

Answering "Ghadir" doubts

{**Notice:** The event of Ghadir Khumm was an event in February 632, where, among other things, the Islamic prophet Muhammad reportedly announced that "whomsoever to I am leader, Ali is also their leader." Shia Muslims believe this to be the appointment of Ali as Muhammad's successor}

Mr. "Hedayati"

What's ibn Taymiyyah's opinion about **verse 67 of Sura AL-MAEDA**?

“يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ”

O Messenger, deliver what is sent down to you from your Lord; if you do not, you will not have conveyed His Message. Allah protects you from the people. Allah does not guide the nation, the unbelievers.

Does he believe that this verse is about commander of faithful Ali [AS] or not?

Master "Husseini Qazvini":

"Ibn Taymiyyah" is big theoretician of Wahhabism, his opinions and manners towards "Ahl al-Bayt" [AS] are the same as "Umayyad caliphate, cursed branch in Quran, and revived their manner towards "Ahl al-Bayt" in 7 and 8 centuries. In many pages of his book "Minhaj as-Sunna" he has disrespected and insulted commander of faithful [AS], "Ibn Hajar Asqalani" says explicitly in the book "al-Durr al-Kaminah", v1, p 151:

Some Muslims- Sunni- believe that "Ibn Taymiyyah" is hypocrite due his insults towards commander of faith [AS].

Because prophet [PBUH] said:

“لا يبغضه إلا المنافق”

"Sahih Muslim", v1, p61 /// "Ibn Asakir", history of Damascus, v 42, p 134 // Islam History /// v3, p 634 ///

“Ibn Taymaiyyah” leaves no stone unturned to question commander of faithful [AS]’s virtues and Quran verses sent down about him and narratives related to “Ali” [AS]’s caliphate and guardianship. Such as this verse that you mentioned, “Ibn taymiyyah says:

It’s a clear lie that this verse was sent down about “Ali”.

“كيف يكون قوله "يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ" نزل ذلك الوقت و لا خلاف بين أهل العلم أن هذه الآية نزلت قبل ذلك”

There is no dissention amongst scholars that this verse was sent down before day of “Ghadir”.

I ask dear viewers and Sunni and Wahhabi youth and those who are thoughtful to pay attention to what “Ibn Taymiyyah” says and my response.

He says:

“فمن قال إن المائدة نزل فيها شيء بغدير خم فهو كاذب مغتر باتفاق أهل العلم”

If someone says that a verse of Sura AL-MAEDA has been sent down about “Ali”, all scholars say that he is a liar.

“Ibn Taymiyyah”- Minhaj al-Sunnah, v 7, p 313 – 315

In his response we quote the opinion of Sunni famous interpreters:

Mr.“Fakhr Razi – who’s done his best to justify verses related to commander of faithful [AS]’s caliphate- says in the book **“great Tafsir”, v 12, p 49:**

“نزلت الآية في فضل علي بن أبي طالب عليه السلام و لما نزلت هذه الآية أخذ بيده و قال : "من كنت مولاه فعلي مولاه اللهم وال من والاه و عاد من عاداه"، فلقبه عمر رضي الله عنه فقال: هنيئا لك يا ابن طالب أصبحت مولاي و مولاي كل مؤمن و مؤمنة”

Verse 67 of Sura AL-MAEDA was sent down about “Ali ibn Abi Talib”. When this verse was sent down prophet [PBUH] held Ali’s hand and said: “whomsoever to I am leader, Ali is also their leader.”

Mr.“Suyuti”- who is amongst Sunni scientific pillars and prominent figures- says in the book **“Dur al-Manthur”:**

“Ibn Abi Hatam” and “Ibn Marduwyah” and “Ibn Asakir” have quoted from “Abu Sa’id Khedery”, companion of prophet [PBUH] that this verse was sent down about commander of faithful [AS].

I ask dear viewers to pay particular attention to this part of Suyuty’s saying:

“Ibn Marduwyah”- who is amongst Sunni elders and reliable guys- and “Abd Allah bin Masud”- great interpreter and companion of prophet [PBUH]- have said:

“عن ابن مردويه عن ابن مسعود قال: كنا نقرأ علي عهد رسول الله: يا أيها الرسول بلغ ما أنزل إليك من ربك "أن عليا مولي المؤمنين" وإن لم تفعل فما بلغت رسالته والله يعصمك من الناس”

Quran that we wrote and recited at the time of Prophet [PBUH], we’d recite verse 67 of Sura AL-MAEDAH like this:

“يا أيها الرسول بلغ ما أنزل إليك من ربك أن عليا مولي المؤمنين”

According to Ibn Masud’s narrative this word «أن عليا مولي المؤمنين» had written in Quran.

