Calipha.

Dr: Then we have to look for the twelve other than the ones you said.

Sh: Where are they?

Dr: The twelve Imams of the Shias which I will discuss them later.

Sh: I will wait for that.

Dr: Have a look at my mobile. Siyoti mentions in the book of Tarikh Caliphate, page 8 - 12 says something different as he knew that the twelve couldn't be the ones mentioned. He says:

ان المراد وجود اثني عشر خليفه في جميع مدةً الاسلام منظور

"The existence of the twelve Calipha is for all of the duration of the Islamic era"

Then he adds that the Rashedin Caliphas are the four people and Muawiyah and his two son's Zobair and Umar Iban Abdul Aziz is also included making eight people and four people will be added in the future.

Sh: To summarize one thing at least and to end this debate based on all of the Hadith's mentions we agree that the twelve Caliphas that the Prophet mentioned could have not been the ones that did become Calipha. Yazid could have not been considered as the Prophet's Calipha.

Sh Usman: I even am doubtful over his father too.

Dr: I too am doubtful over both of them.

Sh: But you are debating all twelve of them.

Dr: I am debating ten of them because I agree with Ali and Hasan.

Sh: We too accept this. Even if we wanted to stretch it we could say 5.

Sh Usman: I think deep inside Sheikh only accepts the two.

Dr: Well If you all agree let's finish this and continue it on Arafa night in Arafa.

Sh: That is good. I agree.

Day Eighth of Zihijjah

We went to Arafa after sunset, eventually I managed to find Sheikh and his friends and after the normal meet and greets of Arafa we walked around the place and then...

Sh: Let's have a small amount of debate tonight as it is Arafa and scientific discussions are rewarding.

Dr: If you wish we could go and sit close to the tent here and continue our discussion. We can leave the rest of the rituals for later.

Sh: That is a good idea.

Dr: I agree as well.

Sh: In the name of God the merciful.

4- The Companions Objection over Ali Not Being Chosen as Calipha

We came and sat in a corner at Arafa and continued our discussion.

Dr: Very well, we had a look at the different ways that Caliphas were chosen and noticed that they were not done correctly.

Sh: Yes, we agreed that they were done badly.

Dr: The next debate is over some of the companions objecting over Ali not being chosen as the first Calipha. Now let's examine why they were objecting.

Sh: It was natural for some of them to object.

Dr: Well if the objections were from normal companions we could not see it as a problem but what if they were the main companions?

Sh: I accept that.

Sh: Yes, some of these companions were of the Prophet's relatives.

Dr: These people were not just close to him. They were from the most prominent of them all.

Sh: Why prominent?

Dr: I will name them all and you are already aware of their virtues and then realise why they are classed prominent.

Sh: Please continue.

Dr: Based on the chain of transmissions in your own books the following people did not claim their allegiance with Abubakr. Their names are mentioned in the book of Tarikh Belazari, Ibn Hajar Asqalani and Yaqubi. Some are also mentioned in the Sihah Sittah which we will have a look at and they are all mostly unanimous.

1. Ali Ibn Abi Taleb
2. Fatimah
3. Salman Farsi
4. Abuzar Qafari
5. Zobair Ibn Awam
6. Meqdad Ibn Aswad
7. Talha
8. Abbas Ibn Abdul Mutaleb
9. Fazl Ibn Abbas
10. Saad Ibn Abbas
11. Baride Aslami
12. Abdullah Ibn Abbas
13. Qeys Ibn Saad
14. Khaled Ibn Saeed
15. Sahl Ibn Hanif Ansari
16. Usman Ibn Hanif Ansari
17. Jaber Ibn Abdullah Ansari
18. Bara Ibn Azeb
19. Khazima Ibn Saabet
20. Ibu Ayub Ansari

Sh: They are all important names and maybe they objected because they were not involved in the choosing. But to class them as the people whom objected, you are right.

Dr: They didn بِ object for not being able to interfere with the choosing of Calipha. They objected to the Calipha themselves as they were better suited than him. For instance have a look at this Hadith in Musnad Ahmad.

Musnad Ahmad, Musnad Umar Ibn Khattab, volume 1, pahe 372, Hadith number 362 says:

حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى الطَّبَّاعُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ حَدَّثَنِي ابْنُ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ رَجَعَ إِلَى رَحْلِهِ قَالَ ابْنُ عَبَّاسٍ وَكُنْتُ أُقْرِئُ عَبْدَ... فَجَلَسَ عُمَرُ عَلَى الْمِنْبَرِ فَلَمَّا سَكَتَ الْمُؤَذِّنُ قَامَ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ أَمَّا بَعْدُ أَيُّهَا النَّاسُ فَإِنِّي قَائِلٌ مَقَالَةً قَدْ قُدِّرَ لِي أَنْ أَقُولَهَا... أَلَا وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُطْرُونِي كَمَا أَطْرِيَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَام فَإِنَّمَا أَنَا عَبْدُ اللَّهِ فَقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ وَقَدْ كَانَتْ قُلْتَهُ أَلَا وَإِنَّهَا كَانَتْ بَايَعْتُ فُلَانًا فَلَا يَغْتَرَّنَّ امْرُؤٌ أَنْ يَقُولَ إِنَّ بَيْعَةَ أَبِي بَكْرٍ بَلَغَنِي أَنَّ قَائِلًا مِنْكُمْ يَقُولُ لَوْ قَدْ مَاتَ عُمَرُ أَلَا وَإِنَّهُ كَانَ مِنْ خَبَرِنَا حِينَ كَذَلِكَ أَلَا وَإِنَّ اللَّهَ عَزَّ وَجَلَّ وَقَى شَرَّهَا وَلَيْسَ فِيكُمْ الْيَوْمَ مَنْ تُقْطَعُ إِلَيْهِ الْأَعْنَاقُ مِثْلُ أَبِي بَكْرٍ

بِنْتِ رَسُولِ اللَّهِ صَلَّي اللَّهُ تُوُفِّيَ رَسُولُ اللَّهِ صَلَّي اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ عَلِيًّا وَالزُّبَيْرَ وَمَنْ كَانَ مَعَهُمَا تَخَلَّفُوا فِي بَيْتِ فَاطِمَةُ عَلَيْهِ وَسَلَّمَ وَتَخَلَّفَتْ عَنَّا الْأَنْصَارُ بِأَجْمَعِهَا فِي سَقِيفَةِ بَنِي سَاعِدَةُ وَاجْتَمَعَ الْمُهَاجِرُونَ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ

"Ibn Abbas says that we were at Hajj with Umar and ...Umar said: If I was alive when I return to Medina there are some things I would like to tell people in Friday prayer. So when he returned to Medina, on the Friday after the call of prayer he started to talk. Umar said: conducting our allegiance with Abubakr was a slip up and God saved us from its evil. Today, amongst us, there is no one like Abubakr that can assassinate people. And I had heard that Ali and Zobair and others that were with them objected and gathered at Fatimah's house, (The Prophets daughter). Ansar (Helpers of the Prophets) objected also and gathered in Saqifah Bani Saaidah. And the Muhajerin (immigrants) gathered around Abubakr."

This proves that it was not just some of the immigrants and or Ahl Al Bayt that were objecting to Abubakr being chosen but many of the Ansar were there too.

Sh: Yes, Umar's speech has also been mentioned in many other places besides Musnad Ahmad too but I cannot recall their names to state them. However, eventually they all claimed their Allegiance in the end anyway.

Sh: Yes, they claimed their allegiance after pressure, scrutiny, threat's and causing scenes or else they all gathered in Fatimah's house and it is not clear exactly whom claimed allegiance in the end but Ansar, immigrants and some of the Ansar from Saqifah Bani Saaidah were also there.

Sh: Well in the end some of the companions were in agreement with this and mostly claimed allegiance. Some did object but they were the minority.

Dr: Were the people that gathered in Fatimah's house and the ones in Saqifah better or not? Let's go back and have a look at the companions that were classed as good by the Prophet.

Musnad Ahmad, volume 46, page 442, Hadith 21890:

حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ شَرِيكٍ حَدَّثَنَا أَبُو رَبِيعَةَ عَنِ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّي اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ عَزَّوَجَلَّ يُحِبُّ مِنْ أَصْحَابِي أَرْبَعَةً أَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ وَأَمَرَنِي أَنْ أُحِبَّهُمْ قَالُوا مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ إِنَّ عَلِيًّا مِنْهُمْ وَأَبُوذَرٍّ الْغِفَارِيُّ وَسَلْمَانُ الْفَارِسِيُّ وَالْمِقْدَادُ بْنُ الْأَسْوَدِ الْكِنْدِيُّ

"The Prophet (s.a.w.a) said: Indeed the almighty God is fond of 4 of my companions and told me to like them too. They asked O' Messenger of God who are these people? He replied: Ali is amongst them and Abu Zarr Gheffari, Salman Farsi and Miqdad Ibn Asvad Kendi. "

Do you agree that these people were higher ranked than the people in Saqifah?

Sh: Just as I said before, these were the quarrels of companions based on Ijtihad and I accepted your analysis that our justification was wrong. We cannot have several righteous paths and we cannot agree that wherever the companions decide to Ijtihad then that is the right way to go.

Dr: The reason behind the discussion we had was because not all of the companions had the capability of conducting justice. The reason why they should not all be followed explicitly was because of what you just said exactly.

Sh: You cut the routes and now you are cutting the stems and leaves.

Dr: If you cut the root then water will not get to the stems and leaves and if the stems and leaves get cut then the whole thing will dry out.

Sh: Then letِ continue this discussion.

Dr: If you agree that the First, second and third Calipha were chosen by mistake then we have nothing to discuss further.

Sh: The thing that I agree on is that the people whom objected were better than others. But I do not invalidate Abubakr, Umar and Usman being Calipha.

Dr: Then let's continue.

Sh: Yes.

Dr: So you agree that the people whom objected to show their allegiance with Abubakr were not just average people.

Sh: Yes I agree they really were not average and the Prophet's speeches regarding these people of his companions are undeniable.

Dr: Then you can accept that there was a problem in the way they chose the Calipha and the objection of these people clarifies that the methodology of choosing the Calipha had a big question mark.

Sh: Yes, even then it was a question mark.

Dr: But this is a very big question mark.

Sh: What do you mean by big?

Dr: What I mean is that some of the principal companions and Ahl Al Bayt were in a way that they were completely against the Calipha and Caliphas and they undermined the whole thing.

Sh: What are you trying to get at?

Dr: What would you say to me if I showed you that some of these people that did not show their allegiance remained against the first Calipha until they passed away and the Prophet has said Hadith's about these disagreements.

Sh: Please speak more clearly.

Dr: Dear Sheikh, one of the people that were against Abubakr and remained that way and did not show her allegiance until the end of her life was Fatimah, the Prophet's daughter.

Sh: She didn't show her allegiance until the end?

Dr: She was alive two or three months after the Prophet and Abubakr being Calipha and she did not show her allegiance to him and this has been accepted everywhere.

Sh: Now, where is the problem?

Dr: Please pay attention to this Hadith in Sahih Bukhari, volume 5, page 82, Aisha says:

عن عائشةً أن فاطمةً بنت النبى صلي الله عليه وسلم أرسلت إلى أبى بكر تسأله ميراثها من رسول الله صلي الله عليه وسلم مما أفاء الله عليه بالمدينةً وفدك ومابقى من خمس خيبر، فقال أبو بكر: إن رسول الله صلي الله عليه وسلم قال لا نورثما تركنا صدقةً، إنما يأكل آل محمد في هذا المال، وإني والله لا أغير شيئا من صدقةً رسول الله صلي الله عليه وسلم عن حالها التى كان عليها في عهد رسول الله صلي الله عليه وسلم ولاعملن فيها بما عمل به رسول الله صلي الله عليه وسلم.»
فأبي أبوبكر أن يدفع إلى فاطمةً منها شيئا، فوجدت فاطمةً علي أبي بكر في ذلك فهجرته، فلم تكلمه حتى توفيت !!

"Aisha says: Fatimah, the prophet's daughter sent someone to Abubakr and requested what was left from the Prophet's inheritence in Medina and Fadak and whatever that was left from Khams Kheybar. Abubakr said: The Prophet told me that there will be nothing inherited by me and whatever that was left is considered Alms. All of the Prophet's Ahl al Bayt can have these Alms as well. I will not change anything that was current at the time of the Prophet and will act in a way that the Prophet would have acted.

So Abubakr denied giving Fatimah her rights and for that reason Fatimah kept her distance from Abubakr and did not speak to him until she died."

Sh: This is correct information.

Dr: Now please read this regarding Fatimah (In Sahih Muslem, volume 12, page 201, Hadith number 4483 says:

حَدَّثَنِي أَبُو مَعْمَرٍ إِسْمَعِيلُ بْنُ إِبْرَاهِيمَ الْهُذَلِيُّ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّي اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا فَاطِمَةُ بَضْعَةٌ مِنِّي يُؤْذِينِي مَا آذَاهَا

"Fatimah is part of my body. Anyone whom hurts her has hurt me."

Sh: I am aware of the importance of Fatimah in the eye of the Prophet.

Dr: There are Hadith's in Khasais Nesaei regarding Hasaneyn and Fatimah . I have translated and bookmarked it. The following numbers are as below:

For instance number 2/3/28, chapter 28, has three Hadith this is number two. Now let's see what we have in Khasais Nesaei regarding Fatimah:

3/3/27:(اخبرنا) «اسحاق‌بن ابراهيم‌بن مخلدبن راهويه، قال: اخبرنا جرير، عن يزيدبن زياد، عن عبد الرحمان‌بن ابي نعيم، عن ابي سعيد قال: قال رسول الله صلي الله عليه وسلم: الحسن والحسين سيدا شباب اهل الجنة وفاطمة سيدة نساء اهل الجنة إلا ما كان من مريم بنت عمران.»

"Ibn Saeed said: The Messenger of God said: Hasan and Hussein are the Masters of youth group in heaven and Fatimah is the Master of all women in heaven except Maryam daughter of Umran."

3/3/28: (أخبرنا) «محمد بن معمر البحراني، قال: حدثنا، أبو داود، حدثنا أبو عوانة، عن فراس، عن الشعبي، عن مسروق قال: اخبرتني عائشة قالت: كنا عند رسول الله صلي الله عليه وسلم جميعا لم تغادر منا واحدة، فجائت فاطمة تمشي ولا والله ان تخطى مشيتها من مشية رسول الله صلي الله عليه وسلم حتى انتهت إليه فقال: مرحبا بابنتي، فأقعدها عن يمينه أو يساره، ثم سارها بشئ فبكت بكاء شديدا، ثم سارها بشئ فضحكت، فلما قام رسول الله صلي الله عليه وسلم قلت لها: اخصك رسول الله صلي الله عليه وآله من بيننا بالسراء وانت تبكين، اخبريني ما قال لك؟ قالت: ما كنت لافشي

God and be patient. The second time he told me: O Fatimah do you not wish to be the Master of the women in this Ummah and the next world?"

: 1/5/29

(أخبرنا) «محمد بن شعيب، قال: اخبرنا قتيبةُ، قال: حدثنا الليث، عن ابن ابي مليكةَ، عن المسور بن مخرمةَ قال: سمعت رسول الله صلي الله عليه وسلم وهو على المنبر يقول: ... فانما هي بضعةٌ مني يريبنى ما رابها ويؤذيني ما آذاها، ومن آذى رسول الله فقد حبط عمله:

"Masroor Ibn Mukharamah said: I heard the Prophet said: Fatimah is part of my body. Whoever scares her has scared me and whoever hurts her has hurt me and whoever hurts the Prophet his actions are all void."

٢٩/٥/٣: (أخبرنا) «احمد بن شعيب، قال: حدثنا الحرث بن مسكين قرأته عليه وانا اسمع، عن سفيان عن عمرو، عن ابن ابي مليكةَ، عن المسور بن مخرمةَ: ان النبي صلي الله عليه وسلم قال: ان فاطمةَ بضعةٌ مني من أغضبها أغضبني

"Masoor Ibn Mukharamah informed us: The Prophet said: Fatimah is part of my body and whoever makes her angry has angered me."

Sh Usman: Dear Doctor, we accept that the people that were against the Calipha were important people.

Dr: But you do not accept that the actions of the person whom Fatimah was against and hurt her are considered void.

Sh: If we accept then there will be nothing else to talk about.

Sh Usman: If we do not accept it then we have gone against the deal you and Doctor made before.

Sh: I don't know why before we just trusted what everyone else told us and we rarely reviewed our own books.

Sh Usman: I accept, I don't know about Sheikh Ibrahim.

Dr Zohair: I don't know much about these discussions or books and Hadith's but based on my own sense of mind I believe that what the Doctor is saying has no come back. I think that if I continue this discussion I will return as a Shia to England.

Dr: Declare yourself as a true Muslim returning to England. That is because the School of Ahl al Bayt is the real Islam.

Sh: Doctor let's go to the next discussion.

Sh Usman: I think it's better to continue our discussion for Arafa and Mena.

Sh: That is good, I also agree to this.

Dr: I am always happy to be at your service but if you are tired we could meet with each other in Mena.

Sh Usman: I am not tired. I am scared that I will have doubt in believing in my conducts while I am applying my ordinances for Mena and Arafa.

Sh: By the way if there is any difference between the ordinances of conducting Hajj especially Mena and Arafa of Shia and Sunni, please tell us.

Dr: There aren't many important things except a few minor details.

I told them a few details and agreed to meet again by calling each other on our mobiles and then to arrange the rest of the meetings. I had a walk about and talked about the opinion on Shia'sm regarding Mahdi in Hajj especially in Arafa and then I invited them for the next day evening in embassy of Iran (Baese) for the Arafa supplication.

Sh Usman: Sheikh Ibrahim it feels really good to know that one's Imam currently exists on this earth.

Dr Zohair: With the explanations that the Doctor mentioned regarding the Ahl Al Bayt's Hajj, Sheikh did not go to Mena and brought us all straight to Arafa. He wants to meet with Imam Mahdi.

Sh: No matter what I think I see that the Doctorِ words are very close to the heart. Even when I disagree it's because I want him to tell me more.

Dr: Dear Sheikh I am no scholar it's just words of an Engineer that wishes to defend his religion. If you have time we could go to one of the tents of our scholars and start having a scholarly debate there then you will realise that my knowledge is limited.

Sh Usman: Thank you very much. It is late and I can't even handle you never mind your scholars.

Sh: I think that they might know more than you but the way you discuss is in a very Engineering way. You take us right into a corner and leave us with nowhere to run. Therefore, I enjoy it more rather than a scholarly discussion.

Dr: By the way, how is Doctor Amr Mosa doing?

Dr Zohair: He went with the others to Mena. He will come back to Arafa later.

Sh: To be honest Dr Zohair is more interested in the discussions we have and is no longer allowing me to see you alone.

Sh Usman: Be fair. I never thought that I would come to Hajj from Egypt and have such a scientific debate. Of course I wouldn't miss it for anything. I told Sheikh not to meet up alone with you and to have me with him for it.

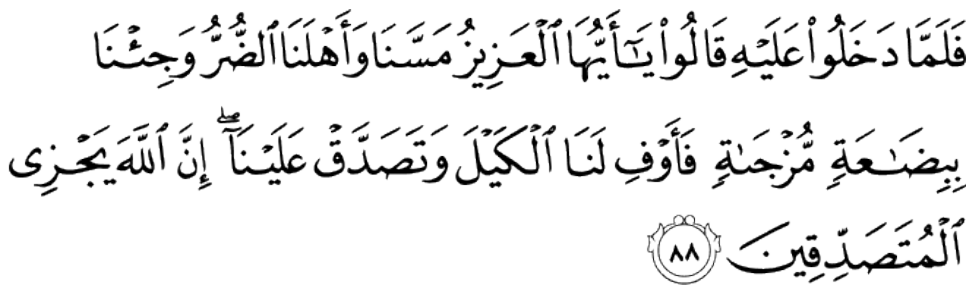
Dr: I found this meeting to be very helpful. God willing it will continue in Mena and Mecca.

They said goodbye and left. I also went after finishing my ordinances for the night of Arafa. The anticipating of seeing our Imam and leader has its own merit. You continuously search between the people hoping that you might see Imam Mahdi and to know it is him. But my soul is not yet ready to have the honor to see him yet. Maybe on the next trip and on another Arafa I will see him. That is considering our sinful eyes and God's blessing and attention and permission of Imam Mahdi himself. Dear God, Help us.

Day Ninth of Zihajjah (Arafa Day)

The Arafa Supplication

The next day all three of them showed up. We went to the place where they were reading the Supplication of Arafa. They start with citing the Quran. The Iranian Qari (Quran reader) started with a nice voice. Surat Al Yusuf:



"So when they entered upon Joseph, they said, "O Azeez, adversity has touched us and our family, and we have come with goods poor in quality, but give us full measure and be charitable to us. Indeed, Allah rewards the charitable."

The sound of mourning rose, as they understood the meaning of the verse.

Sh: Why are they crying? The verse is from the Quran.

Dr: Did you know that Joseph's brothers read this verse. They said that we have come empty-handed. He is saying to God that we are also empty-handed. Nevertheless, please give us your attention just as Joseph the king did to his brothers.

Sh Usman: What a nice interpretation of the verse.

Dr: It has another interpretation too.

Sh: Please tell us what other interpretation is there of it?

Dr: As they are sure that Hazrat Mahdi is amongst them in Arafa and is hidden and in reality lost in their eyes and they are aware that he is Hazrat Fatimah's grandson they call him Fatimah's Joseph. Therefore, this verse of the Quran is addressing him as well and saying that if we are empty handed at least have us have his attention to us.

Sh: Wow that was beautiful.

The supplication started. I gave them each a copy of the supplication so they could read it. As the supplication was being read I saw tears running down Sheikh Ibrahim and Sheikh Usman's face.

Dr Zohair was sometimes falling behind or would stop at a certain page and would explain that he could not easily surpass them as easily. He said, now I understand why that night Sheikh Ibrahim came back with the Mafatih and was up until the Morning Prayer reading it.

The supplication took a while and they unwillingly had to leave in the middle of it, as they had to go to mashaar with their tour group. That is another problem with the Iranian programs running for the supplications of Arafa. They take until sunset to read it and then be confronted with high congestion with other busy tour groups as they have to go back to their tents to read the Maghrib and Isha Prayer. Then they all have to go to mashaar (sacred monument). For that reason, many of the religions scholars that have experience with travelling to Hajj read the supplication of Arafa on their own in their tents. Even though, to be fair, reading the supplication of Arafa with a group is much more rewarding and this event has been better organized compared to previous years.

At night, we went to mashaar and Voqoof (hault) and stayed until dawn. Then we went to Mena and then Rami Jumrah Aqbah. I informed them on the phone, that I had finished the provisions of Rami and that I had our five names for sacrification. Our sacrification took until the evening to finish. After conducting Taghsir (hair cut), I exited Ihram. Unfortunately, some had come out of Ihram on the eleventh of Zihajjah.

At nighttime, we headed towards Mecca and Masjid Al Haram for Tawaf and Saay (running ritual of the pilgrimage) and Nisa Tawaf (women circumambulation). After the ordinances, I met with Sheikh and his friends. We planned for them to come to our tent on the eleventh in Mena. That was because I did not know where their tent was. I returned to the hotel in Mecca and had a rest. Later I made my way through the pavement to Mena in evening. I read a prayer with the congregational Imam, had lunch and rested again as I waited for the Sheikh and his friends.

Day Eleventh of Zihajjah

In the tents of the tour group I was waiting for the Sheikh and his companions. No matter how long I waited they didn‫ٮ‬ show up. The mobiles weren't working. I just had the Sheikh's number and trying anything else in the rush and traffic of Mena was pointless. I thought maybe the Sheikh has not managed to find my tent so I headed outside my tent and stood outside close to the street for a whole hour. No news came from the Sheikh and his companions. After a while I saw Dr Zohair and Dr Amr Moosa heading towards my tent.

Dr: Salam Alaikum, where have you been? Where is Sheikh?

Dr Zohair: We have bad news. We were out with the Sheikh at Rami Jamrat and unfortunately due to the pressure of the population gathered he fell and twisted his ankle so badly that it is very hard for him to walk.

Dr: How is he now?

Dr Amr Moosa: He is okay and resting in his tent.

Dr: Did his ankle get twisted before or after Rami Jamrat?

Dr Zohair: Thankfully his Rami were finished and we were returning backwards close to the Jamrat. We were also taking care of him.

Dr Amr Moosa: No we weren't taking care of him. We were throwing stones from a long distance away from him. We weren't even sure if he hit anyone's head doing so but the Sheikh didn‫ٮ‬ want the stones to hit anyone by mistake and so headed to go a little closer and ه

Dr: I think that Sheikh wanted the stones to hit the pillar and walls of Jamrat instead of the people.

Dr Zohair: You are right. Sheikh went closer so the stones wouldn‫ٮ‬ hit the peoples head and instead for it to hit Satan.

Dr: Well please come in the tent and have a seat and meet with my friends.

Dr Zohair: Sheikh has said that he is ready to speak but in his tent so that is why we have come to take you there.

Dr: Please allow the Sheikh to rest.

Dr Zohair: Sheikh has rested. He slept right after we got him back via the ambulance. He is ready to get to see you.

Dr: Very well, it would be good to call upon the unwell.

Dr Amr Moosa: I believe this ill person is more anticipating to debate with you rather than to be called upon.

Dr: Thank you, please allow me to go to my tent and wear something better and bring my mobile programme with me.

Dr Amr Moosa: Come and let's go what you are wearing is fine.

Dr: Let's go but having said that if I donبٔ bring my mobile programme with me it's as if I have not brought a couple of thousands books with me.

Dr Zohair: You do not have to bring the programme with you. You only need it when you wish to bring proof and for today just donبٔ show any proof.

Dr: That is okay we might not debate at all today and just get to see him instead.

Dr Amr Moosa: I donبٔ think Sheikh would just leave you to that.

Dr: I hope that it is not the case. At least allow me to bring moisturising oil for his feet from my tent and of course this way I can pick up the programme as well.

Dr Zohair: Sheikh has really warmed up to you. He says that since he has met with you, issues have been clarified to him that he had never paid any attention to.

Dr Amr Moosa: His beliefs are all over the place right now. I think the reason why he went closer to throw stones was because he said that Doctor has said that the stones have to hit the wall and just throwing them is not enough.

Dr: I really like Sheikh as well. He is an astonishing, truth seeking person. If he has heard something questioning he is the kind of person that would admit to it. He does not say: I am a Sheikh. I am a professor of Alazhar. I am a religiously educated person I shouldnبٔ listen to this Engineer.

Dr Zohair: I believe most of the professors in Alazhar have the same kind of personality. They are typically scholars and less fanatical. I think that is why Alazhar is so proudly known for not being ossified.

Dr: It is an important thing to be proud of.

Dr Amr Moses: While we are heading towards there let's stop talking about these things and have some fun. When we get to the Sheikh we can start these kinds of conversations again.

Dr Zohair: After thirty years of talking gibberish in England what did you gain? Allow us to at least in this trip to Hajj hear some religious conversations especially with the presence of the Doctor and Sheikh.

Dr Amr Moosa: Alright then I will talk religiously. One person had gone to Rami Jamrat and once he returned his head was injured and bleeding. I asked him why did this happen? He said that he decided to get close to the pillar wall as close as possible in order to kiss it but there were so many stones that he got injured.

Dr Zohair: Well, that wasn't so bad.

Dr: It was good.

Dr Amr Moosa: One person from the city of ه comes to Mecca and once he arrives to Meeqat (place of meeting) he hesitates and thinks for a bit. He starts wondering how do I Ihram? What do I say? They ask him: What is the problem? Why do you not Ihram? Don't you have your white towel? He replies: yes I do. They responded: Then what are you waiting for? He responds because I am a Christian and I just realized that I shouldn't have even come here.

Dr Zohair: That was nice too.

Dr: It was good I just wished you hadn't mentioned the name of the city.

Dr Amr Moosa: These were from what I knew. If you guys know any jokes please share.

Dr: One person participated in the congregational prayer. The congregational Imam began to start citing Surat Nuh he read:

إِنَّآ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦٓ

"Indeed, we sent Noah to his people, [saying]"

He forgot the rest of the verse and started to repeat the only thing he could remember. One of the impatient officers that got tired of the Imam repeating the same part complained and said: Hey Mr, if Noah isn't going to do it send someone else.

Dr Zohair: That was good.

Dr Amr Moosa: See, where is the fault with these kinds of conversations? I find it very relaxing.

Dr: Okay, well the next one is about praying too. A person goes to congregational prayer he sees that the congregational Imam cites a verse loudly whilst praying. Once the pray finishes he asks what verse was this? The Imam responds back: It was Surat Annaml (Ant). At the next pray he notices that the congregational Imam cites the Al Fil (Elephant). So he says: If that was Naml then I am not going to wait to see what Fil is going to be like. He leaves the prayer and goes.

Dr Amr Moosa: Even your jokes are religiously related.

Dr: It is better than telling prosaic jokes.

Dr Amru Moses: That was good. Tell us another one. We are getting close to Sheikh's tent.

Dr Zohair: No it isn't necessary but I have realised in the past couple of our meetings that we are in dire need of exceeding our knowledge concerning our Islamic education. We just relied on the fact that our parents were Muslims and abided by that where as it shouldn بِ be that way.

Dr Amru Moses: We are arrived to Sheikh's tent now let's go inside to see the Sheikh.

Dr: Salam Alaikum Dear Sheikh, what happened?

