

QURANIC WISDOM



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DEEN OF ISLAM IN THE LIGHT OF QURAN

Deen means constitution and law. If there is a *Deen* before Allah it is Islam (Surah aal-e-Imran Verse-19). Islam means to accept the constitution and follow laws ordained by Allah. *Deen of Islam* is from Allah (Surah aal-e-Imran Verse-83). It is *deen-e-hanif* (حنيف) (Surah al-Bayyina Verse-5), that is straight *deen*. It is *deen-e-quyyam* (قيَم) (Surah ar-Rūm Verse-30), that is established standard *deen*. It is *deen-e-wasib* (واصب) (Surah an-Nahal Verse-52), that is everlasting *deen*. It is *deen-e-haq* (حق) (Surah at-Tawba Verse-33), that is true *deen*. It is *natural deen* (فطرت) (Surah ar-Rūm Verse-30), that is casted in Allah's made mould. It is *chosen deen* (مصطفی) (Surah al-Baqara Verse-132). It is *pure deen* (خالص) (Surah az-Zumar Verse-3), that is genuine *deen*. It is *deen-e-murtaza* (مرتضى) (Surah an-Noor Verse-55), that is best among the chosen one. The words *mustafa* (مصطفى), *mujtaba* (مجتبى) and *murtaza* (مرتضى) all mean the chosen; however, comparatively *mujtaba* is superior to *mustafa* and *murtaza* is superior to *mujtaba*.

"Allah chooses for *deen* whom He pleases (prophet, messenger or imam); no one has subject authority, and Allah is above what they associate with Him" (Surah al-Qasas Verse-68). The ranks of prophet, messenger and imam were given in the Heavens. "And (remember Muhammad) when I made covenant with all the prophets. . ." (Surah aal-e-Imran Verse-81). "And certainly We sent Nuh and Ibrahim and We gave to their offspring the prophethood and the Book . . ." (Surah al-Hadid Verse-26). Hazrat Hood, Lut and Ibrahim (ES) were offspring of Hazrat Nuh (ES) and Hazrat Ismail, Ishaq, Yaqoob, Yusuf, Dawood, Suleman, Ayub, Zakariya, Yahya, Ilyas, Alyasha, Yunus, Musa, Haroon and Eysa (ES) were offspring of Hazrat Ibrahim (ES) (Surah al-Anaam Verse-84 to 87). Hazrat Nuh, Ibrahim, Musa and Eysa (ES) all followed *Deen-e-Islam* (Surah ash-Shura Verse-13). "Ibrahim left the same legacy for his sons and so did Yaqood (saying) O my sons! Surely Allah has chosen for you (this) faith; therefore, die not unless you are Muslims" (Surah al-Baqara Verse-132). Hence for preaching *deen* Allah chose prophets and imams from the progeny of the prophets and not from other people!

Hazrat Ibrahim (ES) when he was already a prophet was given the rank of *Imamat* for all mankind after he passed the great test and Allah made a covenant that the rank of *Imamat* will continue till eternity in the lineage of Hazrat Ibrahim (ES) and that *Imamat* will not be given to those who are unjust (*zalim*) [Surah al-Baqara Verse-124]. Therefore, an Imam has to be free from all sins of lesser or higher degrees. Hazrat Yunus (ES) was a prophet but when he committed a small sin sought Allah's blessings (Surah al-Anbiyaa Verse-87, 88). Hence, every Prophet or Messenger is not an Imam. Also, an Imam is infallible (*masoom*) because *Iblees* has no control over him (Surah Saad Verse-83). "Surely, Allah chose Adam and Nuh, the descendants of Ibrahim and the descendants of Imran above all creatures" (Surah aal-e-Imran Verse-33). In the light of Quran, there are three personalities to whom the referred name Imran in subject verse can be attributed to: the father of Hazrat Musa (ES), the father of Lady Maryam (SE) and Hazrat Abu Talib (ES) father of Mawla Ali (ES) whose real name is Imran. There was no issue from Hazrat Musa (ES) and Hazrat Eysa (ES) never married; therefore, the question of their descendants doesn't arise. As such, the reference to *aal-e-Imran* in subject verse can only be attributed to Hazrat Abu Talib (ES). Therefore, the everlasting *Imamat* which Allah promised to keep in the offspring's of Hazrat Ibrahim (ES) are descendants of Abu Talib (ES). "Whom We make Imam they guide from Our instructions, are steadfast and believe firmly in Our revelations since their creation" (Surah as-Sajda Verse-24). "And We desired to bestow favor upon those who are oppressed in this world and to make them Imams and inheritors of earth." (Surah al-Qasas Verse-5). "And We ransomed the manifest trial (of Ismail) with a tremendous sacrifice" (Surah as-Saaffaat Verse-107). The sacrifice in Karbala was a tremendous sacrifice which is an evidence for the lineage of *Imamat* in *Ahlul Bayt*. Ranks of *Imamat* are: Vicegerent (*Khalifa*), Imam of the people (*Imamun Naas*), Guide for all (*Hadi-e-Kul*) and Vicegerent on all creatures (*Imamul Khalq*). Hazrat Ibrahim (ES) was *Imamun Naas* and Prophet Muhammad (SW) was *Imamul Khalq*; therefore, He divided the Moon, recalled the Sun and stones recited testified His prophethood (*Kalima*) on his hand! Hazrat Muhammad (SW) is the last prophet (Surah al-Ahzaab Verse-40). The chain of prophethood and *imamat* of Hazrat Muhammad (SW) and Imam Muhammad al-Mehdi (ES) is conjoined with Hazrat Ibrahim and Ismail (ES).

"They desire to extinguish Allah's light (*deen*) with their mouths, but Allah will not allow that and His light (*deen*) will be perfected, even though the unbelievers may detest (it)" (Surah at-Tawba Verse-32). In 10th Hijra while returning from Hajj Allah commanded, "Convey (Muhammad) openly the message that was revealed and if that message was not conveyed then you (Muhammad) have not done any act of prophethood and that Allah will protect you from the people; surely, Allah guides not the unbelieving people." (Surah al-Maaida Verse-67). Therefore, at Ghadir Khum, Prophet Muhammad (SW) took Ali (ES) on the pulpit and declared before a large gathering of pilgrims, "Of whomsoever I am *Mawla (Master)*, **this** Ali is his *Mawla*." Soon after it was revealed, ". . . On this day [with the declaration of Mawla Ali (ES) as successor of Muhammad (SW)] I have perfected the *Deen-e-Islam* and completed My blessing upon you . . ." (Surah al-Maaida Verse-3).

Deen of Islam is based on Quran which is inheritance and Allah made chosen (*mustafa*) people its inheritors (Surah Faatir Verse-32). Since the inheritor is always superior to his /her inheritance; therefore, if the inheritor falls sick he /she spends his /her inheritance (wealth, property) to regain his /her lost health. In the same context if Quran is *Amr* (Surah at-Talaaq Verse-5), its inheritors are *Ul'il Amr*. "O you who believe! Obey Allah and obey the Messenger and the *Ul'il Amr* . . ." (Surah an-Nisaa Verse-59). *Ul'il Amr* are those nominated by the Prophet all from the tribe of Quraish and told their names to Jabir bin Abdullah (RE): Ali s/o Abu Talib, Hassan s/o Ali, Hussain s/o Ali, Ali s/o Hussain, Muhammad s/o Ali, Jaffer s/o Muhammad, Mussa s/o Jaffer, Ali s/o Mussa, Muhammad s/o Ali, Ali s/o Muhammad, Hassan s/o Ali and Muhammad al-Mehdi s/o Hassan and instructed him to convey His *Slaam* to the 5th Vicegerent Imam Muhammad Baqar (ES) which he conveyed. Quran has no contradiction in its contents (Surah an-Nisaa Verse-82), and there is no difference of opinion on Islamic religious matters among these 12 Imams which is a glaring proof of their divine vicegerency. "On the that day (day of resurrection), we shall call all human beings with their (respective) Imams . . ." (Surah al-Isra Verse-71). Hence, so long a person exists in this world the presence of an Imam is essential! On the night of Power the angles descend therein, by the permission of their Lord, with all the decrees (Surah al-Qadr Verse-4), which is an evidence of presence of a Competent Authority (*Sahib-e-Amr*) to whom the decrees are handed over. "Are they waiting to see if the angels come to them, or thy Lord (Himself), or certain of the signs of thy Lord! On that day when some of the signs of your Lord shall come, its faith shall not profit a soul which didn't believe before, or earn good through its faith. Say: wait, We too are waiting" (Surah al-An'aam Verse-158). Prophet Muhammad (SW) said, "When my 12th vicegerent (*khalifa*) will show up, Khazir and Ilyas from this world and Idrees and Eysa from the heavens will come to testify the imamat of Muhammad al-Mehdi and Eysa will pray behind Muhammad al-Mehdi" (*Sihah Sittah*). "There is no compulsion in *deen* . . ." (Surah al-Baqara Verse-256). "Hold fast rope of Allah all together and not be disunited . . ." (Surah aal-e-Imran Verse-103). "As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did" (Surah al-An'aam Verse-159). "Who opens his heart for Islam is in a light (*deen*) from his Lord . . ." (Surah az-Zumar Verse-22), "And whoever desires a religion other than Islam, it shall not be accepted and in the hereafter he shall be the losers" (Surah aal-e-Imran Verse-85). "Those after accepting Allah's authority desist, wrath is upon them and theirs will be an awful doom" (Surah ash-Shura Verse-16).

ALLAH'S VICEGERENCY IN THE LIGHT OF QURAN

The word *khalifa* means the successor or the vicegerent. *khalifatullah* or Allah's vicegerent means Allah's representative in this world to exercise His authority in terms of implementing His will. When Allah said to the angles, "I am going to place in the earth a vicegerent (*khalifa*), they replied You will make such an entity a vicegerent who would make mischief and shed blood on earth; whereas, we celebrate Thy praise and extol Thy holiness?" Allah said, "Surely I know what you do not know." Then Allah taught Adam (*ES*) the names of all things and presented them to the angels and asked to tell their names, if they were truthful. When the angles could not and Adam (*ES*) was able to tell their names, on Allah's command all the angles bowed down before Adam (*ES*) except the *Jin Iblees* (Surah al-Baqara Verse-30 to 34). Therefore, Adam (*ES*) was appointed as His vicegerent on the merit of knowledge. Similarly, Talut (*ES*) was appointed as vicegerent based on the knowledge bestowed on him, despite opposition from the chiefs who claimed to be more worthy than him on account of their worldly position (Surah al-Baqara Verse-247). Moreover, Allah bestowed on his vicegerents Dawud and Sulayman (*ES*) knowledge and wisdom and exalted them among the believers (Surah an-Namal Verse-15). Furthermore, accepting Musa (*ES*) request, Allah appointed Haroon (*ES*) to share his task of prophethood (Surah Taa-haa Verse-29, 30, 32 & 36). Also, Ibrahim (*ES*) when he was already a prophet was given the rank of Imam for all mankind after he passed the great test and Allah made a covenant that the rank of Imam will continue till eternity in the lineage of Hazrat Ibrahim (*ES*) and that Imam will not be given to those who are unjust (*Zalim*) {Surah al-Baqara Verse-124}. Therefore, an Imam has to be infallible i.e. free from all sins of lesser or higher degrees. The ranks of imam are: Vicegerent (*Khalifa*), Imam of people (*Imamun Naas*), Guide for all (*Hadi-e-Kul*) and Vicegerent on all creatures (*Imamul Khalq*). Ibrahim (*ES*) was *Imamun Naas* and Prophet Muhammad (*SW*) was *Imamul Khalq*; therefore, He divided the Moon, recalled the Sun and stones recited testimony (*Kalima*) on his hand! The ranks of Prophet, Messenger and Imam were given in the Heavens. "And remember (Muhammad) when I took covenant from all prophets . . ." (Surah aal-e-Imran Verse-81). Also, "Allah chooses for *Deen* whom He pleases (prophet, messenger or imam); nobody has subject authority, and Allah is above what they associate with him" (Surah Al-Qasas Verse-68). "This was Our way with Our messengers whom We had sent before you, and you shall not find any change in Our way" (Surah al-Isra Verse-77). As such, the vicegerency is divine and will prevail till eternity and the foremost merit for selection is knowledge and wisdom and the vicegerent is honored with the suffix title of *Elayh Slaam* (*ES*) عليه سلام (peace on him).