“Suyuti” Dur al-Manthur- v 2, p 298 /// “Shukani”, Fath al-qadir, v 2, p 60, “Alusi”, Ruh al-Ma’ani- v 6, p 193

But “Ibn Taymiyyah” says:

If someone says that a verse of Sura AL-MAEDA was sent down about “Ali”, all scholars say that he’s a liar and calumniator.

so according to what “Ibn Taymiyyah” said, “Abu Sa’id Khedery”, “Abd Allah Masud”, “Suyuti”, “Alusi” , “Rashid Reza”, Sunni prominent figures like “Fakhr Razi” and “Ibn Asakir” and others are liars and calumniators.

It’s written in about one hundred Sunni “Tafsir”, historical and Rejal of Sunni that this verse is about commander of faithful [AS]. I ask viewers to look at what “Ibn Taymiyyah” has said as well as what Sunni interpreters and elders especially Mr.“Alusi And “Rashid Reza” who are Wahhabism supporters, have said.

Mr.“Hedayati”:

Did Sunni scholars and elders reason Hadith of "Ghadir" that this Hadith signifies the guardianship of commander of faithful [AS]?

Master "Husseini Qazvini":

Some Sunni prominent figures have quoted in their most valid books that Hadith "Ghadir" signifies Imamate and caliphate and succession of commander of the faithful Ali [AS]. Mr. "Abu Hamid Ghazali" who is called "Imam" by Mr. "Suyuty" says explicitly that Hadith "Ghadir" is valid, signifies the guardianship of commander of the faithful [AS] and after matter of "Ghadir" and "Ali" [AS]'s appointment as caliph, second caliph "Umar" congratulated him and said:

"لقد أصبحت مولاي و مولاي كل مؤمن و مؤمنة"

And interesting is that Mr. "Abu Hamid Ghazali" says:

"وهذا تسليم و رضا و تحكيم"

That second caliph {Umar} congratulates commander of the faithful [AS] is because he's surrendered to "Ali" [AS]'s caliphate and is pleased of this event.

The matter of kindness and supporting towards "Ali" [AS] don't need congratulation, congratulation is because of a new appointment and position.

Then Mr. "Ghazali" says:

"ثم بعد هذا غلب الهوي لحب الرئاسة و حمل عمود الخلافة و عقود البنود"

Then, seeking presidency made second caliph to avoid accepting what he had surrendered to on the day of "Ghadir", and rose the flag of caliphate and declared his opposition with commander of faithful [AS].

"Abu Hamid Ghazali"- p 483

After quoting this issue, Mr. "Dhahabi" says:

"و ما أدري ما عذره في هذا؟ و الظاهر أنه رجع عنه و تبع الحق، فإن الرجل من بحور العلم، والله أعلم"

I don't know what the excuse of Abu Hamid Ghazali is in this matter? Apparently he went against his talk. Mr. "Abu Hamid Ghazali" is the ocean of knowledge. God knows better.

It means that "Al-Dhahabi" is surprised that "Ghazali", such prominent figure says that Hadith of "Ghadir" signifies commander of faithful [AS]'s caliphate and that second caliph surrenders to this matter.

We say that Mr."Ghazali" didn't go against his saying and "Al-Dhahabi" is accusing him. If he went against his talk, well show us his book.

There is another figure called "Muhammad bin Talha Shafi'i" that "Al-Dhahabi" says about him:

"العلامة الأوحـد"

He was the unique Allamah of the universe. {Allamah, is an honorary title carried by scholars of Islamic fiqh, jurisprudence, and philosophy. It is used as an honorific in Sunni Islam as well as in Shia Islam, mostly in South Asia, Middle East and Iran}.

Al-Dhahabi- "Siyar A'lam al-Nubala", v 23, p 293

He says in his book that the word "leader" in Hadith of "Ghadir", signifies the caliphate and imamate of commander of faithful [AS]:

The position that prophet [PBUH] cited for "Ali" in "pond of Khum":

"و هي مرتبة سامية و منزلة شاهقة و درجة عليـة و مكانة رفيعة خصه صلي الله عليه وسلم بها دون غيره، فلـهذا صار ذلك اليوم يوم عيد و موسم سرور لأوليائه"

Prophet [PBUH] determined high position and soaring place and top degree and lofty position for "Ali" in particular that no one other than him has such thing. That's why day of "Ghadir" is the day that Ali's lovers celebrate.