Sh: Alaikum Salam Doctor. I waited a while so I thought that you are not coming.

Dr: Well to be honest I didn بِ want to come so you would rest.

Sh: No it isn't that important I am much better now. I just can't walk a lot.

Dr: Well it seems that you got to close to Satan and he got scared and knew any closer you're going to hurt him. So he attacked you.

Sh: Well he is always trying to hurt me so it wouldn بِ be so bad once in a while to attack him back and hit him with a stone. Of course he is going to get upset.

Dr: I brought you moisturising oil which is a combination of Mecca's Mummy, almond oil, olive oil and sheep oil so you could rub it on your feet and get better soon.

Sh: Thank you, I will do it later.

Dr Amr Moosa: I am a doctor. Allow me massage it on your feet right now so it will affect as you are sitting. I won't take too long.

Sh: No, do it after the Doctor has left.

Dr: No, it is better for me to be here so I can tell Dr Amr Moosa how the oil is more affective.

Sh: Alright then Dr Amr Moosa start you magic.

He started to massage the Sheikh's foot and it slowly felt better.

Sh: Okay so what happened to today's debate.

Dr: If you agree allow me to just visit you as someone visiting the ill.

Sh: No, debate is good for me. We are sitting and instead of talking about talking about various things in Mena we can have a religious debate.

Dr: Alright then, we can continue the previous debate.

5- Ali's Superiority over the Other Caliphas

Dr: Let us go to next section and that is the superiority of Ali over the other Caliphas.

Sh: Why is this topic being chosen?

Dr: We debate now and then you will see why.

Sh: Please start.

Dr: Very well. Today we will focus on Ali's position amongst the other companions.

Sh: Ali, without a doubt should have a very important position amongst the companions.

Dr: Yes, but they didnبٔ choose him as Calipha.

Sh: Yes they did. He was the fourth Calipha.

Dr: If he had such an important place then how come he didnبٔ become the first Calipha?

Sh: The reason why they didnبٔ choose him as first Calipha was because he was too young.

Dr: Some people are chosen for times that decisions have to be made at the moment such as war and are not classed too young then, but for decisions made at a time of peace they are too young.

Sh: The fact that he was too young was mentioned but in the end it was a decision made by the Calipha.

Dr: Who has authority to make that decision do you think?

Sh: By the companions, in the beginning of Islam, that made the decision.

Dr: If they did it against what the Prophet has said, would it still be acceptable? And of course you saw that the choosing of Calipha was by three ways and the first way was not repeated. It shows that the way they went about it was wrong.

Sh: If the Prophet had chosen a Calipha then no, the actions of the companions were wrong.

Dr: It wouldnبٔ be so bad to see the position of Ali at the time of the Prophet. Did this person truly not have the right for being Calipha, Imam and have trusteeship.

Sh: Please tell us.

Dr: Very well. We will cite from your own books.

Sh: We have many Hadith regarding the companions especially for Ali in our books.

Dr: That is right. One of the most important of the books that is also the most reliable and authentic is called the Khasais Amir Almumenin Ali Ibn AbiTaleb written by Sheikh Ahmad Nesaei Shafia.

He begins on saying that the characteristics mentioned by the Prophet for Ali are just said about him and no other companion. Therefore, similar to these Hadith said about Ali there are none similar to them for anyone else.

Sh: Ali's characteristics are undeniable.

Dr: You are aware that when Nesaei entered Shaam and saw that the people are cursing Ali at prayers, alters and chambers he wrote this book and names it the Khasais Amir Almumenin Ali Ibn Abitaleb. I will only cite some of the specifications from the book.

Sh: Yes, this book that is especially written about him is very famous.

Dr: Yes, but this book was the reason why they killed him.

Sh: How come?

Dr: You do know that once he started to teach this book in the Mosque of Amavi in Damascus they hit so many times that he got ill from it and died. Why? He was saying to not curse Ali.

Sh: Yes, Unfortunately that is true.

Dr: I have translated this book to Persian and it has Arabic and Persian writing. I have brought it with me. It has been published. I have bookmarked the pages and chapters and picked out the Hadith from it. For example 8/17/11 from chapter 8 from the book says this. Hadith number seventeen and eleven. Now let's see what Nesaei says about the Prophet and what Hadith's do we have for Ali. In order to not repeat the same Hadith I will just cite a portion of them.

(All of the Hadith's discussed with the Sheikh are stated in the Appendix one of this book and it is written in Arabic and the translations are all taken from the book of Khasais Nesaei.)

After reading the content of the Hadith's from the book of Khasais Nesaei Sheikh said.

Sh: Yes, these expressive definitions about Ali are true.

Dr: Please be fair, do we anyone amongst the companions of the Prophet with such characteristics?

Sh: Well every single one of the companions have some definitions from the Prophet but not with this importance and the characteristics that are mentioned here.

Dr: So we can agree that Ali was the best companion.

Sh: It has to be accepted as these Hadith's are almost unanimous.

I ended up having a small friendly chat with Sheikh and his friends and as usual Sheikh and his friends especially Sheikh Usman expressed their remorse on taking a simple look at their religion as scholars. We said Goodbye and eventually set another time for the mid Zihajjah to meet up as there would be less crowded.

I returned to my tent. I decided with some of the friends to start up till midnight at Mena and Beytooteh (passing the night). We did it and returned the next day on mid day at Rami Jamarat. We didn't do it from inside the Mena but from the hotel that is only fifteen minutes away from it. We came back to the hotel and I didn't see the Sheikh until the fifteenth of Zihajjah.

Day Fifteenth of Zihajjah

I had a meeting scheduled at Masjid Al Haram after the Zuhr prayer with the Sheikh. The Sheikh had come with one of his friends (Dr Zohair). We started to walk together. Even though we had agreed to go to my hotel after the provisions of Mena the Sheikh said that Sheikh Usman and Abubakr had insisted to be present for the continuation of the debate and therefore we headed towards the Sheikh's hotel. On the way to their hotel we had a conversation.

Dr: Did you do the provisions after the Mena?

Sh: Yes, Thank the Lord I did all of the provisions.

Dr Zohair: Sheikh did the Nisa Tawaf instead of the Veda Tawaf (Farewall Circumbulation). Sheikh was saying that the Doctor said the Nisa Tawaf is the correct one to read and not the Veda Tawaf. It appears that Sheikh has accepted what the Doctor has been saying.

Sh: What is the difference? Tawaf is Tawaf. It can be named Nisa or Veda.

Dr Zohair: There is one difference. The Nisa is as the Doctor is saying, from the Ahl al Bayt. Veda is said to be from us, the Caliphas.

Sh: I thought to myself it would be better as I would be listening to what the Ahl al Bayt has said. Also, I have been listening to the actual Tawaf which is the duty of every Muslim.

Dr: Sheikh is a researcher. He wouldn't act on anything especially regarding prayer until it lands right in the depth of his heart.

Dr Zohair: Doctor when you are not around Sheikh is always talking about you. He says that we do not have a strong come back in return of what the Doctor tells us. We have not read our own books very well or else we would have realised that many of the ways we pray and the religious provisions we act upon are not actually from us. I also am saying that we should go and read it.

Sh: We are short on many things. There wouldn't be a problem for us to go read all of these books and review them.

Dr Zohair: Why have you not read them before?

Sh: I had read about the books but they were extractions of Hadith's taken from the source. For example regarding Salat I would read books that were written about the Prophet praying and it would cite Hadith's from the source but we never went back to read the topic from its source.

Dr Zohair: Well the Doctor lessened your trouble. He has got them all ready for you and presented them.

Sh: Yes, Doctor has troubled himself but it is embarrassing that an engineer has gone and done the research about this and I or people like me just have to refer to our own books, only to see that we for instance have a problem in a section of our own prayer.

Dr: Dear Sheikh you are being modest. You must have seen these cases but because you have been focused on the things that are generally common in society, you haven't noticed them.

Sh: Please don't find excuses for me. I should have paid more attention.

Dr Zohair: You have pointed out our lack of attention to detail and now Sheikh is constantly complaining about the situation with the circle for religious studies and the Sunni Universities after meeting with you.

Sh: Never mind, we are at the hotel now. Let's have lunch and then continue our debate concerning the Caliphas.

Now I was the known face at the Sheikh's hotel. The Sheikh's friends surrounded me and started having many laughs and talks as we had an Arabian lunch and then we headed towards Sheikh's room. Due to not seeing Sheikh Usman and the rest of the group for a while, the majority of the discussion concerned the provisions of Hajj and I was almost thinking that we would not get to talk about our debate until Sheikh insisted that we should do so.

6- Consequences over Eliminating Ali from Being Chosen as Calipha after the Prophet

Dr: Now let's have a look at what have been consequences over eliminating Ali from being chosen.

Sh: What consequences? Thanks to the Lord, Islam has many followers in this world. What was wrong with what happened?

Dr: Maybe if Ali was chosen the whole world would have been Muslim.

Sh: But Ali did become Calipha and if he was to do anything he could have then.

Dr: Ali became Calipha after twenty five years of deflection. He had to build a house on foundations were already destroyed.

Sh: He could have started a new one.

Dr: They didn't let him.

Sh: How did they not let him?

Dr: When he wanted to start ruling he made a speech that has been mentioned in Sharh Nahj ul-Balagha written by Muhammad Abduh, professor of Alazhar saying:

لتبلبلن بكبله و لتغر بلن غربله حتي يعود اسفلكم اعلاكم و اعلا كم اسفلكم

"I will turn you inside out and I will turn you over! In such a way that the people above you would come down and the people below you will come up (I will create order)."

Sh: I had not seen this before.

Dr: Yes, it is in the books especially in Nahj ul-Balagha.

Sh: It is a beautiful sentence.

Dr: We agreed that I do not refer to any of the chain of transmissions from the Ahl al Bayt or else at least I could have shown you cases from Nahj ul-Balagha that would have represented an ocean of science and information to you.

Sh: But Nahj ul-Balagha is correct. The Shias have collected them and I have referred to it in Alazhar. We call it the two great sects of Islam, as Sheikh Muhammad Abduh has interpreted it.

Dr: Well, all in all, I mentioned this once case just so you could see why Ali could not save all of the foundations of Islam from their destruction.

Sh: But the result wasn't all bad.

Dr: There were three wars forced upon Ali. All of them were due to the companions.

Sh: We discussed the differences of the companions.

Dr: I consider them reasons for Ali not being successful in trying to correct the system.

Sh: Ali defeated all of them even the Nahravans.

Dr: But the results of them are the deflections that you see now.

Sh: Which cases?

Dr: The ruling of Muawiyah, Yazid, Marwan, all in all, the Amavis and then the Abbasis and then the demolishing of the Islamic system in the world.

Sh: Do you mean to say that if Ali had been chosen from the beginning none of this would have happened?

Dr: If they had listened to the Prophet and had chosen Ali as Calipha after the Prophet none of this would have happened for certain. The twelve Caliphas that the prophet had chosen would have ruled and the world would be in Islam's hands.

Sh: Thank the Lord there are many Muslims now too.

Dr: But we have two Islamic right now.

Sh: How come do we have two Islams?

Dr: One Islam started with the Rashedin becoming Calipha and it got to Muawiyah and Yazid and now in today's age the Arabian countries, all of the kings and Sultans, and presidents are following the same line and the other Islam that started with Ali and got to Hasan and Hussein and now it has gotten to Imam Khumeini and Hasan Nasrulah in Lebanon.

Sh: Do you mean to say that it got divided?

Dr: Yes, the School of Ahl al Bayt and the School of Caliphas. Am I right or not? Do we not have two schools right now?

Sh: With this explanation. Yes.

Dr: Dear Sheikh, we cannot have two righteous paths, can we?

Sh: Yes, we cannot have two righteous paths.

Dr: Now be fair and tell me which path and school is closer to the righteous path.

Sh: With this reasoning, the path and School of Ahl al Bayt. The Iranian Islam and Seyed Hasan Nasrulah are not comparable to any Arabian king or President of the Islamic countries.

Dr: Thank you, therefore, if Ali had been Calipha from the start all of the countries would have been Islamic like Iran and the people would have had Muslims just like the people of Iran and Lebanon.

Dr Zohair: Then Sheikh would have been like Khomeini and we would have been like the Doctor.

Sh: Well maybe God would help me and now that I didn't become like Khomeini at least I could be his follower like Hasan Nasrulah in Lebanon.

Dr: I think that is enough for today. I will have to go to the hotel and rest until the Maghrib prayer.

Sh: Very well. We can continue the debate tomorrow.

Dr: We will have the debate in my hotel with Sheikh Usman and your friends who are more than welcome.

Sh Usman: I will be there.

Dr: And that will make me happy. Farewell then until tomorrow after the Zuhr prayer.

Sh: Farewell.

I went back to my hotel. Some of my friends had come from Masjid an Nabawi in Tehran (our local mosque) to my hotel and my other friends were busy hosting them. Many different debates were being discussed. They had questions concerning provisions as well for instance a certain thing had happened while they were doing Tawaf and what was to be done or not and whether had it ruined all of his provisions or not. Just like the cases I had mentioned before. They have created so many obsessions over everything that people start having doubts even if they decided to drink water on the way to Sa'ay (running ritual of the pilgrimage). My friends left eventually and I went off to run my errands.

Day Sixteenth of Zihajjah

As usual I had an arrangement made to meet the Sheikh but this time it was in front of the door of Ijyad. We had agreed to go to my hotel. The two Sheikhs appeared with Dr Zohair and we called a cab so we could head towards my hotel for lunch and then to go to my room. As soon as my friends saw the Sheikh they became very happy. They also greeted Dr Zohair and Sheikh Usman. Just like the first day the Sheikh had come over to my hotel. He was served food and everything else. This Iranian tradition truly has its own rewards.

Sh Usman: Sheikh Ibrahim why didn't you allow us to come over here from the start? They have excellent service here. Our hotel cannot compare to this.

Sh: I asked the Doctor to come to our hotel so you guys would be able to get involved in our debates. I knew that from the love you have in research and debates you would be happy to meet with the Doctor or else I already knew that the service at his hotel was much better.

Dr: Please do not flatter us as much as you have. We do not have anything more than what you have in your hotels.

Sh: Let us not waste time as we have to return soon. Please allow us to continue our debate.

Ghargham: But this is not fair as you guys speak in Arabic and we do not know the language.

Karbalayi: What they wish to debate about is none of our business. It is most likely regarding religion. Let us go to the shrine and conduct some non compulsory Tawafs while the shrine is not crowded.

Dr Ahmadi: He is right. You better go to the shrine so I can have a good sleep without your snoring.

Karbalayi: How come you can sleep while Doctor is debating but you cannot fall asleep with me snoring?

Dr Ahmadi: Because you're snoring is as loud as a tractor passing by. Their noise debating in the corner of the room is no comparison to yours.

Haj Abbas: Whoever wants to do whatever please get on with it. I know a little Arabic and wish to listen to this debate.

Sh: What are they talking about?

Dr: It is a discussion about snoring and the noise comparison to us debating and some of our friends heading to Masjid Al Haram and conducting Tawaf.

Sh: Please tell your friends that if they know any Arabic they must stay and listen to our debate. Listening to us would be much more rewarding.

7- The Prophet's Testimonial over Ali Being Calipha after Him

Dr: Alright then. Let us go to the next section of our discussion regarding the Caliphas. What I mean is the Prophetﷺ testimonial and Ali being Calipha.

Sh: This section is not accepted by many people. They are the same people that also do not accept what happened in Ghadir.

Dr: No, Ghadir is not in this section. Ghadir is separate from this and will be mentioned at the end of our debate.

Sh: Please go ahead then.

Dr: The cases that are mentioned in your own books and are indications that the Prophet recommended Ali for Calipha are as follows.

Sh: Please mention the cases that are genuine and precise.

Dr: As you wish. Let us have a look at your own book of Khasais Nesaei.

The Prophets own saying: "Ali is of me and I am of Ali".

١١/٤/١: (حدثنا) «بشر بن هلال، عن

جعفر بن سليمان، عن يزيد الرشك، عن مطرف بن عبدالله، عن عمران بن حصين، قال: قال رسول الله صلي الله عليه وسلم: ان عليا مني وأنا منه وولي كل مؤمن بعدي

"Umran Ibn Haseen said: The messenger of God said: Ali is of me and I am of Ali and he is Master of all the faithful."

Dr: Very well, do you not think that with this straight forwardness, sentences such as "Master of all believers after me"; "Master for all believers after me is Ali", are not an indication for choosing a successor?

Sh Usman: These last words have ruined everything for us. If it did not say "after me" then we could have just said what we would always say about our Shia brothers. We would say that it meant friends. Now we cannot say that it means "After me Ali is your friend". It just wouldn't make sense.

Sh: Are you saying that you accept the Prophet choosing Ali as his successor?

Sh Usman: If you don't accept this sentence then can you please translate this "**ولي كل مؤمن بعدي** "what does it means?

Dr: Accept that the Prophet did choose a Calipha then I will talk about Ghadir to complete this section.

Sh Usman: If there any objections please say something now.

Sh: I have to add that accepting this does not disqualify the other Caliphas.

Dr: Please allow me to explain this further in our Ghadir Khumm discussion.

Sh: Very well.

Dr: Now let's just focus on a collection of Hadith's that have been accumulated by Kanzal Amaal which is one of your famous books and is being used as a credible source. We can see that in his book the assets and virtues of some of the companions have been mentioned. There are cases regarding the qualities of Ali Ibn Abitaleb mentioned in this book that it would cause any fair Muslim to contemplate. It would make one think if Ali was even comparable or if he was completely exceptional so that the Prophet chose him for his continuation of line as a successor and Caliphate. I have translated these virtues of Ali from this book and would like to present you with it. (Refer to Appendix 2).

The writer of the book has mentioned at the beginning that: "For this book I have gathered all of the Hadith's by ignoring the surfaces and I have concentrated on the source". What I mean to say is that I have ignored the first chain of transmissions and have only focused on citing the origin of the Hadith's. Even better than that, I have ignored the parts of the Hadith's that explain the initial part of the story and have only mentioned the parts where it was related and mentions the root of the issue such as the virtues of Ali. The writer has prevented even mentioning the sources of his chain of transmissions and has only pointed out one source by using abbreviations. The intent for this conduct is to simplify the use of the book for the religious clerks and readers.

The writer of the book of Kanzal Amaal Fi Seni Nel Aqval Val Afaal, Alaedin al Motaqi Ibn Hesam Al Din Hendi (Passed away in 1616 A.D), has mentioned 46000 Hadith's (with

repetition) regarding this. Some parts of the book are regarding the virtues of the four Caliphas that we don't need to discuss. But please pay attention to the fact that Abubakr has 42 Hadith, Umar has 87 and Usman has 85 Hadith. Ali has 197 Hadith all narrated from the Prophet and they all have different contents compared to the other three Caliphas which you can see for yourself.

The interesting facts about these Hadith's are that most of the ones regarding Abubakr and Umar are the same. For instance, where it says: Abubakr and Umar in my perspective are like Haroon was for Moses. Now please be the judge, how it is possible for two people to be like one person? In fact I can prove with several chains of transmissions and unified credible sources that this Hadith was said for one person and that was for Ali. The Hadith goes by like this: One specific person is as equal to the Prophet as Haroon was for Moses. Not two people, which shows that at the time of faking the Hadith there was not much attention paid to it. Of course this isn't to say that the Caliphas were happy about faking Hadith's as these Hadith's were faked and written after them.

Sh: There are several Hadith's in Kanzal Amaal which ones would you recommend?

Dr: I won't repeat Hadith's number 32883 and 32. Hadith number 898, 895, 890, 990, 983, 977, 959, 958, 953, 945, 942, 941, 935, 910, 902, 900, 33011, 994, 993, and 33047. These also have matters concerning the Prophet choosing a successor and the Caliphates.

Sh: With what patience did you gather all this?

Dr: You don't need to have patience. You need to have love. I have found these Hadith's one by one from between your books so that if a person like Sheikh Ibrahim or Sheikh Usman or Dr Zohair came along and asked me why do you believe in Ali being the first Calipha? I would then be able to say that I was able to come to such a realization from reading your own books. I said the same thing to Sheikh Hamdaan Al Qamedi, a professor at the Umm al-Qura University.

Sh Usman: Sheikh Ibrahim, with all the explanations that the Doctor has given us I believe that we look at religious issues like a job therefore we have never had love to inspire us in looking for these detailed information and to extract such Hadith's.

Dr Zohair: If what I am about to say would not offend you I would like to say something. Your job just like me being a Medical Doctor, is teaching religious studies. If the information that people seek are sufficient then you would not have the need to go look for more answers. You would not go and research. It has been a long time since I read a Medical book. But the Doctor's job is not related to religion. He is a professor at the University. He does not get paid from doing anything religious but he spends time and money seeking it. This kind of work definitely requires love.

Dr: Let us pray so that God gives us the trouble of searching for information about our religion.

Dr Zohair: Do you mean to say seeking religion is troublesome?

Dr: No, but the real Islam has no problems. The issue arises when after 1400 years so many alterations have been done to religion that the real Islam is no longer visible. So many branches and leaves have been surrounded by it that it is even harder to see what the real Islam is. This, you see, especially in Arabian countries. Religion is viewed as several provisions that need undertaking without any connection to the soul.

Sh Usman: I pray for God to innovate love in our religion and for us to pay attention to it as much as we do to our jobs.

Dr: God Willing. Shall I continue or shall we leave the rest for later?

Sh: I think it is enough for the day. By seeing such Hadith's one gets embarrassed and accepting the mistake becomes troublesome enough. Please allow us to talk to your friends a little. They must be bored by now.

Haj Abbas: I am not tired at all.

Sh: I was being humorous.

Dr: Very well. Please tell me what you wish to say and I will translate for my friends.

It took an hour of pleasant social talking then afterwards:

Sh: I have something planned for tomorrow evening would it be okay if we saw each other after Maghrib.

Dr: It wouldn't be bad. That would be very well planned.

Sh: How come?

Dr: Because I will be going to Iran in three days and tomorrow would possibly be the last time we are able to talk.

Sh: Then please let's finish our discussion regarding Ghadir Khumm.

Dr: In fact tomorrow night is the 18th of Zihajjah and it is the same night that Ghadir Khumm happened.

Sh: Very well then, the discussion of Ghadir Khumm on the night of Ghadir Khumm is very good. It has its own rewards.

Dr: God Willing, but I have a request to ask from you.

Sh: Please ask away.

Dr: It is a little different to the rituals of our debates.

Sh: What difference?

Dr: I wish to ask of you to read a section from a credible source taken from the School of Ahl al Bayt just for additional information so then no one could say that the Prophet gathered people for three days in Ghadir Khumm and just mentioned several short sentences. We can then have a much broader discussion tomorrow night.

Sh: What Hadith from what source are you referring to?

Dr: The Prophet's speech in Hajatal Veda that was read in Ghadir Khumm.

Sh: Very well. Let me have it and I will read it for tomorrow. (Appendix 3 with translation)

Sh Usman: Doctor could you please also give us the sources for it.

Dr: The speech has been cited from someone that is acceptable to you and his name is mentioned in several of your chains of transmissions.

Sh: Who are we talking about?

Dr: Muhammad Ibn Ali Albaqer.

Sh Usman: Yes, yes you are right. His name is mentioned many times in our credible Hadith's.

Sh: That is very good.

Dr: I have to add that we have the same Hadith from Zeyd Ibn Arqam and also someone else named Haziqahte ibn Yamaan.

I mean to say that there are three chains of transmissions that are all the same and have been mentioned in this book.

Sh: This is very interesting please allow me to also have a look at its chain of transmissions.

Dr: Here you go. These are all of the chains of transmissions for it. Two of the chains of transmissions are related to Muhammad Ibn Ali and two of the other chains of transmissions are related to Zeyd Ibn Arqam and Namaan.

Imam Baqer's saying has two chains of transmissions:

أخبرنا أبو محمد العلوي من ولد الأفطس ـ و كان من عباد الله الصالحين ـ قال: حدثنا محمد بن موسى الهمداني، قال: حدثنا محمد بن خالد الطيالسي، قال: حدثنا سيف بن عميرةً و صالح بن عقبةً جميعاً عن قيس بن سمعان عن علقمةً بن محمد الحضرمي عن أبي جعفر محمد بن علي(الباقر).»

Day Seventeenth of Zihajjah (Eid Ghadir Night)

After the Maghrib and Isha prayer the Sheikh and Doctor Zohair and I returned to my hotel. Upon entering the hotel we had dinner together. The tour group leader had arranged a celebrating ceremony for Eid Ghadir at the restaurant. They had placed many Persian sweets for all of the pilgrims on large trays and you could hear clapping and loud voices coming from the restaurant.

Sh: Is there an event at the hotel?

Dr: Yes, it is the night of the Eid Ghadir celebration.

Sh: Then it is good that we came here.

Dr: Please come with me. Let us have dinner and then we can celebrate.

Sh: We don't need dinner. These sweets and fruits are sufficient.

Dr Zohair: I wish to have dinner. If Sheikh Ibrahim does not wish to have any that is fine he does not have to eat.

Sh Usman: How can one let go of these delicious foods.

Sh: Alright then I will eat too.

Dr: Then let us go and take the seats over there where dinner hasn't been served yet.

After we had dinner and participated in the ceremony we had some Persian sweets and fruits and then headed towards my room for the continuation of our discussion.

Sh: We saw many new Persian sweets tonight.

Dr: Yes, they are for the pilgrims and therefore have more variety.

Sh: It is late. Let's start the Ghadir discussion.

8- Ghadir Khumm

Sh: We have time. It would be good if you would tell us. But do remember that at the first of our discussion you eliminated the companions and then you invalidated Abu Huraira's truth in his chain of transmissions and now it is the Caliphates turn. I now know why you would not discuss this issue and would always say let us leave it to the end.

Dr: Well inevitably the debate between the School of Ahl al Bayt and our Sunni brothers is an important thing.

Sh: Well I agreed to listen to what you had to say and until now everything you have said, has been right and logical. So I have accepted it.

Dr: Thank you. This only shows your will to seek the truth and your greatness or else I am no one special. I have only extracted information from your own books.

Dr: Very well, we now come to the point where we talk about our last chapter of our debate, Ghadir Khumm.

Sh: Are you going to cite the story of what happens or are we going to exchange knowledge.

Dr: No, I believe we should mention the event at Ghadir with all of its sidelines so we can understand the intention of the Prophet for his speech at Ghadir Khumm.

Sh: Let us start.

Dr: In your books many parts of the Ghadir has been eliminated. What I mean to say is that the speech at Ghadir has been minimised and it is only in a couple of sentences. I will talk about the sideline of what happened because it will not have any effect on our debate I will bring the chain of transmissions from the School of Ahl al Bayt. We will use your books for discussing the main speech of Ghadir.

Sh: Doctor I have read the speech and have questions about it.

Dr: Very well but I wish to point out some things first.

Sh: Please go ahead.

Dr: You do know that the event of Ghadir happened at the Prophet's Hajat Al Veda (The Farewell Pilgrimage).

Sh: Yes, that is right.

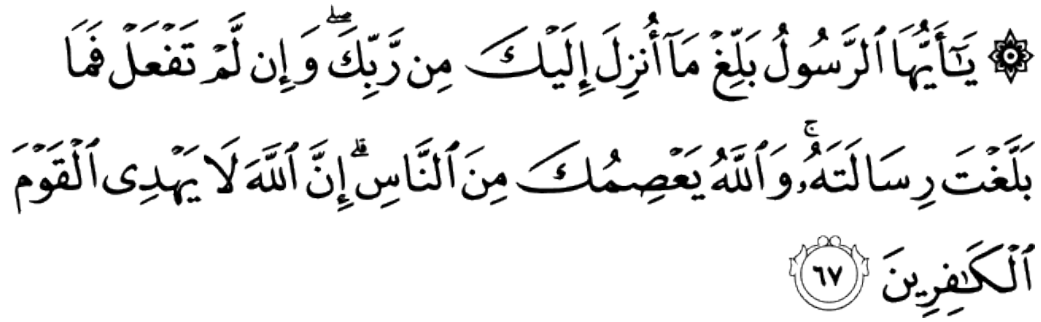
Dr: You do know that Surat Al Maidah is the last Surat in the Quran.

Sh: Yes.

Dr: The verse of Ghadir is in Surat Al Maidah. Even though many interpreters state that this Surat came to the Prophet three times in Mena and once on the way to Mecca but, let's just pretend it came to him once.

Sh: Which verse?

Dr: Verse number 67:



"O Messenger, Proclaim the message that has been sent down to you from your Creator and Nurturer! And if you do not do so then you would not have conveyed your duty as Allah's Messenger [know that] Allah will protect you from [The mischievous] people, Verily, Allah does not guide the disbelievers"

Sh: Yes, this was mentioned in Hajat Al Veda.

Dr: What do you think came to the Prophet and he was scared of telling them about it?

Sh: There are many debates in our books but to be honest the truth is that most say it had nothing to do with Ghadir.

Dr: Yes, I have seen them as well. Some say that this verse was not revealed to the Prophet in Ghadir and some say that if it did reveal to him it only meant that the Prophet was asking us to like Ali.

Sh: That is correct. There are other things said as well but it's been mostly about the same thing you mentioned.

Dr: Do you think that this event was so important that if the Prophet had not done so then he had not accomplished his duty as a Messenger?

Sh: The history says such a thing but to be honest it is a little heavy.

Dr: I can make a logical analysis by just using your own chain of transmissions.

Sh: Please do so, that would make us happy.