Quran encompasses roots of all knowledge (Surah aal-e-Imran Verse-61). ". . . and Allah has revealed to you (Muhammad) the Book and the wisdom, and He has taught you what you did not know . . ." (Surah an-Nisaa Verse-113). The true meaning of Holy Quran is known to Allah and those who are deeply rooted in knowledge (*Rasekhoona fil Elim*) (Surah aal-e-Imran Verse-7), and Ali (*ES*) stands to be the foremost after Prophet Muhammad (*SW*) in this category. "Allah has deposited knowledge of everything in *Imam-e-Mobeen*" (Surah Yaseen Verse-12) and Prophet said, "Ali is the *Imam-e-Mobeen*", the manifesting Imam. "And those who disbelieve say: You are not a messenger, Say: Allah is sufficient as a witness between me and you and He who has knowledge of the Book" (Surah ar-Ra' ad Verse-43). The Prophet said, "the second witness referred to is Ali son of Abu Talib." In reality Quran is in the breast of *Outo al-Ilm* (those endowed with the divine knowledge) (Surah al-Ankaboot Verse-49). Allah shall exalt status of *Outo al-Iim* (Surah al-Mujaadila Verse-11). Quran is absolutely pure and none can reach the depths of the meaning of Quran except the purified ones (Surah al-Waaqia Verse-79). *Ahlul Bayt* surpass everybody in subject category, because Imam Ali (*ES*), Lady Fatima (*SE*) and Imam Hassan and Hussain (*ES*) were under the mantle with Prophet Muhammad (*SW*) when this verse was revealed: ". . . Verily Allah intends to keep off from you uncleanness, O you *Ahlul Bayt* and to keep you at the apex of purity" (Surah al-Ahzaab-33).

"Only your *Vali* (master, guardian, protector) is Allah, His Messenger and those who are true believers (*momineen*), keep up prayers and pay the poor-rate while they bow" (Surah al-Maaida Verse-55). Though, subject verse was revealed when Mawla Ali (*ES*) gave his ring to a beggar while bowing down during prayers; however, Allah refers to a group of *momineen* associated with Mawla Ali (*ES*) in which the *wilayah* continued and who are also *Vali* in the same sense as Allah and Prophet Muhammad (*SW*). "And whoso taketh Allah, His

messenger and those true believers (*momineen*) for *Vali* will join the party of Allah, they are the victorious" (Surah al-Maaida Verse-56).

In 10th Hijra Prophet Muhammad while returning from Hajj was commanded by Allah, "Convey (Muhammad) openly the message that was revealed and if that message was not conveyed then you (Muhammad) have not done any act of Prophethood . . ." (Surah al-Maaida Verse-67). Therefore, at Ghadeer Khum, Prophet Muhammad (*SW*) took Ali (*ES*) on the pulpit and declared before a large gathering of pilgrims, "Of whomsoever I am *Mawla (Master)*, **this** Ali is his *Mawla*." ". . . On this day {with the declaration of *Mawla Ali (ES)* as successor of Muhammad (*SW*)} I have perfected the Deen-e-Islam and completed My blessing upon you . . ." (Surah al-Maaida Verse-3).

Quran is *Amr* (Surah at-Talaq Verse-5) and its inheritors are *Ul'il Amr*. "O you who believe! Obey Allah and obey the messenger and the *Ul'il Amr* . . ." (Surah an-Nisaa Verse-59). *Ul'il Amr* are those nominated by Prophet Muhammad (*SW*) all from the tribe of Quraish and told their names to Jabir bin Abdullah (*RE*): Ali s/o Abu Talib, Hassan s/o Ali, Hussain s/o Ali, Ali s/o Hussain, Muhammad s/o Ali, Jaffer s/o Muhammad, Mussa s/o Jaffer, Ali s/o Mussa, Muhammad s/o Ali, Ali s/o Muhammad, Hassan s/o Ali and Muhammad al-Mehdi s/o Hassan and instructed him to convey His *Slaam* to the 5th Vicegerent Imam Muhammad Baqar (*ES*) which he conveyed. Quran is inheritance and its inheritors are the chosen (*mustafa*) people (Surah Faatir Verse-32). Allah bestows peace (*slaam*) on the chosen (*mustafa*) people (Surah an-Namal Verse-59), implying those in subject category are honored with the suffix title of *Elayh Slaam*- عليه سلام (peace on him). As such, in Prophet Mosque (*Masjid-e-Nabwi*) the names of 12 referred *Imams* are written with the suffix title of عليه سلام. Quran has no contradiction in its contents (Surah an-Nisaa Verse-82), and there is no difference of opinion on Islamic religious matters among these 12 *Imams* which is a glaring proof of their divine vicegerency. "On that day (day of resurrection), we shall call all human beings with their (respective) *Imams* . . ." (Surah al-Isra Verse-71). Therefore, so long a person exists in this world the presence of an *Imam* is essential! On the night of Power the angles descend therein, by the permission of their Lord, with all the decrees. (Surah al-Qadar Verse-4). Hence, the presence of a Competent Authority (*Sahib-e-Amr*) is essential to whom the decrees are handed over. "Are they waiting to see if the angels come to them, or thy Lord (Himself), or certain of the signs of thy Lord! On that day when some of the signs of your Lord shall come, its faith shall not profit a soul which didn't believe before or earn good through its faith. Say: Wait; We too are waiting" (Surah al-An'aam Verse-158). Prophet Muhammad (*SW*) said, "When my 12th *Khalifa* will show up, Khazir and Ilyas from this world and Idrees and Eysa from the heavens will come to testify the Imam of Muhammad al-Mehdi and Eysa will pray behind him" (*Sihah Sitta*). *Iblees* accepted Allah but didn't accept the superiority of His Vicegerent (*Khalifa*), then what would be the status of the person who has faith in Allah but does not accept the *Imam* of his time!

PROPHET MUHAMMAD (SW) IN THE LIGHT OF QURAN

The word Muhammad means the one who is highly praised. The status of speaker changes the value of the statement, and Prophet Muhammad (SW) was praised extensively by Allah. All creatures in the universe are in submission before Allah (Surah Maryam Verse-93). Prophet Muhammad (SW) was the first among all creatures who worshiped Allah (Surah az-Zukhruf Verse-81) and was the first Muslim (Surah al-An'am Verse-163). Allah first imparted knowledge of Quran to Prophet Muhammad (SW) and then created Hazrat Adam (ES) (Surah ar-Rahman Verse-2, 3). When the angels were commanded by Allah to bow down before Hazrat Adam (ES), Prophet Muhammad (SW) was at an exalted status – *Aa-leen* (Surah Saad Verse-75). Allah took solemn covenant of prophethood from all prophets and (particularly) Him (Surah al-Ahzaab Verse-7). He was born in fine personalities of true believers as, ". . . No men can be custodians of Ka'ba except the pious . . ." (Surah al-Anfaal Verse-34). Both Hazrat Abd al Muttalib and Abu Talib were custodians of Ka'ba and Muslim (followers of straight deen i.e. *Deen-e-Hanif*). His prophethood is also referred in Torah and Injeel (Bible) (Surah al-A'araaf Verse-157). Allah gave Him complete knowledge of seen and unseen things (Surah an-Nahl Verse-89) and the religion of truth (*haq*) (Surah al-Fath Verse-28). He was always on the right path (Surah Yaseen Verse-4); was sent as a witness, bearer of good news, a Warner and a light-giving torch (Surah al-Ahzaab Verse-45, 46); is a mercy for all creatures (Surah al-Anbiya Verse-107); was firmly established and therefore, was a infallible (*ma-soom*) (Surah al-Israa Verse-74).

Belief in Him (Surah al-Fath Verse-9), Allegiance to Him (Surah al-Fath Verse-10), Authority (Surah al-Maaida Verse-55), Obedience (Surah al-Ahzaab Verse-31), Opposition (Surah at-Tawba Verse-63), Betrayal of His trust (Surah al-Anfaal Verse-27), Bounty (Surah at-Tawaba Verse-59), Decree (Surah al-Ahzaab Verse-36), Path (Surah ash-Shura Verse-52), Promise (Surah al-Ahzaab Verse-22), Hand (Surah al-Anfaal Verse-17), Share (5th part of Booty) (Surah al-Anfaal Verse-41), to reject Him (Surah at-Tawba Verse-54) and Defiance (Surah al-An'am Verse-33) are intrinsically integrated with Allah. Allah never disassociated Him nor was ever displeased with Him (Surah ad-Duha Verse-3). His will was completely superimposed on the likes and dislikes of Allah (Surah al-Insan Verse-30). The Verse 2, 3 and 4 of Surah an-Najm laid down the principle for Prophet Muhammad (SW): He errs not, nor is led astray and nor he speaks of his own inclination. Those who make distinction by partially accepting the prophethood on the pretext that at times He was a prophet are true unbelievers (Surah an-Nisaa Verse-150, 151). Prophet Muhammad and *Aallay Muhammad* (His purified progeny), are in ever closeness (*Qurb*) to Allah, and Allah directs the believers to seek their closeness (Surah al-Ahzaab Verse-56).

Quran was revealed on His heart (Sura al-Baqara Verse-97). Allah says, "If Quran was sent down on the mountains they would have perished . . ." (Surah al-Hashar Verse-21). Allah glorified Him by swearing: His life (Sura al-Hijr Verse-72), His prophethood (Surah Yaseen Verse-1) and City of Makka where He resided (Surah al-Balad Verse-1, 2), praising His Character (Surah al-Qalam Verse-4) and exalting His esteem (Surah al-Inshira Verse-4). Allah directed the believers to assist and honor Him, and submit to His highness (Sura al-Fath Verse-9). Moreover, Allah directed the believers not to put themselves forward before Him, not to address the Prophet in high tone as they talked among themselves, ". . . and talk to Him in a humble low voice" (Surah al-Hujraat Verse-1, 2, 3). Allah addressed all the prophets with their names but addressed Prophet Muhammad (SW) with Titles (*Yaseen, Muzzamil, Muddaththir, Taa-Haa*). Allah addressed the Prophet in Quran as Your (Muhammad's) sustainer (*Rab*) 211 times and the sustainer of the people 15 times. Allah commanded the believers to always response promptly to the call of the Prophet (Surah al-Anfaal Verse-24). Replying to the taunts of His enemies, Allah said, "And He (Muhammad) is not insane" (Surah at-Takwir Verse-22) and "nor what (He) recites is poetry" (Surah al-Haaqa Verse- 41). His uncle Abu Lahab, a bitter enemy, was condemned to suffer severest punishment till eternity (Sura al-Lahab) and Allah bestowed the Prophet with infinite abundance in growth and profit (Surah Kawthar).