Mr."Sibt ibn al-Jawzi"- Tazkirat al-Khawas- p 39

What interesting Mr."Sibt ibn al Jawzi" mentions to the poems of "Hisan bin Thabit" famous poet of prophet Muhammad [PBUH]'s era- and says:

After "Ghadir" event, he asked prophet [PBUH] letting him to cite prophet [PBUH]'s saying in the form of poem:

"يناديهم يوم الغدير نبيهم بخم وأسمع بالرسول مناديا

فقال له قم يا علي فإنني رضيتك من بعدي إماما و هاديا"

Prophet [PBUH] said: dear "Ali"! I appointed you as the Imam and guider after me.

Mr, "Ibn al-Jawzi" also cites al-Kumayt's poems -"Ahl al-Bayt" [AS] famous poet:

"و يوم الدوح دوح غدیر خم أبان له الولاية لو أطيعا

و لكن الرجال تبايعوها فلم أر مثلها خطرا منيعا"

On the day of "Ghadir", prophet [PBUH] revealed Ali's guardianship for everybody. All people who were there swore allegiance with him. I've not seen great and dignified day as Ghadir.

Then "Ibn al-Jawzi" says: one of my masters told me:

An old man in "Mosul" {city in Iraq} named "Umar bin Safi" read these poems and fell asleep, he saw commander of faithful [AS] in his dream who told him: Do you want me to add a verse to Kumayt's poem, I said Yes I do, "Ali" [AS] said:

"و لم أر مثل ذلك اليوم يوما و لم أر مثله حقا اضيعا"

I've not seen great day as the day of "Ghadir", and I've not ever seen that a right is wasted like the right that was wasted on the day of "Ghadir".

"Sibt ibn al-Jawzy", Tazkirat al-Khawas, p 30.

And tens of Sunni great scholars have filed that Hadith of "Ghadir" signifies commander of faithful [AS]'s Imamate and caliphate.

Mr. "Hedayati"

Is Mr. "Abu Hamid Ghazali" is the same person called "Imam Muhamamd Ghazali"?

Master "Husseini Qazvini"

.Yes he is, he was born in the year 445 AH {1058 CE} and died in 445 AH {1111 CE}

Mr. "Hedayati"

Some say if "Ghadir" event has really happened, so why commander of faithful [AS] didn't reason Hadith of "Ghadir"?

Master "Husseini Qazvini"

Commander of faithful [AS] has done so, there are many things in this regard, If we want say all of them it'll take long time. It's written in many Shia and Sunni books that commander of faithful [AS] has reasoned proving his rightfulness and that others aren't entitled for the caliphate. But as for reasoning Hadith of "Ghadir", we have found more than 30 narratives mostly with valid document in Sunni famous books that commander of the faithful Ali [AS] has reasoned Hadith of "Ghadir" and even at time of commander of faithful [AS]'s caliphate and Imamate, some made dissention and set the fire of battle of "Jamal" and then battles of "Seffin" and "Nahrawan" that resulted in the death of thousands of innocent people and this doubt was made for some that if "Ali" is really the appointed caliph by prophet [PBUH] or not? Commander of faithful [AS] adjured people that if you heard from prophet [PBUH] on the day of "Ghadir" who said "whomsoever to I am leader, Ali is also their leader" or not?

Mr."Ahmad bin Hanbal"- the leader of "Hanabalis" and Imam of "Wahhabis"- quotes from "Abu Tufayl" companion of prophet [PBUH]:

"جمع علي رضي الله تعالى عنه الناس في الرحبة، ثم قال لهم: أنشد الله كل امرئ مسلم سمع رسول الله صلى الله عليه وسلم يقول يوم غدیر خم ما سمع لما قام، فقام ثلاثون من الناس و قال أبو نعیم: فقام ناس كثير، فشهدوا حين أخذ بيده، فقال للناس: أتعلمون اني أولي بالمؤمنين من أنفسهم؟ قالوا: نعم يا رسول الله، قال: من كنت مولاه فهذا مولاه، اللهم وال من والاه و عاد من عاداه، قال: فخرجت و كأن في نفسي شيئا، فلقيت زيد بن أرقم، فقلت له: اني سمعت عليا رضي الله تعالى عنه يقول كذا و كذا؟ قال: فما تنكر قد سمعت رسول الله صلى الله عليه وسلم يقول ذلك له"