Dr: By looking at these Hadith's it can be easily concluded how important Ali was that if the Prophet had not put across the necessity of liking him to his Ummah then his job as a Messenger would have not been completed.

Sh Usman: Do you accept the interpretation of the word, Vali (Master), to be being friends or liking someone?

Dr: Do you accept that the meaning of the verse in the Quran is regarding liking Ali?

Sh: Yes, many of our interpreters accept this but they do not accept the word Vali (Master) to be translated as Calipha.

Dr: I do not accept such an interpretation however, I do say that this event is being made to tell us to like Ali and was so important to God that he asked the Prophet to do that or else his job was not completed as a Prophet. It just goes to show how important this person was for him to arrange such an event.

Sh: Yes, that is important. It must have been an important piece of news.

Dr: Then such a person that God and his Prophet value him this much should have been Calipha after the Prophet not someone else.

Sh: In the end you will bring Ali as Calipha out of this Ghadir.

Dr: I won't do such a thing it is God and his Prophet. I am busy trying to dust away all of the uncertainty that history has brought upon this event.

Sh: Okay let us return to the main case. Let us debate Ghadir from your perspective.

Dr: I believe that God and his Prophet intended to bring about a more important event than just telling us to like Ali. This important case unfortunately was eradicated by falsifications in your books of interpretations. There are some books that still state the intention of this event was for appointing a Calipha and a successor and that the Prophet had such an objective.

Sh: But there are no declarations in Quran.

Dr: You are right but we should examine what the Prophet did immediately after the Verse was given to him.

Sh: What did he do?

Dr: After Ghadir when he was a couple of kilometers away from Jahfe, the Prophet gathered all the pilgrims passing by and told them to stay, then asked the ones that had left to return also to wait as he had an important announcement to make.

Sh: This is stated in our books.

Dr: Yes it is and I have seen it too.

Sh: Very well, you may carry on.

Dr: At Ghadir there was a lake named Khumm that had water. The Prophet had stopped the Caravan close to the lake of water and had stayed there for three days. He made a stand, out of the camel's apparatus positioned between two trees and under the shade. The Prophet prayed

with the people and then made a complete intensive speech which is written in the book I gave you to read last night.

Sh: I read that book. Do you wish to discuss it now or later?

Dr: No, we will discuss it later.

Sh: Very well.

Dr: Okay, let us completely agree that Ghadir did happen and there were things that the Prophet talked about.

Sh Usman: We accept this.

Dr Zohair: Let us be informed because much of this information has never been heard by me.

Sh: That is not a problem. Please tell us so Dr Zohair can also know about them.

Dr: Whatever I will mention is from your own books and I will mention the summary of it from Nesaei. You all know that the chains of transmission are unanimously agreed upon.

Sh: Nesaei is one of our famous transmitters of traditions.

Dr: Here you go. This is the book of Khasais Nesaei and these Hadith's are just like before, numbered.

The Prophet's Remark: Whoever I am his Master, Ali is his Master

1/١٠/١٦: (أخبرنا) «احمد بن المثنى، قال: حدثنا يحيى بن معاذ، قال: اخبرنا أبو عوانةً، عن سليمان قال: حدثنا حبيب بن ابي ثابت، عن ابي الطفيل، عن زيد بن ارقم قال: لما رجع النبي صلي الله عليه وسلم من حجةً الوداع ونزل غديرخم أمر بدوحات فقممن ثم قال: كأني دعيت فأجبت واني تارك فيكم الثقلين احدهما اكبر من الآخر: كتاب الله وعترتي اهلبيتي، فانظروا كيف تخلفوني فيهما فانهما لن يفترقا حتى يردا علي الحوض.

ثم قال ان الله مولاي وأنا ولي كل مؤمن.

ثم انه اخذ بيد علي فقال: من كنت وليه فهذا وليه، اللهم وال من والاه وعاد من عاداه.

فقلت لزيد: سمعته من رسول الله صلي الله عليه وسلم؟ فقال: وانه ما كان في الدوحات احد إلا رآه بعينه وسمعه باذنيه.

"Abi Tofeyl says from Zeyd Ibn Arqam: When the Prophet was returning from Hajat Al Veda he stopped at Ghadir Khumm. The Prophet ordered for the luggage's to be put down and for the camels to be rested. They placed several big trees on the ground creating a stand and he stood over it and then said: It appears that God wishes for me to return to him and I have accepted (I am to die). I am leaving you two great sources amongst you and

one of them is bigger than the other. One is the book of God and the other is my descendants and my Ahl al Bayt. So be careful with how you treat them after me because these two are inseparable until they return to me at Basin of Katthar.

He then said: Henceforth God is my Master and I am the master of all believers. He then held Ali's hand and said: Whoever accepts me as his master, Ali is his Master. O Allah, like whoever that like him and be the enemy of whomever that is his enemy.

I asked Zeyd: Did you hear this from the Prophet?

He replied: There was no one in the Caravan that did not hear him or to see this happen."

10/١٦/١٠: (اخبرنا) «أبو داود، قال: حدثنا عمران بن ابان، قال: حدثنا شريك، قال: حدثنا أبو اسحاق، عن زيد بن يثيغ قال: سمعت علي بن ابي طالب يقول على منبر الكوفةً: اني انشد الله رجلا ولا يشهد إلا اصحاب محمد سمع رسول الله صلي الله عليه وسلم يوم غديرخم يقول: من كنت مولاه فعلي مولاه، اللهم وال من والاه وعاد من عاداه.
فقام ستةً من جانب المنبر الآخر فشهدوا انهم سمعوا رسول الله صلي الله عليه وسلم يقول ذلك.
قال شريك: فقلت لابي اسحاق: هل سمعت البراء بن عازب يحدث بهذا عن رسول الله صلي الله عليه وسلم؟ قال: نعم.

"Zeyd Ibn Yasiq said: I heard Ali say on the Kufeh pulpit: I swear to God on one man's life and I would never vouch his word unless it was the Prophet's companion that I heard The Messenger of God said on the day of Ghadir: Whomever accepts me as his master, Ali is his Master. O Allah, like whoever that likes him, and be against those who are his enemies. Six people rose from the other side of the pulpit and testified that they heard what the Prophet said.

Sharik said that he told Abi Eshaq: Did you hear what Bara Ibn Azeb said: about the Prophet's doing? He replied: Yes."

٢٠/٤/١: (أخبرنا) «احمد بن شعيب قال: أخبرني هارون بن عبدالله البغدادي الحبال، قال: حدثنا مصعب بن المقدام، قال: حدثنا فطر بن خليفةً، عن ابي الطفيل.

(وأخبرنا) أبو داود قال: حدثنا محمد بن سليمان، حدثنا فطر عن ابي الطفيل، عن عامر بن وائلةً قال: جمع علي الناس في الرحبةً فقال لهم: انشد بالله كل امرئ مسلم سمع رسول الله صلي الله عليه وسلم يقول: يوم غديرخم: ألستم تعلمون اني اولى المؤمنين من انفسهم وهوقائم ثم اخذ بيد علي فقال: من كنت مولاه فعلي مولاه، اللهم وال من والاه وعاد من عاداه.

قال أبو الطفيل: فخرجت وفي نفسي منه شئ فلقيت زيد بن ارقم واخبرنا فقال: تشك أنا سمعته من رسول الله صلي الله عليه وسلم واللفظ لابي داود.»

"Amer Ibn Vaeleh said: Ali gathered people in Rahbeh and said: to them: I swear you people to God every Muslim Man has heard what the Prophet has said. Do you not know that I possess priority over any other believer than themselves? The Prophet was standing and held Ali's hand and then said: Whoever accepts me as his master, Ali is his Master. O Allah, please be favouring to those who are his friends, and be against those who are his enemies.

Abu Al Tofeyl said: So I left there and thought to myself that I saw Zeyd Ibn Arqam and he told me this and said: Don't you believe me? I heard this thing straight from the Prophet and Abu Davoud foresaw it."

"Sa'ad said: The Messenger of God held Ali's hand and gave a speech and then he praised the Lord and then said: Do you not know that I possess more priority than yourself? They replied: You are right, O Messenger of God. He then held Ali's hand and raised it. He then said: Whoever accepts me as his master, Ali is his Master. Here forth Allah loves whoever loves him and is enemy to whoever classes him as an enemy."

4/٢٠/٤: (أخبرنا) «احمد بن شعيب، قال: أخبرنا زكريا بن يحيى، قال: حدثنا يعقوب بن جعفر بن ابي كثير، عن مهاجر بن مسمار، قال: اخبرتني عائشةُ بنت سعد، عن سعد قال: كنا مع رسول الله صلي الله عليه وسلم بطريق مكةَ وهو متوجه إليها، فلما بلغ غديرخم وقف للناس، ثم رد من تبعه ولحقه من تخلف، فلما اجتمع الناس إليه قال: ايها الناس من وليكم؟ قالوا: الله ورسوله، ثلاثا.

ثم اخذ بيد علي فأقامه، ثم قال:

من كان الله ورسوله وليه فهذا وليه، اللهم وال من والاه وعاد من عاداه.»

"Aisha Bint Asad told me that Saa'd told her: O Messenger of God we were on our way to Mecca and he was more concentrating on the path. When we got to Ghadir Khumm he told people to stop. He then returned the ones that had gone and the ones that were on their way coming. Whenever people gathered around him he said: O people, who is your master? They replied: God and his Messenger (They said this three times). So then he held Ali's hand and raised it and said: Then whoever God and his Messenger is his Master this Ali is his master. God loves whoever loves him and is enemy to whoever classes him as an enemy."

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سمعوا رسول الله صلي الله عليه وسلم يقول: من كنت مولاه فعلي مولاه، اللهم وال من والاه، وعاد من عاداه، واحب من احبه، وابغض من ابغضه، وانصر من نصره.»

"Amr Zimar said: I witnessed that in Rahba Ali was swearing on the Prophets companions: Which one of you heard the Prophet on Ghadir Khumm? Therefore, people rose and claimed witness that they had heard it from the Messenger of God. Whoever has me as his Master, Ali is his Master. And be the enemy of consider whoever that is his enemy and love whoever that loves him and be angry to whoever that shows vengeance on him and assist whoever that assists him."

Dr: All of these chains of transmission that I brought up from Nesaei are uniformly accepted elsewhere please accept this.

Sh: That is right I have seen this in other books.

Dr: Almost all of the other books have cited that the Prophet said:

«من كنت مولاه فهذا علي مولاه»
"Whoever has me as his Master here forth Ali is his Master"

Dr Zohair: Doctor, do you only have chain of transmissions from Nesaei?

Dr: No, Here you go. You can view other chains of transmissions in this mobile programme.

Sahih Muslem 2408:

«الصحيح ما أخرجه الإمام مسلم في صحيحه من حديث زيد بن أرقم أنه قال: قام رسول الله ـ صلي الله عليه وسلم ـ فينا خطيبًا بماء يدعى خُمًا بين مكةٌ والمدينةٌ، فحمد الله وأثنى عليه، ووعظ وذكر ثم قال: «أما بعد، ألا أيها الناس فإنما أنا بشر يوشك أن يأتي رسول ربي فأجيب وأنا تارك فيكم ثقلين، أولهما كتاب الله فيه الهدى والنور، فخذوا بكتاب الله واستمسكوا به»، فحث على كتاب الله ورغَّب فيه ثم قال: «واهلبيتي أذكركم الله في اهلبيتي، أذكركم الله في اهلبيتي، أذكركم الله في اهلبيتي»

"Muslem says in the Hadith of Sahih that Zeyd Ibn Arqam said: The Messenger of God stood up amongst us close to the Khumm waters and prepared himself for a speech. The water was between Mecca and Medina. After sending praise to God he began to preach and then said: So now people I am a human being. It is close to the time for the God's sender to come and I will give him my answer (My time has come). I am leaving you two very valuable things behind. One is the book of God that you can obtain guidance and light from. So keep the book of God and clincher it. He emphasised on paying attention to it. He then said: And my Ahl al Bayt. In protecting my Ahl al Bayt I remind you to remember God."

Dr Zohair: Do you mean to say that Muslem has spoken of Ghadir?

Dr: Yes, These were from Muslem showing that the Prophet spoke in Ghadir. Zeyd Ibn Arqam says those chains of transmissions I mentioned above and the speech is all from him. In the next Hadith it also shows that some parts of it have been taken out. Because it says "He did mention some other things and then this and that happened" and we still have it as below:

Musnad Ahmad, volume 39, page 297, Hadith 18497:

«حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ وَأَبُو نُعَيْمٍ الْمَعْنَى قَالَا ثَنَا فِطْرٌ عَنْ أَبِي الطُّفَيْلِ قَالَ جَمَعَ عَلِيٌّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ النَّاسَ فِي الرَّحَبَةِ ثُمَّ قَالَ لَهُمْ أَنْشُدُ اللَّهَ كُلَّ امْرِئٍ مُسْلِمٍ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَوْمَ غديرخم مَا سَمِعَ لَمَّا قَامَ فَقَامَ ثَلَاثُونَ مِنْ النَّاسِ وَقَالَ أَبُو نُعَيْمٍ فَقَامَ نَاسٌ كَثِيرٌ فَشَهِدُوا حِينَ أَخَذَهُ بِيَدِهِ فَقَالَ لِلنَّاسِ أَتَعْلَمُونَ أَنِّي أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ.
قَالَ فَخَرَجْتُ وَكَأَنَّ فِي نَفْسِي شَيْئًا فَلَقِيتُ زَيْدَ بْنَ أَرْقَمَ فَقُلْتُ لَهُ إِنِّي سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ تَعَالَى عَنْهُ يَقُولُ كَذَا وَكَذَا قَالَ فَمَا تُنْكِرُ قَدْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ذَلِكَ لَهُ»

"He said that Ali gathered people in Rahbah and said: to them: I swear to God on any Muslim man who ever heard The Messenger of God on Ghadir Khumm. Thirty people stood that day. Abu Naeem said that many people stood that day and testified that while the Prophet had held Ali's hand up he said: Do you not know that I possess priority over any other believer? They replied: Yes, O Messenger of God. He then said: Whoever has me as his Master then this Ali is his Master. O God like whoever that likes him and is the enemy of whoever that is his enemy. "

Sh: This is another of the repetitive Hadith's that have been mentioned in many books.

Dr: That is right. Now this is in the book of Mosuah Hadith that is mentioned in the book of Musnad Al Tayalesi: Volume 1, page 23, Hadith 154:

«حدثنا أبو داود قال حدثنا الأشعث بن سعيد حدثنا عبد الله بن بسر عن أبي راشد الحبراني عن علي قال عممني رسول الله صلي الله عليه وسلم يوم غديرخم بعمامةً سدلها خلفي ثم قال إن الله عز وجل أمدني يوم بدر وحنين بملائكةً يعتمون هذه العمةً فقال إن العمامةً حاجزةً بين الكفر والإيمان »

"Ali said: The Messenger of God placed a turban on me. It was the kind that fell on my shoulders. He then said: Henceforth the Almighty God assisted me on the day of Badr and Hunayn with angels that were wearing the same turban and then said: Turban is the gap separating between infidelity and belief."

Dr: In fact this chain of transmission also talks about the Prophet's turban that he placed it on Ali's head.

Dr Zohair: Did the Prophet give his turban to Ali?

Dr: Yes, This Hadith is from your own books. There are many more Hadith's. I have more here:

This Hadith is in the book of Kanzol Amaal. Volume 13, page 138, Hadith number 36437 and also in Jame ul Ahadis, volume 34, page 198, Hadith number 37124 and Mujam Kabir Tabarani, volume 2, page 379 with the number below all say:

٢٥٠٥: ùحدثنا علي بن سعيد الرازي ثنا الحسن بن صالح بن زريق العطار حدثنا محمد بن عون أبو عون الزيادي ثنا حرب بن سريج عن بشر ابن حرب عن جرير: قال: شهدنا الموسم في حجةً مع رسول الله صلي الله عليه وسلم وهي حجةً الوداع فبلغنا مكانا يقال له غديرخم فنادى الصلاةً جامعةً فاجتمعنا المهاجرون والأنصار فقام رسول الله صلي الله عليه وسلم وسطنا فقال: (أيها الناس بم تشهدون؟) قالوا: نشهد أن لا إله إلا الله قال: (ثم مه؟) قالوا: وأن محمدا عبده ورسوله قال: (فمن وليكم؟) قالوا: الله ورسوله مولانا قال: (من وليكم؟) ثم ضرب بيده على عضد علي فأقامه فنزع عضده فأخذ بذراعيه فقال: (من يكن الله ورسوله مولياه فإن هذا مولاه اللهم وال من والاه وعاد من عاداه اللهم من أحبه من الناس فكن له حبيبا ومن أبغضه فكن له مبغضا »

"Jarir said: We were at the season of Hajj with The Messenger of God and that was in the Farewell Pilgrimage. As soon as we got to the place where it is called Ghadir Khumm he invited everyone for the Friday prayer. All the immigrants and supporters gathered up. The Prophet stood and said: O people what do you testify in? They replied: We testify that there is no God but God. He then said: What else do you testify in? They said that Muhammad is the servant and the Messenger of God. He then said: Who is your Master? They replied: God and his Messenger. He then asked: Who is your Master? He then placed his hand on Ali's shoulder and raised his hand as high as the length of an arm (Zar'e) and then said: Whoever God and his Prophet is his Master then this Ali is his Master. O God love whoever loves him and be enemy to whomever that is his enemy. O God whoever loves Ali, like him and whoever that has vengeance on Ali then have vengeance on him."

Dr: In the book of Jame ul Ahadis, volume 35, page 42:

٣٧٨٠٨: ùعن ميمون أبي عبد الله قال: كنت عند زيد بن أرقم فجاء رجل فسأل عن علي قال: كنا مع رسول الله ـ صلي الله عليه وسلم ـ في سفر بين مكةً والمدينةً فنزلنا مكانا يقال له غديرخم فأذن الصلاةً جامعةً، فاجتمع الناس فحمد الله وأثنى عليه ثم قال: يا أيها الناس ألست أولى بكل مؤمن من نفسه قلنا: بلى يا رسول نحن نشهد أنك أولى بكل مؤمن من نفسه، قال: فإن من كنت مولاه فهذا مولاه وأخذ بيد على ولا أعلمه إلا قال: اللهم وال من والاه وعاد من عاداه.» (ابنجرير) [كنز العمال

Dr: In the book of Sunan Kobra, Nesaei, volume 5, page 45:

٨١٤٨: «أخبرنا محمد بن المثنى قال ثنا يحيى بن حماد قال ثنا أبو عوانةَ عن سليمان قال ثنا حبيب بن أبي ثابت عن أبي الطفيل عن زيد بن أرقم قال لما رجع رسول الله صلي الله عليه وسلم عن حجةَ الوداع ونزل غديرخم أمر بدوحات فقممن ثم قال كأني قد دعيت فأجبت إني قد تركت فيكم الثقلين أحدهما أكبر من الآخر كتاب الله وعترتي اهلبيتي فانظروا كيف تخلفوني فيهما فإنهما لن يتفرقا حتى يردا علي الحوض ثم قال إن الله مولاي وأنا ولي كل مؤمن ثم أخذ بيد علي فقال من كنت وليه فهذا وليه اللهم وال من والاه وعاد من عاداه»

"Abi Tofeyl says from Zeyd Ibn Arqam: When the Prophet was returning from Hajat Al Veda he stopped at Ghadir Khumm. The Prophet ordered for the luggage's to be put down and for the camels to be rested. They placed several big trees on the ground creating a stand and he stood over it and then said: It appears that God wishes for me to return to him and I have accepted (I am to die). I am leaving you two pure sources amongst you and one of them is bigger than the other. One is the book of God and the other is my descendants and my Ahl al Bayt. So be careful with how to treat them after me because these two are inseparable until they return to me at Basin of Kawthar. He then said: Here forth God is my Master and I am the master of all believers. He then held Ali's hand and said: Whoever accepts me as his master, Ali is his Master. O Allah, please be favouring to those who are his friends, and be against those who are his enemies."

Dr: This is another chain of transmission from Musnad Ahmad.

Sh: Please let us see it.

Dr: In Musnad Ahmad, volume 37, page 436 it says:

حَدَّثَنَا عَفَّانُ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّي اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَنَزَلْنَا بِغديرخم فَنُودِيَ فِينَا الصَّلَاةُ جَامِعَةٌ وَكُسِحَ لِرَسُولِ اللَّهِ صَلَّي اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْتَ شَجَرَتَيْنِ فَصَلَّى الظُّهْرَ وَأَخَذَ بِيَدِ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ فَقَالَ أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قَالُوا بَلَى قَالَ أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ قَالُوا بَلَى قَالَ فَأَخَذَ بِيَدِ عَلِيٍّ فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ

قَالَ فَلَقِيَهُ عُمَرُ بَعْدَ ذَلِكَ فَقَالَ هَنِيئًا يَا ابْنَ أَبِي طَالِبٍ أَصْبَحْتَ وَأَمْسَيْتَ مَوْلَى كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ قَالَ أَبُو عَبْد الرَّحْمَن حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنسْ عَلِيِّ بْنِ زَيْدٍ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنْ النَّبِيِّ صَلَّي اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

"We were travelling with the Prophet. We stopped by at Ghadir Khumm. So the call for prayer started and we got ready for the congregational prayer. So we made a tent for The Messenger of God between the two trees. He then prayed the Zuhr prayer and rose Ali's hand and said: Do you not know that I possess priority over any believer to himself? They

replied: Yes. He then said: Do you know that I am the Master of any man and woman believer? They replied: Yes. So he held Ali's hand and said: Whoever has me as his Master this Ali is his Master. O God love whoever likes him and be enemy to whoever is his enemy. So Umar afterwards came towards Ali and said: I congratulate you O son of Abitaleb you finished your day this way. You are now the Master of any believer, man and woman."

Dr: Do you now accept that Ghadir did take place and the Prophet did say these things?

Sh Usman: We knew but we had not read it like this detailed.

Dr Zohair: I had never heard any of this. This is the first time as a Muslim I have heard something called Ghadir Khumm.

Sh: Because the discussion is specialised so there was no reason for the public to know about it.

Dr Zohair: What kind of a specialised discussion is this when a Mechanic Engineer knows this much about it and only you have heard about it but I and the majority of Sunni Muslims have never heard about it?

Dr: Just like Sheikh said, there was no reason for you to know, if you found out, questions would have risen.

Sh Usman: Yes, but the Muslims should know what the Prophet was doing in his last years as a Prophet and what he said in his last Hajj.

Dr Zohair: You should have told us about this. Now you say that they should have said something. Who is responsible expect you religious scholars?

Sh: We have worked very little towards this, we are very behind.

Sh Usman: I think that our work is cut out for us after this Hajj.

Sh: If the Doctor leaves us with it.

Dr: We are debating to achieve the truth.

Sh: And we accepted every truth we got to.

Dr: Thank the Lord that you do not have any prejudice on things that are not scientific.

Sh Usman: Why would we have prejudice on non scientific things. We can't be responsible for the actions we have done if we were like that on judgment day. God says:

ùإِنَّما يَخْشَى اللَّهَ مِنْ عِبادِهِ الْعُلَماءُ

"Only those fear Allah, from among His servants, who have knowledge."

Dr: This verse does have one important fact. It means that whoever is scared of God is wise.

Sh: This is also an important fact.

Dr Zohair: Let us return to the Ghadir discussion. Please do not go into sidelines I am scared that we won't have enough time.

Dr: Yes, let us return to our discussion.

Sh: Yes, you are right.

Dr: Now that you all accept that Ghadir does exist and that the Prophet did speak about it. I have a question.

Sh: Please go ahead.

Dr: In your opinion, the Prophet stayed for three days at Ghadir Khumm gathering people to only then speak for ten minutes and mention just a few sentences?

Sh: There must have been more.

Dr: Then why is there no reference to it?

Sh: I do not know.

Dr: We have a Hadith from the Prophet in our own books that works well with many things.

Sh Usman: What is that Hadith?

Dr:

" ùالعقل ما عبد به الرحمان واكتسب به الجنان»

"The mind is what people use to praise God and to obtain heaven".

Dr Zohair: This is a very interesting.

Dr: Well now let us use our brain as a judge. Please study the small book of Ghadir speech that I gave you. Can that book be closer to what actually happened and closer to the Prophet's speech or the couple of sentences that were mentioned in your books?

Sh Usman: The mind says that it would be justice to say that the long and loud and clear speech that looked more like a will and its substantial part especially consisted on Ali and him being The Prophet's successor is closer to the truth. Because it is also mentioned in our books that the

Prophet said: It's his last years. But we accept this then we have to accept that the Ahl al Bayt School is closer to the true Islam.

Dr Zohair: Have you not already accepted this? I already started to doubt my beliefs from day one and it has been two or three days that I have come to a firm belief that the Doctorِ words are the truth.

Sh Usman: I think that Sheikh Ibrahim was feeling the same and that is why he was telling us that it is bad for us that we do not have anything wise to respond in return to what the Doctor says in Medina.

Sh: To be honest with you once I read the Prophet's speech yesterday I was ashamed as a religious scholar for not having read the book before. In regards to using my mind just like the Doctor is saying I believe that the long speech is closer to what truthfully happened in Ghadir.

Sh Usman: There is one thing that we can conclude from and that is the Hadith's that the Doctor brought forth from our own books.

Dr: What conclusion?

Sh Usman: This conclusion: If we gather all of the Hadith's regarding Ghadir from all of our various books and take away the similar parts and add all the parts that our clerks have either removed (as the Doctor said) or remained quiet and never spoke of it; we end up with the same content the Doctor gave us which is the long speech of Zeyd Ibn Arqam.

Dr: You are absolutely right.

Sh: But my heart still has a little doubt over the word "Vali" Meaning "Master" or "protector" even though we have talked about this before.

Dr: Dear Sheikh, it is only because your Scholars have not managed to interpret the word very well.

Sh: Our language is Arabic. Even though we are not originally from Arab ethnic background, our countries such as Syria, Egypt, Iraq, Sudan and all of Africa were conquered and Islam made them Arabs. "Moala" Means friend to us not Master.

Dr: Our Language isn't Arabic and even for us "Moala" is translated with many meanings and one of them is "friends". In fact in the book of words, "friends" is in the fourth or fifth possible translation for "Moala".

Sh: Yes, It does have other meanings too but all of our scholars say that when the Prophet said: "Moala" he meant, be friends with Ali and not Ali is your Master.

Dr: Do you mean to say that the Prophet gathered people for three days, kept them under the heated sun so he would tell people to be friends with Ali?

Sh: Of course what you say also makes sense.

Dr: We have many verses in Quran that talk about the word: "Vali" and its meaning. The verse in Al Surat Al Maida that I brought up so that this confusion would not arise says:

إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ

Do you think that this "Vali" means "friends"? So it is saying God and his Prophet are your friends? Or does it mean God and his Prophet are your Masterی?

Sh: Here it means Masterی.

Dr: How come in the Ghadir's speech, it means friends when it is such an important affair so much so that if it was not done then his duty as a Messenger was not completed.

Sh: Unfortunately, I have not seen even one book stating that the word "Vali" in Ghadir meaning Master. That is why in all of our books it is mentioned this way or else you are right. It does not make sense for the Prophet to gather all those people just to say be friends with Ali.

Dr: I did explain before. These books were written one hundred and fifty years after the Prophet died. It was natural for such a translation as the Caliphate had already happened and they had to defend it.

Sh: Defend what?

Dr: When Muawiyah, Yazid and Marwan end up being Caliphas and then all of the Amavis and then Abbasies after them, looking upon being Caliphate as a monarchy instead of being the Prophet's Caliphate. It is only just for them to interpret the meaning of the Hadith and the Prophet's speech in such a way. If they had allowed the truth to be out they would have had to given the Caliphate to the Ahl al Bayt.

Sh: That is also correct. We do have in history that at the time of the debate over Caliphate, Abubakr and Ali told the companions that have you forgotten Ghadir? They replied: No.

Dr: We discussed before that because the Prophet said: **"ولي كل مؤمن بعدي"** then we cannot afterwards define its meaning and say "Vali" means friend.

Sh: Of course even if it did mean friends we could also say what you were saying before. That it shows Ali was such an important person that because of him the Prophet stopped at Ghadir. So such a person should have been the Calipha.

Sh Usman: Dear Sheikh, it is not right to say that " **ولي كل مؤمن بعد**

Dr: God bless your parents. That is exactly what I'm trying to say**.**

Sh: Sheikh Usman, I am trying to respect your presence as you are older and wiser and I was trying to answer on your behalf or else it only makes sense to say **"ولي كل مؤمن بعدي "** means Master**.**

Dr**:** You made my job easier. I was beginning to doubt that we are back to square one**.**

Sh Usman: Doctor, did the Prophet not appoint Abubakr to pray for the last time and asked for him to be Imam and as a result he became Calipha?

Dr: The Prophet's straightforward speech in front of one hundred and twenty thousand people, for three days under the sun means befriending Ali. But the silence of the Prophet regarding Abubakrي praying is a clear indication for choosing his successor as Calipha after him.

Sh: I always thought that you had a hidden intention for not talking about this part of the debate earlier on.

Dr: This is the most important Islamic debate that unfortunately does not get much paid attention.

Sh: But it is astonishing how people at the time of the Prophet did not listen to such things.

Dr: Some of the companions did listen but no one else listened to them.

Sh: Had all the people not heard this?

Dr: Yes, they had but there was still prejudice over tribal and ethnic immigrants and supporters of Ous and Khazraj.