The Prophet asked no reward for the toils of prophethood from the muslims (*Umma*), but to display Apex of Love (*muwaddat*) to His near of Kin (Surah ash-Shura Verse-23). Moreover, *muwaddat* pertains to honor. When asked about His near of kin (*aqraba*) Prophet Muhammad (SW) took names of Ali, Fatima, Hassan and Hussain (Masnad ibny Humal, Tafseer-e-Kashaf, Sahih Muslim and Tafseer Durr al Manthur). When the

deliberations on the birth of Hazrat Eysa (ES) with the Christians of Najran in 9th Hijra did not succeed, Allah commanded in Verse-61 of Surah aal-e-Imran asking each party to bring their sons, women and men (*Nafsoos*) for invoking Allah's CURSE on the liars (*mubahylah* مَبَاهِلَه). At that time among others the Prophet had 9 wives and His son Ibrahim was alive but the Prophet took Mawla Ali (ES), Lady Fatima (SE), Imam Hassan and Hussain (ES) ONLY for *mubahylah*. He showed the same personalities taking them under His shawl when the purification clause Tat-heer was revealed (Surah al-Ahzaab Verse-33). He said, "My *Ahlul Bayt* are like the boat of Hazrat Nuh (ES), who so ever came on board would gain salvation and who remained away would drown and perish." He also said, "Hussain is from Me and I am from Hussain." The Prophet has greater claim on the lives of the believers than they have on themselves (Surah al-Ahzaab Verse-6) and those who grieve the Messenger, Allah cursed them in this world and hereafter (Surah al-Ahzaab Verse-57).

IMAM-E-MOBEEN IN THE LIGHT OF QURAN

Saint Mary (Surah aal-e-Imran Verse-42) left her chamber in *Baitul Muqqadas* at the time of prophet Eysa's (ES) birth (Surah Mary Verse-16) to maintain the sanctity of the place of worship, but on 13th Rajab, 24th BH at the time of Mawla Ali (ES) birth his mother Faima daughter of Asad while performing *Tuaaf* (going around) Ka'ba went inside when its wall disintegrated and remained there for three days. Ka'ba the first house of worship brought on the earth at *Bakkka* (Mekka) which is a blessing and guidance for the whole Universe (Sura aal-e-Imran Verse-96). In response to the prayers of Hazrat Imran (Abu Talib) a descendant of prophet Ismail (ES) the son of prophet Ibrahim (ES), custodian of Ka'ba and Sheikh of Banu Hashim (branch of the tribe Quraysh), his son's name 'Ali' divinely appeared inscribed on a tablet hung on the wall of Ka'ba where it remained till the time of Hashsham Bin Abdul Malik the Ummayyad ruler (64-144 AH). The words Ali, Ka'ba and Najaf (burial place of Mawla Ali) all mean the exalted. "Saint Mary and her son are sign of Allah (*Ayatullah*)" (Surah al-Muminoon Verse-50), then what would be the status of Mawla Ali (ES) and his mother Lady Fatima (RE) daughter of Asad?

The true meaning of Holy Quran is known to Allah and those who are deeply rooted in knowledge (*Rasekhoona fil Alim*) {Surah aal-e-Imran Verse-7}, and Mawla Ali (ES) stands to be the foremost after Prophet Muhammad (SW) in this category. "Allah has deposited knowledge of everything in *Imam-e-Mobeen*." (Surah Yaseen Verse-12] and Prophet said, "Ali is the *Imam-e-Mobeen*", the manifesting Imam.

"Is he like Him (Muhammad) who has proof from his Lord and a witness (Ali) who follows Him (Muhammad) and who (Muhammad) is Imam and Mercy as testified in Torah the book of Moses." (Surah Hud Verse-17]. "And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and He (Ali) who has knowledge of the Book" (Surah ar-Ra' ad Verse-43). Ali (ES) said, "My highest honour is that Allah has enjoined me as a witness of prophethood of Muhammad (SW)." All Muslims testify the proclamation of prophethood of Prophet Muhammad (SW) but Mawla Ali (ES) is the ONLY one who is the witness of prophethood when it was conferred!

Musa was strengthened through Haroon (Surah al-Qasas Verse-35) and "Allah provided a relief for You (Muhammad) from the burden in the task of prophethood" (Surah al-Inshira Verse-2, 3). Prophet Muhammad (SW) said, "Ali you are like to me as Haroon was to Musa but there will be no prophet after me." Is a person who is burden on his master can be equal to one who commands justice and is also on *sirat-e-mutaqeen* (right path)? (Surah an-Nahal Verse-76]. Prophet Muhammad (SW) said, "the other person referred to on *sirate-e-mustaqeen* is Ali." " - - - When the unbelievers plotted against Prophet Muhammad (SW) either to slay him or expel him from Mecca or to put him in bonds . . ." (Surah al-Anfaal Verse-30], Hazrat Ali (ES) slept on the bed of Prophet Muhammad (SW) at the peril of his life on the night of *Hijrat*. In praise of this act Allah honored and glorified Mawla Ali (ES) and said, "And among men is he who sold his *Nafs* and took all pleasures of Allah . . ." (Surah al-Baqara Verse-207). As, such, he is also called *Ali-e-Murtaza*. "And lower thy shoulders for the believers who follow thee" (Surah ash-Shu'arra Verse-215). In Ka'ba Mawla Ali (ES) stood on the shoulder of Prophet Muhammad (SW) to break the idols. And he who (Muhammad) brings the Truth (*sidq*) and he who testifies it are pious (Surah az-Zumar Verse-33). As such, Mawla Ali (ES) is also known as Imam of pious (*Imam-ul-Muttaqin*).

In the battle of Badar Hazrat Hamza (RE) and Mawla Ali (ES) were the only two warriors who not only killed the well-known warriors of the enemy in single combats but also destroyed the enemy's fighting force beyond recovery. "And Allah did certainly assist you at Badar when you were weak . . ." (Surah aal-e-Imran Verse-123). "So you did not slay them, but it was Allah Who slew them . . ." (Surah al-Anfaal Verse-17]. As such, Mawla Ali (ES) is also known as hand of Allah (*Yadullah*). In the battle of Ohad all companions of Muhammad ran away (Sura aal-e-Imran Verse-153) except Mawla Ali (ES) and Allah said, ". . . the battle at Ohad was with permission of Allah so that He might know who is the true believer." (Surah aal-e-Imran Verse-166]. In the battle of *KhunDAQ* due to heavy suffering and adversity when the muslims cried: ". . . When (will come) the help of Allah? Ah! Verily, the help of Allah is near! . . ." (Surah al-Baqara Verse-214).

Mawla Ali (*ES*) at this juncture responded to the challenge of famous warrior Amr bin Abdwud and Prophet Muhammad (*SW*) said, "The total faith is going against the total disbelief." When the formidable champion of the invaders was killed by Mawla Ali (*ES*) the Prophet declared, "One strike of Ali on the day of *Khandaq* is superior to the apex of prayers." In the Battle of Khayber when the repeated attacks to capture the enemy's fort failed Prophet Muhammad (*SW*) said, "Tomorrow I will give banner to the one who is charger and not a deserter and would conquer the fort." Next day in response to the challenge of Marhab, Hazrat Ali (*ES*) said, "My mother named me Hyder and I am the Lion of Allah." "What is then the matter with them, that they turn away from the admonition, as if they were asses fleeing from a lion?" (Surah al-Muddaththir Verse-49, 51). In the context of subject verses Mawla Ali (*ES*) is also known as Lion of Allah because he was the one who always played the decisive role in inflicting crushing defeat on the enemy.

"So when you are free, nominate" (Surah al-Inshira Verse-7). During Mirage Allah revealed to (Muhammad) the 'Ma' (Surah an-Najm Verse-10) and while returning from Hajj at Ghadeer Khum Allah commanded, "Convey (Muhammad) openly the message (Ma) that was revealed and if that message was not conveyed you (Muhammad) have not done any act of Prophethood . . ." (Surah al-Maaida Verse-67). Therefore, at Ghadir Khum, the Prophet Muhammad (*SW*) took Mawla Ali (*ES*) on the pulpit and declared before a large gathering of pilgrims, "Of whomsoever I am *Mawla* (Master), **this** Ali is his *Mawla*." Thereafter, it was revealed, ". . . this day (with the declaration of Ali as successor of Muhammad) I have perfected the *Deen-e-Islam* and completed My blessing upon you . . ." (Surah al-Maaida Verse-3). "And remember the blessing of Allah on you and His covenant with which He bound you firmly, when you said: We have heard and we obey, and be careful of (your duty to) Allah, surely Allah knows what is in the breasts" (Surah al-Maaida Verse-7). "They recognize the blessing (Ali) of Allah, yet they deny it, and most of them are ungrateful" (Surah an-Nahal Verse-83). In the house of Ummay Salma (*RE*) wife of the Prophet Muhammad (*SW*) when the purification clause Tat-hir was revealed, "Verily Allah intends to keep-off from you uncleanness, O you *Ahlul Bayt* and purify you with a thorough purification" (Surah al-Ahzaab Verse-33), the Prophet was under a mantle with Mawla Ali, Hassan and Hussain (*ES*) along with Lady Fatimah (*SE*). Also, when with the Christians of Najran the matter of fatherhood of Eysa (*ES*) could not be resolved, on Allah's command to Prophet Muhammad (*SW*) to say, ". . . Come let us call our sons and your sons and our women and your women and our men (*Nafsoos*) and your men, then let us pray for the curse of Allah on the liars." (Surah aal-e-Imran Verse-61), the Prophet took Imam Hassan and Hussain (*ES*) in place of sons, Lady Fatima (*SE*) in place of women and Mawla Ali (*ES*) in place of *Nafsoos*. As such, he is called *Nafas* of Rasool (*Nafs-e-rasool*). It is not fitting for the people of Madina or the Bedouin Arabs of the neighbourhood, to oppose the Allah's messenger or his *Nafs* (Surah at-Tawaba Verse-120]. "Only your *Vali* (master, guardian, protector) is Allah, His Messenger and those who believe, keep up prayers and pay the poor-rate while they bow" (Surah al-Maaida Verse-55), refers to Mawla Ali (*ES*) when he gave his ring to a beggar while bowing down during prayers. "And We made of them Imams to guide by Our command when they were patient, and they were certain of Our communications." (Surah as-Sajda Verse-24). On 19th Ramadan, 40th AH Mawla Ali was martyred in the mosque while offering prayers and died on 21st Ramadan. "And those who give their life for Allah, consider them not as dead" (Surah aal-e-Imran Verse-169).