"Ali" gathered people in "Rahabah" –outer section of Kufa mosque- and said: I adjure you, anyone who presented in the event "Ghadir" and heard a saying from prophet [PBUH] about me, I want them to get up and testify. "Abu Tufayl" said: 30 people got up. "Abu Nai'm" says: some people arose and testified that on the day of "Ghadir", prophet [PBUH] held Ali's hand and said: "whomsoever to I am leader, Ali is also their leader"

"Musnad of Ahmad bin Hanbal"- v 4, p 370 /// "Haythami", Majma' al-Zawa'id- v 9, p 104

Mr. "Hamzah Ahmad Zain"- Sunni famous researcher who has searched about the book "Muasnad of Ahmad bin Hanbal" that has just been published, says in v 14, p 436:

"اسناده صحيح"

This narrative has valid document.

Mr. "Shuayb Muhammad Arnaut"- who is amongst Sunni famous researchers and all Sunni scholars and students have heard his name- says about this narrative that he's quoted from "Musnad of Ahmad bin Hanbal":

"اسناده صحيح، رجاله ثقات، رجال الشيخين"

The document of this narrative is valid and its narrators are the narrators of Sahih Bukhari and Sahih Muslim {two Sunni famous books}

And Mr. "Nasir-ud-Din al-Albani"- who is called "Bukhari" of the time and Mr. "Bin baz" says that he is the Imam of "Hadith"- says in the book "Silsalat al-Hadiths as-Sahihah", v4, p 331:

"اسناده صحيح علي شرط البخاري"

This narrative quoted by "Ahmad bin Hanbal" has valid document and has all the conditions of "Sahih Bukhari" and "Sahih Muslim".

"فقام اثنا عشر بدرية، فقالوا نشهد إنا سمعنا رسول الله صلى الله عليه وسلم يقول يوم غدیر خم: أأنت أولي بالمؤمنين من أنفسهم و أزواجي أمهاتهم؟ فقلنا: بلي يا رسول الله، قال: فمن كنت مولاه فعلي مولاه، اللهم وال من والاه و عاد من عاداه"

12 of companions who had attended battle of "Badr" got up and attested that on the day of "Ghadir", prophet [PBUH] appointed "Ali" [AS] as caliph.

"Musnad Ahmad bin Hanbal"- v 1, p 119

After quoting this narrative, "Albani" says:

"و هو صحيح بمجموع الطريقين"

The document of this narrative is valid.

Sisalat al-Hadith as-Sahihah

"Abu-Bakr Bazzar" quotes this issue that commander of the faithful [AS] adjured people that if anyone who has heard a saying from prophet about me, I want him to get up and attest, then "Bazzar" says that after saying this sentence:

"من كنت مولاه فعلي مولاه"

Prophet [PBUH] prayed and said:

“اللهم وال من والاه و عاد من عاداه و ابغض من أبغضه و انصر من نصره و اخذل من خذله”

God! Like everyone who likes “Ali”. And be the enemy of the one who is his enemy. And have grudge towards everyone who holds grudge against him and support those who support him and humiliate those who humiliate him.

“Haythami”, *Majma' al-Zawai'd*, v 9, p 105

Mr. “Mulla Ali Ghari” quotes this issue in the book “*Mirqat al-Mafatih*”, v 9, p 37 to 30, and says:

Undoubtedly, this narrative is amongst successive narratives.

“و في رواية لأحمد أنه سمعه من النبي ثلاثون صحابيا و شهدوا به لعلي لما نوزع ايام خلافته”

When some argued with Ali and stood against him, 30 of companions who were in “Ghadir”, got up and attested that we were in the event of “Ghadir Khumm” in which prophet [PBUH] appointed “Ali” [AS] for guardianship.