Sh: Why did the closest companions not say anything?

Dr: Have you not heard of the Saqifah Bani Saida which was the place where they were debating?

Sh: Please tell us.

Dr: In your own history books it is a uniformly agreed thing that the following event happened: The day that the Prophet died Saeid Ibn Ibadeh, the leader of the tribe Khazraj Kabir, was ill. They wrapped a rug around him and brought him to Saqifah. Some of the supporters were also there. He said: O supporters if we were not here then there would have been no religion and no Prophet. We prepared Medina. We gave the Prophet the government he wanted. Now that he is dead it is our time to be Calipha and Masters. He then started to prepare himself for becoming Calipha. His cousin, Saed Ibn Jobayr, leader of the Khazraj Saqir was jealous of Saeid Ibn Ibadeh becoming Calipha so he told someone to go to the mosque so that he could tell the immigrants what was happening so that the supporters could be involved in choosing a Calipha.

Abubakr and Umar came over and the famous discussion began to start from there. That Quraysh and the immigrants and supporters were to become ministers. Therefore, the choosing of the Calipha at the Saqifah was not a request God had made. They didn't want the supporters to get the power of running the government and let the government fall into the hands of Quraysh. As some of them were named like, Abu Sofyan, whom had gone to war against the Prophet for many years.

Sh: Exactly who were in Saqifah at the time?

Dr: I don't see it necessary to mention all of the names that were there. I care more about the Calipha affair.

Sh Usman: Dear Sheikh it is a very important thing but it isn't necessary right now to talk about singling people out. The Doctor wishes to discuss the Caliphate so let us not go after naming anyone.

Dr: I completely agree. I don't want us to focus on naming anyone. The source of the affair is important. If you remember before I mentioned that after the Prophet two things happen. One was regarding the School of Ahl al Bayt and the other was the choosing of Calipha. My debate is proving this affair, that the true Islam is the Ahl al Bayts. Therefore, if you wish to have more reasoning, please ask me.

Sh: We are after the truth and not to preserve our own beliefs, especially if they are incorrect**.**

Dr: May God bless you**.**

Sh: Have you seen the word "Vali" (Master) used for Ali in our books?

Dr: Yes, there is.

Sh: May I see?

Dr: In the book of Munaqib Ali Ibn Abitaleb regarding Ibn Mardaviyah that passed away on 1031. A.D, page 102 says**:**

١. ùعن انس بن مالك قال: قال رسول الله ان اخي ووزيري وخير من اخلف بعدي علي بن ابي طالب.»

"Ins Ibn Malek says that the Prophet said: the best brother and minister and best person that I have to leave after myself is Ali Ibn Abitaleb."

"The Prophet said: My friend, minister and Calipha after me and the best person that I leave after myself and he is in charge of my debt and to practice my legacy is Ali Ibn Abitaleb."

Sh Usman: Yes, and the fact that we in such a night accepted that the Prophet chose Ali as his successor is also very interesting.

Dr Zohair: Sheikh Usman are you saying that you are done and you accept that Ali should have been the first Calipha?

Sh Usman: You were the one saying two days ago that the Doctorی discussions were right and the true Islam was the School of Ahl al Bayt.

Dr Zohair: Yes, I said that. I completely accept but for me your acceptance was very interesting.

Sh Usman: Dear Sheikh Ibrahim what is your opinion?

Sh: To be honest from the first days I realized that our information regarding the true Islam was very limited. Mostly the information we have are chosen for us in a way that it can confirm the current cultural state in the Sunni countries. If from the beginning our religious scholars had gone back and looked at our own books they would have realised some good things, especially our researchers.

Dr Zohair: Are you saying that you also accept that the School of Ahl al Bayt is the true Islam?

Sh: If I say anything but this then I will have to admit to be doing wrong for sixty years. But I will not do that. What I mean to say is that I could never ignore reaching to such a clear truth in religion and then not accept it.

The Companions Remarks after Ali Started as Calipha

Dr: Now that you all accepted that Ali should have been the first successor after the Prophet it wouldn't be so bad if you saw in your own book of Tarikh Yaqubi, volume 1, page 178, how he governed as Calipha after twenty five years of delay when people showed their allegiance to him. Some of the distinctive companions say these about him.

Sh: Let us see.

Dr: Here you are in my mobile programme:

«وقام قوم من الأنصار فتكلموا، وكان أول من تكلم ثابت بن قيس بن شماس الأنصاري، وكان خطيب الأنصار، فقال: والله، يا أميرالمؤمنين، لئن كانوا تقدموك في الولايةً فما تقدموك في الدين، ولئن كانوا سبقوك أمس فقد لحقتهم اليوم، ولقد كانوا وكنت لا يخفى موضعك، ولا يجهل مكانك، يحتاجون إليك فيما لا يعلمون، وما احتجت إلى أحد مع علمك.»

"And a group of the supporters stood up and began to talk. The first person to speak was Sabet Ibn Qeys Shamas Ansari. He was the spokesperson for the supporters. He said: I swear to God that O Commander of the Faithful, if they went ahead in ruling people they didn't fall ahead of you in religion and if they passed you yesterday you caught up to them

today. As they were there you were also there and you never hid your agenda and never hid where you were. They didn't know that they needed you in the times that they didn't know and you never needed anyone because of you being so wise."

ùثم قام خزيمةٌ بن ثابت الأنصاري، وهو ذو الشهادتين، فقال: يا أميرالمؤمنين! ما أصبنا لأمرنا هذا غيرك، ولا كان المنقلب إلا إليك، ولئن صدقنا أنفسنا فيك، فلأنت أقدم الناس إيماناً، وأعلم الناس بالله، وأولى المؤمنين برسول الله، لك ما لهم، وليس لهم ما لك.»

''Then Khazima Ibn Sabet Ansari Zoo Shahadateyn rose and said: O Commander of the Faithful, we didn't want anyone else but you in this affair and there is no one more revolutionary than you and if we wanted to speak honestly about you we then have to say that you are above every person in belief and above everyone wiser to God and closer to the Prophet. Even though they (previous Caliphas) had what you have but what you have they don't"

«وقام صعصعةٌبن صوحان فقال: والله، يا أميرالمؤمنين، لقد زينت الخلافةٌ وما زانتك، ورفعتها وما رفعتك، ولهي إليك أحوج منك إليها.»

"Sa'sa'a Ibn Savahan stood and said: I swear to God O Commander of the Faithful, you have graced being a Calipha and it didn't grace you. You have raised it but it didn't raise you. And it is more dependent on you than you on it"

«ثم قام مالكبن الحارث الأشتر فقال: أيها الناس، هذا وصي الأوصياء، ووارث علم الأنبياء، العظيم البلاء، الحسن الغناء، الذي شهد له كتاب الله بالإيمان، ورسوله بجنةٌ الرضوان. من كملت فيه الفضائل، ولم يشك في سابقته وعلمه وفضله الأواخر، ولا الأوائل.»

"Then Malek Ibn Hares Ashtar rose and said: O people here is the trustee of the trustees and the heir of the Prophets wisdom and the greatest in passing all trials and is needlessly so beautiful that the book of God has testified to his faith and his Prophet has testified for him to heaven. He is someone that all of the virtues have completed in him and others from first to last cannot come close to his experience, wisdom and virtues."

«ثم قام عقبةٌ بن عمرو فقال: من له يوم كيوم العقبةٌ وبيعةٌ كبيعةٌ الرضوان، والإمام الهدى الذي لا يخاف جوره، والعالم الذي لا يخاف جهله»

"Then Iqba Ibn Amr rose and said: Who else do we have that can be better than the day of Aqabah or can show allegiance better than the Rezvan or be a guiding Imam that there is no fear in his injustice or so wise that no one is scared of his lack of knowledge (he knows everything)"

Sh: These are incredible testimonials.

Dr Zohair: We now understand what is Islam? Who is the Calipha? and who are the Ahl al Bayt.

Sh: Just like me.

Dr: I think that our debate is at its end.

Why Is the Imam not Mentioned as Calipha In the Quran?

Before I finish our discussion I wanted to add something that most Wahabiپ find troublesome. They say that if the Imam was important then why has the Quran not mentioned anything about the Prophet's Calipha?

Sh: Yes, I had heard about it before.

Dr: The response is in the speech of Ghadir.

Sh: How come?

Dr: In the speech of Ghadir we talk about "Velayat" (Guardianship) not "Imamat" (Supreme leadership).

Sh: What do you mean?

Dr: It means that God and his Prophet have Velayat over us therefore the successor of the Prophet has Velayat over the people. Imamat is the job of a rector but Velayat has admissibility and guardianship. Even though we have Imamat in Quran regarding Ibrahim but that particular Imamat is even higher valued than some of the Prophets.

Sh: That is an interesting point.

Dr: Yes, in the culture of Quran and School of Ahl al Bayt we have something called the "Vali Amr", "Master of affairsپbut it is not like an Imam. For people to not confuse Imam with Calipha in the Shia culture this has been spread or else the main path is Velayat. Surat Al Maida, verse 55 is one of the historical subjects for the Imamat affair. We have a Vali, that whilst prostrating would do "Zakat" (Legal Alms).

Sh: But you do not recognise the Prophet's Caliphas to be Vali.

Dr: We know the Caliphas to be the twelve Prophet's Shia Imams so for them to not get confused with the Caliphas that we were discussing we use the word Imams instead. Of course it is also said to be like this in the Speech of Ghadir.

Sh: Some say that the Shiaپ consider the Imams to be higher valued than the Prophet because they say that Imamat was given to Ibrahim after he was assigned as the Prophet.

Dr: Just like I said before if the Imamat is in the same content as Velayat then it is considered in the same lines as the Prophet's Velayat and the God's Velayat but it is not higher valued than that. Ibrahim's Imamat was higher than his Prophecy.

Sh: The word Vali is used less than Imam in Shia'sm.

Dr: Imam has also meant someone that is a pioneer in going to war with deviation. But we consider them as Vali Amr in action and they are mostly called Imams amongst Shia people. The scholars debate that the Imam in action is more discussed and currently in Iran we have Ruling Jurists (Vali Faqih) and we say he is Vali Amr. Imam can also be a slang term.

Sh: That is very interesting.

Dr: Thank the Lord for this blessing.

Sh: Thank the Lord it had a good outcome.

Sh Usman: Thank the Lord for giving us a good reward in this trip to Hajj.

Dr Zohair: Our poor fathers that thought that they were acting based on the true Islam in the world.

Sh: But the Quran tells us not to follow our fathers and their fathers' religion if they are wrong.

Sh Usman: The Quran reproaches people that say we will not go against our fathers and their father's religion.

Dr: Yes, Quran says in Surat Al Maida, Verse 104 that the infidels said:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ قَالُوا۟ حَسْبُنَا
مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْلَمُونَ شَيْـًٔا وَلَا
يَهْتَدُونَ ﴿١٠٤﴾

"And when it is said to them, "Come to what Allah has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers." Even though their fathers knew nothing, nor were they guided?"

Or in Surat Ibrahim, verse number 10 says:

وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَـٰتِنَآ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ
ٱلْجَحِيمِ ﴿١٠﴾

"But those who disbelieve and deny our signs - those are the companions of Hellfire."

In Surat Az-Zukhruf, verse number 22 says:

بَلْ قَالُوٓاْ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم
مُّهْتَدُونَ ﴿٢٢﴾

"Rather, they say, "Indeed, we found our fathers upon a religion, and we are in their footsteps [rightly] guided."

In Surat Luqman, verse number 21 says:

وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُواْ مَآ أَنزَلَ ٱللَّهُ قَالُواْ بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ
ءَابَآءَنَآ أَوَلَوْ كَانَ ٱلشَّيْطَٰنُ يَدْعُوهُمْ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ﴿٢١﴾

And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that upon which we found our fathers." Even if Satan was inviting them to the punishment of the hellfire?"

Dr Zohair: We are not saying that we wish to follow our fathers. There is no reason why should we follow the ways that were wrong.

Sh Usman: If we do such a thing then just as these verses are telling us we are no more than infidels. The Quran is saying that only infidels say such a thing.

Dr Zohair: Now what shall we do with all the mistakes we made by following the School of Caliphas?

Dr: I know something that might help.

Sh: Please go ahead.

Dr: You are only moving from one sect to another like from Hanbali to Shafia.

Dr Zohair: When we have not been acting as the Prophet has been telling us. What kind of Muslim are we? It is as if we have now become Muslim. I believe that the other religions are not

in the path of Islam and it is not as if we have moved from the Hanbali religion to the Shafia religion. We have moved from the distorted Islam to the true Islam.

Dr: But from the order of Quran, whoever says his Shahadateyn (Credo of the Islamic faith) then we know him as a Muslim.

Sh: He is just a Muslim it does not mean that he is a believer to all Islam.

نُؤْمِنُ بِبَعْضٍ وَ نَكْفُرُ بِبَعْضٍ

"We believe in some and disbelieve in others"

Dr Zohair: In reality we had problems with after the Prophet and as the Doctor said, they were not part of Islam.

Dr: Of course choosing the Calipha that the Prophet assigned for us is part of Islam but not accepting a Calipha that people have chosen is not part of Islam. If you remember Mufti Alazhar, Dr Ahmad Tayeb says that agreeing with Abubakr and Umar is not part of Islam, for it to be a problem is someone was against it.

Dr Zohair: How do you know Ahmad Tayeb?

Sh: Mufti Alazhar knows us as well.

Dr Zohair: From where?

Dr: Yes, I know him. We have even spoken on the phone once.

Dr Zohair: Where did Ahmad Tayeb say that agreeing or not agreeing with Abubakr and Umar is not part of religion?

Dr: It was being broadcasted once in one of the Egyptian programs on television that was being streamed on our satellite. Dr Tayeb spoke for eight sessions regarding the differences between the Shia and Sunni.

Sh Usman: What was he saying?

Dr: He was saying that based on the Fitwa that was given fifty years ago by Sheikh Shaltut, the Mufti of the time in Alazhar: Shia'sm is one of the Islamic Schools just like the four other official schools. He said that all of the rumors regarding Shia'sm are a lie.

Dr Zohair: Did he mention that accepting Abubakr and Umar is not part of Islam, in the same program?

Dr: Yes. The interviewer asked him many of the youth in Egypt have gone towards Shia'sm. Is their Islam correct? Dr Tayeb responded: Yes, it is correct. Then the interviewer asked: But the

Shiaِ do not agree with Abubakr, Umar and Usman. Dr Tayeb said: Are accepting the Caliphas as part of our beliefs?

Dr Zohair: This means that he agreed with Shia'sm.

Dr: Yes, he was saying that Shia'sm is part of the fifth School of Islam. The interviewer even asked: How is marrying one of them allowed? Dr Tayeb said: It is as if you are marrying from another School of religion.

Dr Zohair: Now that I have accepted the School of Ahl al Bayt. It is going to be difficult for me to learn their Fiqh. I need to marry a Shia.

Dr: Thankfully, the School of Ahl al Bayt has spread so much in the world that you can have all of its provisions available to you easily.

Sh Usman: Where can we buy the books of Fiqh from?

Dr: As I said before it can be found in Egypt as well. You can also try accessing over a thousand Shia sites and information on School of Ahl Al Bayt before even trying to find books. You can find all of the Fiqh provisions from there.

Dr Zohair: But I prefer to get a Shia wife so she could teach me everything.

Sh: I would like to ask the Doctor to keep in touch with us so we could contact him with any questions we may have. This is because some of the contents may be in Persian language.

Dr: In the past twenty years the School of Ahl al Bayt has really spread in the world. From the survey I have from the Muslim Scholars Council which is run by Doctor Qarzavi from Qatar; I heard that Muslim countries such as Indonesia or Nigeria that have had no Shia have now, thirty million and twenty million respectively. In other countries the trend is also rising. This was confirmed by the Iranian representative that was in the council. Therefore the jurisprudential books for them are available in their languages.

Sh: Is it really growing that fast?

Dr: Yes, very much. Thank the Lord after the revolution of Islamic Iran a positive message spread and after the war of 2006 between Lebanon and Israel, the School of Ahl al Bayt has been very eye catching in Arabian countries especially Egypt, Saudi Arabia, Turkey and African countries.

Dr Zohair: They must have had a Doctor like you to guide them.

Dr: They don't have people like Sheikh Ibrahim or Sheikh Usman that know so much of the details of the School of Ahl al Bayt. I have seen people that have converted just by talking to them for a brief couple of sessions in my various trips of Mecca. Just by answering very simple and logical questions they have started to follow the School of Ahl al Bayt.

Dr Zohair: The Doctor is right. For instance, after observing some of your sessions and listening to what he had to say I realized how logical and informative he was. That is why it has been a couple of days since I have understood that the School of Ahl al Bayt is the true Islam.

Sh: Dear Doctor Zohair is mustn't be that problematic to accept the truth so speedily. But for people like me and Sheikh Usman it is not just acceptable to agree with it we have to answer back to people in Alazhar and tell them why we have chosen the Ahl al Bayt over the Caliphate. Or else, it was very clear to me in the beginning of the days that the School of Ahl al Bayt was the right one. But after asking many questions I went into depth for it to be clear for me and now I have all of my questions answered.

Sh Usman: Unfortunately, I was not there at the beginning of your discussion and I have lost many of the information that was talked about.

Sh: In the session that we were at Sheikh Hamid Najdi, Doctor used our own Hadith's and showed us that our Wudu, call for prayer, Hamd and Surah, Tashahod and etc... were all wrong. He basically questioned all of our ways that we pray and Sheikh Hamid had nothing to say and almost agreed to everything the Doctor said.

Sh Usman: A wise person would never object or disagree with anything that is analytically logical not only regarding religion but even in life.

Sh: Now, if we go back and look at the previous discussion and all of the cases that have been talked about there is not one question that the School of Ahl al Bayt cannot answer. Whereas in our School or better say, as the Doctor says, School of Caliphates, there are thousands of questions that we hear "No" as an answer to it. Even our greatest scholars cannot answer to them. Now in School of Ahl al Bayt, a person that is specialised as a Mechanical Engineer has this much information. That is, in my opinion, the reason because there information is so logical and straightforward.

Sh Usman: Yes, I agree. If you realised, Sheikh Ibrahim and I were weak at the parts where the debate was logical and straightforward.

Dr: I did also bring up Hadith's and citations from your own books and the Quran.

Sh: But just like you had said, your discussions were much organised like one, two, and three.

Dr: I am not that knowledgeable regarding my religious affairs. I only know enough to defend my religion and beliefs. If you have accepted the School of Ahl al Bayt after a month of discussing it, with the truth seeking personalities that you all have, I am sure that if you had come to a religious clerk you would have accepted it in one or two days.

Sh Usman: But we do not have access to many books regarding information on the Ahl al Bayt.

Dr: That is not a problem if you wish we could go to the Iranian cultural exchange of Hajj. There are plenty books and CDپ there that you could buy and have for now and then you can buy more from Egypt and Lebanon. God willing, you can buy books for School of Ahl al Bayt there.

Sh: What about from Iran?

Dr: If the relationship between Egypt and Iran became better than I would love to send you books.

Sh: So let us go at ten O'clock in the morning tomorrow to the Iranian cultural exchange book store.

Dr: God willing, ten in the morning tomorrow to this address....We shall go and you can buy many books and CDپ.

Sh: Inevitably our last expression is: **"دعوانا الحمدلله رب العالمين"**

This book was written

and completed on the twenty

First of Ramadan,

The Anniversary of the Martyrdom of Imam Ali.

Appendix One: Parts of the book of Khasais Ali Ibn Abitaleb

Written by: Sheikh Abu Abdul Rahman Ahmad Ibn Shoayeb Nesaei.

The Author of the book of Sunan from the book of Sihah of our Sunni Brothers

This part is a section of the book of Khasais of Amir Al Momenin Ali Ibn Abitaleb written by Sheikh Abu Abdul Rahman Ahmad Ibn Shoayeb Nesaei. Nesaei is one the writers of the six books of Sahih for our Sunni brothers and it is named Sunan Nesaei. I have translated this book to Persian from its original Arabic content and it has been published. I have placed the number of chapter and Hadith number in this book as so: For instance, 8/17/11 means: chapter 8, Hadith number 11 from the book that has 17 Hadith's.

In this section the Hadith's that were mentioned in our debate with the Sheikh have been referenced.

«قال الشيخ الامام الحافظ أبو عبد الرحمن أحمد بن شعيب النسائي.»

"…Sheikh Imam Hafez Abu Abdul Rahman Ahmad Ibn Shoayeb Nesaei says:"

اخي هذا اخبرني ان ربه رب السماء والارض أمره بهذا الدين الذي هو عليه، ولا والله ما على الارض كلها احد على هذا الدين غير هؤلاء الثلاثةً.»

"…He says that his ancestor, Afif said: I came to Mecca unaware of everything and I wanted to buy clothes and perfume from there for my family. I came to Abbas Ibn Abdul Mutaleb that was a merchant. I sat next to him and as I was staring at Kabaa the sun was rising up and was going higher. A young person came and looked at the sky then he faced the Kabaa. He waited a little until a small child came and stood at his right hand. He then waited and a woman came and stood behind him. The Young man went to Ruku. The woman and child went to Ruku. The young man stood and so the child and woman stood. Then the young man went to prostrate and so the child and woman went to prostrate. I said: to Abbas: this is so beautiful. Abbas said: Yes, it is a great affair. Do you know who this young person is? I replied: No. He said: This is Muhammad Ibn Abdullah, my brother's son. Do you know who that child is? This child is Ali, my brother's son. Do you know who this woman is? This woman is Khadijah, daughter of Khuwaylid, Muhammad's wife. My brother's son has informed me that his God is the God of sky and land. He has ordered him to this religion that he is abiding by and I swear to God that there is no other than these three people that having belief in such a religion."

then raised Ali's hand and said: This is my Vali and is in charge of my debt. I like whoever likes him and I am enemy with whomever that is his enemy."

عن الحكم بن منهال، عن عبد الرحمان ابن ابي ليلي، عن ابيه قال لعلي وكان يسير معه: ان الناس قد انكروا منك شيئا تخرج في البرد في الملاءتين، وتخرج في الحر في الخشن والثوب الغليظ.

فقال: ألم تكن معنا بخيبر؟ قال: بلي.

قال: بعث رسول الله صلي الله عليه وسلم ابا بكر وعقد له لواء فرجع، وبعث عمر وعقد له لواء فرجع، فقال رسول الله صلي الله عليه وسلم: لاعطين الرايةً رجلا يحب الله ورسوله ويحبه الله ورسوله ليس بفرار. فأرسل إلى وأنا أرمد فتفل في عيني فقال: اللهم اكفه اذي الحر والبرد.

قال: ما وجدت حرا بعد ذلك ولا بردا.»

"...Abdul Rahman Ibn Abi Layli says that his father said: As I was walking with Ali I said to Ali: People are denying you wearing two clothes in the winter and wearing rough and thick clothes in the summer. Ali replied: Have you not been with me in Kheybar?"I said: Yes.

Ali said: The Prophet called for Abubakr and he gave the flag to him. He returned. Umar was called for and the flag was given to him and he returned. Then The Messenger of God said: I shall give the flag to a man that loves his God and his Messenger and his God and his Messenger love him back and he does not run away from hardship. He then called for me and my eyes were hurting he rubbed his saliva onto my eyes and said: O Lord protect him from the cold and warmth of the weather and after that I have not felt any cold or warmth.

بحصن أهل خيبر، أعطى رسول الله صلي الله عليه وسلم اللواء عمر، فنهض فيه من نهض من الناس فلقوا أهل خيبر، فانكشف عمر واصحابه فرجعوا إلى رسول الله صلي الله عليه وسلم، فقال رسول الله صلي الله عليه وسلم: لاعطين اللواء رجلا يحب الله ورسوله ويحبه الله ورسوله.

فلما كان من الغد تصادر أبو بكر وعمر، فدعا عليا وهو أرمد فتفل في عينيه ونهض معه من الناس من نهض فلقي اهل خيبر، فإذا مرحب يرتجز:

قد علمت خيبر اني مرحب شاكى السلاح بطل مجرب
إذا الليـوث أقبـلت تلـهب أطعن احيانا وحينا أضرب،

فاختلف هو وعلي ضربتين فضربه علي هامته، حتىمضىالسيف منها منتهىرأسه، سمع اهلالعسكرصوت ضربته، فما تتام آخر الناس مع علي حتى فتح لاولهم.»

"...Baridah Al Aslami said: On the day of Kheybar The Messenger of God resided at the fortress. The Messenger of God gave the flag to Umar. He took a lot of people with him and went to see the people of Kheybar. Umar returned back with the people his companions and went towards the Messenger of God. The Messenger of God said: Tomorrow, I shall give the flag to a man that loves his God and his Messenger and his God and his Messenger love him back.

The next morning he refused Abubakr and Umar and called for Ali. Ali's eyes were hurting so he rubbed his saliva on Ali's eyes and people accompanied him. He then spoke to the people of Kheybar.

When Marhab started to rant he sang:

"Kheybar knows that I am Marhab

I have experienced the weapon of war

If the swords come to me I will grab them

I taunt the people that I hit"

So Ali got into a fight with him and hit him on his thigh until the sword reached the end of his head. The army heard his hit and people did not rest until they conquered the place (Kheybar)."

قال: وهو يومئذ صحيح قبل أن يعمى، قال: فانتدؤا فتحدثوا فلا ندري ما قالوا، قال: فجاء وهو ينفض ثوبه وهو يقول: أف وتف وقعوا في رجل له بضع عشر وقعوا في رجل قال له رسول الله صلي الله عليه وسلم: لابعثن رجلا يحب الله ورسوله لا يخزيه الله أبدا، قال: فاستشرف لها من استشرف فقال: أين ابن أبي طالب؟ قيل: هو في الرحى يطحن، قال: وما كان احدكم ليطحن، قال: فجاء وهو أرمد لا يكاد يبصر، فتفل في عينيه. ثم هز الرايةً ثلاثا فدفعها إليه، وجاء علي بصفيةً بنت حي، وبعث ابا بكر بسورةً التوبةً، وبعث عليا خلفه فأخذها منه، فقال: لا يذهب بها إلا رجل مني وأنا منه.

قال: وقال لبني عمه: ايكم يواليني في الدنيا والآخرةً، فأبوا.

قال: وعلي معهم جالس فقال علي: أنا أواليك في الدنيا والآخرةً.

قال: وكان أول من اسلم من الناس بعد خديجةً.

قال: واخذ رسول الله صلي الله عليه وسلم ثوبه فوضعه على علي وفاطمةً وحسن وحسين فقال: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا).

قال: وشري علي نفسه فلبس ثوب النبي صلي الله عليه وسلم ثم نام مكانه، قال: وكان المشركون يرمون رسول الله صلي الله عليه وسلم، فجاء أبو بكر وعلي نائم، قال: وابو بكر يحسبه انه نبي الله، قال: فقال له علي: ان نبي الله صلي الله عليه وسلم قد انطلق نحو بئر ميمونةً فادركه، قال: فانطلق أبو بكر فدخل معه الغار.

قال: وجعل علي يرمى بالحجارةً كما كان يرمى نبي الله وهو يتضور وقد لف رأسه في الثوب لا يخرجه حتى أصبح، ثم كشف عن رأسه فقالوا: انك للئيم كان صاحبك نرميه فلا يتضور وأنت تتضور وقد استنكرنا ذلك.

قال: وخرج بالناس في غزوةً تبوك، قال: فقال له علي: أخرج معك؟ فقال له نبي الله:

لا، فبكى علي، فقال له: أما ترضى ان تكون مني بمنزلةً هارون من موسى إلا انك لست بنبي، انه لا ينبغي ان اذهب إلا وانت خليفتي.

وقال له رسول الله صلي الله عليه وسلم: انت ولي كل مؤمن بعدي

قال: وسد ابواب المسجد غير باب علي، قال: فقال: فيدخل المسجد جنبا وهو طريقه ليس له طريق غيره.

قال: وقال: من كنت مولاه فان مولاه علي.

قال: وأخبرنا الله عزوجل في القرآن انه قد رضى عن اصحاب الشجرةً فعلم ما في قلوبهم فهل حدثنا انه سخط عليهم بعده.

قال: وقال نبي الله صلي الله عليه وسلم لعمر حين قال: ايذن لي فأضرب عنقه، قال: أو كنت فاعلا وما يدريك لعل الله قد اطلع على اهل بدر، فقال: اعملوا ما شئتم.

"...Amr Ibn Meymonah said: I was sitting next to Ibn Abbas and nine people roughly came over and said: O Ibn Abbas either stand with us or leave us alone with this person.

Ibn Abbas said: I will stand with you.

Narrator then said: The day was before he had lost his eye sight (Because he had lost his eye sight from crying for Ali). Ibn Abbas said: They spoke in private and I do not know what they said. Then whilst he was moving around his clothes he came and

said: Oh no they were talking about a man that was a couple of ten years of age. They were talking about the man that The Messenger of God had said: I will choose someone that God and his Prophet love him and God will never degrade him. So whoever that wished to be granted was granted.

He then said: Where is Abitaleb's son? They said: He is in the mill making flour. He said: Was there no one else to do this? Therefore, he called for Ali and his eyes were hurting so much that he could barely see. So the Prophet rubbed his saliva on his eyes.

He then moved the flag three times and gave it to Ali. Ali returned with Safia Bint Hay. Abubakr was sent with Surat at Tawbah. Then Ali was sent after him and took his assignment and the Prophet said: No man will go unless he is of me and I am of him.