INHERITORS OF QURAN IN THE LIGHT OF QURAN

Quran is inheritance and its inheritors are the *mustafa* (chosen) people (Surah Faatir Verse-32). The inheritor is always superior to his /her inheritance. If the inheritor falls sick he/she spends his/her inheritance (wealth, property) to gain the lost health. In the same context if Quran encompasses roots of all knowledge (Surah aal-e-Imran Verse-61) the inheritors of Quran are city and gate of knowledge and those firmly grounded in knowledge (*rasikhuna fil ilm*). The true interpretation of Quran is known to Allah and those who are firmly grounded in knowledge (Surah aal-e-Imran Verse-7). ". . . If you don't know then ask *Ahlul dhikr* (Surah an-Nahl Verse-43). Quran is reminder (dhikr) (Surah al-Hijr Verse-9) and its inheritors are *Ahlul dhikr*. "If there was a Quran with which mountains could be moved, or the earth was travelled over with it, or the dead were made to speak then it is this Quran . . ." (Surah ar-Ra' ad Verse-31). In reality Quran is in the breast of *Outo al-Ilm* (those endowed with the divine knowledge) (Surah al-Ankaboot Verse-49). Hence *Outo al-Ilm* have the Quranic power. Allah shall exalt status of *Outo al-Ilm* (Surah al-Mujaadila Verse-11). Quran is light manifest (Surah an-Nisaa Verse-174) and its inheritors embody the divine guiding light. Quran is *mahayman*: trustworthy, dominant, guardian, protector (Surah al-Maaida Verse-48), and its inheritors are trustworthy, dominant, guardians, protectors and Vicegerents of Allah. Quran has no crookedness (Surah az-Zumar Verse-28), and its inheritors are faultless. Quran is incorruptible even iota of falsehood can't come near it (Surah Fusillat Verse-42) and its inheritors are also infallible (*masoom*). Quran is insight, evidence, intelligence and thought provoking (Surah al-A' araa Verse-52) and its inheritors are bestowed with the divine intelligence. It is guidance, glad tidings and mercy for the Muslims (Surah an-Nahl Verse-89) and the inheritor is guide and mercy for the whole universe. It is embedded in wisdom (Surah Yaseen Verse-2) and its inheritors are apex of wisdom. Quran is truth (*haq*): nothing but the truth (Surah Fatir Verse-31) and the inheritors are the truthful personalities, because when the issue (fatherhood) of Hazrat Eysa (*ES*) could not be resolved with the Christians of Najran and Allah commanded Muhammad (*SW*) to say, ". . . let us bring our sons and you bring your sons, we bring our women and you bring your women and we bring our men (*Nafos*) you bring your men and then we pray that Allah's curse be on the liars" (Surah aal-e-Imran Verse-61). The Prophet took in this contest of truth (*mubahylah*) only the truthful personalities: Imam Hassan and Hussain (*ES*), Lady Fatima (*SE*) and Mawla Ali (*ES*), when He had 9 wives and His son Ibrahim was alive. Seeing them the Christians' chief priest Abdul Masih abstained from the contest and agreed to pay nominal tax (*jizya*). Allah declared subject incident as the account of truth i.e. *haq* (Surah aal-e-Imran Verse-62). Quran is great (Surah al-Hijr Verse-87) and the inheritor sign of great news {Ali (*ES*) vicegerency declaration at Ghadir}. Quran is *Mobeen*: crystal clear (Surah Yaseen Verse-69) and its inheritor is *Imam-e-Mobeen* (Surah Yaseen Verse-12). It is unique and unmatched and the joint efforts of all humans and *Jinns* can't produce a Surah of its kind (Surah Yunus Verse-38) and its inheritors are matchless. It is *Majeed*: the apex of glory (Surah Qaaf Verse-1) and its inheritors surpass all grandeur. Quran is *Tibyan*: it instills conviction (Surah an-Nahl Verse -89) and its inheritors subdued falsehood with conviction. It is *Furqaan*: distinguishes the truth from evil (Surah al-Furqaan Verse-1) and its inheritors always distinguished truth from falsehood. After the tragedy of Karbala, recitation of Quran on the tip of the spear by the head of Imam Hussain (*ES*) is a glaring proof of this fact. It is *Kareem*: bounteous and honored (Surah al-Waaqia Verse-77) and its inheritors are bestowed with the divine honor. It is *Shafa*: quenches the thirst, fulfills the desires (Surah Fussilat Verse-44) and its inheritors are urge quenchers (*Malik-e-Shafa*). It is difficult to understand the deep meanings of Quran (Surah aal-e-Imran Verse-7) and its inheritors are divine helpers. It is absolutely pure and non can reach the depths of the meaning of Quran except the purified ones (Surah al-Waaqia Verse-79). *Ahlul Bayt* surpass everybody in subject category, because Mawla Ali (*ES*), Lady Fatima (*SA*) and Imam Hassan and Hussain (*ES*) were under the mental with Prophet Muhammad (*SW*) when this verse was revealed: ". . . Verily Allah intends to keep-off from you uncleanness, O you *Ahlul Bayt* and to keep you at the apex of purity." (Surah al-Ahzaab-33).

"Allah has deposited knowledge of everything in *Imam-e-Mobeen*." (Surah Yaseen Verse-12) and Prophet said, "Ali is the *Imam-e-Mobeen*, the manifesting Imam." "Only your *Vali* (master, guardian, protector) is Allah, His Messenger and those who are true believers (*momineen*), keep up prayers and pay the poor-rate while they bow" (Surah al-Maaida Verse-55). Though, subject Verse was revealed when Ali (*ES*) gave his

ring to a beggar while bowing down during prayers; however, Allah refers to a group of *momineen* associated with Mawla Ali (ES) in which the *wilayah* continued and who are also *Vali* in the same sense as Allah and the Messenger. "And whoso taketh Allah, His messenger and those true believers (*momineen*) for guardian will join the party of Allah, they are the victorious" (Surah al-Maaida Verse-56). "Why do you make *Iblees* and his progeny as your *Vali*, I never made them witness on the creation of universe nor on their own creation, nor could I take those who lead (others) astray for aiders" (Surah al-Kahf Verse-50, 51). As such, Allah's *Vali* will be the one who was a witness on the creation of this universe! Quran is *Amr* (Surah at-Talaq Verse-5) and its inheritors are *Ul`il Amr*. "O you who believe! Obey Allah and obey the messenger and the *Ul`il Amr* . . ." (Surah an-Nisaa Verse-59). *Ul`il Amr* are those nominated by the Prophet all from the tribe of Quraish and told their names to Jabir bin Abdullah (RE): Ali s/o Abu Talib, Hassan s/o Ali, Hussain s/o Ali, Ali s/o Hussain, Muhammad s/o Ali, Jaffer s/o Muhammad, Mussa s/o Jaffer, Ali s/o Mussa, Muhammad s/o Ali, Ali s/o Muhammad, Hassan s/o Ali and Muhammad al-Mehdi s/o Hassan and instructed him to convey His *Slaam* to the 5th Vicegerent Imam Muhammad Baqar (ES) which he conveyed. Quran has no contradiction in its contents (Surah an-Nisaa Verse-82) and there is no difference of opinion on Islamic religious matters among these 12 Imams which is a glaring proof of their divine vicegerency. Hazrat Ibrahim (ES) when he was already a Prophet was given the rank of *Imamat* for all mankind after he passed the great test and Allah made a covenant that the rank of *Imamat* will continue till eternity in the lineage of Hazrat Ibrahim (ES) and that *Imamat* will not be given to those who are unjust i.e. *Zalim* (Surah al-Baqara Verse-124). Therefore, an Imam has to be free from all sins of lesser or higher degrees i.e. infallible (*masoom*), because *Iblees* has no control over him (Surah Saad Verse-83). Whom We make Imam they guide from Our instructions, are steadfast and believe firmly in Our revelations since their creation (Surah as-Sajda Verse-24). "Remember (on the day of resurrection), we shall call all human beings with their respective Imams . . ." (Surah al-Isra Verse-71). Therefore, so long a person exists in this world the presence of an Imam is essential! On the night of Power the angels descend therein, by the permission of their Lord, with all the decrees (Surah al-Qadar Verse-4), which is an evidence of presence of a Competent Authority (*Sahib-e-Amr*) to whom the decrees are handed over. "Are they waiting to see if the angels come to them, or thy Lord (Himself), or certain of the signs of thy Lord! On that day when some of the signs of your Lord shall come, its faith shall not profit a soul that didn't believe before, or earn good through its faith. Say: Wait ye; We too are waiting" (Surah al-Anaam Verse-158). In this context Prophet said, "When my 12th Vicegerent (*Khalifa*) will show up, Khazir and Ilyas from this world and Idrees and Eysa (ES) from the heavens will come to testify the *Imamat* of Muhammad al-Mehdi and Eysa (inheritor of Bible) will pray behind him (inheritor of Quran)" (*Sihah Sitta*).

Allah bestows peace (*slaam*) on the chosen (*mustafa*) people (Surah an-Namal Verse-59) implying those in subject category are honored with the suffix title of *Elayh Slaam* (peace on him). As such, in Prophet Mosque (*Masjid-e-Nabwi*) the names of 12 referred *Imams* are written with the suffix title of *عليه سلام*. Moreover, the Prophet said, "I am leaving two weighty things Quran and my *itrat* (*Ahlul Bayt*), they will remain enjoined till they meet me at the pool of Kawthar on the Day of Judgment. One who remains associated with them surely will not go astray and one who remains away will perish" (*Sihah Sitta*). "O you who believe, be careful of (your duty to) Allah and be with the Truthful" (Surah at-Tawba Verse-119).

IMAMAT IN THE LIGHT OF QURAN

Allah creates and chooses for Deen whom He pleases (Prophet, Messenger or Imam); no body has subject authority, and Allah is above what they associate with Him (Surah al-Qasas Verse-68). Hazrat Ibrahim (ES) when he was already a prophet was given the rank of imamat for all mankind after he passed the great test and Allah made a covenant that the rank of Imamat will continue till eternity in the lineage of Hazrat Ibrahim (ES) and that Imamat will not be given to those who are unjust (*zalim*) (Surah al-Baqara Verse-124). Therefore, an Imam has to be free from all sins of lesser or higher degrees. Hazrat Yunas (ES) was a prophet but when he committed a small sin sought Allah's forgiveness (Surah al-Anbiyaa Verse-87). Hence, every prophet or messenger is not an Imam. Also, an Imam is infallible (*masoom*) because *Iblees* has no control over him (Surah Saad Verse-83). "Whom We make Imam they guide from Our instructions, are steadfast and believe firmly in Our revelations since their creation" (Surah as-Sajda Verse-24). Therefore, a person who is impatient and doubts faith in Allah can not be an Imam. Allah doesn't assist the false Imam. (Surah al-Qasas Verse-41). "And We have decided to make Imams and inheritors of earth who are oppressed in this world" (Surah al-Qasas Verse-5). "And We ransomed the manifest trial (of Ismail) with a momentous sacrifice" (Surah as-Saaffaat Verse-107). The sacrifice in Karbal was a momentous sacrifice which is the evidence for the lineage of Imamat in *Ahlul Bayt*. Ranks of Imamat are: Vicegerent (*Khalifa*), Imam of mankind (*Imamul Naas*), Guide for all (*Hadi-e-Kul*) and Vicegerent on all creatures (*Imamul Khalq*). Hazrat Ibrahim (ES) was *Imamun Naas* and Prophet Muhammad (SW) was *Imamul Khalq*; therefore, He divided the Moon, recalled the Sun and stones testified (recited *kalima*) on his hand!

The ranks of Prophet, Messenger and Imam were given in the Heavens. "And remember (Muhammad) when I took covenant from all Prophets . . ." (Surah aal-e-Imran Verse-81). Similarly, Mawla Ali (ES) is a witness on the prophethood of Hazrat Muhammad (SW). "Is he like Him (Muhammad) who has proof from his Lord and a witness (Ali) who follows Him (Muhammad) and is Imam and Mercy as testified in Torah the book of Moses? . . ." (Surah Hud Verse-17). "And he who (Muhammad) brings the Truth (*sidq*) and he who testifies it are pious" (Surah az-Zumar Verse-33). The Prophet said, "The other person referred to is Ali." As such, Ali (ES) is also known as Imam of pious (*Imamul Muttaqeen*).

It will be against the tenets of justice if the Imam is not the most knowledgeable person of his time. "And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and He (Ali) who has knowledge of the Book" (Surah ar-Ra' ad Verse-43). Ali (ES) said, "My highest honour is that Allah has enjoined me as a witness of prophethood of Muhammad (SW)." The true meaning of Quran is known to Allah and those deeply rooted in knowledge (Surah aal-e-Imran Verse-7) and in subject personalities Mawla Ali (ES) excels everybody because Prophet said, "I am city of knowledge and Ali is its gate" "Nobody can grasp true meaning of Quran except the purified ones" (Surah al-Waqia Verse-79). *Ahlul Bayt* surpass everybody in subject category because only Hazrat Ali (ES), Hazrat Fatima (SE), Imam Hassan and Hussain (ES) were under the mantel with the Prophet when the clause *Tatheer* was revealed (Surah al-Ahzaab Verse-33). "Allah has deposited knowledge of everything in *Imam-e-Mobeen* (the manifesting Imam)" (Surah Yaseen Verse- 12) and Prophet said, "Ali is the *Imam-e-Mobeen*" It is rewarding to read and memorise Quran but, ". . .in reality Quran is in the breast of those endowed with knowledge (*Util Ailm*)" {Surah al-Ankaboot Verse-49}. Allah shall exalt the status of *Util Alim* (Surah al-Mujaadila Verse-11). "If there was a Quran by virtue of which the mountains were made to move, or the distances of earth could be travelled or the dead were made to speak then it is this Quran . . ." (Surah ar-Ra' ad Verse-31). Hence a person with Quran in his breast will have the Quranic power. The divinely commissioned Imams do not dissent. Imams have the knowledge (*Elm*) in their self regardless of age just like Prophet Eysa (ES) {Surah aal-e-Imran Verse-46}.