Important point is that In the battle of “jamal”- one side is commander of faithful [AS], Imam “Hassan” [AS], Imam “Hussein” [AS], “Ammar”, “Abd Allah Abbas” and prominent figures and another side is “Talha”, “Zubair” and “Ayesha” – “Ali” [AS] sent someone bringing “Talha”, he came to “Ali” [AS] and Imam “Ali” [AS] told him:

“نشدتك الله هل سمعت رسول الله يقول من كنت مولاه فعلي مولاه اللهم وال من والاه و عاد من عاداه؟ قال: نعم، قال: فلم تقاتلني؟ قال: لم اذكر. قال فانصرف طلحة”

I adjure you by god! Have you heard that prophet [PBUH] said about me: “whomsoever to I am leader, Ali is also their leader”

“Talha” said: Yes, I have, “Ali” [AS] said: if you’ve heard so why you’re fighting me? He said: I had forgotten, and then he got back.

“Hakim Neishapuri”, *Mustadrak alaa al-Sahihayn*- v 3, p 371 /// *history of Damascus*, ibn Asakir, v 25, p 108,

Of course, commander of faithful [AS] performed ultimatum with "Zubayr" and said:

Wasn't I appointed as caliph? Didn't prophet [PBUH] tell you that one day you'll fight "Ali" and "Ali" is right and you're wrong? He said: I have forgotten. He got back either.

If Hadith of "Ghadir" doesn't signify Imam Ali [AS]'s rightfulness and imamate and caliphate, so why did "Ali" [AS] adjure companions? Why did he adjure "Talha" and "Zubayr" in the battle of "Jamal"? It shows nothing unless this fact that commander of faithful [AS] wants to prove that Hadith of "Ghadir" signifies the rightfulness of "Ali" [AS] and his caliphate and imamate and that those who arose against "Ali" [AS] are wrong.

Mr. "Hedayati":

Why wasn't anything said about hadith of "Ghadir" in "saqifah"? { Saqifah was a roofed building used by a Jewish tribe called Banu Sa'idah, on the day Muhammad died (June 8, 632 CE), the Medinan Muslim or "Ansar" gathered in the Saqifah to discuss the future and leadership of the Muslim}.

Master "Husseini Qazvini":

There are many things to say in this regard. The reason of their gathering in "Saqifah" was to wipe out event of "Ghadir" from people's mind. If they believed in what had happened in the event of "Ghadir", they didn't need to gather up in "Saqifah".

They were about 20 persons in "Saqifah". "Abu-Bakr", "Umar" and "Abu Ubaidah ibn al-Jarrah" from "migrants" and "Sa'd bin Ubadah", "Sa'd bin Mu'adh" and "Habab ibn Mundhir" from "Ansar" and some of "Ansar" prominent figures.

"Ansar" served Islam and supported prophet [PBUH] a lot and prophet [PBUH] had close relationship with "Ansar" in those 11 years, but in the matter of forgetting Hadith of "Ghadir" they surpassed "Quraysh" and migrants.

"Ansar" had heard from prophet Muhammad [PBUH] that:

"Quraysh" {tribe} won't let that commander of the faithful [AS] takes the caliphate.

This matter was certain for them with all that persistence from prophet [PBUH] during 23 years of his prophecy. From Hadith of "al-Dar" and Hadith of "Manzilat" to Hadith of

"Ghadir Khum" and Hadith of "Velayat", especially when prophet [PBUH] wanted to write testament and second caliph said:

"و لقد أراد في مرضه ان يصرح باسمه فمنعت من ذلك"

Prophet [PBUH] wanted to write the name of "Ali" in that testament but I didn't let him.

"Ibn abi al-Hadid", description of Nahj al-Balagha, v 12, p 21

So "Ansar" knew it very well and had heard from prophet [PBUH] who had said:

"و ان تؤمروا عليا رضي الله عنه و لا أراكم فاعلين تجدوه هاديا مهديا يأخذ بكم الطريق المستقيم"

If you make "Ali" your leader, though I know that you don't, he'll guide you to the direct path.

"Musnad Ahmad", v 1, p 109 /// "Al-Haythami", Majma' al-Zawa'id /// "Ibn Kathir" Al-Bidaya wa'l-Nihaya v 7, p 397

"و إن تستخلفوا عليا و ما أراكم فاعلين تجدوه هاديا مهديا"

If you put "Ali" as your leader, though I know that you don't, he's a guider and has been guided and directs you to the direct path.

"Ali ibn Abd-al- Malik al-Hindi", Kanz al-Ummal, v 11, p 630

"Ansar" had heard it from prophet and that he said:

"ضعائن في صدور أقوام لا يدونها لك إلا من بعدي"

I see grudges towards you in people's heart that they will show them after me.