The Prophet told his cousin's sons: Which one of you are my friend in this life and the next? They refused. Ali was amongst them. Ali said: I am your friend in this life and the next.

And he was the first person after Khadijah to become Muslim.

He said: The Messenger of God held his Turban over the head of Ali, Fatimah, Hasan and Hossein and said:

«إِنَّما يُريدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهيراً.»

"Allah intends to only remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification."

He said: And Ali bargained his life and wore the Prophet's clothes and slept in his place. The polytheists thought that it was The Messenger of God. Abubakr came while Ali was sleeping. Abubakr thought it was the Prophet. Ali said to him that the Prophet has gone to the cave of Meymone, go and get him. Abubakr went and entered the cave with him.

He said: The polytheists threw stones at Ali and he would hold himself with pain. So he placed his head under the blanket and did not bring it out until morning. So he then brought his head out. They said to him you are lame as we were throwing stones at your friend and he would say nothing of the pain but you would hold yourself with pain.

He said: People left for the Tabuk war. Ali said to the Prophet: Am I leaving with you? The Prophet said: No. So Ali cried. The Prophet said to him: Are you not happy to be replacing my presence just like Haroon was to Moses? As there is no Prophet assigned after me. Are you not my Messenger? I will not go unless you are my Calipha.

The Messenger of God said to him: You are the protector, Master of all believers after me.

He said: They closed all of the Mosques entrances except the one that was Ali's door house.

And he said: Ali can enter his house through the mosque as there was no other way to enter the place.

The Messenger of God said: Whoever I am his Master, Ali is his Master.

He said: The Almighty God has revealed to me that God is happy with the "As-hab Shajarah" and is aware of what their heart desires. Shall I say that he frowned upon them later? Narrator says: The Prophet replied in response to Umar's request in be heading them said: Do you want to do this? Maybe God would inform the Ahl al Badr.

The Prophet said: Let them do whatever their heart desires."

٦/١/١ - (اخبرنا) أبو جعفر محمد بن عبد الله بن المبارك المخزومي، قال: حدثنا الاسود بن عامر، قال: اخبرنا شريك، عن منصور، عن ربعي، عن علي، قال: جاء النبي صلي الله عليه وسلم اناس من قريش، فقالوا: يا محمد، إنا جيرانك وحلفاؤك وان من عبيدنا قد اتوك ليس بهم رغبةً في الدين ولا رغبةً في الفقه، إنما فروا من ضياعنا وأموالنا فارددهم الينا، فقال لابي بكر: ما تقول؟ فقال: صدقوا انهم لجيرانك وحلفاؤك. فتغير وجه النبي صلي الله عليه وسلم ثم قال لعمر: ما تقول؟ قال: صدقوا انهم لجيرانك وحلفاؤك.

فتغيروجه النبي صلي الله عليه وسلم، ثم قال: يا معشر قريش والله ليبعثن الله عليكم رجلا منكم امتحن الله قلبه للايمان فيضربكم على الدين أو يضرب بعضكم.

قال أبو بكر: أنا هو يا رسول الله؟ قال: لا.

قال عمر: انا هو يا رسول الله؟ قال: لا، ولكن ذلك الذي يخصف النعل.

وقد كان أعطى عليا نعلا يخصفها.»

"...Rabei said that Ali said: Some of the people of Quraysh came to the Prophet and said: O Muhammad we are your neighbor and swore to you. One of our slaves has seeked refuge to you and has no desire in religion and fiqh. He has run away from us. Please return him to us. He said to Abubakr: What do you say? Abubakr said: I am sorry they are your neighbor and have sworn to you. So the Prophet's color changed and asked Umar: What do you say? Umar said: He is right; they are your neighbor and have sworn to you. So the Prophet's color changed and said: O people of Quraysh, I swear to the Lord that I have chosen a person for you all that God has tested his heart for believing many times. And he has hurt some of you people in the path of religion. Abubakr asked: O Messenger of God am I that person? He replied: No. Umar asked: O Messenger of God am I that person? He replied: No. He is the man that is sewing the shoe I gave him. And he had given a shoe to Ali to fix."

٧/٦/١ ـ (أخبرنا) أبو جعفر، عن عمرو بن البصري، قال: حدثنا عمرو بن مرةٌ، عن أبي البختري، عن علي قال: بعثني رسول الله صلي الله عليه وسلم إلى اليمن وأنا شاب حديث السن، قال: فقلت: يا رسول الله تبعثني إلى قوم يكون بينهم احداث وأنا شاب حديث السن، قال: ان الله سيهدي قلبك ويثبت لسانك.

قال: ما شككت في حديث أقضي بين اثنين.»

"...Abel Bakhtari says that Ali said: The Messenger of God chose me to the trip to Yaman and I was young with little age. So I asked: O Messenger of God are you sending me with a group of people that are older than me and I am so young? He replied: God will soon guide your heart and strengthen your speech. Ali said: I have never doubted judging between two people."

٧/٦/٣ ـ (أخبرنا) محمد بن المثنى، قال: حدثنا أبو معاويةً قال: حدثنا الاعمش عن عمرو بن مرةٌ، عن ابي البختري عن علي قال: بعثني رسول الله صلي الله عليه وسلم إلى اهل اليمن لاقضي بينهم، فقلت: يا رسول الله لا علم لي بالقضاء، فضرب بيده على صدري، وقال: اللهم اهد قلبه وسدد لسانه.

فما شككت في قضاء بين اثنين حين جلست في مجلسي.»

"...Abel Bakhtari says that Ali said: The Messenger of God chose me to judge between the people of Yaman. I said: Messenger of God I do not have the knowledge of judging. The Prophet touched my chest and said: O Lord guide his heart and strengthen his speech. After that I never doubted between judging a dispute between two people."

قال: أولاترضى ان تكون مني بمنزلةً هارون من موسى إلا انه لا نبوةً بعدي.

ولا أسبه ما ذكرت يوم خيبر حين قال رسول الله صلي الله عليه وسلم: لاعطين الرايةً رجلا يحب الله ورسوله ويفتح الله على يديه.

فتطاولنا، فقال: أين علي؟ فقالوا: هو أرمد، قال: ادعوه.

فدعوه، فبصق في عينيه ثم اعطاه الرايةً، ففتح الله عليه.

فوالله ما ذكرت معاويةً بحرف حتى اخرج من المدينةً.»

"...I heard Amer Ibn Saad was saying: Muawiyah ordered Saaed Ibn Vaqas and said: What prevents you from calling Abu Torab (Ali) as your enemy? He replied: I remember three things that the Prophet said: about Ali and that is why I do not class him as enemy because if I had any one of those reasons I could be happier than the best's blessings.

I do not class him as enemy because I remember that when it was revealed to him He took Ali and his children and Fatimah under his cloak and said: O Lord these are my Ahl al Bayt.

I do not class him as enemy because I heard the Prophet say to him: He was a successor for the Prophet in some wars (In Medina). Ali said: O, Messenger of God, are you leaving me with the women and children? The Prophet said: Are you not happy to be replacing my presence just like Haroon was to Moses? As there is no Prophet assigned after me.

I do not class him as enemy because I heard that on the day of Kheybar he said: Tomorrow I shall give the flag to a man that loves his God and his Messenger and his God and his Messenger love him back. So we all started to wish that we were that man. Then he said: Bring Ali. As his eyes were hurting the Prophet rubbed his fingers on his lips and onto Ali's eyes and then gave the flag to Ali. Then God gave the victory to him. I swear to God Muawiyah did not speak a word that day until he left Medina."

swear to God I am his brother, his Vali, his successor, inheritor and his cousin. Therefore, who else possesses more priority?"

١٠/٢٤/٢٣ - (أخبرنا) «الفضل بن سهل، قال: حدثني عفان بن مسلم، قال: حدثنا أبو عوانةً، عن عثمان بن المغيرةً: عن : يا أمير المؤمنين لم ورثت دون اعمامك؟ قال جمع رسول ابي صادق، عن ربيعةً بن ماجد: أن رجلا قال لعلي بن ابي طالب الله صلي الله عليه وسلم أو قال: دعا رسول الله صلي الله عليه وسلم بني عبد المطلب فصنع لهم مدا من الطعام فأكلوا حتى شبعوا وبقى الطعام كما هو كأنه لم يمس، ثم دعا بغمر فشربوا حتى رووا وبقى الشراب كأنه لم يمس أولم يشرب، فقال: يا بني عبد المطلب اني بعثت اليكم خاصةً والى الناس عامةً، وقد رأيتم من هذه الآيةً ما قد رأيتم وأيكم يبايعني على ان يكون اخي وصاحبي ووارثي، فلم يقم إليه احد، فقمت إليه وكنت اصغر القوم فقال: اجلس.

ثم قال: ثلاث مرات، كل ذلك أقوم إليه فيقول: اجلس.

حتى كان في الثالثةً ضرب بيده على يدي.

ثم قال: فبذلك ورثت ابن عمي دون عمي.»

"...Rabi Ibn Majed says: A person asked Ali Ibn Abitaleb: "O Commander of the Faithful how did you become the Prophet's inheritor without your uncles? He replied: The Messenger of God gathered some people around him and said: He invited Abdul Mutaleb's family and fed some people until they were no longer hungry. But no matter how much they ate the food looked like it was not touched and no matter much they drank it was as if the drinks were not touched. He then said: O children of Abdul Mutaleb I have been appointed as the Prophet for you specifically and for the people publicly. As a result you have seen it by your own eyes. Which one of you will show their allegiance to me so he could be my brother, friend (companion) and inheritor? No one stood but me. And I was the youngest. He said: take a seat.

He then said again sit down for every time I stood. Until it was the third time he took my hand and I showed my allegiance to him. Then Ali said: This is how I became my cousin's inheritor without the need of my uncle."

رجلا كنفسي ينفذ فيهم أمري فيقتل المقاتلةً ويسبي الذريةً. فما راعني إلا وكف عمر في حجزتى من خلفي وقال: من يعني؟ قلت: إياك يعني وصاحبك.

قال: فمن يعني؟ قلت: خاصف النعل.

قال: وعلي يخصف النعل.»

"...Zeyd Ibn Yasiq said that his father told him: The Messenger of God said: Children of Valiyah let it go or else I will send a man just like me to implement my orders and will fight with the people that fight against us and will get prisoners from them. Umar was behind me asked: Who are you referring to? I replied: I mean he is from you and your friend. He asked: Who is this person? I replied: He is the one that is sewing his shoe. He said: And Ali was sewing his shoe."

فقرأ على ثم خرجنا معه حتى إذاكان يوم عرفه، قام أبو بكر فخطب الناس فحدثهم عن مناسكهم، حتى إذا فرغ قام علي الناس براءةً حتى ختمها.

فلما كان النفر الاول قام أبو بكر فخطب الناس فحدثهم كيف ينفرون أو كيف يرمون فعلمهم مناسكهم.

فلما فرغ قام علي

فقرأ على الناس براءةً حتى ختمها.»

"...Abi Zobeyr says from Jaber: When the Prophet was returning of Umrah Jarane He sent Abubakr to Mecca and we went with him. We stayed at the Araj area and Abubakr invited to pray. When we had lined up to pray we heard a sound from behind. This sound was the Prophet's camel. We stopped from praying. Apparently the Prophet has begun the Hajj. So we assumed that the Prophet would start to pray and we would pray with him but we realised it was Ali. Abubakr told him: Are you the commander or are you bringing a message? He replied: No, The Messenger of God has asked me to read the Surat at Tawbah at the bearings of Hajj. So we went to Mecca. One day before the day the Tarviyah (The night of Arafa) Abubakr rose and made a speech for people regarding rituals. As soon as he finished Ali stood and read the Surat at Tawbah till the end. Once we were on the move on the first day Abubakr would give his speech and would teach people how to go to Mena and when he would finish Ali would get up and read the Surat at Tawbah till the very end."

and the other is my descendants and my Ahl al Bayt. So be careful with how to treat them after me because these two are inseparable until they return to me at Basin of Kawthar

He then said: Here forth God is my Master and I am the master of all believers. He then held Ali's hand and said: Whoever accepts me as his master, Ali is his Master. O Allah, please be favouring to those who are his friends, and be against those who are his enemies.

I asked Zeyd: Did you hear this from the Prophet?

He replied: There was no one in the Caravan that did not hear him or to see this happen."

"...Zeyd Ibn Yasiq said: I heard Ali say on the Kufeh pulpit: I swear to God on one man's life and I would never vouch his word unless it was the Prophet's companion that I heard The Messenger of God saying on the day of Ghadir: Whomever accepts me as his master, Ali is his Master. O Allah, please be favouring to those who are his friends, and be against those who are his enemies. Six people rose from the other side of the pulpit and testified that they heard what the Prophet said.

Sharik said that he told Abi Eshaq: Did you hear what Bara Ibn Azeb said: about the Prophet's doing? He replied: Yes."

"...Aisha Bint Asad told me that Saa'd told her: O Messenger of God we were on our way to Mecca and he was more concentrating on the path. When we got to Ghadir Khumm he told people to stop. He then returned the ones that had gone and the ones that were on their ways got there. Whenever people gathered around him he said: O people, who is your master? They replied: God and his Messenger (They said this three times). So then he held Ali's hand and raised it and said: Then whoever God and his Messenger is his Master this Ali is his master. God love whoever loves him and be the enemy of whoever that classes him as an enemy."

"...Halal Ibn Ala'a says that Arar said: I asked Abdullah Ibn Umar: Will you not speak of Ali and Usman for me? He replied: Ali's family is part of the Messenger of God's family so I will not speak anymore of him but Usman conducted a sin on the day of Ohod. It was a big sin and may God forgive him and he made a small mistake among you and you all killed him."

ثم استأذن بعد ذلك وقد اصطلح رسول الله صلي الله عليه وسلم وعائشةً، فقال: أدخلاني في السلم كما ادخلتماني في الحرب، فقال رسول الله صلي الله عليه وآله: قد فعلتما.»

"...Na'aman Ibn Bashir said: Abubakr seeked the Prophet's permission and heard Aisha saying out loud: Now I completely understand that you love Ali more than me. Abubakr decided to slap her in the face and said: O Daughter of felana I see you raising your voice on the Messenger of God. The Messenger of God prevented him. Abubakr left with anger. The Messenger of God said: O Aisha how did you see your father's ability to guide? She asked permission and after that The Messenger of God and Aisha came in peace. He said: you did it."

"...Abdullah Ibn Bahr Hazrami says that his father that was one of Ali's pure friends said that Ali said: My status in the presence of The Messenger of God is like no other being. I would visit him every dawn and would say: Asalamu Aleykum O Chosen by God. If he was busy he would cough as a sign not to be interrupted otherwise he would allow me to enter and be by his side."

وعليه ثياب الصيف، ثم دعا بماء فشرب ثم مسح العرق عن جبينه، فلما رجع إلى بيته قال: يا أبتاه رأيت ما صنع أمير المؤمنين خرج علينا في الشتاء وعليه ثياب الصيف، وخرج علينا في الصيف وعليه ثياب الشتاء فقال ابو ليلى: ما فطنت، واخذ بيد ابنه عبد : ان النبي صلي الله عليه وسلم كان بعث الي وانا ارمد شديد الرمد فبزق في فقال له الذي صنع، فقال علي الرحمان فأتى عليا عيني ثم قال: افتح عينيك ففتحتهما فما اشتكيتهما حتى الساعةً، ودعا لي فقال: اللهم أذهب عنه الحر والبرد، فما وجدت حرا وبردا حتى يومي هذا.»

"...Abdul Rahman Ibn Abi Leyli said: Henceforth Ali would walk with winter clothes in summer and would wear summer clothes in winter. He drank some water and then wiped the sweat off his forehead. When narrator returned to his house he told his father: O father, the Commander of the Faithful acts very weird. He wears winter clothes in summer and summer clothes in winter.

Abu Leyli said: I do not believe this. So he held his son's hand and took Abdul Rahman and came to see Ali. He asked Ali: What have you done? Ali replied: When my eyes were hurting the Prophet asked for me and rubbed his saliva on my eyes and asked me to open my eyes. So I opened my eyes and since then I have not had any problem. He prayed for me and said: O Lord keep away any warmth or cold weather from him and since then I have not felt any warmth or cold."

"...Abi Saeid Khadri said: We were sitting and looking at The Messenger of God. So he came to us. The lace on his shoes broke. He gave the shoe to Ali and said: Henceforth there is a man that is combatant towards the interpretation of the Quran just like I am. Abubakr said: Is that person me? He replied: No. Umar said: Me? He replied: No, that person is the one that is sewing my shoe."

They read the Quran quietly and make no sound. They get distant from Islam just like the bow and arrow. They look at the wooden part of the bow and do not see anything. They look at the iron part of the bow but do not see anything. So they will move ahead from dirt and blood to find something and their signature is a black man that has a prominence on his arm like the chest of a woman. They will exert from the best of man.

Abu Saeid said: I vouch that this is a true Hadith and I heard it myself from The Messenger of God. I vouch that they fought with Ali Ibn Abitaleb and I was with them. So he ordered to find a man with the same description so he could meet with him and they found the exact person."

Appendix Two: The Book of Virtues of Ali Ibn Abitaleb

This appendix is from sections of the book of Kanzal Amaal Fi Senin Va Alqaval Va Al Afa'al. This book was written by Alaudin Al Motaqi Ibn Hesaamudin Hendi, one of the greatest Sunni Scholars, which was used as a reference in the debate with the Sheikh.

Introduction

The author has written at the beginning of the book: I have let go of the skin of the Hadith's in this book. What I mean is that I have left out the initial narrators and have only mentioned the main Hadith's. Even further I have eliminated the initial parts of the Hadith's that start explaining the story and have just mentioned the parts that have been relevant to the subject for instance here we will be using it to mention the virtues of Ali. The Author has also completely withheld mentioning any sources or the chain of transmissions used and has only stated one source by using abbreviations. He has expressed the wish in trying to simplify the use of the sources by doing so. Here are the letters and the codes used for the chains of transmissions:

) (KH) Bukhari
(M) Muslim
(Gh) Bukhari & Muslim
(D) Abi Davoud
(T) Tarmazi
(N) Nesaei
(H) Ibn Majah
(EH) Abi Davoud & Tarmazi & Nesaei & Ibn Majah
(HM) Musnad Ahmad
(AM) The son of Ahmad Daroozaeh
(K) Hakem in Mustadrak
(KHD) Bukhari in Aladab
(TKH) Bukhari in Tarikh
(HB) Ibn Hayan in Sahih
(TB) Tabarani in Kabir
(TS) Tabarayi in Ausat
(TT) Tabarayi in Safir & Sunan Saeid Ibn Mansour
(SH) Ibn Abi Sheybah
(A) Abdul Razaq in Jameh
(A) Susnan Abi Leyli
(QT) Sunan Dar Qatei
(FR) Musnad Ferdosi Deylami

(HL) Heliyah Ibn Naeem
(HB) Shuab Amaal Beyhaghi
(HQ) Sunan Beyhaghi
(AD) Kamel Ibn Oday
(AQ) Zoafa Aqili
(KT) Khaatib (Baghdadi) in history

The Author of the book is Kanzal Amaal Fi Senin Va Alqaval Va Al Afa'al. The book is written by Alaudin Al Motaqi Ibn Hesaamudin Hendi deceased in 1596 A.D. He narrated (some are repeated) 46000 Hadith's in this book. Part of it is related to the virtues of the four Caliphates which we will not be analysing. I wish to point out that Abubakr has 42 Hadith's, Umar has 87 Hadith's, Usman has 85 Hadith's and Ali has 197 Hadith's cited from the Prophet and Hadithِ related to Ali are completely different from the Hadith's that have been mentioned from the other three Caliphaِ, which you will see for yourself.

The Virtues of Ali

"God ordered me to marry Fatimah to Ali."

٣٢٨٩٢. إن الله تعالى جعل ذريةً كل نبي في صلبه وإن الله تعالى جعل ذريتي في صلب علي بن أبي طالب. «طب ـ عن جابر؛ خط ـ عن ابن عباس.»

"God Almighty placed the offspring of any Prophet from him. Henceforth God Almighty placed my offspring from Ali Ibn Abitaleb"

"The title of the book of any momen that loves Ali is, Sahiha Momen"

"Ali is the Imam of freedom seekers and the killer of dissolute. Whoever assists him will be assisted and whoever degrades him will be degraded"

"I have married you to the best of my Ahl (family) that is wiser than any man and was the first person that accepted Islam."

Moses? As there is no Prophet assigned after me. Are you complaining over what God has known better? These are the harvest of peppers that have come to us from Yaman so you and Fatimah can use. God will send his blessing on to you. Henceforth Medina will not be modified without me and you."

"Henceforth I have put here for myself. You are my brother and I am your brother and if anyone argued with you tell them: I am the servant of God and the brother of The Messenger of God and no one can claim this after you unless they are fraud"

"O God be witness as I have sent your message. This man is my brother and my cousin and my son in law and the father of my children. O Lord, perish whoever that is his enemy into the fires."

"I designate my successor, the one that believes in me and confirms me. He is Ali Ibn Abitaleb and whoever that Ali is his Master, I am his Master and whoever has me as his Master then God is his Master. Whoever that likes him then likes me and whoever that likes me then likes God. Whoever shows vengeance on him then has shown vengeance on me and in reality has shown vengeance on God."

"O Ali! You will wash me, fulfill my debt and will bury me and will be faithful to the people I have sponsored and you are the owner of my flag in this life and the next."

against them with hand then should use his voice and whomever that cannot Jihad with his voice then he should fight with his heart. There is nothing less than this."

"Ali Ibn Abitaleb is the wisest of Men to God and likes, respects the people who believe in the "There is no God but God" (Laelaha Elalah)."

white ruby made for Ali Ibn Abitaleb. Now what is your opinion regarding the position of one beloved one between two sincere friends?"

"O Ali, I seek your assistance in continuing my Message as there is no Prophet after me. You have seven things that you can use for people of Quraysh and no one can argue with about. You were the first to believe in God. You are the most faithful to any servant of God. You are the strongest in God's will and the fairest in dividing. You are the best judge and the wisest in confliction. You are the most accomplished person in the eyes of God"

"He told Abbas: Here forth Ali immigrated sooner than you did."

"O Aisha, whenever you wanted to look at the Master of Arabs then look at Ali Ibn Abitaleb. Aisha said: O Prophet of God are you not the Master of Arabs he replied: I am the Imam of the Muslims and the Master of the believers and whenever you wanted to look at the Master of the Arabs look at Ali."

"Whoever loves Ali in reality loves me and whoever loves me in reality loves his God. Whoever has vengeance on him has got vengeance on me and whoever has vengeance on me has vengeance on God."

"O Ali, There is an example about you that is the same for Jesus. Jews had vengeance on their leader and ended up accusing their mother. They loved Jesus so much that they ended claiming he was the son of God."

٣٣٠٤٠. رأيت ليلةً أسري بي مثبتا على ساق العرش: أني أنا الله لا إله غيري، خلقت جنةً عدن بيدي، محمد صفوتي من خلقي، أيدته بعلي نصرته بعلي. «ابن عساكر وابن الجوزي في الواهيات من طريقين ـ عن أبي الحمراء.»

"On the night that I was ascended to the sky I saw on the pillars of heaven written: I am God and there is no God but me. I created heaven with my own hands and chose Muhammad for my people and I assisted and complimented him with Ali."

٣٣٠٤١. لما أسري بي إلى السماء دخلت الجنةً فرأيت في ساق العرش الأيمن مكتوب: لا إله إلا الله محمد رسول الله، أيدته بعلي ونصرته. «طب ـ عن أبي الحمراء.»

"When I ascended to the sky I entered heaven and saw that on the right pillars of heaven it was written that there is no God but God and Muhammad is the Prophet of God and I guided and complimented him with Ali."

٣٣٠٤٢. مكتوب في باب الجنةً قبل أن يخلق السموات والأرض بألفي سنةً: لا إله إلا الله محمد رسول الله، أيدته بعلي. «عق ـ عن جابر.»

"On the door of heaven, one thousand years ago before the skies and earth were invented it was written that there is no God but God and Muhammad is his Prophet and I complimented him with Ali."

٣٣٠٤٣. مكتوب على باب الجنةً: لا إله إلا الله محمد رسول الله، على أخو رسول الله صلي الله عليه وسلم، قبل أن يخلق السموات والأرض بألفي عام. «طس، خط في المتفق والمفترق وابن الجوزي في الواهيات ـ عن جابر.»

"On the door of heaven, one thousand years ago before the skies and earth was invented it was written that there is no God but God and Muhammad is his Prophet and I complimented him with Ali."

٣٣٠٤٤. سلام عليك أبا الريحانتين! أوصيك بريحانتي من الدنيا، فعن قليل ينهدم ركناك، والله خليفتي عليك ـ قاله لعلي. «أبو نعيم وابن عساكر ـ عن جابر.»

"He told Ali: Salam to you O father of two of my flowers. I testify that very soon they will destroy my flower on this world and God is my Calipha to you and he will help you instead of me."

٣٣٠٤٥. علي خير البشر، فمن أبى فقد كفر. «الخطيب ـ عن جابر؛ وقال: منكر».

"Ali is the best man and whoever does not accept this is an infidel."

٣٣٠٤٦. من لم يقل؛ علي خير الناس؛ فقد كفر. «الخطيب ـ عن ابن مسعود عن علي.»

"Whoever that does not say that Ali is the best man and whoever does not accept this is an infidel."

٣٣٠٤٧. سألت الله يا علي فيك خمسا، فمنعني واحدةً وأعطاني أربعا: سألت الله أن يجمع عليك أمتي فأبى علي، وأعطاني فيك أن أول من تنشق عنه الأرض يوم القيامةً أنا وأنت معي، معك لواء الحمد وأنت تحمله بين يدي تسبق به الأولين والآخرين، وأعطاني فيك أنك ولي المؤمنين بعدي. «الخطيب والرافعي - عن علي.»

"O Ali I have asked five things from God for you. One of them was not given but four others were given. I asked God to gather my Ummah around you and that was not given to me. Nevertheless, some was given to me. You will be the first person that will debate with earth on the Judgment Day and you and I will be together. The flag of Hamd will be with you and you will carry it from start until the end. The other thing that he has given me is that you are the Master of all the believers after me."

٣٣٠٤٨. قم يا علي! فقد برئت، ما سألت الله شيئا إلا أعطاني، وما سألت الله شيئا إلا سألت لك مثله إلا أنه قيل: لا نبوةً بعدك. «أبو نعيم في فضائل الصحابةً - عن علي.»

"O Ali, get up. You are free. I did not ask of God anything that I knew he would not give. I didn't request anything that I knew I would not ask for myself. I was told that I am the last Prophet."

٣٣٠٤٩. ما انتجيته ولكن الله انتجاه. «ت: حسن غريب، طب - عن جابر» قال: دعا رسول الله صلي الله عليه وسلم عليا يوم الطائف فانتجاه فقال الناس: لقد طال نجواه مع ابن عمه قال: فذكره.

"I did not whisper to him. God whispered to him. Jaber said the Messenger of God asked for Ali on the day of Taef and whispered to him. People said that in fact he whispered to his cousin and said that thing."

٣٣٠٥٠. من حسد عليا فقد حسدني ومن حسدني فقد كفر. «ابن مردويه - عن أنس.»

"Whoever is jealous of Ali in reality is jealous of me and whoever is jealous of me is an infidel."

٣٣٠٥١[19]. لا ينبغي لأحد أن يجنب في هذا المسجد إلا أنا أو علي. «طب - عن أم سلمةً.»

"No one can be polluted in this Mosque but me and Ali."

٣٣٠٥٢. يا علي! لا يحل لأحد أن يجنب في هذا المسجد غيري وغيرك. «ت: حسن غريب، ع، وضعف - عن أبي سعيد.»

"O Ali, no one but me and you can be polluted here. No one else is permitted."

19- Avarda Al Heysami Fi Majma Al Zavaed 9/115 and said: Rava Al Borz Va Kharej Lam Arafah Va Baqiya Rajala saqaf. Page 1

٣٣٠٥٣. يا علي! إن الله تعالى قد زينك بزينةٌ لم تزين العباد بزينةٌ أحب إلى الله تعالى منها، هي زينةٌ الأبرار عند الله الزهد في الدنيا فجعلك لا ترزأ من الدنيا شيئا ولا ترزأ الدنيا منك شيئا، ووهب لك حب المساكين فجعلك ترضى بهم أتباعا ويرضون بك إماما. «حل - عن عمار بن ياسر.»

"O Ali, God has embellished you in such a way that no other man of God has been selected and that is the embellishment of the freedom seekers. It is like separating from the world whilst living in it. He has placed you so well that the world cannot take anything from you and you cannot take anything from the world. He gave you the love of the needers and had them agree for you to be their Imam."

٣٣٠٥٤. يا عمرو! هل رأيت دابةٌ الجنةٌ تأكل الطعام وتشرب الشراب وتمشي في الأسواق؟ هذا دابةٌ الجنةٌ - وأشار إلى علي بن أبي طالب. «طب - عن عمرو بن الحمق.»

"O Amr have you seen a person drinking and eating in heaven and walks in the bazaars? This person is from heaven and he pointed Ali Ibn Abitaleb."

٣٣٠٥٥. يا علي! إن لك كنزا في الجنةٌ وإنك ذو قرنيها، فلا تتبعن النظرةٌ نظرةٌ فإن لك الأولى وليست لك الآخرةٌ. «ش، حم والحكيم[20]، ك وأبو نعيم في المعرفةٌ - عن علي.»

"O Ali, henceforth there is a treasure in heaven for you and you are positioned in between them. So do not look at them both as one is for you and the other is not."