". . . And We send the *dikr* . . .who is messenger (Muhammad) . . ." (Surah at-Talaaq Verse-10, 11). "We wrote in *Zaboor* (the book of Moses) that after the Prophet my righteous servants shall inherit the earth" (Surah al-Anbiyaa Verse-105). If you don't know then ask the *ahlul dikr* (Surah an-Nahl Verse-43). Here *dikr* means Prophet Muhammad (SW) and *Ahl* means: children (Surah Hud Verse-45), brother (Surah Ta-haa

Verse-29, 30), bestride (Surah al-Khaf Verse-71) and like (Surah al-Fath Verse-29). The term children encompasses Imam Hassan and Hussain (*ES*) because the Prophet is also their forefather; brother implies to Mawla Ali (*ES*) because the Prophet declared Mawla Ali (*ES*) as his brother on two occasions; bestride includes Mawla Ali and Imam Hassan and Hussain (*ES*) because Ali (*ES*) stood on the shoulders of the Prophet and broke the idols in Ka'ba and Hassan and Hussain (*ES*) mounted shoulders of the Prophet and overrode on the EID day; like encompasses the lineage of Prophet Muhammad (*SW*) in which Imamatus was established and the Prophet took Mawla Ali, Hassan and Hussain (*ES*) in place of Nafs and sons respectively in *Mubahyilah* with the Christian of Najran on the issue of Hazrat Eysa's (*ES*) birth (Surah aal-e-Imran Verse-61).

"Only your *Vali* (master) is Allah, His Messenger and those true believers (*momineen*) who keep up prayers and pay the poor-rate while they bow" (Surah al-Maaida Verse-55). It was Mawla Ali (*ES*) who gave his ring to a beggar while bowing down during prayers. "And whoso taketh Allah, His messenger and those true believers (*momineen*) for guardian will join the party of Allah, they are the victorious" (Surah al-Maaida Verse-56). While returning from Hajj at Ghadeer Khum Allah commanded, "Convey (Muhammad) openly the message that was revealed and if that message was not conveyed then you (Muhammad) have not done any act of Prophethood . . ." (Surah al-Maaida Verse-67). Therefore, Prophet Muhammad (*SW*) took Ali (*ES*) on the pulpit and declared before a large gathering of pilgrims, "Of whomsoever I am Mawla (*Master*), **this** Ali is his Mawla." Prophet Muhammad (*SW*) is mercy for all worlds (*Aalmeens*) (Surah al-Anbiyaa Verse-107). Therefore, the Imamatus of Mawla Ali (*ES*) also encompasses all the worlds (*Aalams*)! On the declaration of Mawla Ali (*ES*) as successor of Muhammad (*SW*) Allah said, ". . . this day I have perfected the the *Deen-e-Islam* with the completion of My blessing upon you . . ." (Surah al-Maaida Verse-3). Therefore, Imamatus of Mawla Ali (*ES*) is blessing (*naymat*) of Allah. "Then on that day you shall most certainly be questioned about the bounties (*na-im* – blessings)" (Surah at-Takaathur Verse-8). It is not fitting for anybody to oppose Prophet and His *Nafs* (Surah at-Tawba Verse-120). Mawla Ali (*ES*) is *Nafs* of Prophet Muhammad (*SW*) because He only took him in place of *Nafsoos* in *mubahyilah* with the Christians of Najran on the issue of Hazrat Eysa (*ES*) birth. "Why do you make Iblees and his progeny as your *Vali*, I never made them witness on the creation of universe nor on their own creation, nor could I take those who lead (others) astray for aiders" (Surah al-Kahf Verse-50, 51). As such, Allah's *Vali* will be the one who was a witness on the creation of this universe!

Prophet Muhammad (*SW*) told the names of his 12 *Khalifas* to Jabir bin Abdullah (*RE*): Ali bin Abu Talib, Hassan bin Ali, Hussain bin Ali, Ali bin Hussain, Muhammad bin Ali, Jaffer bin Muhammad, Mussa bin Jaffer, Ali bin Mussa, Muhammad bin Ali, Ali bin Muhammad, Hassan bin Ali and Muhammad bin Hassan and instructed him to convey His *Slaam* to the 5th Vicegerent Muhammad Baqar (*ES*) which he conveyed. "*Iblees* misguided everybody except a small group of the true believers (*momineen*)" (Surah Saba Verse-20). As such, a small group among the believers is infallible (*masoom*). ". . . Then We made the inheritors of Quran the chosen (*mustafa*) servants . . ." (Surah Faatir Verse-32). Allah bestows *Slaam* on the chosen (*mustafa*) servants (Surah an-Namal Verse-59). Therefore, the names of the chosen personalities are honored with the suffix title of *Elayh Slaam* and every Muslim pays *Slaam* on the *Salayheen* (pious people) during prayers. "On that day (day of resurrection), we shall call all human beings with their respective Imams. . ." (Surah al-Isra Verse-71). Therefore, so long a person exists in this world the presence of an Imam is essential! On the night of Power the angles descend therein, by the permission of their Lord with all the decrees (Surah al-Qadar Verse-4). Hence the presence of a Competent Authority (*Sahib-e-Amar*) is essential to whom the decrees are handed over. "Are they waiting to see if the angels come to them, or thy Lord (Himself), or certain of the signs of thy Lord! On that day when some of the signs of your Lord shall come, its faith shall not profit a soul which didn't believe before, or earn good through its faith. Say: Wait; We too are waiting" (Surah al-An'aam Verse-158). Prophet Muhammad (*SW*) said, "When my 12th *Khalifa* will show up, Khazir and Ilyas from this world and Idrees and Eysa from the heavens will come to testify the *Imamat* of Muhammad al-Mehdi and Eysa will pray behind Muhammad al-Mehdi. "O you who believe! Obey Allah and obey the messenger and the *Ulil Amr* . . ." (Surah an-Nisaa Verse-59). Therefore, obedience of *Ulil Amr* is essential just like obedience of Allah and the Prophet. *Ulil Amr* are those vested with authority

in all matters. *Iblees* accepted Allah but didn't accept the superiority of His vicegerent (*khalifa*) then what would be the status of the person who has faith in Allah but does not accept the Imam of his time!

AHLUL BAYT IN THE LIGHT OF QURAN

Prophet Muhammad (SW) showed his *Ahlul Bayt* on the following two occasions:-

- (a) When the purification clause ". . . Verily Allah intends to keep off from you uncleanness, O you *Ahlul Bayt* and keep you pure at the apex of purity" (*أَنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا*) of Verse-33 of Surah al-Ahzaab was revealed. The occasion, time and place of revelation of subject part of Verse-33 of Surah al-Ahzaab is narrated by Jabir bin Abdullah (RE) as told to him by Hazrat Fatima (SE): "One day in the house of Hazrat Ummay Salma (RE) the wife of the prophet, the Prophet (SW) told me that He was feeling weakness; therefore, I covered Him with a yamni shawl. Soon after Hussain entered the house and joined the Prophet. Subsequently Hassan, I and my husband Ali also joined the Prophet under the shawl. Later, Hazrat Ummay Salma (RE) sought permission from the Prophet to join the group also; however, the Prophet told her to remain at her place and that she was at peace. At this juncture Hazrat Jibrail (ES) revealed purification clause of Verse-33: *أَنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا* (*Sihah-e-Sitta*). The purification clause of Verse-33 of Surah al-Ahzaab "Verily Allah intends to keep off from you uncleanness, O you *Ahlul Bayt* and keep you pure at the apex of purity" was placed at subject place in Quran as different parts of the revelations were placed at appropriate place in Quran under Prophet Muhammad's (SW) instructions e.g. the first verse " *اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ* " was placed in Surah al-Alaq the 96th Surah and verses of second revelation were placed in 68th Surah al-Qalam of Quran. It should be noted that the arrangement of Quran is not in the order of the verses as they were revealed. Moreover, the purification clause starts with the word *إِنَّمَا* that is encircling word (*kalmay hasar-حصر*) used in Arabic language to restrict or encircle the implication of the text meaning to that matter only that follows *إِنَّمَا*. Therefore, what is stated before the word *إِنَّمَا* is excluded and what is stated after *إِنَّمَا* doesn't apply to the text about wives of the Prophet before the word *إِنَّمَا* in subject verse. As such, the evidence shows that only those under the shawl are included in *Ahlul Bayt* and not the wives of the Prophet as advocated by many scholars.
- (b) When the deliberations on the birth of Hazrat Eysa (ES) with the Christians of Najran in 9th Hijra did not succeed, Allah commanded in Verse-61 of Surah aal-e-Imran asking each party to bring their sons, women and men (*Nafsoos*) for invoking Allah's CURSE on the liars (*mubahyilah* *مبايئه*). At that time among others the Prophet had 9 wives and His son Ibrahim was alive but the Prophet took Mawla Ali (ES), Lady Fatima (SA), Imam Hassan and Hussain (ES) ONLY for *mubahyilah*. Seeing subject personalities the Christians chief priest Abdul Masih refused to do *mubahyilah* and accepted to pay nominal tax (*jizya*). Allah declared subject incidence as account of truth (Surah aal-Imran Verse-62). *Mubahyilah* was the contest of truth (*sadaqat-صداقت*) and Prophet took only those personalities who were considered highly truthful (*sadeeq – صادق* superlative degree of *sadiq – صادق*) in this contest of truth. The Prophet said, "My *Ahlul Bayt* are like the boat of Hazrat Nuh (ES), who so ever came on board would gain salvation and one who remains astray will drown and perish." He also said, "I am leaving two weighty things: Quran and my *itrat* (*Ahul Bayt*), they will remain enjoined till they meet me at the pool of *Kawthar* on the Day of Judgment. One who remains associated with them surely will not go astray and one who remains away will drawn and perish." Moreover, He said, "Hussain is from me and I am from Hussain." (*Sihah-e-Sittah*).

MUWADDAT IN THE LIGHT OF QURAN

Prophet Nuh, Saleh, Lut, Shoaib and Hud (*ES*) didn't demand any wages or reward for the services of prophethood and conveyed to the people that the reward (for subject service) was with the Lord of the worlds (Surah ash-Shu' araa Verse-109, 145, 164 & 180), (Surah Hud Verse-29 & 51) and (Surah Yunus Verse-72). However, for Hazrat Muhammad (*SW*) while conveying similar message in four verses (Surah Furqaan Verse-57, Surah Saba Verse-47, Surah al-Anaam Verse-90 and Surah Yusuf Verse-104), in Surah ash-Shura Verse-23 Allah states, "That is the (reward) for which Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say (Muhammad): I demand no reward from you for the services (of prophethood) except to engulf (yourself) in my near of kins and display apex of loyalty (*muwaddat*), and who performs subject act (*muwaddat*), We shall reward him with increase bounty: surely Allah is most forgiving and excels in thanking." In subject Verse the Prophet Muhammad (*SW*) was commanded to ask for recompense as an exception to other prophets. Subject reward asked for was in the interest of the believers who want to find a way to their Lord, as stated in Verse-47 and 57 of Surah Saba and Furqan respectively.