"Musnad Abi Ya'li", v 1, p 427

"Hakim Neishapuri" says in the book "Mustadrak alaa al-Sahihayn", v 3, p 150:

Prophet [PBUH] said to Hadrat "Ali" [AS]:

After me, nation will betray you. {they'll usurp your due}

And prophet [PBUH] had said to "Ansar":

"ستلقون بعدي اثرة، فاصبروا، حتي تلقوني علي الحوض"

O "Ansar"! After me, you will face disasters and hardships, bear with them and we'll see each other by the "Kawthar". {Al Kawthar: river, its pool and springs}

Sahih Bukhari, v 4, p 225 /// Sahih Muslim, v 3, p 109

So "Ansar" knew that imam "Ali" [AS] isn't taken caliphate and if someone from "Quraysh" takes caliphate, he'll definitely be indifferent towards "Ansar" and waste their due, that's why they gathered in "Saqifah" taking caliphate before someone from "Quraysh" takes it.

Mr. "Habab bin Mundhir", who was in "Saqifah" said:

"نخاف أن يليها أقوام قتلنا آبائهم وإخوتهم"

I'm afraid that some take caliphate whose brothers and fathers were killed by us in the battles of "Badr", "Uhod" and "Hunayn" and...

"Ibn Hajar Asqalani", Fath al-Bari- v7, p 24 /// Kanz al-Ummal, v 5, p 606 /// "Ibn Sa'd", Tabaqat al-Kubra, v3, p 182 /// "Ibn Asakir" history of Damascus, v 30, p 275

It's written in some resources that "Sa'd bin Ubadah" said to his father:

Father! Despite of you've heard many things from prophet [PBUH] about 'Ali" [AS]'s rightfulness, why have you become the candidate of caliphate? He said: My son! I knew that "Quraysh" doesn't help "Ali" to become caliph, I wanted to take caliphate to give it back to the one who deserves it.

It was one important point that must be paid attention.

Another point is that many- even Ansar- said in Saqifah:

"فقال الانصار او بعض الانصار لا نبايع الا عليا"

When they saw that "Quraysh" will take the caliphate, all of "Ansar" or some of them said: we just swear allegiance with "Ali".

"Tabari History", v 2, p 433 /// "Ibn Athir", the complete history, v 2, p 325

The first person who discusses matter of "Ghadir" in a public place is Hadrat "Fatimah" [AS] who went to the mosque and said to "Ansar" and "Migrants":

Have you forgotten this saying of prophet [PBUH] in event of "Ghadir Khum", prophet said:

”من كنت مولاه فعلي مولاه“

whomsoever to I am leader, Ali is also their leader.

”Nuzhat al-Huffaz”, v 1, p 102 /// ”Shukani” – badr al-Tali’, v 2, p 297

And it’s also written in Shia resources that Hadrat ”Fatimah” [AS] said:

هل ترك أبي يوم غدیر خم لأحد عذرا؟

Did my father leave any excuse for anyone in the event of ”Ghadir”.

”Sheikh Saduq”, Al-Khisal, p 173 /// ”Allamah Maslesi”, Bihar al-Anwar, v 30, p 124

”فما جعله الله لأحد بعد غدیر خم من حجة و لا عذر“

God left no excuse for anyone after event of ”Ghadi Khum”.

”ibn Jarir Tabari”, reasons of Imamate, v 122

Viewers’ questions:

1: Wahhabis say about god that he has hand and leg and one of his legs is in the paradise and another one is in the Hell, who’s seen such thing? Has ”Gabriel” or prophet [PBUH] seen god like that?

Does it make sense that all prophets [PBUTH] from Hadrat ”Adem” [AS] to Hadrat ”Jesus” [AS] have given glad tiding to the coming of a prophet {last prophet} who must be the most perfect prophet, but Wahhabis say that he’s a forgetful and capricious prophet?

Response:

What you said is a narrative that ”Abu Hurayrah” quotes, written in the book ”Sahih Bukhari”, v 6, p 48, Tafsir book, tafsir of Sura QAF:

On the day of resurrection, when people are taken to the Hell:

”يقال لجهنم: هل امتلأت؟ و تقول: هل من مزيد؟ فيضع الرب تبارك و تعالي قدمه عليها.
فتقول: قط قط“

God says to the ”Hell”: are you full? It says: is there anyone else who? God- refuge to god- puts his leg in the Hell, Hell says: that’s enough.