٣٣٠٥٦. يا علي! يدك في يدي تدخل معي يوم القيامةٌ حيث أدخل. «أبو بكر الشافعي في الغيلانيات وأبو نعيم في فضائل الصحابةٌ وابن عساكر - عن عمر.»

"O Ali, your hand is in my hand, you will enter Judgment Day. We will enter it together."

٣٣٠٥٧. يا بنيةٌ! لك رقةٌ الولد وعلي أعز علي منك. «طب - عن ابن عباس.»

"Ibn Abbas said to his son: O my son, I love your softness and your strong heart as you are my child but for me Ali is dearer to me."

٣٣٠٥٨. يا علي! أنت عبقريهم. «الخطيب - عن ابن عباس.»

"O Ali you are the essence on their seeds"

٣٣٠٥9. يا علي! أنت عبقريهم. «الخطيب - عن ابن عباس.

"O Ali, I have chosen you for the Arabs as my trustee."

٣٣٠٦٠. إن أحق أسمائك أبو تراب. «طب - عن أبي الطفيل» قال: جاء النبي صلي الله عليه وسلم وعلي نائم في التراب قال[21]: فذكره.

20- Ikhraj Al Hakem Fi Al Mustadrak 3/123 and said: Sahih Va Iqra Al Hezbi

"Henceforth the most worthy name for you is the father of soil (Abutorab). Abi Tufeyl said that the Prophet came and Ali was lying on the ground and the Prophet said such a thing."

21-Avarde Al Heysami Fi Majma Al Zavaed, 9/101 Raveh Fi Al Aosad Va Al Kabir Va Rajalah Saqat. Page 1

Appendix Three: The Complete Speech of Ghadir in Arabic by The Messenger of God

بسم الله الرحمن الرحيم

وَ خَليفَتي (عَلي أمَّتي) وَالْإمامُ مِنْ بَعْدي، الَّذي مَحَلُّهُ مِنّي مَحَلُّ هارُونَ مِنْ مُوسي إلاَّ أنَّهُ لانَبي بَعْدي وَهُوَ وَلِيكمْ بَعْدَالله وَ رَسُولِهِ.

وَقَدْ أنْزَلَ الله تَبارَكَ وَ تَعالي عَلَي بذالِك آيةً مِنْ كتابهِ (هِي): (إنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذينَ آمَنُوا الَّذينَ يُقيمُونَ الصَّلاةَ وَ يُؤْتُونَ الزَّكاةَ وَ هُمْ راكِعُون)، وَ عَلِي بْنُ أبي طالِبٍ الَّذي أقامَ الصَّلاةَ وَ آتَي الزَّكاةَ وَهُوَ راكعٌ يريدُالله عَزَّوَجَلَّ في كلِّ حالٍ.

وَسَأَلْتُ جَبْرَئيلَ أنْ يستَعْفِي لِي (السَّلامَ) عَنْ تَبْليغ ذالِك إليكمْ - أيهَاالنّاسُ - لِعِلْمي بِقِلَّةِ الْمُتَّقينَ وَكثْرَةِ الْمُنافِقينَ وَإدغالِ اللّائمينَ وَ حِيلِ الْمُسْتَهْزِئينَ بالْإسْلامِ، الَّذينَ وَصَفَهُمُ الله في كتابهِ بِأنَّهُمْ يقُولُونَ بِألْسِنَتِهِمْ مالَيسَ في قُلوبهِمْ، وَيَحْسَبُونَهُ هَيناً وَ هُوَ عِنْدَالله عَظيمٌ.

وَكثْرَةِ أذاهُمْ لي غَيرَ مَرَّةٍ حَتّي سَمَّوني أذْناً وَ زَعَمُوا أنّي كذالِك لِكثْرَةِ مُلازَمَتِهِ إيي وَ إقْبالي عَلَيهِ (وَ هَواهُ وَ قَبُولِهِ مِنّي) حَتّي أنْزَلَ الله عَزَّوَجَلَّ في ذالِك (وَ مِنْهُمُ الَّذينَ يؤْذونَ النَّبي وَ يقولونَ هُوَ أذْنٌ، قُلْ أذْنُ - (عَلَي الَّذينَ يزْعُمونَ أنَّهُ أذْنٌ) - خَيرٍ لكمْ، يؤْمِنُ بالله وَ يؤْمِنُ لِلْمُؤْمِنينَ) الآيةُ.

وَلَوشِئْتُ أنْ أسَمِّي الْقائلينَ بذالِك بأسْمائهِمْ لسَمَّيتُ وَأنْ أومِئَ إلَيهِمْ بأعْيانِهِمْ لأوْمَاتُ وَأنْ أدُلَّ عَلَيهِمُ لدَلَلْتُ، وَلكنّي وَالله في أمورهِمْ قدْ تَكرَّمْتُ. وَكلُّ ذالِك لايرْضَي الله مِنّي إلاّ أنْ أبَلِّغَ ما أنْزَلَ الله إلَي (في حَقِّ عَلِي)، ثُمَّ تلا: (يا أيُّهَا الرَّسُولُ بَلِّغْ ما أنْزِلَ إلَيْكَ مِنْ رَبِّكَ - في حَقِّ عَلِي - وَ إنْ لَمْ تَفْعَلْ فَما بَلَّغْتَ رسالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاس).

الإعلان الرسمي بإمامةُ الأئمةُ الاثني عشر عليهمالسلام و ولايتهم

فَاعْلَمُوا مَعاشِرَ النّاس (ذالِك فيهِ وَافْهَموهُ وَاعْلَمُوا) أنَّ الله قدْ نَصبَهُ لكمْ وَلِياً وَإماماً فَرَضَ طاعَتَهُ عَلَي الْمُهاجِرينَ وَالْأنْصار وَ عَلَي التّابعينَ لَهُمْ بِإحْسانٍ، وَ عَلَي الْبادي وَالْحاضِرِ، وَ عَلَي الْعَجَمِي وَالْعَرَبي، وَالْحُرِّ وَالْمَمْلوك وَالصَّغير وَالْكبير، وَ عَلَي الْأبْيَضِ وَالأسْوَدِ، وَ عَلَي كلِّ مُوَحِّدٍ.

ماضٍ حُكمُهُ، جازٍ قولُهُ، نافِذٌ أمْرُهُ، مَلْعونٌ مَنْ خالَفَهُ، مَرْحومٌ مَنْ تَبِعَهُ وَ صَدَّقَهُ، فَقَدْ غَفَرَالله لَهُ وَلِمَنْ سَمِعَ مِنْهُ وَ أطاعَ لَهُ.

مَعاشِرَالنّاس، إنَّهُ آخِرُ مَقامٍ أقُومُهُ في هذا الْمَشْهَدِ، فَاسْمَعوا وَ أطيعوا وَانْقادوا لأمْرِ(الله) رَبِّكمْ، فَإنَّ الله عَزَّوَجَلَّ هُوَ مَوْلاكمْ وَإلاهُكمْ، ثُمَّ مِنْ دونِهِ رَسولُهُ وَنَبيهُ الْمخاطِبُ لكمْ، ثُمَّ مِنْ بَعْدي عَلي وَلِيكمْ وَ إمامُكمْ بِأمْرِالله رَبِّكمْ، ثُمَّ الْإمامَةُ في ذُرِّيتي مِنْ وُلْدِهِ إلي يوْمٍ تَلْقوْنَ الله وَرَسولَهُ.

لاحَلالَ إلاّ ما أحَلَّهُ الله وَ رَسُولُهُ وَهُمْ، وَلاحَرامَ إلاّ ما حَرَّمَهُ الله (عَلَيكمْ) وَ رَسُولُهُ وَ هُمْ، وَالله عَزَّوَجَلَّ عَرَّفَنِي الْحَلالَ وَالْحَرامَ وَأنَا أفْضَيتُ بما عَلَّمَني رَبِّي مِنْ كتابهِ وَحَلالِهِ وَ حَرامِهِ إلَيهِ.

مَعاشِرَالنّاس، علي (فَضِّلُوهُ). مامِنْ عِلْمٍ إلاَّ وَقَدْ أحْصاهُ الله فِي، وَ كلُّ عِلْمٍ عُلِّمْتُ فَقَدْ أحْصَيتُهُ في إمامِ الْمُتَّقينَ، وَما مِنْ عِلْمٍ إلاّ وَقَدْ عَلَّمْتُهُ عَلِياً، وَ هُوَ الْإمامُ الْمُبينُ (الَّذي ذَكرَهُ الله في سُورَةِ يس: (وَ كُلَّ شَيْءٍ أحْصَيْناهُ في إمامٍ مُبينٍ).

مَعاشِرَالنَّاس، لاتَضِلُّوا عَنْهُ وَلاتَنْفِرُوا مِنْهُ، وَلاتَسْتَنْكفُوا عَنْ ولايتِهِ، فَهُوَالَّذي يهدي إلَي الْحَقِّ وَيعْمَلُ بِهِ، وَيزْهِقُ الْباطِلَ وَيَنْهي عَنْهُ، وَلاتَأخُذْهُ فِي الله لوْمَةُ لائِمٍ. أوَّلُ مَنْ آمَنَ بالله وَ رَسُولِهِ (لَمْ يسْبِقْهُ إلي الْايمان بي أحَدٌ)، وَالَّذي فَدي رَسُولَ الله بنَفْسِهِ، وَالَّذي كانَ مَعَ رَسُولِ الله وَلا أحَدَ يعْبُدُالله مَعَ رَسُولِهِ مِنَ الرِّجالِ غَيرُهُ.

(أوَّلُ النّاسِ صَلاةً وَ أوَّلُ مَنْ عَبَدَالله مَعي. أمَرْتُهُ عَنِ الله أنْ ينامَ في مَضْجَعي، فَفَعَلَ فادِياً لي بنَفْسِهِ).

مَعاشِرَالنّاس، فَضِّلُوهُ فَقَدْ فَضَّلَهُ اللهُ، وَاقْبَلُوهُ فَقَدْ نَصَبَهُ اللهُ.

مَعاشِرَالنّاس، إنَّهُ إمامٌ مِنَ اللهِ، وَلَنْ يتُوبَ اللهُ عَلي أحَدٍ أنْكرَ ولايتَهُ وَلَنْ يغْفِرَ لَهُ، حَتْماً عَلي اللهِ أنْ يفْعَلَ ذالِكَ بِمَنْ خالَفَ أمْرَهُ وَأنْ يعَذِّبَهُ عَذاباً نُكراً أبَدَا الْآبادِ وَ دَهْرَ الدُّهور. فَاحْذَرُوا أنْ تُخالِفوهُ. فَتَصْلُوا ناراً وَقودُهَا النَّاسُ وَالْحِجارَةُ أعِدَّتْ لِلْكافِرينَ.

مَعاشِرَالنّاس، بي ـ وَاللهِ ـ بَشَّرَالْأوَّلُونَ مِنَ النَّبيينَ وَالْمُرْسَلينَ، وَأنَا ـ (وَاللهِ) ـ خاتَمُ الْأنْبياءِ وَالْمُرْسَلينَ والْحُجَّةُ عَلي جَميع الْمَخْلوقينَ مِنْ أهْلِ السَّماواتِ وَالْأرَضينَ. فَمَنْ شَكَ في ذالِكَ فَقَدْ كفَرَ كفْرَ الْجاهِلِيةِ الْأولي وَ مَنْ شَكَ في شَيءٍ مِنْ قَوْلي هذا فَقَدْ شَكَ في كلِّ ما أنْزَلَ إلَي، وَمَنْ شَكَ في واحِدٍ مِنَ الْأئمَّةِ فَقَدْ شَكَ فِي الْكلِّ مِنْهُمْ، وَالشَاكُ فينا فِي النّار.

مَعاشِرَالنّاس، حَبانِي اللهُ عَزَّوَجَلَّ بِهذِهِ الْفَضيلَةِ مَنّاً مِنْهُ عَلَي وَ إحْساناً مِنْهُ إلَي وَلا إلاهَ إلاّهُوَ، ألا لَهُ الْحَمْدُ مِنِّي أبَدَ الْآبدينَ وَدَهْرَالدّاهِرينَ وَ عَلي كلِّ حالٍ.

مَعاشِرَالنّاس، فَضِّلُوا عَلِياً فَإنَّهُ أفْضَلُ النَّاس بَعْدي مِنْ ذكرٍ و أنْثي ما أنْزَلَ اللهُ الرِّزْقَ وَبَقِي الْخَلْقُ. مَلْعُونٌ مَلْعُونٌ، مَغْضُوبٌ مَغْضُوبٌ مَنْ رَدَّ عَلَي قَوْلي هذا وَلَمْ يوافِقْهُ.

ألا إنَّ جَبْرئيلَ خَبَّرَني عَنِ اللهِ تَعالي بِذالِكَ وَيقُولُ: «مَنْ عادي عَلِياً وَلَمْ يتَوَلَّهُ فَعَلَيهِ لَعْنَتي وَ غَضَبي»، (وَ لْتَنْظُرْ نَفْسٌ ما قدَّمَتْ لِغَدٍ وَاتَّقُواللهَ ـ أنْ تُخالِفُوهُ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِها ـ إنَّ اللهَ خَبيرٌ بِما تَعْمَلُونَ).

مَعاشِرَ النَّاس، إنَّهُ جَنْبُ اللهِ الَّذي ذَكرَ في كتابِهِ الْعَزيز، فَقالَ تعالي (مُخْبراً عَمَّنْ يخالِفُهُ): (أنْ تَقُولَ نَفْسٌ يا حَسْرَتى عَلى ما فَرَّطْتُ في جَنْبِ اللَّهِ).

مَعاشِرَالنّاس، تَدَبَّرُوا الْقرآن وَ افْهَمُوا آياتِهِ وَانْظُرُوا إلي مُحْكماتِهِ وَلاتَتَّبِعوا مُتَشابِهَهُ، فَوَاللهِ لَنْ يبَينَ لكمْ زواجِرَهُ وَلَنْ يوضِحَ لكمْ تَفْسيرَهُ إلاَّ الَّذي أنَا آخِذٌ بيدِهِ وَمُصْعِدُهُ إلي وَشائلٌ بِعَضُدِهِ (وَ رافِعُهُ بيدَي) وَ مُعْلِمُكمْ: أنَّ مَنْ كنْتُ مَوْلاهُ فَهذا عَلِي مَوْلاهُ، وَ هُوَ عَلِي بْنُ أبي طالِبٍ أخي وَ وَصِيي، وَ مُوالاتُهُ مِنَ اللهِ عَزَّوَجَلَّ أنْزَلَها عَلَي.

مَعاشِرَالنّاس، إنَّ عَلِياً وَالطَّيبينَ مِنْ وُلْدي (مِنْ صُلْبِهِ) هُمُ الثِّقْلُ الْأصْغَرُ، وَالْقرآن الثِّقْلُ الْأكبَرُ، فَكلُّ واحِدٍ مِنْهُما مُنْبِئٌ عَنْ صاحِبِهِ وَ مُوافِقٌ لَهُ، لَنْ يفْتَرِقا حَتّي يردا عَلَي الْحَوْضَ.

ألا إنَّهُمْ أمَنَاءُ اللهِ في خَلْقِهِ وَ حُكامُهُ في أرْضِهِ. ألاوَقَدْ أدَّيتُ. ألا وَقَدْ بَلَّغْتُ، ألاوَقَدْ أسْمَعْتُ، ألاوَقَدْ أوْضَحْتُ، ألا وَ إنَّ اللهَ عَزَّوَجَلَّ قالَ وَ أنَا قُلْتُ عَنِ اللهِ عَزَّوَجَلَّ، ألاإنَّهُ لا «أميرَالْمُؤْمِنينَ» غَيرَ أخي هذا، ألا لاتَحِلُّ إمْرَةُ الْمُؤْمِنينَ بَعْدي لِأحَدٍ غَيرِهِ.

ثم قال: «ايهاالنَّاسُ، مَنْ اَوْلي بِكمْ مِنْ اَنْفُسِكمْ؟ قالوا: اللهُ و رَسُولُهُ. فَقالَ: اَلا من كنْتُ مَوْلاهُ فَهذا عَلي مَوْلاهُ، اللهمَّ والِ مَنْ والاهُ و عادِ مَنْ عاداهُ وَانْصُرْمَنْ نَصَرَهُ واخْذُلْ مَنْ خَذَلَهُ.

مَعاشِرَالنّاس، هذا عَلِي أخي وَ وَصيي وَ واعي عِلْمي، وَ خَليفَتي في أمَّتي عَلي مَنْ آمَنَ بي وَعَلي تَفْسير كتابِ اللهِ عَزَّوَجَلَّ وَالدّاعي إلَيهِ وَالْعامِلُ بِمايرْضاهُ وَالْمحارِبُ لِأعْدائِهِ وَالْمُوالي عَلي طاعَتِهِ وَالنّاهي عَنْ مَعْصِيتِهِ. إنَّهُ خَليفَةُ رَسُولِ اللهِ وَ أميرُالْمُؤْمِنينَ وَالْإمامُ الْهادي مِنَ اللهِ، وَ قاتِلُ النّاكثينَ وَالْقاسِطينَ وَالْمارِقينَ بِأمْرِاللهِ. يقُولُ اللهُ: (ما يُبَدَّلُ الْقَوْلُ لَدَيَّ).

بِأمْرِك يارَبِّ أقولُ: اَللّهُمَّ والِ مَنْ والاهُ وَعادِ مَنْ عاداهُ (وَانْصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ خَذَلَهُ) وَالْعَنْ مَنْ أنْكرَهُ وَاغْضَبْ عَلي مَنْ جَحَدَ حَقَّهُ.

اللهمَّ إنَّك أنْزَلْتَ الآيةَ في عَلِي ولِيك عِنْدَتَبْيين ذالِك ونَصبْك إياهُ لِهذا اليوْم: (اليَوْمَ أكْمَلْتُ لكُمْ دينَكُمْ وَ أتْمَمْتُ عَلَيْكُمْ نِعْمَتي وَ رَضيتُ لكُمُ الإسْلامَ ديناً)، (وَ مَنْ يَبْتَغ غَيْرَ الإسْلامِ ديناً فَلَنْ يُقْبَلَ مِنْهُ وَ هُوَ فِي الآخِرَةِ مِنَ الخاسِرينَ). اللهمَّ إنّي أشْهِدُك أنّي قدْ بَلَّغْتُ.

التأكيد على توجه الأمةُ نحو مسألةُ الإمامةُ

مَعاشِرَالنّاس، إنَّما أكملَ الله عَزَّوَجَلَّ دينكمْ بِإمامَتِهِ. فَمَنْ لَمْ يأتَمَّ بِهِ وبِمَنْ يقُومُ مَقامَهُ مِنْ وُلْدي مِنْ صُلْبِهِ إلي يوْمِ القِيامَةِ وَالْعَرْضِ عَلَي الله عَزَّوَجَلَّ فأولئِك الّذينَ حَبِطَتْ أعْمالُهُمْ (فِي الدُّنْيا وَالآخِرَةِ) وَ فِي النّارهُمْ خالِدُونَ، (لايخَفَّفُ عَنْهُمُ الْعَذابُ وَلاهُمْ ينْظَرونَ).

مَعاشِرَالنّاس، هذا عَلِي، أنْصَرُكمْ لي وَأحَقُّكمْ بي وَأقْرَبُكمْ إلَي وَأعَزُّكمْ عَلَي، وَالله عَزَّوَجَلَّ وَأنا عَنْهُ راضِيان. وَ مانَزَلَتْ آيةٌ رضاً (في القرآن) إلاّ فيهِ، وَلا خاطبَ الله الّذينَ آمَنُوا إلاّبَدَأ بِهِ، وَلانَزَلَتْ آيةٌ مَدْح فِي القرآن إلاّ فيهِ، وَلاشَهِدَ الله بالْجَنَّةِ في (هَلْ أتى عَلَى الإنْسان) إلاّلهُ، وَلا أنْزَلَها في سِواهُ وَلامَدَحَ بِها غَيرَهُ.

مَعاشِرَالنّاس، هُوَ ناصِرُ دين الله وَالْمجادِلُ عَنْ رَسُول الله، وَ هُوَالتَّقِي النَّقِي الْهادِي الْمَهْدِي. نَبيكمْ خَيرُ نَبي وَ وَصِيكمْ خَيرُ وَصِي (وبَنُوهُ خَيرُالأوْصِياءِ).

مَعاشِرَالنّاس، ذُرِّيةُ كلِّ نَبي مِنْ صُلْبِهِ، وَ ذُرِّيتي مِنْ صُلْبِ (أميرالْمُؤْمِنينَ) عَلِي.

مَعاشِرَ النّاس، إنَّ إبْليسَ أخْرَجَ آدَمَ مِنَ الْجَنَّةِ بِالْحَسَدِ، فَلاتَحْسُدُوهُ فَتَحْبِطَ أعْمالُكمْ وَتَزِلَّ أقْدامُكمْ، فَإنَّ آدَمَ أهْبِطَ إلَي الأرض بِخَطيئَةٍ واحِدَةٍ، وَهُوَ صَفْوَةُالله عَزَّوَجَلَّ، وَكيفَ بِكمْ وَأنْتُمْ أنْتُمْ وَ مِنْكمْ أعْداءُالله، ألا وَ إنَّهُ لايبْغِضُ عَلِياً إلاّشَقِي، وَ لايوالي عَلِياً إلاّ تَقِي، وَ لايؤْمِنُ بِهِ إلاّ مُؤْمِنٌ مُخْلِصٌ.

وَ في عَلِي ـ وَالله ـ نَزَلَتْ سُورَةُ الْعَصْرِ: (بِسْمِ اللَّهِ الرَّحْمنِ الرَّحيمِ، وَ الْعَصْرِ، إنَّ الإنْسانَ لَفي خُسْرٍ) (إلاّ عَلِياً الّذي آمَنَ وَ رَضِي بِالْحَقِّ وَالصَّبْرِ).

مَعاشِرَالنّاس، قدِ اسْتَشْهَدْتُ الله وَبَلَّغْتُكمْ رسالَتي وَ ما عَلَي الرَّسُولِ إلاّالْبَلاغُ الْمُبينُ. مَعاشِرَالنّاس، (إتَّقُواالله حَقَّ تُقاتِهِ وَلاتَموتُنَّ إلاّ وَأنْتُمْ مُسْلِمُونَ).

الإشارةُ إلى مقاصد المنافقين

مَعاشِرَالنّاس، (آمِنُوا بالله وَ رَسُولِهِ وَالنُّورِ الَّذي أنْزِلَ مَعَهُ مِنْ قَبْلِ أنْ نَطْمِسَ وُجُوهاً فَنَرُدَّها عَلي أدْبارها أوْ نَلْعَنَهُمْ كما لَعَنَّا أصْحابَ السَّبْتِ). (بالله ما عَني بِهذِهِ الآيةِ إلاَّ قَوْماً مِنْ أصْحابي أعْرِفُهُمْ بِأسْمائِهِمْ وَأنْسابِهِمْ، وَقَدْ أمِرْتُ بالصَّفْح عَنْهُمْ فَلْيعْمَلْ كلُّ امْرئٍ عَلي مايجِدُ لِعَلِي في قَلْبِهِ مِنَ الْحُبِّ وَالْبُغْض).

مَعاشِرَالنّاس، النُّورُ مِنَ الله عَزَّوَجَلَّ مَسْلوك فِي ثُمَّ في عَلِي بْنِ أبي طالِبٍ، ثُمَّ فِي النَّسْلِ مِنْهُ إلَي الْقائِمِ الْمَهْدِي الَّذي يأخُذُ بِحَقِّ الله وَ بِكلِّ حَقّ هُوَ لَنا، لِأنَّ الله عَزَّوَجَلَّ قدْ جَعَلَنا حُجَّةً عَلَي الْمُقصِّرينَ وَالْمعانِدينَ وَالْمخالِفينَ وَالْخائِنينَ وَالآثِمينَ وَالظّالِمينَ وَالْغاصِبينَ مِنْ جَميعِ الْعالَمينَ.

مَعاشِرَالنّاس، أنْذِرُكمْ أنّي رَسُولُ الله قدْخَلَتْ مِنْ قبْلِي الرُّسُلُ، أفَإنْ مِتُّ أوْقُتِلْتُ انْقَلَبْتُمْ عَلي أعْقابِكمْ؟ وَمَنْ ينْقَلِبْ عَلي عَقِبَيهِ فَلَنْهان يضُرَّالله شَيئاً وَسَيجْزِي الله الشّاكرينَ (الصّابرينَ). ألاوَإنَّ عَلِياً هُوَالْمَوْصُوفُ بالصَّبْرِ وَالشُّكر، ثُمَّ مِنْ بَعْدِهِ وُلْدي مِنْ صُلْبِهِ.

مَعاشِرَالنّاس، لاتَمُنُّوا عَلي بِإسْلامِكمْ، بَلْ لاتَمُنُّوا عَلي الله فَيحْبِطَ عَمَلَكمْ وَيسْخَطَ عَلَيكمْ وَ يبْتَلِيكمْ بشُواظٍ مِنْ نارٍ وَنُحاسٍ، إنَّ رَبَّكمْ لَبِا الْمِرْصادِ.

مَعاشِرَالنّاس، إنَّهُ سَيكونُ مِنْ بَعْدي أئمَّةٌ يدْعُونَ إلَي النّار وَيوْمَ الْقِيامَةِ لاينْصَرونَ. مَعاشِرَالنّاس، إنَّ الله وَأنَا بَرِيئانِ مِنْهُمْ.

مَعاشِرَالنّاس، إنَّهُمْ وَأنْصارَهُمْ وَأتْباعَهُمْ وَأشْياعَهُمْ فِي الدَّرْكِ الْأسْفَلِ مِنَ النّار ولَبِئْسَ مَثْوَي الْمُتَكبِّرينَ. ألا إنَّهُمْ أصْحابُ الصَّحيفَةِ، فَلْينْظُرْ أحَدُكمْ في صَحيفَتِهِ!!

مَعاشِرَالنّاس، إنِّي أدَعُها إمامَةً وَ وِراثَةً (في عَقِبي إلي يوْمِ الْقِيامَةِ)، وَقَدْ بَلَّغْتُ ما أمِرتُ بتَبْليغِهِهان حُجَّةً عَلي كلِّ حاضِرٍ وَغائبٍ وَ عَلي كلِّ أحَدٍ مِمَّنْ شَهِدَ أوْلَمْ يشْهَدْ، وُلِدَ أوْلَمْ يولَدْ، فَلْيبَلِّغْ الْحاضِرُ الْغائِبَ وَالْوالِدُ الْوَلَدَ إلي يوْمِ الْقِيامَةِ. وَسَيجْعَلُونَ الْإمامَةَ بَعْدي مُلْكاً وَ اغْتِصاباً، (ألا لَعَنَ الله الْغاصِبينَ الْمُغْتَصبين)، وَعِنْدَها سَيقْرُعُ لكمْ أيهَا الثَّقَلان (مَنْ يقْرَعْ) وَيرْسِلُ عَلَيكما شُواظٌ مِنْ نارٍ وَنُحاسٌ فَلاتَنْتَصِران.

مَعاشِرَالنّاس، إنَّ الله عَزَّوَجَلَّ لَمْ يكنْ لِيذَرَكمْ عَلي ما أنْتُمْ عَلَيهِ حَتّي يميزَالْخَبيثَ مِنَ الطَّيبِ، وَ ما كانَ الله لِيطْلِعَكمْ عَلَي الْغَيبِ.

مَعاشِرَالنّاس، إنَّهُ ما مِنْ قَرْيةٍ إلاّ وَالله مُهْلِكها بتَكذيبِها قبْلَ يوْمِ الْقِيامَةِ وَ مُملّكهَا الْإمامَ الْمَهْدِي وَالله مُصَدِّقٌ وَعْدَهُ.

مَعاشِرَالنّاس، قدْ ضَلَّ قبْلَكمْ أكثَرُالْأوَّلينَ، وَالله لَقدْ أهْلَك الْأوَّلينَ، وَهُوَ مُهْلِك الْآخِرينَ.

قالَ الله تَعالي: (أ لَمْ نُهْلِكِ الْأوَّلينَ، ثُمَّ نُتْبِعُهُمُ الْآخِرينَ، كَذلِكَ نَفْعَلُ بِالْمُجْرِمينَ، وَيْلٌ يوْمَئِذٍ لِلْمُكَذِّبين). مَعاشِرَالنّاس، إنَّ الله قدْ أمَرَني وَنَهاني، وَقدْ أمَرْتُ عَلِياً وَنَهَيتُهُ (بأمْرِهِ). فَعِلْمُ الْأمْرِ وَالنَّهْي لَدَيهِ، فَاسْمَعُوا لِأمْرِهِ تَسْلَمُوا وَأطيعُوهُ تَهْتَدُوا وَانْتَهُوا لِنَهْيِهِ تَرشُدُوا، (وَصيرُوا إلي مُرادِهِ) وَلا تَتَفَرَّقْ بِكمُ السُّبُلُ عَنْ سَبيلِهِ.

أولياء أهل البيت عليهم‌السلام وأعداءهم

مَعاشِرَالنّاس، أنَا صِراطُ الله الْمُسْتَقيمُ الَّذي أمَرَكمْ باتِّباعِهِ، ثُمَّ عَلِي مِنْ بَعْدي. ثُمَّ وُلْدي مِنْ صُلْبِهِ أئِمَّةٌ (الْهُدي)، يهْدونَ إلَي الْحَقِّ وَ بِهِ يعْدِلونَ.