In arabic language the words *ulfat* (affection) and *muhabbat* (love) respectively pertains to personal gratification; however, the word *muwaddat* (apex of loyalty) entails wealth, self and honor. Loosing wealth or bodily injury is far less than loosing honor because everything is lost if honor is lost. Also *ulfat* and love are attached with the attribute(s) of the person focused on and may diminish if that attribute or quality is lost. However, *muwaddat* in subject verse pertains to the personalities whose attributes can never diminish as Allah has guaranteed to keep all impurities away from them (Surah al-Ahzaab Verse-33). It was personal loyalty when in the battle of Ohad all companions of Prophet Muhammad ran away (Surah aal-e-Imraan Verse-153) except Mawla Ali (*ES*) and Allah on this occasion said, ". . . the battle at Ohad was with permission of Allah so that He might know who is the true believer (*momin*)." (Surah aal-e-Imraan Verse-166). However, it was *muwaddat* at Karbala on the night of *Aashura* (Muharram 60 AH) when Imam Hussain (*ES*) blowing off the lamp asked his companions to leave in the darkness if they so desire, but they refused to leave displaying apex of loyalty. *Muwaddat* in *qurba* is like fish in water outside water it has no life!

Prophet Mohammad (*SW*) when asked about his next of kin, He referred to Ali, Fatima, Hassan and Hussain. (Refer Tafsir Kashaf, Sahih Muslim, Musnad ibn Hanbal and Tafsir Durr al Manthur). On emergence of doubts and objection in his followers when '*muwaddat of His Ahlul Bayt*' was enjoined in context of Verse 23 of Surah ash-Shura, Allah stated, "Say: (O Muhammad) I do not ask you for any reward for this (services of prophethood), and I am not an imposter (pretender)" (Surah Saad Verse-86). Additionally, when the issue of Hazrat Eysa (*ES*) birth (fatherhood) could not be resolved with the Christians of Najran in 9 AH, Allah through message in Surah aal-e-Imraan Verse-61 commanded, "But whoever disputes with you (Muhammad) in this matter after all knowledge has come to you, then say: come let us call our sons and your sons and our women and your women and our men (*Nafoos*) and your men and be earnest in prayer, and pray for the curse of Allah on the liars." At that time the Prophet had 9 wives and His son Ibrahim was alive but He took only Mawla Ali (*ES*), Lady Fatima (*SE*), Imam Hassan and Hussain (*ES*) (the truthful personalities) for contest (*mubahylah*). The Christian Chief priest Abdul Maseeh on seeing these personalities surrendered and refused to do *mubahylah*. Moreover, Prophet Muhammad (*SW*) showed the same personalities taking them under His shawl when the clause *Tat-hir* was revealed: ". . . Allah only desires to keep the uncleanness away from you, O *Ahlul Bayt!* and to keep you purified at the apex of purity." (Surah al-Ahzaab Verse-33). The Prophet (*SW*) also said that, "my *Ahlul Bayt* are like the boat of Hazrat Nuh (*ES*), who so ever came on board would gain salvation and who remained away would drown and perish."

Offering five times prayers, fasting, performing Hajj etc are all good deeds for which Allah has attributed rewards but never thanks for subject acts; however, *muwaddat* with *Ahlul Bayt* is a unique deed that is essential attribute of faith for which Allah not only promises to bestow reward increase in bounty, but also thanks to a degree of highest order. The believers who are steadfast in their conduct and for such a gainful transaction, Allah conveys good news at the beginning of Verse-23 of Surah ash-Shura.

OBEDIENCE IN THE LIGHT OF QURAN

"O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority (*Ul'il Amr*) among you . . ." (Surah an-Nisaa Verse-59). As Allah can't be seen; therefore, it is stated, "Whoever obeys the Messenger, he indeed obeys Allah . . ." (Surah an-Nisaa Verse-80). For Prophet Muhammad (*SW*) it is stated, "O you who believe! answer (the call of) Allah and His Messenger when he calls you . . ." (Surah al-Anfaal Verse-24) and "But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction" (Surah an-Nisaa Verse-65). Obedience of *Ul'il Amr* stated in subject verse is of the same degree as of Allah and His messenger and it implies on all human matters in Deen of Islam.

Allah says, "So yield not to those who deny (the truth)" (Surah al-Qalam Verse-8). Therefore, *Ul'il Amr* will be the one who is considered truthful by Allah. The truthful personalities were shown to the universe when the issue of Hazrat Eysa's (*ES*) birth (fatherhood) could not be resolved with the Christians of Najran and, Allah commanded Muhammad (*SW*) to say, ". . . let us bring our sons and you bring your sons, we bring our women and you bring your women and we bring our men (*Nafsoos*) you bring your men and then we pray that Allah's curse be on the liars" (Surah aal-e-Imran Verse-61). In this open invitation for the contest (*mubahylah*) of truth (there are three kinds of contests: speech, sword and truth) only the truthful personalities were included and on 24th Zil-Hijjah, 9th Hijra when the Prophet had nine wives and his son Ibrahim was alive, the Prophet came for the contest along with Mawla Ali (*ES*), Lady Fatima (*SE*), Imam Hassan and Hussain (*ES*). Seeing these personalities the Christians' chief priest Abdul Masih refused to go for the contest (*mubahylah*) and agreed to pay nominal tax (*jizya*). Allah declared subject incident as the account of truth-haq (Surah aal-e-Imran Verse-62). As such, in subject context who so ever on any occasion confronted these personalities confronted the truth (*haq*). Allah says, "If truth would have been in accord with your desires, the earth, the heavens and that is contained therein would have perished . . ." (Surah al-Mu'minoon Verse-71). Since the universal system is still functioning satisfactorily the truth (*haq*) on no occasion submitted to any person's desire.

Allah says, ". . . and obey not from among them a sinner or an ungrateful one" (Surah al-Insaan Verse-24). Therefore, in subject context *Ul'il Amr* will be free from all sins of lesser or higher degrees i.e. infallible (*masoom*). When the purification clause of Verse-33 of Surah al-Ahzaab was revealed in the house of Lady Ummay Salma (*RE*) the wife of the Prophet, ". . . Verily Allah intends to keep off from you uncleanness, O you Ahlul Bayt and keep you pure at the apex of purity", Mawla Ali (*ES*), Lady Fatima (*SE*), Imam Hassan and Hussain (*ES*) were under the shawl along with the Prophet (*Sihah-e-Sitta*). "And on them did *Shaitan* prove true his desire, and they followed him, all save a group of true believers (*momineen*)" (Surah Saba Verse-20). As such, a small group of true believers (*momineen*) is infallible (*masoom*). "Whom We make Imam they guide from Our instructions, are steadfast and believe firmly in Our revelations since their creation" (Surah as-Sajda Verse-24). As such, *Ul'il Amr* will not be but infallible.

". . . is then He Who gives guidance to truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? . . ." (Surah Yunas Verse-35), implies *Ul'il Amr* will be the one who is imbued with knowledge and guidance. Quran is the root of all knowledge (Surah aal-e-Imran Verse-61). ". . . Then We have given the Book for inheritance to such of Our servants as We have chosen . . ." (Surah Fatir Verse-32). ". . . but none knows its interpretation except Allah, and those who are firmly rooted in knowledge . . ." (Surah aal-e-Imran Verse-7) and in subject personalities status of Mawla Ali (*ES*) is supreme after Hazrat Muhammad (*SW*). Allah has made known knowledge of everything to the *Imam-e-Mobeen* (Surah Yaseen Verse-12). The Prophet said, "the *Imam-e-Mobeen* is Ali (the manifesting Imam)." Quran is in the hearts of those endowed with knowledge (*Outul Ilm*) (Surah al-Ankaboot Verse-19). Allah shall exalt those who are endowed with knowledge, to high ranks (Surah al-Mujaadila Verse-11). Quran is pure and nobody can reach to its meaning except those who are purified (Surah al-Waaqia Verse-79). In the domain of purity Ahlul Bayt surpass everybody as Allah has guaranteed to keep them away from all impurities (Surah al-Ahzaab Verse-

33). Therefore, those who are firmly rooted in knowledge, are endowed with wisdom and guidance can only be *Ulil Amr*.

Quran is *Amr* (Surah at-Talaaq Verse-5) and its inheritors are *Ul'il Amr*. *Ul'il Amr* are the vicegerents nominated by the Prophet all from the tribe of Quraish and told their names to Jabir bin Abdullah (*RE*): Ali s/o Abu Talib, Hassan s/o Ali, Hussain s/o Ali, Ali s/o Hussain, Muhammad s/o Ali, Jaffer s/o Muhammad, Mussa s/o Jaffer, Ali s/o Mussa, Muhammad s/o Ali, Ali s/o Muhammad, Hassan s/o Ali and Muhammad al-Mehdi s/o Hassan and instructed him to convey His *Slaam* to the 5th Vicegerent Imam Muhammad Baqar (*ES*) which he conveyed. On the night of Power the angles descend therein, by the permission of their Lord, with all the decrees (Surah al-Qadr Verse-4), which is an evidence of presence of a Competent Authority (*Ulil Amr*) to whom the decrees are handed over.

Do not obey, any mean swearer (Surah al-Qalam Verse-10), defamer, slanderer (Surah al-Qalam Verse-11), forbidder of good, limit crossers, sinful (Surah al-Qalam Verse-12) and ignoble, besides all that, base-born (Surah al-Qalam Verse-13).

In the light of the evidence brought out above *Ulil Amr* can't be a liar, sinner, who needs guidance, ungrateful, sinful mean swearer, defamer, slanderer, forbidder of good, limit crosser, but an infallible (*masoom*) and imbued with guidance

INTERCEDENCE IN THE LIGHT OF QURAN

To err is human. When somebody commits a sin and repents for his deeds a channel is available in Islam to provide a relief to the sinner, who repents for his wrongdoings. Allah, being the supreme in all respect has the sole authority to the power of intercession (to save from punishment); however, subject power has also been granted to certain chosen creations of Allah. Yet, some Muslims argue that seeking intercession from any other entity besides Allah is a sort of polytheism. Let us examine subject issue in the light of Quran.

It is stated, "To Allah belongs exclusively (the right to grant) intercession . . ." (Surah az-Zumar Verse-44); ". . .you have not besides Him any guardian or any intercessor . . ." (Surah as-Sajda Verse-4); ". . .there is no guardian for them nor any intercessor besides Him" (Surah al-An' am Verse-51). However, Allah has granted the right to intercede to his selected creations. In subject domain the first group comprise of those who can intercede in matters that are approved by Allah. It is stated, ". . . No one can interceded in His presence except as He permits . . ." (Surah al-Baqara Verse-255); ". . . No intercessor (can plead with Him) except after His leave . . ." (Surah Yunus Verse-3); "On that Day shall no intercession avail except for those for whom permission has been granted by Allah the most gracious" (Surah Taa-Haa Verse-109); "No intercession can avail in His presence, except except for whom He has granted permission . . ." (Surah Saba Verse-23). When sons of Hazrat Yaqoob (*ES*) repented for their sins and said, "O our father! Ask for us forgiveness for our sins, for we were truly at fault" (Surah Yusuf Verse-97); He replied, "Soon will I ask my Lord for forgiveness for you; for He is oft-forgiving, most merciful" (Surah Yusuf Verse-98). "And Nuh cried out to his Lord and said, My Lord! Surely my son is of my household (Ahl) save him too, and Thy promise is surely true, and thou art the most just of the judges. Allah replied, O Nuh! Lo! He is not of thy household; for his conduct is unrighteous. So ask me not that of which thou has no knowledge! I give thee counsel, let thou act like ignorant!" (Surah Hud Verse-45, 46). Similarly, the angels also come in this class of intercessors. "And how many angles are in the heavens whose intercession does not avail at all except after Allah has given permission to whom He pleases and chooses" (Surah an-Najm Verse-26).