That if god's leg burns or not or if god will take his leg out of hell, "Abu Hurayrah and "Muhammad bin Ismael Bukhari- owner of "Sahih Bukhari"- should be asked.

Sahih bukhari, v 7, p 225 /// Sahih Muslim, v 8, p 152

They've even faked narratives in which- refuge to god- prophet [PBUH] is capricious. These faked narratives and lies that some at the time of "Umayyad caliphate" were paid to create them must be deleted by Sunni. Of course we've heard that "Hassan al-Bana", the leader of "Muslim Brotherhood" has published a summarized and purified "Sahih Bukhari" including 500 narratives. He'd interviewed and said that:

I saw that "Sahih Bukhari" contains many narratives which are against mind and Quran, so I decided to purify them.

Though, some Sunnis, Wahhabism in particular, lashed him out saying that got nothing to do with you purifying narratives from "Sahih Bukhari" that is Sunnah.

Question:

As for Hadith of "Ghadir", prophet [PBUH] himself knew that after him, they'll not let "Ali" [AS] to become caliph, even "Ali" [AS] knew that. If he and his spouse went to "Ansar" for allegiance it was because they wanted perform ultimatum so that they have no excuse.

Response:

This is our belief as well, that was performing ultimatum, as Hadrat "Fatimah" [AS]:

"هل ترك أبي يوم غدير خم لاحد عدرا"

Did god leave excuse for anyone on the day of "Ghadir"?

Question:

Is that true that "Habib bin Mazahir" revives and gets martyred?

Response:

It's a clear lie, but those who got martyred with Imam "Hussein" [AS] and as well as pure believers will return {returning in here, this is amongst Shia beliefs that some people will return to this world after death before resurrection, after the appearance of Imam "Mahdi" [AS], root of this belief: Quran verses and valid narratives}

Question:

Awareness of the past history is so important that helps to reform our current life style. Is this awareness of history match with knowing the principles and orders of Islam history and prophet [PBUH] and his "Ahl al-Bayt" [AS]'s recommendations? Isn't culture of "Ghadir" depend on this Hadith of prophet [PBUH] who said:

Anyone who dies without knowing the Imam of his era, his death is like the death in the ignorance era.

Please explain about it.

Response:

They're complementary. There is a narrative in the book "Sahih Muslim", v 6, p 22 that prophet [PBUH] said:

"من مات و ليس في عنقه بيعة، مات ميتة جاهلية"

Anyone who dies without swearing allegiance with an Imam, his death is ignorance death.

"Ahmad bin Hanbal" says in book "Musnad Ahmad", v 4, p 96, that prophet [PBUH] said:

"من مات بغير امام، مات ميتة جاهلية"

Anyone who dies without Imam, his death is like the death in Ignorance era {the era before Islam}.

It means another "Tafsir" {interpretation} of this holy verse:

"وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ"

If the guardianship of Hadrat "Ali" [AS] is not announced, your prophetic mission is uncompleted.

"لِيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا"

This day I have perfected your religion for you and completed My favor to you. I have approved Islam to be your religion. (As for) he who does not intend to commit a sin but is constrained by hunger to eat of what is forbidden, then surely Allah is Forgiving, Merciful.

Sura AL-MAEDA, verse 3

With the guardianship of Hadrat "Ali" [AS] Islam religion got perfect and without his guardianship one's religion is incomplete. The Islam which is accepted by god is the Islam which has the guardianship of "Ali" [AS], the Islam that anyone wants to go to paradise by it and the Islam that makes one's deeds to be accepted.

Question:

Can you explain about "Ali" [AS]'s stature?

Response:

It's been explained in detail in the book "Maqatil al-Talibin", p16 {book from Abu al-Faraj Isfahani- Sunni big scholar}

«و كان عليه السلام أسمر مربوعا و هو إلي القصر أقرب، عظيم البطن، دقيق الأصابع، غليظ الذراعين، حمش الساقين، في عينيه لين، عظيم اللحية، أصلع ناتئ الجبهة، قال أبو الفرج: و صفته هذه وردت بها الروايات متفرقة فجمعتها»

Hadrat "Ali" [AS] has been tawny, neither very tall nor very short, his fingers were very subtle. His arms were very strong, and he had big shins, his sight was full of kindness and had long beard and ... what I said were written in different narratives that I collected them.