ثُمَّ قَرَأ: «بِسْمِ اللَّهِ الرَّحْمنِ الرَّحيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمينَ...» إلي آخِرِها، وَقالَ: فِي نَزَلَتْ وَفيهِمْ (وَالله) نَزَلَتْ، ولَهُمْ عَمَّتْ وَإياهُمْ خَصَّتْ، أولئك أوْلِياءُالله الَّذينَ لاخَوْفٌ عَلَيهِمْ وَلاهُمْ يحْزَنونَ، ألا إنَّ حِزْبَ الله هُمُ الْغالِبُونَ. ألا إنَّ أعْدائَهُمْ هُمُ السُّفَهاءُالْغاوُونَ إخْوانُ الشَّياطينِ يوحي بَعْضُهُمْ إلي بَعْضٍ زُخْرُفَ الْقَوْلِ غُروراً. ألا إنَّ أوْلِيائَهُمُ الَّذينَ ذَكرَهُمُ الله في كتابِهِ، فَقالَ عَزَّوَجَلَّ: (لا تَجِدُ قوْماً يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُوادُّونَ مَنْ حَادَّ اللَّهَ وَ رَسُولَهُ وَ لَوْ كانُوا آباءَهُمْ أوْ أبْناءَهُمْ أوْ إخْوانَهُمْ أوْ عَشيرَتَهُمْ أولئِكَ كَتَبَ في قُلُوبِهِمُ الْإيمانَ) إلي آخِرالآيةِ.

ألا إنَّ أوْلِيائَهُمُ الْمُؤْمِنونَ الَّذينَ وَصَفَهُمُ الله عَزَّوَجَلَّ فَقالَ: (الَّذينَ آمَنُوا وَ لَمْ يَلْبِسُوا إيمانَهُمْ بِظُلْمٍ أولئِكَ لَهُمُ الْأمْنُ وَ هُمْ مُهْتَدُونَ).

(ألا إنَّ أوْلِيائَهُمُ الَّذينَ آمَنُوا ولَمْ يرْتابوا).

ألا إنَّ أوْلِيائَهُمُ الَّذينَ يدْخُلونَ الْجَنَّةَ بِسَلامٍ آمِنينَ، تَتَلَقّاهُمُ الْمَلائِكةُ بِالتَّسْلِيمِ يقُولونَ: سَلامٌ عَلَيكمْ طِبْتُمْ فَادْخُلوها خالِدينَ.

ألا إنَّ أوْلِيائَهُمْ، لَهُمُ الْجَنَّةُ يرْزَقونَ فيها بِغَيرِ حِسابٍ. ألا إنَّ أعْدائَهُمُ الَّذينَ يصْلَونَ سَعيراً

ألا إنَّ أعْدائَهُمُ الَّذينَ يسْمَعونَ لِجَهَنَّمَ شَهيقاً وَ هِي تَفورُ وَ يرَوْنَ لَهازَفيراً. ألا إنَّ أعْدائَهُمُ الَّذينَ قالَ اللهُ فيهِمْ: (كُلَّما دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَها) الآيةُ.

ألا إنَّ أعْدائَهُمُ الَّذينَ قالَ اللهُ عَزَّوَجَلَّ: (كُلَّما أُلْقِيَ فيها فَوْجٌ سَأَلَهُمْ خَزَنَتُها أَ لَمْ يَأْتِكُمْ نَذيرٌ، قالُوا بَلى قَدْ جاءَنا نَذيرٌ فَكَذَّبْنا وَ قُلْنا ما نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلاَّ في ضَلالٍ كَبيرٍ) إلي قوله: (فَسُحْقاً لِأَصْحابِ السَّعيرِ). ألا إنَّ أوْلِيائَهُمُ الَّذينَ يخْشَوْنَ رَبَّهُمْ بِالْغَيبِ، لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كبيرٌ.

مَعاشِرَالنّاسِ، شَتّانَ مابَينَ السَّعيرِ وَالْأَجْرِ الْكبيرِ.

(مَعاشِرَالنّاسِ)، عَدُوُّنا مَنْ ذَمَّهُ اللهُ ولَعَنَهُ، وَ وَلِينا (كلُّ) مَنْ مَدَحَهُ اللهُ وَ أحَبَّهُ.

مَعاشِرَ النّاسِ، ألاوَإنّي (أنَا) النَّذيرُ و عَلِي الْبَشيرُ.

(مَعاشِرَالنّاسِ)، ألا وَ إنّي مُنْذِرٌ وَ عَلِي هادٍ.

مَعاشِرَ النّاس (ألا) وَ إنّي نَبي وَ عَلِي وَصِيي.

(مَعاشِرَالنّاسِ، ألاوَإنّي رَسولٌ وَ عَلِي الْإمامُ وَالْوَصي مِنْ بَعْدي، وَالْأَئِمَّةُ مِنْ بَعْدِهِ وُلْدُهُ. ألاوَإنّي والِدُهُمْ وَهُمْ يخْرُجونَ مِنْ صُلْبِهِ).

الإمام المهدي

ألا إنَّ خاتَمَ الْأَئِمَةِ مِنَّا الْقائِمَ الْمَهْدِي.

ألا إنَّهُ الظّاهِرُ عَلَي الدِّين.

ألا إنَّهُ الْمُنْتَقِمُ مِنَ الظّالِمينَ.

ألا إنَّهُ فاتِحُ الْحُصُونِ وَهادِمُها.

ألا إنَّهُ غالِبُ كلِّ قَبيلَةٍ مِنْ أهْلِ الشِّرْكِ وَهاديها.

ألاإنَّهُ الْمُدْرِك بِكلِّ ثارِ لِأَوْلِياءِالله.

ألا إنَّهُ النّاصِرُ لِدينِ الله.

ألا إنَّهُ الْغَرّافُ مِنْ بَحْرٍ عَميقٍ.

ألا إنَّهُ يسِمُ كلَّ ذي فَضْلٍ بِفَضْلِهِ وَ كلَّ ذي جَهْلٍ بِجَهْلِهِ.

ألا إنَّهُ خِيرَةُالله وَ مُخْتارُهُ.

ألا إنَّهُ وارثُ كلِّ عِلْمٍ وَالْمحيطُ بكلِّ فَهْمٍ.

ألا إنَّهُ الْمخْبرُ عَنْ رَبِّهِ عَزَّوَجَلَّ وَ الْمُشَيدُ لأمْرِ آياتِهِ.

ألا إنَّهُ الرَّشيدُ السَّديدُ.

ألا إنَّهُ الْمُفَوَّضُ إلَيهِ.

ألا إنَّهُ قدْ بَشَّرَ بِهِ مَنْ سَلَفَ مِنَ الْقُرونِ بَينَ يدَيهِ.

ألا إنَّهُ الْباقي حُجَّةٌ وَلاحُجَّةٌ بَعْدَهُ وَلا حَقَّ إلاّ مَعَهُ وَلانُورَ إلاّعِنْدَهُ.

ألا إنَّهُ لاغالِبَ لَهُ وَلامَنْصورَ عَلَيهِ.

ألاوَإنَّهُ وَلِي اللهِ في أرْضِهِ، وَحَكَمُهُ في خَلْقِهِ، وَأمينُهُ في سِرِّهِ وَ علانِيتِهِ.

التمهيد لأمر البيعةُ
مَعاشِرَالنّاس، إنّي قدْبَيَنْتُ لكمْ وَأفْهَمْتُكمْ، وَ هذا عَلِي يفْهِمُكمْ بَعْدي. ألاوَإنّي عِنْدَ انْقِضاءِ خُطْبَتي أدْعُوكمْ إلي مُصافقَتي عَلي بَيعَتِهِ وَ الإقْرارِبِهِ، ثُمَّ مُصافقَتِهِ بَعْدي. ألاوَإنَّي قدْ بايعْتُ اللهَ وَ عَلِي قدْ بايعَني. وَأنَا آخِذُكمْ بِالْبَيعَةِ لَهُ عَنِ اللهِ عَزَّوَجَلَّ. (إنَّ الَّذينَ يُبايعُونَكَ إنَّما يُبايعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أيْديهِمْ فَمَنْ نَكَثَ فَإنَّما يَنْكُثُ عَلى نَفْسِهِ وَ مَنْ أوْفى بِما عاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتيهِ أجْراً عَظيماً).

مَعاشِرَالنّاس، إنَّ الْحَجَّ وَالْعُمْرَةَ مِنْ شَعائراللهِ، (فَمَنْ حَجَّ الْبَيتَ أواعْتَمَرَ فَلاجُناحَ عَلَيهِ أنْ يطَّوَّفَ بِهِما) الآيةُ.

الحلال و الحرام، الواجبات و المحرَّمات
مَعاشِرَالنّاس، حُجُّواالْبَيتَ، فَماوَرَدَهُ اهلبيت إلاّ اسْتَغْنَوْا وَ أبْشِروا، وَلاتَخَلَّفوا عَنْهُ إلاّبَتَرُوا وَ افْتَقَرُوا. مَعاشِرَالنّاس، ماوَقَفَ بِالْمَوْقِفِ مُؤْمِنٌ إلاّغَفَرَاللهُ لَهُ ماسَلَفَ مِنْ ذَنْبِهِ إلي وَقْتِهِ ذالِك، فَإذا انْقَضَتْ حَجَّتُهُ اسْتَأنَفَ عَمَلَهُ. مَعاشِرَالنّاس، الْحُجّاجُ مُعانُونَ وَ نَفَقاتُهُمْ مُخَلَّفَةٌ عَلَيهِمْ وَاللهِ لايضيعُ أجْرَالْمحْسِنينَ.

مَعاشِرَالنّاس، حُجُّوا الْبَيتَ بِكمالِ الدّينِ وَالتَّفَقُّهِ، وَلاتَنْصَرِفوا عَنِ الْمشاهِدِإلاّ بِتَوْبَةٍ وَ إقْلاعٍ. مَعاشِرَالنّاس، أقيمُوا الصَّلاةَ وَ آتُوا الزَّكاةَ كما أمَرَكمُ اللهُ عَزَّوَجَلَّ، فَإنْ طالَ عَلَيكمُ الْأمَدُ فَقَصَّرْتُمْ أوْنَسِيتُمْ فَعَلِي وَلِيكمْ وَمُبَينٌ لكمْ، الَّذي نَصَبَهُ اللهُ عَزَّوَجَلَّ لكمْ بَعْدي أمينَ خَلْقِهِ. إنَّهُ مِنّي وَ أنَا مِنْهُ، وَ هُوَ وَ مَنْ تَخْلُفُ مِنْ ذُرِّيتي يخْبِرونَكمْ بِماتَسْألُونَ عَنْهُ وَيبَيِنُونَ لكمْ ما لاتَعْلَمُونَ.

ألا إنَّ الْحَلالَ وَالْحَرامَ أكثَرُمِنْ أنْ أحصيهُما وَأعَرِّفَهُما فَآمَرَ بِالْحَلالِ وَ انَهَي عَنِ الْحَرامِ في مَقامٍ واحِدٍ، فَأمِرْتُ أنْ آخُذَ الْبَيعَةَ مِنْكمْ وَالصَّفْقَةَ لكمْ بِقَبُولِ ماجِئْتُ بِهِ عَنِ اللهِ عَزَّوَجَلَّ في عَلِي أميرِالْمُؤْمِنينَ وَالأوْصِياءِ مِنْ بَعْدِهِ الَّذينَ هُمْ مِنّي وَمِنْهُ إمامَةٌ فيهِمْ قائِمَةٌ، خاتِمُها الْمَهْدي إلي يوْمٍ يلْقي اللهَ الَّذي يقَدِّرُ وَ يقْضي.

مَعاشِرَالنّاس، وَ كلُّ حَلالٍ دَلَلْتُكمْ عَلَيهِ وَكلُّ حَرامٍ نَهَيتُكمْ عَنْهُ فَإنّي لَمْ أرْجِعْ عَنْ ذالِك وَ لَمْ أبَدِّلْ. ألا فَاذْكرُوا ذالِك وَاحْفَظُوهُ وَ تَواصَوْابِهِ، وَلا تُبَدِّلُوهُ وَلاتُغَيرُوهُ. ألا وَ إنّي أجَدِّدُالْقَوْلَ: ألا فَأقيمُوا الصَّلاةَ وَآتُوا الزَّكاةَ وَأمُرُوا بِالْمَعْروفِ وَانْهَوْا عَنِ الْمُنْكر.

ألاوَإنَّ رَأسَ الْأمْرِ بِالْمَعْرُوفِ أنْ تَنْتَهُوا إلي قَوْلي وَتُبَلِّغُوهُ مَنْ لَمْ يحْضُرْ وَ تَأمُرُوهُ بِقَبُولِهِ عَنّي وَتَنْهَوْهُ عَنْ مُخالَفَتِهِ، فَإنَّهُ أمْرٌ مِنَ اللهِ عَزَّوَجَلَّ وَمِنّي. وَلا أمْرَ بِمَعْروفٍ وَلا نَهْي عَنْ مُنْكرٍ إلاّمَعَ إمامٍ مَعْصومٍ.

مَعاشِرَالنّاس، الْقرآن يعَرِّفُكمْ أنَّ الْأئِمَّةَ مِنْ بَعْدِهِ وُلْدُهُ، وَعَرَّفْتُكمْ إنَّهُمْ مِنّي وَمِنْهُ، حَيثُ يقُولُ اللهُ في كتابِهِ: (وَ جَعَلَها كَلِمَةً باقِيَةً في عَقِبِهِ). وَقُلْتُ: «لَنْ تَضِلُّوا ما إنْ تَمَسَّكتُمْ بِهِما».

مَعاشِرَالنّاس، التَّقْوي، التَّقْوي، وَاحْذَرُوا السّاعَةَ كما قالَ الله عَزَّوَجَلَّ: (إنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظيمٌ). أذْكرُوا الْمَماتَ (وَالْمَعادَ) وَالْحِسابَ وَالْمَوازينَ وَالْمحاسَبَةَ بَينَ يدَي رَبِّ الْعالَمينَ وَالثَّوابَ وَالْعِقابَ. فَمَنْ جاءَ بالْحَسَنَةِ أثيبَ عَلَيها وَ مَنْ جاءَ بالسَّيئَةِ فَلَيسَ لَهُ فِي الجِنانِ نَصيبٌ.

البيعةُ بصورةٌ رسميةٌ

مَعاشِرَالنّاس، إنَّكمْ أكثَرُ مِنْ أنْ تُصافِقُوني بكفٍّ واحِدٍ في وَقْتٍ واحِدٍ، وَقَدْ أمَرَني الله عَزَّوَجَلَّ أنْ آخُذَ مِنْ ألْسِنَتِكمُ الْإقْرارَ بما عَقَّدْتُ لِعَلِي أميرالْمُؤْمنينَ، وَلِمَنْ جاءَ بَعْدَهُ مِنَ الْأئِمَّةِ مِنّي وَ مِنْهُ، عَلي ما أعْلَمْتُكمْ أنَّ ذُرِّيتي مِنْ صُلْبِهِ.

فَقُولُوا بِأجْمَعِكمْ: «إنّا سامِعُونَ مُطيعُونَ راضُونَ مُنْقادُونَ لِما بَلَّغْتَ عَنْ رَبِّنا وَرَبِّك في أمْرِ إمامِنا عَلِي أميرالْمُؤْمِنينَ وَ مَنْ وُلِدَ مِنْ صُلْبِهِ مِنَ الْأئِمَّةِ. نُبايعُك عَلي ذالِك بِقُلوبِنا وَأنْفُسِنا وَألْسِنَتِنا وَأيدينا. علي ذالِك نَحْيي وَ عَلَيهِ نَموتُ وَ عَلَيهِ نُبْعَثُ. وَلانُغَيرُ وَلانُبَدِّلُ، وَلا نَشُك (وَلانَجْحَدُ) وَلانَرْتابُ، وَلا نَرْجِعُ عَنِ الْعَهْدِ وَلا نَنْقُضُ الْميثاقَ.

وَعَظَّتنا بوَعْظِ الله في عَلِي أميرالْمؤْمِنينَ وَالْأئِمَّةِ الَّذينَ ذَكرْتَ مِنْ ذُرِّيتِك مِنْ وُلْدِهِ بَعْدَهُ، الْحَسَنِ وَالْحُسَينِ وَ مَنْ نَصبَهُ الله بَعْدَهُما. فَالْعَهْدُ وَالْميثاقُ لَهُمْ مَأخُوذٌ مِنّا، مِنْ قُلوبنا وَأنْفُسِنا وَألْسِنَتِنا وَضَمائِرنا وَأيدينا. مَنْ أدْرَكها بيدِهِ وَ إلاَّ فَقَدْ أقرَّ بِلِسانِهِ، وَلا نَبْتَغي بذالِك بَدَلاً وَلايرَي الله مِنْ أنْفُسِنا حِوَلاً. نَحْنُ نُؤَدّي ذالِك عَنْك الداني والقاصي مِنْ اَوْلادِنا واَهالينا، وَ نُشْهِدُالله بذالِك وَ كفي بالله شَهيداً وَأنْتَ عَلَينا بِهِ شَهيدٌ».

مَعاشِرَالنّاس، ماتَقُولونَ؟ فَإنَّ الله يعْلَمُ كلَّ صَوْتٍ وَ خافِيةٌ كلِّ نَفْسٍ، (فَمَنِ اهْتَدي فَلِنَفْسِهِ وَ مَنْ ضَلَّ فَإنَّما يضِلُّ عَلَيها)، وَمَنْ بايعَ فَإنَّما يبايعُ الله، (يدُالله فَوْقَ أيديهِمْ).

مَعاشِرَالنّاس، فَبايعُوا الله وَ بايعُوني وَبايعُوا عَلِياً أميرَالْمُؤْمِنينَ وَالْحَسَنَ وَالْحُسَينَ وَالْأئِمَّةَ (مِنْهُمْ فِي الدُّنْيا وَالْآخِرَةِ) كلِمَةً باقِيةً.

يهْلِك الله مَنْ غَدَرَ وَ يرْحَمُ مَنْ وَ في، (وَ مَنْ نَكثَ فَإنَّما ينْكثُ عَلي نَفْسِهِ وَ مَنْ أوْفي بِما عاهَدَ عَلَيهُ الله فَسَيؤْتيهِ أجْراً عَظيماً).

مَعاشِرَالنّاس، قُولُوا الَّذي قُلْتُ لَكمْ وَسَلِّمُوا عَلي عَلي بِإمْرَةِ الْمُؤْمِنينَ، وَقُولُوا: (سَمِعْنا وَ أطَعْنا غُفْرانَك رَبَّنا وَ إلَيك الْمَصيرُ)، وَ قُولوا: (اَلْحَمْدُ لِلَّهِ الَّذي هَدانا لِهذا وَ ما كنّا لِنَهْتَدِي لَوْلا أنْ هَدانَا الله) الآيةُ.

مَعاشِرَالنّاس، إنَّ فَضائِلَ عَلي بْنِ أبي طالِبٍ عِنْدَالله عَزَّوَجَلَّ ـ وَ قَدْ أنْزَلَهافِي الْقرآن ـ أكثرُ مِنْ أنْ أحْصيها في مَقامٍ واحِدٍ، فَمَنْ أنْبَاكمْ بها وَ عَرَفَها فَصَدِّقُوهُ.

مَعاشِرَالنّاس، مَنْ يطِعِ الله وَ رَسُولَهُ وَ عَلِياً وَ الْأئِمَةَ الَّذينَ ذَكرْتُهُمْ فَقَدْ فازَفَوْزاً عَظيماً. مَعاشِرَالنّاس، السّابِقُونَ إلي مُبايعَتِهِ وَ مُوالاتِهِ وَ التَّسْليمِ عَلَيهِ بِإمْرَةِ الْمُؤْمِنينَ أولئك هُمُ الْفائزُونَ في جَنّاتِ النَّعيمِ. مَعاشِرَالنّاس، قُولُوا ما يرْضَي الله بِهِ عَنْكمْ مِنَ الْقَولِ، فَإنْ تَكفُرُوا أنْتُمْ وَ مَنْ فِي الْأرْضِ جَميعاً فَلَنْ يضُرَّالله شَيئاً. اللهمَّ اغْفِرْ لِلْمُؤْمِنينَ (بِما أدَّيتُ وَأمَرْتُ) وَاغْضِبْ عَلَي (الْجاحِدينَ) الْكافِرينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعالَمينَ.

The Translation of the Speech in English

Bismillah al-Rahman al-Raheem

In the Name of Allah, the Beneficent, the Merciful[22]

Praise and Glorification of Almighty Allah

All praise belongs to Allah who has exalted in His oneness [above His creation], while He has drawn near [to His creation] in His uniqueness, [He is] Majestic in His dominance and Mighty in His power. He encompasses everything in [His] knowledge while He is in His position, and has overpowered all creation with His power and reason. [He is] continually praiseworthy, unceasingly praised, and forever glorified and perfect. He is the originator and the restorer, and every matter returns to Him.

He is the Creator of the seven-heavens, the un-folder of the planets, and the Compeller of the earths and the heavens; Holy and Glorified, the Lord of the Angels and the Spirit. He continually graces all whom He originated, bestows favours to all He created.

He observes all eyes while the eyes cannot see Him. He is Kind/Generous, Clement, of restraint and leniency. He has made His Mercy reach and encompass everything, and He confers upon them His Grace. He does not haste in His retribution, and He does not rush to them with what they deserve of His chastisement.

He is aware of the hearts and knows the minds; the concealed are not hidden from Him, nor are the unseen unclear to Him. His is the encompassing of everything,
the overpowering of everything, the ability in [doing] everything, the strength and power over everything, and nothing is like His similitude. He is the creator of the thing when it is not a thing. He is eternal, living, and maintainer of justice; there is no deity but He, the Exalted in Power, the Wise.

He is glorified and exalted from being comprehended by visions, while He comprehends [all] visions, and He is All Subtle, All Aware. No one can apprehend His description through inspection or observation, and no one can find out how He is through covert or overt [means] except through that which He Almighty and Majestic guided onto Himself.

And I bear witness that He is Allah whose Holiness has filled the space of time, whose light has encompassed eternity, and who implements His command without consulting an adviser. He does not have with Him a partner in decision-making, nor is He assisted in planning and running His affairs.

He fashioned and formed that which He created without following a [pre-existing] example or model, and He created what He created without receiving any help from anyone, nor with any hardship, skill, or excellence.

He initiated them, and so they were, and He created them, and so they became evident. Thus He is Allah whom there is no deity other than Him, He is perfect in His making, beautiful in His

22- Researched by Muhammad Baqir Ansari

product, He is the Just One who never oppresses, and He is the most kind to Whom all matters return.

And I bear witness that He is Allah before whose Greatness everything is humbled, before whose Might everything is humiliated, before whose Power everything surrenders, and before whose Awe everything is lowly. [He is] the King of kings, the maker of the orbits, the harnesser of the sun and the moon,each flowing for an appointed time,He winds the night over the day, and winds the day over the night which it pursues swiftly. [He is the] destroyer of every obstinate tyrant, and annihilator of every mutinous devil.

He has no opponent and nor has He a peer along with Him, [but He is] One, the Absolute Authority, He never begets, nor is He begotten, and none can ever be His equal. [He is] the one deity and the Glorious Lord.[He] proceeds as He wishes, determines as He wills, He knows so He encompasses, He causes death and gives life,16 impoverishes and enriches, makes laugh and makes weep, brings near and sends far, withholds and bestows, His is the kingdom and His is all the Praise, in His hand is all goodness, and He is competent of everything.

He merges night into day and merges day into night, there is no deity except He, the All-Mighty the All-Forgiving, the answerer of prayers, the giver in abundance, the counter of the breaths, and the Lord of the jinn and man kind. He is the One, whom nothing confuses, nor do the cries of the help-seekers tire Him, nor does the insistence of the unrelenting ones exhaust Him. He is the protector of the virtuous, the facilitator to the successful, the (Patron) of the faithful, and the Lord of the worlds, who deserves to be thanked by every one He created, and to be praised in every circumstance.

I praise Him greatly, and thank Him continuously for every happiness and suffering, and for every hardship and ease, and I believe in Him and His angels, and His books, and His messengers. I listen to His command and obey, and I hasten to everything that pleases Him, and submit and surrender to what He determines, [all out of my] desire/eagerness to be in His obedience, and out of fear of His chastisement, for He is Allah whose plot is not secured against, and whose injustice is not feared.

Divine Command of Ultimate Importance

I confirm my servitude to Him, and I testify to His Lordship, I carry out whatever He has revealed to me, out of fear if I do not do it of being subjected to a calamity from Him that no one can repel from me no matter how great his skill and excellence may be, and how elite and influential he might be; there is no god but He.

For indeed He has informed me that if I do not convey what He has revealed to me about the right of Ali, I would not have conveyed His Message, and indeed He, Blessed and Exalted He is, has guaranteed me protection from the people, for He is Allah the Sufficient/Protector, the Kind/Generous So He revealed to me, In the name of Allah the Beneficent the Merciful, O Messenger! Convey that that has been sent down to you from your Lord about Ali, meaning the succession for Ali Ibn Abitaleb and if you do not, then you would not have conveyed His Message, and Allah will protect you from the people

O companies of mankind! I have not been negligent in delivering what Allah has sent down unto me, and I shall explain to ye the reason behind the revelation of this ayah. Indeed Gabriel descended unto me three times ordering me on behalf of my Lord The Salam for He is The Salam [The Peace/The Faultless] that I stand uphere in this site and let every white and black know that **indeed Ali Ibn Abitaleb, is my brother and my (trustee and executor of will and teaching), my successor over my Ummah (nation), the Imam after me, whose station to me is like that of Aaron to Moses save that there will be no prophet after me and hes your (patron/authority) after Allah and His messenger.**

In fact Allah, Blessed and Exalted, has sent down upon me about this an ayah from His Book which is, Indeed your (patron/authority) is Allah and His Messenger, and those who believe who uphold the prayer and give the alms while they are bowing, and Ali Ibn Abitaleb is the one who upheld the prayer and gave the alms while he was bowing seeking Allah, Exalted and Majestic, in all circumstances.

I asked Gabriel to plead to The Salam to excuse me from having to convey this to ye تO people knowing how few are the pious, and how great are the masses of the hypocrites, the mischief and the plotting of the wicked, and the manoeuvrings of those who scorn Islam, those whom Allah describes in His Book as they say with
their tongues what is not in their hearts, and they consider it a trifle but in the sight of Allah it is grave, and due to their hurting me excessively on more than one occasion, such that they labelled me بearsپ and they claimed that I am so because of him (Ali) being with me for so much, for my welcoming him and paying attention to him, for him always being in line with me, and for accepting from me [all my words and commands], such that Allah, Exalted and Majestic, revealed about that Among them are those who torment the Prophet, and they say, اHe is an earب Say, اAn ear against those whoclaim he is an ear is good for yeب He has faith in Allah and trusts the faithful, and is a mercy for those of ye who have faith. As for those who torment Allahی messenger, there is a painful punishment for them

Had I wished to name those who have said this, I would have called them by their names, and if I wished to point them out individually one by one I would have pointed them out, and if I wished to single them out, I would have singled them out, but by Allah I have been magnanimous about their affairs.

Yet despite all of that, Allah would not be pleased with me unless I convey what Allah has sent down upon me about the right of Ali, O Messenger! Convey that that has been sent down to you from your Lord_ _and if you do not, then you would not have conveyed His Message, and Allah will protect you from the people.

Formal Announcement of the Leadership and Mastership of Ali and the 12 Imams

So comprehend what I have just said about him O companies of mankind and understand it, and know that Allah has indeed appointed him as your (authority/patron) and (leader)

whose obedience is obligatory upon the Muha jereen (the Immigrants), the Ansar (the Supporters), those who follow them (the Tabeɬeen) in good faith, and upon people of the deserts and the people of the towns, and upon the non-Arab and the Arab, the free and bonded, the young and the old, the white and the black, and upon every monotheist; [unquestionably] his judgement is upheld, his word is forgone and undisputable, his command is executed. Cursed [expelled and excluded from the mercy of Allah] is he who opposes him, blessed with mercy is he who follows him and confirms him; for Allah has indeed forgiven him as well as he who listens to him and obeys him.

O companies of mankind, this is the last stand I make in such a site, so listen to, obey, and follow the command of Allah your Lord, for Allah, Almighty and Majestic, is your (master and authority) and your deity, and then after Him, His Messenger and His Prophet ت who is addressing ye تis your (authority/patron), then after me Ali is your and your (leader) by the command of Allah your Lord, then the (leadership) is in my progeny from amongst his offspring until the Day ye stand before Allah and His Messenger.

There is no halal except that which Allah has prescribed as halal, His messenger, and them, and there is no haram except that that Allah has prescribed as haram for ye, His messenger and them (i.e. the). Indeed Allah, Almighty and Majestic, taught me the hala and the haram and I passed on what my Lord taught me from His Book and about His halal and His haram to him.

O companies of mankind! Prefer him [over all others]. There is no knowledge except that Allah has registered and gathered in me [and has made me encompass it], and every knowledge that I have been taught I have indeed registered in the Leader of the Pious ( ), and there is no knowledge except that I have taught to Ali, for he is The Manifest Leader ( ) whom Allah has mentioned in the surah of YaSeen and We have registered everything in a manifest leader ( ).

O companies of mankind! Do not deviate from him and do not disband from him, do not disdain or scorn his (authority/patronage), for he is the one who guides to the truth and acts upon it, and vanquishes falsehood and prohibits it, and in the cause of Allah he is not taken by the blame of any blamer.