The second group of intercessors comprise of those who already have full authority of intercession. Allah says, ". . . If they had only, when they were unjust to themselves, come unto thee (Muhammad) and asked Allah's forgiveness, and the Apostle had asked forgiveness for them, they would have found Allah indeed oft-returning, most merciful" (Surah an-Nisaa Verse-64). ". . . And pray (Muhammad) on their behalf, verily thy prayers are source of security for them" (Surah at-Tawba Verse-103). "And those unto whom they cry instead of Him possess no power of intercession, saving him who beareth witness unto the Truth knowingly" (az-Zukhruf Verse-86). "They will have no power of intercession, save him who hath made covenant with the Beneficent Allah" (Surah Maryam Verse-87). Allah has already given Prophet Muhammad (*SW*) permission for intercession because of His closeness (*qurb*) to Allah of highest conceivable order. Verse 2, 3 and 4 of Surah an-Najm has laid down the indisputable principle for Prophet Muhammad (*SW*), He errs not, nor is led astray or speaks of own inclination.

Besides, Prophet Muhammad (*SW*) in subject category are those who bear witness to the truth (*haq*), know the will of Allah and have already made covenant with Allah of complete submission to His will as referred to in Surah az-Zukhruf and Maryam above. Quran is Al-ilm i.e. roots of all knowledge (Surah aal-e-Imran Verse-61) and its complete knowledge is known to Prophet Muhammad (*SW*) and those who are firmly grounded in knowledge (*rasikhoona fil ilm*) (Surah aal-e-Imran Verse-7). Quran is *haq*, the truth nothing but the truth (Surah Fatir Verse-31) and for witness of subject truth (*haq*) when the fatherhood of Hazrat Eysa (*ES*) could not be resolved with the Christians of Najran Prophet Muhammad (*SW*) invited them for contest (*mubahlah*) and came for *mubahlah* with Mawla Ali, Imam Hassan and Hussain (*ES*) along with Lady Fatima (*SE*). Allah termed subject occasion as contest of truth (*haq*). Additionally, the inheritors of Quran are the chosen (*mustafa*) people (Surah Faatir Verse-32) and they have subdued their will to Allah (Surah Fajr Verse-27), ". . .And they offer no intercession except that which pleases Allah . . ." (Surah al-Anbiyaas Verse-28). Muhammad and Aalay Muhammad are *Aaleen* (the exalted ones) and were on subject status before creation of Hazrat Adam (*ES*) (Surah Saad Verse-75). They are in ever closeness (*qurb*) to Allah and

He directs the believers to seek closeness of Muhammad *Aalay Muhammad* (Surah al-Ahzab Verse-56). The purified ones are those on whom *Shaytan* has no control and are therefore infallible (*masoom*) (Surah Saad Verse-83).

MEANING OF SALWAT-UN-NABI

Scholars from all schools of thought translated Verse 56 of Surah al-Ahzab as follows: "Surely Allah and all the angels send blessings (*Darood*) on the Prophet; O you who believe! call for divine blessings (*Darood*) on him and salute him with a (becoming) salutation." *Darood* is a Persian word that means to invoke Allah's blessings for some one. Subject translation implies that the Muslims plead Allah to send blessings on Muhammad (SW) which is incorrect because Hazrat Muhammad (SW) is a mercy for all worlds (*Aal-meen*) (Surah al-Anbiyaa Verse-107). Therefore, to seek Allah's blessings by the human beings and the angles for that personality who is mercy in its self is illogical. Let us examine subject issue in the light of linguistic and Quranic evidence.

The word *salaat* and its plural *salawat* has more than 40 meanings. From subject verse it is evident that Allah and the angles are performing act of *Salaat*. In Arabic language all words have a root-word from which they are derived and all the derived word have the shades of the meaning of its root-word e.g. from the root-word *Ilm* (علم) i.e. *knowledge* the words تعليم (*education*), معلوم (*aware*) and عالم (*scholar*) derived carry the shade of the meaning as emanates from the word *Ilm* (علم). The linguistic scholars have identified three possible root-words for the word *Salaat*: صَلَّى (sa-la-ya), صَلَّى (sa-la-wa) and صَوْل (sawl). From the root-word صَلَّى the words صَلَّى (sal-yn), تَصَلَّى (tasla) and يَصْلُونَ (yasloon) have inherent meaning implying something getting close to or into the other. Like in Surah Lahab, سَيَصْلَى نَارَ has been used to imply that Abu Lahab will enter into the hell fire. Similarly, from the same root-word the word مَصْلَى (mu-salle) is derived which means joined. Hence from the word صَلَّى the meaning of closeness or getting together or joining are implied. From the second root-word صَلَّى (sa-la-wa) the derived word صَلَح (salah) means the area of the back that joins the upper and lower part of the body, and the word *salwaat* is used for the synagogue implying the gathering place of the people. From the third root-word صَوْل (sawl) the derived words: صَوْلَتَيْن (Saw-la-tain) which means to act integrating all the energies of the body; the word لَوَاص (la-was) {porridge, *falooda* in Urdu and Arabic– a mixture of milk, ice, sugar etc} and مَصْوَاح (mys-walah) meaning the broom (integrated shredded pieces of wood) have the shade of closeness. Moreover, if the letters of the root-word صَوْل (sawl), و, ص and ل are used by changing their order like لَوْص and واصل have implied meaning of getting close. Similarly, the word صَلَات (Salaat) is also used for prayers (*namaaz*) which is sum total of *qyaam, rukou, sajjood, slaam* etc. It is, therefore; evident that the word *salaat* means to join, to add or to get close.

Allah blessed Prophet Muhammad (SW), His closeness of the highest conceivable order. Belief in Him (Surah al-Fath Verse-9), His command (Surah al-Anfaal Verse-1), obedience (Surah al-Ahzaab Verse-31), path (Surah ash-Shura Verse-52), bounty (Surah al-Fath Verse-59), decree (Surah al-Ahzaab Verse-36), hand (Surah al-Anfaal Verse-17), share (5th part of Booty) (Surah al-Anfaal Verse-41), promise (Surah al-Ahzaab Verse-22), authority (Surah al-Maida Verse-55), opposition (Surah at-Tawba Verse-63), defiance (Surah al-An' aam Verse-33), allegiance to Him (Surah al-Fath Verse-10), betrayal of His trust (Surah al-Anfaal Verse-27) and to reject Him (Surah at-Tawba Verse-54) are intrinsically integrated with Allah. Allah never disassociated Him nor was ever displeased with Him (Surah ad-Duha Verse-3). His will was completely superimposed on the likes and dislikes of Allah (Sura al-Insan Verse-30). The Verse 2, 3 and 4 of Surah an-Najm laid down the principle for Prophet Muhammad (SW): He errs not, nor is led astray and nor he speaks of his own inclination. Hence it is evident that Prophet Muhammad (SW) has that closeness to Allah which no creature has! Closeness of Prophet Muhammad (SW) with Allah is from eternity when the Space and Time were non-existent and is everlasting because Prophet Muhammad (SW) is the first among all creatures who worshiped Allah (Surah az-Zukhrif Verse-81), is the first Muslim (Surah al-An' aam Verse-163) and is mercy till there remains one world (*Aa-lam*) {Surah al-Anbiyaa Verse-107}.

In Verse-56 of Surah al-Ahzab the words صَلَّى (sal-lu), يُصَلُّونَ (yas-sal-lun: plural of *sallu*) and النَّبِيِّ عَلَى (alan-nabi) {Muhammad (SW) and His Aal (آل) *the purified progeny*} has been used. In view of the stated facts, the correct meaning of subject Verse is, "Allah has bestowed upon Muhammad and Aalay Muhammad His closeness (*qurb*), and the angles seek their closeness; Ye thy believers must also seek their closeness, and salute them with full respect." The Prophet directed the believers to say, "Oh! Allah grant us the closeness of

Muhammad and *Aalay Muhammad*." The Prophet showed his *Ahlul Bayt* when he came out for the contest (*mubahlah*) with the Christians of Najran on the issue of Hazrat Eysa's (*ES*) birth, when he had 9 wives and his son Ibrahim was alive, but he took only Mawla Ali (*ES*), Lady Fatima (*SE*), Imam Hassan and Hussain (*ES*) for the contest (Surah aal-e-Imraan Verse-61). Moreover, He showed the same personalities taking them under His blanket when the clause *Tat-heer* was revealed (Surah al-Ahzaab Verse-33). He also said, "My *Ahlul Bayt* are like the boat of Hazrat Nuh (*ES*), who so ever came on board would gain salvation and who remained away would drown and perish."

PAGAN AND MOMIN IN THE LIGHT OF QURAN

"The pagans pursue the falsehood and the true believers (*momins*) pursue the truth (*haq*) that is from their Lord" (Surah Muhammad Verse-3). Persuasion implies step by step following the course in actions, a function driven by obedience of an entity by heart. Let us find the truth following which we can become *momin*. Allah is truth (*haq*) (Surah Yunus Verse-30). Prophet Muhammad (*SW*) is truth (*haq*) (Surah aal-e-Imran Verse-86). Quran is truth (*haq*) (Surah Fatir Verse-31). As Allah is unseen it is stated, ". . . Say (Muhammad) if you love Allah follow me . . ." (Surah aal-e-Imran Verse-31). Additionally, truthful personalities were shown to the universe when the issue of Hazrat Eysa's (*ES*) birth (fatherhood) could not be resolved with the Christians of Najran and, Allah commanded Muhammad (*SW*) to say ". . . let us bring our sons and you bring your sons, we bring our women and you bring your women and we bring our men (*Nafoos*) you bring your men and then we pray that Allah's curse be on the liars" (Surah aal-e-Imran Verse-61). In this open invitation for the contest (*mubahylah*) of truth (There are three kinds of contests: speech, sword and truth) only the truthful personalities were included and on 24th Zil-Hijjah, 9th Hijra when the Prophet had nine wives and his son Ibrahim was alive, the Prophet came for the contest along with Mawla Ali (*ES*), Lady Fatima (*SE*), Imam Hassan and Hussain (*ES*). Seeing these personalities the Christians' chief priest Abdul Masih refused to go for the contest (*mubahylah*) and agreed to pay nominal tax (*jizya*). Allah declared subject incident as the account of truth (*haq*) (Surah aal-e-Imran Verse-62). In subject context who so ever on any occasion confronted these personalities confronted the truth (*haq*) as Allah has guaranteed to keep them away from any form of falsehood (Surah al-Ahzaab Verse-33).

"If truth would have been in accord with your desires, the earth, the heavens and that is contained therein would have perished . . ." (Surah al-Muminoon Verse-71). Since the universal system is still functioning satisfactorily the truth on no occasion followed the falsehood. Therefore, stating in history that the truth followed or showed allegiance to an unjust entity would be injustice of the highest order. Reciting Quran by the head of Hazrat Imam Hussain (*ES*) on the tip of the spear after the tragedy of Karbala is a clear proof of this fact.

On reciting testimony of faith (*Kalima*) one becomes a Muslim but only on following the truth becomes a *Momin*. "The dwellers of the desert say: We believe. Say: You do not believe but say, We submit; and faith has not yet entered into your hearts. . ." (Surah al-Hujrat Verse-14). In the battle of Ohad all companions of the Prophet ran away except Mawla Ali (*ES*) (Surah aal-e-Imran Verse-153). Referring to subject incident it is stated, ". . . the battle at Ohad was with permission of Allah so that He might know who is a true believer (*momin*)" (Surah aal-e-Imran Verse-166). Before Allah the human relationship has no value, but it is the character of the person that is important. As such, the wife of the Pharaoh Aasia is a sign for the true believers— *momineen* (Surah at-Tahrim Verse-11) and wives of two prophets Hazrat Nuh and Lot (*ES*) are signs for the pagans (Surah at-Tahrim Verse-10). "Successful indeed are the believers." (Surah al-Mominoon Verse-1) because Allah is patron of those who are true believers (*momins*) and the disbelievers have no patron (Surah Muhammad Verse-11).