Question:

Please explain about religion of "people of right", I'm a 24 year old Sunni guy but I don't know yet what religion I have.

Response:

"People of right" is not religion but it's a denomination from "Sufiyyah", with different beliefs that most of them aren't have no relation with Islam at all. For instance they say:

If someone reaches to special level of perfection, that person doesn't need to say prayer or fast.

Do we have anyone more perfect than commander of faithful [AS] and Prophet Muhammad [PBUH]? Did they separate from saying prayer and fasting? I ask the followers of "People of right" to search and know that what important for you and us is "Quran" which has announced its issues about religious obligations and also Prophet [PBUH]'s "Sunnah" {tradition} written in Shia and Sunni resources. This saying of some:" If someone reaches

to special level of perfection, that person doesn't need to say prayer or fast" is evil's saying and isn't related to Islam.

Question:

In the last session, Master "Husseini Qazvini" said that prophet [PBUH] had two turbans, on the day of "Ghadir" he put one of them on "Ali" [AS]'s head and for administrative works he'd use another one. Please explain about this that if administrative works were different than other acts?

Response:

I don't remember to say such thing that prophet [PBUH] had two turbans and But this issue is in narratives, if he wants we'll discuss them. "Sahab" was the name of one of prophet [PBUH]'s turbans and put it on "Ali" [AS]'s head on the day of "Ghadir", there are many narratives from Shia and Sunni in this regard. It's a proved matter and late "Allamah Amini" has written about it in the book "al-Ghadir", v1".

Question:

I've recently read on a website and even heard that Wahhabism in "Saudi Arabia" has published "Quran" with its own translation and gives it to pilgrims. Is that true?

Response:

Yes, we've heard as well that such "Quran" has been published the translation of all verses related to commander of faithful [AS] have been changed. And instead they've added issues about caliphs' virtues in the translation. Of course it's not just about "Saudi Arabia" even in Iran "Tehran" such work has been done. In my opinion reading such Quran is illegitimate and eliminating it is not only admirable but it's obligatory because if "Quran" is translated against what it's been sent down, it causes people going astray.

Question:

It's been quoted from "Hisham bin Salim" in the book "Usul al-Kafi" v 2, p 597, that Imam "Hussein" [AS] has said:

Indeed, the "Quran" that "Gabriel" brought for prophet [PBUH] had 17 thousand verses.

It's written somewhere else:

Shia Imams [AS] don't die without their own permission.

Response:

That address that you said is wrong, it's written in the book "Usul al-Kafi", v2, p 634,

Hadith 27:

«إن القرآن الذي جاء به جبرئيل (عليه السلام) إلي محمد (صلي الله عليه و آله) سبعة عشر ألف آية»

This "Quran" has had 17 thousand verses.

Of course all interpreters of the book "Usul Kafi" have restated that it had been a misspelling and in fact it was "سبعة آلاف" and the word "عشر" is misprinting.

"Mulla Muhammad Salih Mazandarani" says in the book "interpretation of Usul Kafi", v 11, p 87, «سبعة آلاف» it means about 7 thousand verses. It's also written in book "mir'at Al-'uqul" from "Allamah Maslisi". In old edition of the book "Usul Kafi", printed in 1305 AH, the word "سبعة آلاف" {7 thousand} is written not "سبعة عشر ألف آية" {70 thousand}. This is misprinting. As there has been misprinting in the books "Shahi Bukhari" and "Sahih Muslim", and no one believes that "Quran" had 17 thousand verses.

But as for this that Shia Imams [AS] will die with their own permission, rather than saying such things, that guy should go reading "Sahih Bukhari" and "Sahih Muslim" that have quoted from "Abu Hurayrah":

«ارسل ملك الموت إلي موسى عليه السلام، فلما جاءه، صكّه، ففقا عينه، فرجع إلي ربه، فقال: أرسلتني إلي عبد لا يريد الموت، قال: فرد الله إليه عينه»

When "Azrael" [AS] went to Hadrat "Moses" [AS] to get his soul, Hadrat "Moses" slapped "Azrael" across the face that her eyes jumped out, "Azrael" went to god complained of him and god gave her eyes back.

"Sahih Bukhari", v2, p 92, "Sahih Muslim", v 7, p 100

Such issues have written in Sunni elders' books.