He is the first to believe in Allah and His Messenger; no one preceded him to the belief in me. He is the one who offered himself as a sacrifice for Allahِ Messenger, and he is the one who was with Allahِ Messenger when there was no one who worshiped Allah with His Messenger from amongst the men other than him. He is the first of mankind to perform the prayers and the first who worshiped Allah with me. I commanded him, on Allahِ behalf, to remain in my bed, and he did, offering himself as a sacrifice himself for me.

O companies of mankind! Prefer him over others for Allah has preferred him, and accept him for Allah has appointed him [as your].

O companies of mankind! He is an from Allah, and Allah will never accept the repentance of anyone who denies his (authority), nor will He ever forgive him; it is a definite certainty for Allah to do that to whoever disobeys his command and that He will punish him a

grave punishment perpetually forever, and throughout space and time. So beware of disobeying him (Ali) for ye will burn in a Fire whose fuel is humans and stones, prepared for the disbelievers.

O companies of mankind! By Allah, all past prophets and messengers gave the glad tidings of my advent, and I, by Allah, am the seal of the prophets and of the messengers, and I am the proof ( ) upon all beings of the heavens and the earths. Whoever doubts this, he has indeed disbelieved like the disbelief of the early ignorance ( ), and whoever doubts anything of this statement of mine, he has indeed doubted all that has descended upon me, and he who doubts any one of the Imams, he has indeed doubted all of them, and anyone who doubts us is in the Fire.

O companies of mankind! Allah, Almighty and Majestic, bestowed me with this grace out of His favour unto me, and out of His kindness to me, and there is no deity other than He. O to Him is all the praise from me eternally for ever and ever, as long as time exists and in all circumstances.

O companies of mankind! Give preference to Ali for he is the best of mankind after me male or female so long as Allah brings down the sustenance, and creation exists.

Cursed and again cursed, wrathed and again wrathed is he, who objects to this speech of mine and does not concur to it. Indeed Gabriel has informed me of this, on behalf of Almighty Allah, saying, بhe who opposes Ali and does not accept his authority, , then upon him is My curse and My wrathپSo let every soul consider what it sends ahead for tomorrow, and be wary of Allahتin opposing him تwhen the feet would slip after being firm, indeed Allah is well aware of what
ye do.

O companies of mankind! He is the بSide of Allahپ( ) whom He mentions in His Glorious Book; so the Exalted says, informing of those who oppose him, Lest anyone should say, Alas for my negligence in the side of Allah!

O companies of mankind! Reflect on the Qurبan and understand its verses, look into its definitive verses and do not follow its resembling/analogous verses, for by Allah no one can ever elucidate and reveal for ye its prohibitions, nor explain to ye its explanation and interpretation other than the one whose hand I am holding and elevating him to myself, lifting his arm, hoisting him with my hand. I [hereby] announce to ye that **whoever's (authority/patron) I have been, then this, Ali, is his and he is Ali Ibn Abitaleb, my brother, my (trustee/executor), and the mandate of his authority and patronage is from Allah, Almighty and Majestic, which He sent it down upon me.**

O companies of mankind! Indeed Ali and the pure ones from amongst my offspring تwho are from his loins تare the Lesser Weight, and the Qurبan is the Greater Weight, and each one of them two informs about and leads to its companion, and is in agreement with it; those two will never part until they return to me at the Pool [of Kawthar on the Day of Judgement].

O Indeed they are the Trustees of Allah over His creation and His rulers on His earth. O Indeed I have fulfilled [my duty], O indeed I have conveyed [the message], O indeed I have made myself heard, O indeed I have elucidated. O Indeed Allah, Almighty and Exalted, has said, and I have said on behalf of Allah, Almighty and Exalted.

O Indeed there is no بAmir al-Moجmineenپ(Commander of the Faithful) other than this brother of mine. O Indeed the commandership of the believers is not permissible for anyone after me other than him.

Allah's Messenger Publicly Appoints His Successor

Then Allahج messenger grabbed Ali on the arm lifting him up. Since the time when Allahج messenger went up the stand Amir al-Moجmineen was a step lower than his level on his right, they looked as if they were on the same level. Allahج messenger lifted him with his hand, and [Aliج hands] spread towards the sky; he raised Ali until his leg was along the knees of Allahج messenger. Allahج messenger then said: **O people! Who has more authority over ye than ye have over yourselves?**

They said: بAllah and His Messengerپ So Allahج messenger said:

So whoever's authority and patron I have been, then this, Ali, is his authority and patron. O Allah be the patron of whoever takes him as the patron, and be hostile to whoever is hostile to him, succour whoever succours him and desert whoever deserts him.

O companies of mankind! This Ali is my brother, my and the one who knows and comprehends [all] my knowledge. He is my successor over my Ummah; over everyone who believes in me, and [he is my successor] for the interpretation of the Book of Allah, Almighty and Majestic, [he is] the Caller to Him; the one who works that which pleases Him, the combater of His enemies, the devotee of His obedience, and the forbidder of His disobedience.

Indeed he is the Successor ( ) of Allahج Messenger, the Commander of the Faithful ( ),and the Guiding Imam ( ) assigned by Allah. [He is] the killer of the Perfidious ( ), the Fanatics ( ), and the Renegades ( ) by the command of Allah.

Allah says: _The Word is unalterable with Me. By Your command O Lord I say, **O Allah be the patron of whoever takes him as the patron, and be hostile to whoever is hostile to him; succour whoever succours him, and desert whoever deserts him; curse whoever rejects him, and be wrathful to whoever obstinately denies his right.**

O Allah You brought down the ayah about Ali Your (authority) when illustrating that and appointing him on this day,Today I have perfected your religion for ye, and I have completed my blessing upon ye, and I have approved Islam for ye as a religion, and You said, indeed the religion with Allah is Islam, and You said, Should anyone seek a religion other than Islam, it

shall never be accepted from him, and he will be among the losers in the Hereafter. O Allah I take you as a witness that I have indeed conveyed [Your Message].

Emphasis on the Nation to Adhere to Imamat

O companies of mankind! Allah, Almighty and Majestic, has indeed perfected your religion through his (leadership). So whoever does not take him as an and those who succeed him from amongst my offspring from his loins until the Day of Judgment and Presentation before Allah, Almighty and Majestic indeed they are the ones whose deeds have failed in this world and in the Hereafter, and in the Fire they are eternal, the punishment will not be lightened for them, nor will they be granted any respite.

O companies of mankind! This is Ali; the most supportive of ye to me, the most rightful of ye to [succeed] me, the closest of ye to me, and the most esteemed and precious of ye to me; both Allah Almighty and Majestic and I are contented and pleased with him. No ayah of contentment in the Qurﺁn was [ever] sent down except [it was] about him, and Allah did not address _those who believe_ except that He started with him, no verse of praise in the Qurﺁn was [ever] sent down except that which was about him, Allah did not attest Paradise in [the surah of] has there been on mankind...except for him, nor did He send it down for other than him, and He did not admire anyone with it other than him.

O companies of mankind! He is the succourer of Allahﷲ religion, the disputer [in support] of Allahﷲ messenger, and he is indeed the Pious ( ), the Pure ( ), the Guide ( ), and the Guided ( ). Your prophet is the best prophet, your is the best and his sons are the best of the

O companies of mankind! The offspring of every prophet is from his loins, whereas my offspring is from the loins of the Commander of the Faithful ( ) Ali.

O companies of mankind! Iblees caused Adam to be dismissed from Paradise through envy, so do not envy him for your deeds will be nullified and your feet will slip away, for Adam was lowered to the earth due to a single fault, while he was the Chosen One of Allah, Almighty and Exalted, and what about ye, and ye being what ye are, and some of ye are the enemies of Allah?

O Indeed no one loathes Ali except for the wicked, no one supports Ali and support his except for the pious, and none believes in him except for a sincere believer. Andتby Allah تit was about Ali that descended the surah of al-Asr; In the Name of Allah, the all-beneficent, the all-merciful. By Time, Indeed man is at a loss except for Ali who believed, and contented to the Truth and to Perseverance.

O companies of mankind! Indeed I have taken Allah as a witness, conveyed my message and there is none upon the messenger save a clear conveying.

O companies of mankind! Fear Allah as He should be feared and die not except when ye are .

Warning about the Plots of the Usurpers

O companies of mankind! Believe in Allah and His Messenger and the light that has been sent down with him before we blot out the faces and turn them backwards, or curse them as we cursed the People of the Sabbath. By Allah He did not imply anyone in this except for a group from amongst my (Companions) whom I know by their names and their lineages, and indeed I have been ordered [by the Almighty] to overlook them. So let everyone act according to what one finds in his heart of love or hate for Ali.

O companies of mankind! The light from Allah, Almighty and Majestic, is entwined within me, and then within Ali Ibn Abitaleb, then within his descendants Until al-Qaim al-Mahdi [the Upholder, the Guided] who will re-establish the right/rule of Allah, and any right that is ours, for Allah, Almighty and Exalted, has made us a proof upon the negligent, the obstinate, the opponents, the traitors, the sinners, the wrongdoers, and the usurpers from amongst all the worlds.

O companies of mankind! I warn ye that I am Allahِ messenger, [while other] messengers have passed before me; so should I die or I am slain will ye turn back on your heels? And he who turns back on his heels will never harm Allah in the least, and Allah will reward the thankful the perseverant. O Indeed it is Ali who has been described by perseverance and gratitude, then after him are my offspring through his loins.

O companies of mankind! Deem not your embracing of Islam a favour onto me, rather do not even count it as a favour unto Allah, for He would nullify your deeds, and will wrath against ye, and will subject ye with tribulations of flame of fire and molten brass, indeed your Lord is in ambush.

O companies of mankind! Indeed there will be after me leaders who invite to the Fire, and on the Day of Resurrection they will not be succoured.

O companies of mankind! Indeed both Allah and I abjure them and bear absolutely no responsibility for any of their deeds, actions, or sayings.

O companies of mankind! They, their supporters, their followers, and their devotees are in the lowest depth of the Fire and indeed miserable is the abode of the arrogant. **Indeed they are the signatories of the document, so let each one ye [O signatories of the document] look into his document.** The narrator commented: this reference the prophet made about the document went by most of the people unnoticed, except for a few of them.

O companies of mankind! I bequeath [the issue of succession] as divine leadership ( ) and as an inheritance in my posterity until the Day of Resurrection. Indeed I have conveyed that which I have been commanded to convey [by the Almighty]; as a proof and evidence upon every one present or absent, upon everyone who witnessed or did not witness [this sermon], and [anyone who] is born or is yet to be born; so let those who are present here inform the absent, and let the parent inform the offspring until the Day of Resurrection. Verily, they will make the after me a possession and a usurpation, O Verily the curse of Allah be upon the usurpers and the usurping [transgressors];and then those who will do the un-occupying will make

themselves unoccupied for ye [to deal with ye at length] O ye two weights, and there will be unleashed upon ye flames of fire and molten brass, and ye will not receive help.

O companies of mankind! Allah, Almighty and Exalted, will not leave ye in the state ye are in until He distinguishes the corrupt from the good, and Allah will
not inform ye of the Unseen.

O companies of mankind! Indeed there shall be no a city except that Allah will destroy it تfor its belying تbefore the Day of Resurrection, and He will give its governance to Imam Mahdi, and surely Allah honours His promise.

O companies of mankind! Indeed most of the former generations before ye went astray, and indeed Allah destroyed the former generations, and He will destroy the latter. Almighty Allah said, Did We not destroy the former generations, and then will follow them with the latter, That is how We deal with the guilty, Woe that day unto the beliers.

O companies of mankind! Indeed Allah has commanded me and He has prohibited me, and I certainly commanded Ali and prohibited him by His command. Thus the knowledge of [all] the commandments and the prohibitions is with him, so listen to his commands and ye will be safe [from going astray], obey him and ye will be guided, stop at his prohibition ye will be led to righteousness, comply with his course and do not let the diverse paths scatter ye from his path.

The Devotees and the Enemies of Ahl Al Bayt

O companies of mankind! I am Allahي Straight Path ( ) that He ordered ye to follow, and after me it is Ali, and then [after him are] my offspring from his loins ت the Leaders of Guidance تthey guide to the Truth and do justice by it. In the Name of Allah the Beneficent the Merciful, All praise belongs to Allah, Lord of all the worlds, the beneficent, the merciful, Master of the Day of Retribution, You alone do we worship, and to You alone do we turn for help, guide us on the Straight Path, the Path of those whom You have blessed, not of those whom You are wrathful, nor of those who are astray. [This surah] was sent down about me and تby Allah تit was sent down about them (the), it encompasses [all of] them, 100 and it is specific only to them. Those are the authorities and devotees of Allah who have no fear and nor do they grieve; O surely the party of Allah are victorious.

O Indeed it is their enemies who are the fools, the perverse, and the brothers of the devils inspiring each other with flashy words deceptively.

O Indeed their [the imamsي supporters and devotees are those whom Allah mentions in His Book, saying, Almighty and Majestic is He, You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Messenger, even though they were their (own) fathers, or their sons, or their brothers, or their clan; they are those into whose hearts He has impressed faith, and whom He has strengthened with an inspiration from Him: and He will cause them to enter gardens beneath which rivers flow, abiding therein forever; Allah is well-pleased with them and they are well-pleased with Him, they are Allahي party: O surely the party of Allah are the successful ones.

O Indeed their [the imamsﷺ supporters and devotees are the believers whom Allah, Almighty and Exalted, describes them as, those who have faith and do not taint their faith with wrongdoing; to them belongs the true security, and they are the rightly guided.

O Indeed their supporters and devotees are those who have attained faith and then have never doubted.

O Indeed their supporters and devotees are those who enter Paradise in peace and security, the angels meet them with greetings saying, Peace be upon ye! Well ye Have fared; so enter in, to dwell forever.

O Indeed their supporters and devotees are those for whom is The Paradise; they are provided therein without any reckoning. O Indeed their enemies are those who will roast intensely in a Blaze. O Indeed their enemies are those who will hear the Hell blaring as it seethes and they will see it roaring.

O Indeed their enemies are those about whom Allah said, Every time that a nation enters [Hell], it will curse its sister [nation], until when they all gather together in it, the last of them will say about the first of them, ؏Our Lord, it was they who led us astray; so give them a double punishment of the Fireﷺ He will say, ؏It is double for each [of ye], but ye do not knowﷺ

O Indeed their enemies are those about whom Allah, Almighty and Majestic, says, whenever a group is thrown in [Hell], its keepers ask them, ؏Did there not come to ye any warner?ﷺ They will say, ؏Yes, a warner did come to us, but we cried lies, saying, ؏Allah did not send down anything; ye are only in great errorﷺ And they will say, ؏Had we listened or applied reason, we would not have been among inmates of the Blazeﷺ Thus they will admit their sin, so far-removed [from Allahﷻ mercy] are the inmates of the Blaze!

O Indeed their [the imamsﷺ supporters and devotees are those who fear their Lord in secret; for them there is forgiveness and great reward O companies of mankind! What a difference there is between the Blaze and great reward.

O companies of mankind! Our enemy is he whom Allah has condemned and cursed, and our devotee is any one whom Allah has praised and loved. O companies of mankind! Indeed I am the Warner _ _ and Ali is the Bearer of Good Tidings _ .

O companies of mankind! Indeed I am the one who warns _ _ and Ali is the Guide _ .
O companies of mankind! Indeed I am a Prophet and Ali is a .

O companies of mankind! Indeed I am a Messenger, while Ali is the Leader ( ) and the after me, and the leaders ( ) after him are his sons. O Indeed I am their father but they are from his loins.

The Glad-Tiding of Reappearance of Imam Mahdi

O Indeed the seal of the from amongst us is [the Upholder, the Guided]. O Indeed he is the one who prevails over the religion. O Indeed he is the avenger

against the oppressors. O Indeed he is the conqueror of the fortresses and their destroyer. O Indeed he is the winner over all tribes of the polytheists and their guide [to the truth].

O Indeed he is the avenger of the blood of every one of Allahﷻ devotees. O Indeed he is the Succourer of Allahﷻ religion. O Indeed he is the scooper of the deep ocean [of knowledge]. O Indeed he will mark every owner of distinction by his distinction and every owner of ignorance by his ignorance. O Indeed he is Allahﷻ Choice and His Chosen One. O Indeed he is the inheritor of all knowledge, encompassing every perception.

O Indeed he is the communicator on behalf of his Lord تAlmighty and Majestic تand he is the elevator of the teachings of His verses. O Indeed he is the rightful guide, the one of strong infallible opinion who is not prone to errors and puts things right. O Indeed he is the delegated to [by the Almighty].

O Indeed he is the one whom past generations have given glad tidings of. O Indeed he is the remaining proof ( ) and there shall be no after him, and there is no right other than that that is with him, and there is no light except that That is with him.

O Indeed none can overcome him and there is no victor over him. O Indeed he is the authority of Allah on His earth, His judge over His creation, and His trustee over His secret and His evident.

Preparation for Seeking Allegiance (mentioning of Ahl Al Bayt)

O companies of mankind! Indeed I have clarified for ye and made ye understand, and this Ali will teach ye and make ye understand after me. O Indeed I will, at the conclusion of my sermon, ask ye to shake hands with me to swear your allegiance to him, assenting and recognising him [and his authority], and then to shake hands with him, after [ye have shaken hands with] me.
O Indeed I have sworn allegiance to Allah and Ali has indeed sworn allegiance to me, and I, on behalf of Allah, Almighty and Majestic, require ye to swear the oath of allegiance to him indeed those who swear allegiance to you, do but swear allegiance to Allah: the hand of Allah is above their hands. So whosoever breaks his oath breaks it only to his own detriment, and whoever fulfils the covenant he has made with Allah, He will give him a great reward.

The Nation’s Reference for the Permissible and the Prohibited

O companies of mankind! Indeed the Hajj and the Umrah are amongst Allahﷻ sacraments, So whoever performs the hajj to the House, or performs the Umrah then there is no blame upon him to circuit between them. Should anyone volunteer a good deed, then Allah is indeed appreciative, all-knowing.

O companies of mankind! Perform the hajj to the House, for no household arrives at it except that they will be enriched and receive glad tidings, and none refrain from it save they will be without posterity and impoverished.

O companies of mankind! No believer stands at the save that Allah forgives him his past sins until his present time, and when he finishes his hajj let him begin his deeds afresh [with no record of sin in his book of deeds].

O companies of mankind! The Hujjaj (pilgrims) are assisted, and their expenses will be reimbursed, for Allah does not waste the reward of the faithful. O companies of mankind! Perform the hajj of the House with perfect religion and thorough understanding and learning, and do not leave the sites except with repentance and a [resolute] determination to abstain from any sin.

O companies of mankind! _Maintain the Prayers and give the Zakah just as Allah, Almighty and Majestic, commanded ye, so if some time was gone-by and ye were negligent or forgetting, then Ali is your (patron/authority) and he will elucidate for ye, for he is the one whom Allah, Almighty and Majestic, appointed him for ye after me as the trustee of His creation. He is from me and I am from him, and he and the ones who succeed him from amongst my progeny will teach ye what ye ask about, and they will elucidate to ye what ye do not know.

O Indeed the halal and the haram issues are more than I can list and define, and then for me to go on to command to the halal and forbid the haram in one session.

However, I am commanded [by the Almighty] to take the oath of allegiance from ye and to make a covenant with ye that ye assent to what I have brought from Allah, Almighty and Majestic, about Ali the Commander of the Faithful ( ) and the (successors) after him, those who are from me and from him, which is the (divine leadership) that is upheld and established in them تthe seal of which is al-Mahdi تuntil the day he stands before Allah who determines and decrees.

O companies of mankind! Every halal I have guided ye to, and every haram I have forbidden ye from, indeed I will never go back on, nor will I change or modify. O so make sure ye remember that, keep it, adhere and enjoin to it, and never change it nor modify it. O Indeed I repeat the word, O do uphold the prayers, give the Zakah, enjoin good, and forbid evil.

O Indeed the pinnacle of enjoining good is to adhere to my speech, and to convey it to he who is not present, and enjoin him, on my behalf, to accept it, agree to it, and assent it, and prohibit him from opposing it, for it is acommandment from Allah, Almighty and Majestic, and from me. There is no enjoining good and forbidding evil except with a (infallible leader).

O companies of mankind! The Qurبan teaches ye that the after him are his descendants, and I informed ye and made ye know that they are from me and from him, as Allah says in His Book and He made it a lasting word among his posterity_, 126 and I say, بYe will never go astray so long as ye adhere to them bothپ

O companies of mankind! [I urge ye to adhere] to piety, to piety ( ), and be wary of the Hour, just as Allah, Almighty and Majestic, said, indeed the quake of the Hour is a mighty thing.

Remember death, the resurrection, the reckoning, the balances, being held to account before the Lord of Worlds, and [remember] the reward, and the punishment. So he who comes forward with the good deed he will be rewarded for it, and he who comes with the evil deed he will not have a share in paradise.

Formal Seeking of Allegiance

O companies of mankind! Ye are more than ye could shake hands with me all at the same time, and Allah, Almighty and Majestic, has commanded me to seek from ye verbal confirmation and recognition for what I have made binding obligation [of allegiance] for Ali Amir al-Mo‌ٮ‌mineen, [as my successor], and for those who succeed him of the who are from me and from him, as I have informed ye that my offspring are from his loins.

So all together say in one voice: ‌ٮ‌We hear, obey, approve of, and are bound by what you have conveyed from our Lord and your Lord with regards to our Ali Amir al-Mo‌ٮ‌mineen, and those who are born from his loins. We swear the oath of allegiance to you in this regard with our hearts, with our souls, with our tongues, and with our hands. Upon that we will live, upon it we will die, and upon it we will resurrect. We will not change, we will not alter, we will not doubt, we will not deny, we will not hesitate, we will not renege against the covenant, nor will we break the pledge.

You have advised us with Allah‌ٮ admonition about Ali Amir al-Mo‌ٮ‌mineen (the Commander of the Faithful) and the whom you mentioned to be your offspring from his descendants after him; Hasan, Husayn and those Allah appointed after them two.

The covenant and the pledge for them are taken from us; from our hearts, our souls, our tongues, our consciences, and our hands. He who realises it [by being present] he does that with his handshake, otherwise he [would] indeed confirm and admit it by his tongue, and we do not seek to alter that, and may Allah not see from us any change or conversion. We fulfil that on your behalf to the close and the far from amongst our offspring and our families, and we take Allah as our witness on that, and surely Allah suffices for a witness, and you are a witness on us for that‌پ O companies of mankind! What do ye say? Indeed Allah knows every voice and the hidden [thought] of every soul, so whoever is guided is guided for his own sake, and whoever goes astray goes astray to his own detriment, and whoever pledges allegiance [to Ali] he has indeed pledged allegiance to Allah, the hand of Allah is above their hands. **O companies of mankind! So swear the oath of allegiance to Allah and swear it to me, and swear the oath of allegiance to Ali Amir al-Mo'mineen, Hasan, Husayn, and the imams from their offspring in this world and in the Hereafter the lasting Word**; Allah will destroy he who betrays, and He will have mercy on he who remains loyal. So whoever breaks his oath breaks it only to his own detriment, and whoever fulfils the covenant he has made with Allah, He will give him a great reward.

O companies of mankind! Say that which I have just told ye and greet Ali as Amir al-Mo‌ٮ‌mineen (the Commander of the Faithful), and ye say we hear and obey, Our Lord, grant us Your forgiveness, and unto You is the return, and ye should say All praise belongs to Allah who guided us unto this, and we would have never been guided had not Allah guided us, indeed our Lord‌ٮ messengers came with the truth.

O companies of mankind! Indeed the merits and virtues of Ali Ibn Abitaleb in the sight of Allah, Almighty and Majestic – which He has revealed in the Qur'an– are more than I can list them in one session, so whoever informs ye of them [quoting me] and described them to ye, believe him. O companies of mankind! He who obeys Allah, His messenger, Ali, and the whom I mentioned, he has indeed triumphed a great triumph O companies of mankind! Those who rush to swear allegiance to him and his authority and to greet him as Amir al-Mo ̣mineen are indeed the ones who are triumphant in the Gardens of Bliss.

O companies of mankind! Ye say that word with which Allah will be pleased with ye, for if ye disbelieve, together with all who are on the earth this will not harm Allah in the least.

O Allah! Forgive the believers through what I have conveyed and commanded, and wrath against the obstinate disbelievers, and all praise belongs to Allah the Lord of the worlds.

List of Some of the Chain of Transmissions Mostly Used in the Software

Aloosi Baqdadi, Shahabu Din Mahmood, Tafsir Ruh Al Ma'ani, 1891 A.D

Abulfateh Muhammad Ibn Umar Maroof Be Fakhr Razi, Al Melal Va Al Nehal, 1227 A.D

Asir Jazri, Az Al Din Ibn, Asad Al Qabah Fi Ma'arefah Al Sahabah, 1251 A.D

Ahmad Ibn Hanabal, Musnad, 877 A.D

Ahmad Sa'albi, Abu Es-haq, Al Kashf Va Al Bayan, Maroof Be Tafsir Saalbi, 1048 A.D

Esfahani, Raqib, Mufradat Al Faze Al Quran, 1046 A.D

Undolosi, Qassi Muhammad Abdul Haq Ibn Qaleb Atiyah, Al Muharar Al Vajiz Fi Tafsir Al Ketab Al Aziz, 1167 A.D

Bukhari, Muhammad Ibn Ismael, Sahih Bukhari, 877 A.D

Belazari, Ahmad Ibn Yahya, Ansa Bul Ashraf, 900 A.D

Tamimi, Ahmad Ibn Ali, Musnad Abuyo La Musali, 928 A.D

Al Jazari, Muhammad Ibn Asir, Jamel Ul Sul, 1227 A.D

Hakem Neyshabouri, Muhammad Ibn Abdullah, Al Mustadrak Ala Ass Sahihin, 1026 A.D

Hanbali Dameshqi, Ibn Al Emad, Shazarat Al Zahab Fi Akhbar Man Zahab, 1710 A.D

Hanafi, Obeydulalh Ibn Abdullah Ibn Ahmad Maruf Be Hakem Al Haskaani, Shavahed Al Tanzil Le Qavaed ul Tafzil, from the 11th century

Khatib Baqdadi, Abubakr Ahmad Ibn Ali, Tarikh Baqdad u Medina Tus Salam, 1084 A.D

Al Zahabi, Muhammad Ibn Ahmad Ibn Usman, Siyare A'alaam Un Nabala, 1369 A.D

Zamakhshari, Jaralah Mahmood Ibn Umar, Al Kashaf, 1159 A.D

Surat, Abu Isa Muhammad Ibn Isa Ibn, Sunan Tarmazi, 918 A.D

Suyuti, Abubakr Abdul Rahman Ibn Muhammad Jalalu Din, Asbabol Nozom, 1532 A.D

Suyuti Abubakr Abdul Rahman Ibn Muhammad Jalalu Din, Jameul Ahadith, 1532 A.D

Al Shokani, Muhammad Ibn Ali, Fath ul Qadir Al Jame Beyne Fani Al Raviyat Va Al Dariya Fi Elmut Tafsir, 1871 A.D

Tabarani, Hafez Suleyman Ibn Ahmad, Al Mujam Al Kabir, 981 A.D

Tabarani, Abu Jafar Muhammad Ibn Jarir, Tarikh Al Umam Va Al Molook, 931 A.D

Tabarani, Abu Jafar Muhammad Ibn Jarir, Jameul Bayan Fir Tafsir Al Quran Maroof be Tafsir Tabari, 931 A.D

Tabari, Muheb Al Din Abul Abbas Ahmad Ibn Abdullah, Zakhaer Al Uqba Fi Manaqib Za Vel Qurba, 1315 A.D

A'sqalani, Ibn Hejr, Al Esabah Fi Tamiiz el Sehabah, 1473 A.D

Al Asqalani Maroof be Ibn Hajar, Shahabudin Ahmad Ibn Ali Muhammad, Al Maqal Al A.D Alamiyah Bezaavede Al Masanid Ass Samaniya, 1473 A.D

Qartabi, Muhammad Ibn Ahmad, Al Jame ul Ahkam ul Quran (Tafsir Al Qurtabi), 1292 A.D

Qazvini, Muhammad Ibn Yazid Marof Be Ibn Majaah, Sunan Ibn Maajah, 1421 A.D

Qonduzi Hanafi, Suleyman Ibn Ibrahim, Yanabi Al Maodah Laza Vel Qarbi, 1913 A.D

Kasir Dameshghi, Ismael Ibn, Tafsir Al Quran Al Azim Maroof be Tafsir Ibn Kasir, 1395 A.D

Kasir, Ismael Ibn Amar Ibn, Jame ul Masanid Va Al Sunan, 1395 A.D

Muhammad Ibn Umar Maroof be Fakhr Razi, Tafsir Kabir, 1227 A.D

Nesaei, Ahmad Ibn Shoayb, Khasaes Amir Al Mumenin Ali Ibn Abitaleb Karam Al Lah Vajha, 924 A.D

Neyshabouri, Abul Hossien Muslem Ibn Hajaj, Sahih Muslem, 882 A.D

Hendi, Alaedin Al Mutaqi Hesamudin, Kanzal Amaal Fi Senin Al Qaval va Alfaal, 1596 A.D

Heysami Makki, Ahmad Ibn, Al Savaeq Al Maharraqa Fer Rade Ala Ahl Al Bedah Va Al Zandaqah, 1595 A.D