EMAN OF ABU TALIB IN THE LIGHT OF QURAN

Certain Scholars basing their opinion on hadeeths are of the view that Hazrat Abu Talib didn't recite testimony of faith (*kalima*) in his life time and adhered to the religion of Hazrat Abd al Muttalib, therefore, he was a non-muslim; and that Prophet Muhammad (SW) stated, "I shall pray for your forgiveness till I am refrained to do so." In support of their opinion they refer to Surah at-Tawba Verse-113 that states, "It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them) after it hath become clear that they are people of hell-fire." However, in the same Surah Verse-23 it is stated, "O you who believe! Don't take your fathers and your brothers for guardians if they love unbelief more than belief; and who ever of you take them for a guardian are the unjust." Additionally, in Verse-80 of subject Surah it is stated, "Ask forgiveness for them or do not ask forgiveness for them; even if you ask forgiveness for them seventy times, Allah will not forgive them; this is because they disbelieve in Allah and the Apostle, and Allah does not guide the transgressing people." Surah at-Tawba was revealed in 9th Hijra and Hazrat Abu Talib died about two years before the commencement of Hijra year. Additionally, in Verse-22 of Surah al-Mujaadila that was revealed in 2nd Hijra it is stated, "You shall not find people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Apostle, even though they were their fathers, sons, brothers or their kinsfolk." If the proclaimed view is accepted, then how it is possible for the Prophet to pray for forgiveness when it is contrary to the orders given in earlier Verses 23 and 80 of Surah at-Tawba and Verse-22 of Surah al-Mujaadila, assuming Hazrat Abu Talib was a non-muslim. No action of the Prophet is against the will of Allah (Surah an-Najm Verse-3). Under subject evidence the Verse-113 of Surah at-Tawba cannot be applied to Hazrat Abu Talib. Let us examine the status of Hazrat Abu Talib in the light of Quran.

It is stated in Quran-e-Mubeen that, "you remember me and I will remember you" (Surah Baqara Verse-152) and ". . . remember Allah as you lauded your fathers. . ." (Surah al-Baqara Verse-200), implying remember Allah as you glorify your fathers. In the same context it is stated that, "And remember Ibrahim as mention in the book, surely he was a truthful man, a prophet" (Surah Maryam Verse-41); remember Musa, surely he was chosen servant, and was a messenger, a prophet (Surah Maryam Verse-51); and "remember Ismail, Al-Yasha and Zulkifl who were all of the best" (Surah Saad Verse-48). Zulkifl was not a prophet and he had provided shelter to a prophet for few nights who had come to take refuge because of threat to his life from the prevailing king. In Surah ad-Duha Verse-6 Allah states, "Did He not find you (Muhammad) an orphan and give you shelter?" If Zulkifl's remembrance, who gave shelter to a prophet for few nights is remembrance of Allah, then Abu Talib who provided shelter, protection and cared Prophet Muhammad (SW) more than his own children for many years, and this act is attributed to Allah, would not his praise be remembrance of Allah!

On Allah's command to Prophet Muhammad (SW), "And warn your nearest kinsmen" (Surah al-Shu'araa Verse-214) and that, "So declare openly what you are bidden and turn aside from the polytheists" (Surah al-Hijar Verse-94), the first Islamic meeting was held at the house of Hazrat Abu Talib which is also known as *dawat dhil ashira*. In this meeting despite opposition from Abu Lahab (Prophet's uncle), Hazrat Abu Talib asked those present to listen to the message of the Prophet carefully, and later continued providing unflinching support for the cause of Islam under severe enmity. Indeed, those who struggle hard with their wealth and their lives in the way of Allah are the truthful ones (Surah al-Hujraat Verse-15); ". . . Allah is with those who guard against evil" (Surah al-Baqara Verse-194); "do not incline or seek help from those who are unjust. . ." (Surah Hood Verse-113); and that, ". . . withdraw from the polytheists" (Surah al-An'aam Verse-106). Additionally, in Surah an-Nisaa Verse-144, Allah commands, "- - - do not take unbelievers as friend or guardians rather than believers, do you wish to offer Allah an open proof against yourselves?" Moreover, Allah states, ". . . Oh (Eysa) I shall keep you away from the falsehood of disbelievers. . ." (Surah aal-e-Imran Verse-55). If Allah has so much importance for the sanctity of Hazrat Eysa (ES) then what would be the status of those personalities who brought up the Prophet? The person in whose house the first Islamic meeting was held, in whose house the prophet lived for many years, from whose house Prophet's marriage procession proceeded, who performed marriage bondage of the holy Prophet and Hazrat Khadija and that the

Prophet never disassociated from him, then that personality of Hazrat Abu Talib reflects a character of a believer and pious person, rather than that of a nonbeliever or polytheist.

In Surah Yunus Verse-105, Allah refers to his religion as *Deen-e-Hanif* (upright religion i.e. Islam). All prophets from Hazrat Nuh (*ES*) to Hazrat Muhammad (*SW*) were followers of subject Deen (Surah ash-Shurah Verse-13). Allah commands in Surah Rūm Verse-30, "turn your face towards Deen-e-Hanif. . ." Similarly in all ages there were people who adhered to *Deen-e-Hanif*. In Surah al-Ghaafir Verse-28, Allah refers to a true believing man (*momin*) of Firon's people. Moreover, in Surah al-Kahf, the People of the Cave are referred to as believers, and Allah gave an example for the believers of wife of Firon, Aasiya who was a true believer (Surah at-Tahrim Verse-11). "Ibrahim was neither a Jew nor a Christian but was an upright person a Muslim. . ." (Surah aal-e-Imran Verse-67). Both Hazrat Abd al Muttalib and Abu Talib were custodians of Ka'ba were Muslims because, ". . . No men can be custodians of Ka'ba except the pious. . ." (Surah al-Anfaal Verse-34). The Prophet was son of Abdullah meaning the servant of Allah. As such, Hazrat Muhammad (*SW*) was descendent of pious and true believers (*momineen*). In Surah Yasin Verse-4 it is stated, "Surely you (Muhammad) are on the right path (*sirat-e-mustaqeem*)", and according to Surah al-An'aam Verse-163, Muhammad (*SW*) is the first Muslim in this Universe. As such, Prophet Muhammad (*SW*) was on the right path since his birth. Therefore, that personality who provided shelter, guarded and supported the Prophet for years was also on the right path (*sirat-e-mustaqeem*) rather than on the path of unjust. In Surah al-Faatiha Verse-7, Allah has promised to bestow blessings on such people. Allah always rewards goodness with goodness (Surah ar-Rahman Verse-60). The person who is considered believer, truthful and pious by Allah, grading him as pagan or polytheist, would indeed be injustice of the highest order and Allah does not like the unjust (Surah ash-Shura Verse-40).

STATUS OF HAZRAT ABU TALIB IN THE LIGHT OF QURAN

"Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above all the creatures" (Surah aal-e-Imran Verse-33). In the light of Quran, there are three personalities to whom the referred name Imran in subject verse can be attributed to: the father of Hazrat Musa (*ES*), the father of Hazrat Maryam (*SE*) and Hazrat Abu Talib whose real name is Imran. There was no issue from Hazrat Musa (*ES*) and Hazrat Eysa (*ES*) never married; therefore, the question of their descendants doesn't arise. As such, the reference to aal-e-Imran in subject verse can only be attributed to Hazrat Abu Talib father of Mawla Ali (*ES*). Furthermore, the three personalities mentioned in Verse-33 above, Hazrat Adam, Hazrat Nuh and Hazrat Ibrahim, are always addressed with the suffix title of *Elayh Slaam*. As such, it will be against the tenets of justice not to use subject suffix title with the fourth person referred to as Imran who is Hazrat Abu Talib. Moreover, the event of *mubahilah* is the highlight of Surah aal-e-Imran, and the personalities who went for *mubahilah* along with the Prophet Muhammad (*SW*) are the progeny of Hazrat Abu Talib son of Hazrat Abd al Muttalib {Hazrat Abu Talib and Hazrat Abdullah father of Prophet Muhammad (*SW*) were from the same mother}. It is evident that Hazrat Abu Talib (*ES*) has been given the honour of suffix title of *Elayh Slaam* by Allah and categorizing him as pagan or polytheist will be injustice of the highest order, and ". . . Allah doesn't like the unjust (*zalaymeen*)" (Surah ash-Shura Verse-40).

WITNESS IN THE LIGHT OF QURAN

In Islam testimony of minimum two witnesses is required to validate the truth. Keeping subject criterion in view two witnesses for Allah have been stated in Quran. The ranks of prophet, messenger and Imam were granted in the heavens! "And remember (Muhammad) when I made a covenant with all Prophets . . ." (Surah aal-e-Imran Verse-81). "But Allah bears witness by what He has revealed to you that He has revealed it with His knowledge, and the angels bear witness (also); and Allah is sufficient as a witness" (Surah an-Nisaa Verse-166). As such, the two witnesses of Allah are Prophet Muhammad (*SW*) and the angles.

Similarly, Quran mentions two witnesses for prophethood of Muhammad (*SW*). "Is he like Him (Muhammad) who has proof from his Lord and a witness (Ali) who follows Him (Muhammad) and earlier testified in Torah the book of Moses that He is Imam and Mercy? . . ." (Surah Hud Verse-17). "And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and He who has knowledge of the Book" (Surah ar-Ra' ad Verse-43). Prophet Muhammad (*SW*) said, "the other person referred to is Ali Ibnay Abu-Talib." Ali (*ES*) said, "My highest honor is that Allah has enjoined me as a witness of prophethood of Muhammad (*SW*)". All Muslims testify the proclamation of prophethood of Prophet Muhammad (*SW*) but Ali (*ES*) is the ONLY one who is the witness of prophethood of Muhammad (*SW*) when it was conferred! Hence, the two witnesses of Prophethood of Muhammad (*SW*) are Allah and Mawla Ali (*ES*).

In the same context the two witnesses of wilayah of Imam Ali (*AS*) are Allah and Prophet Muhammad (*SW*). It is stated, "So when you are free, nominate" (Surah al-Inshira Verse-7). While returning from Hajj in 10th Hijra on Allah's command: "Convey (Muhammad) openly the message that has been revealed and if that message was not conveyed then you (Muhammad) have not done any act of prophethood . . ." (Surah al-Maaida Verse-67). Therefore, in 10th Hijra at Ghadir Khum, Prophet Muhammad (*SW*) took Ali (*ES*) on the pulpit and declared before a large gathering of pilgrims, "Of whomsoever I am Master (*Mawla*), **this** Ali is his *Mawla*." Thereafter, it was revealed, ". . . this day {with the declaration of Ali (*ES*) as successor of Muhammad} I have perfected the Deen of Islam and completed My blessing upon you . . ." (Surah al-Maaida Verse-3). "And remember the blessing of Allah on you and His covenant with which He bound you firmly, when you said: we have heard and we obey, and be careful of (your duty to) Allah, surely Allah knows what is in the breasts" (Surah al-Maaidah Verse-7). "They recognize the blessing (*naymat*) of Allah, yet they deny it, and most of them are ungrateful" (Surah an-Nahal Verse-83).

In view of the factual evidence brought out above the witnesses of *wilayah* of Mawla Ali (*ES*) are the most weighty!

THE THIRD TESTIMONY IN THE LIGHT OF QURAN

In Deen of Islam the divine orders were progressively implemented on the Muslims. For example, initially the Muslims used to pray towards Jerusalem and also took alcoholic drinks but later under Allah's command changes were made accordingly.

It is stated, "Only your *Vali* (master, guardian, protector) is Allah, His Messenger and those who are true believers (*momineen*), keep up prayers and pay the poor-rate while they bow" (Surah al-Maaida Verse-55). Though, subject verse was revealed when Ali (*ES*) gave his ring to a beggar while bowing down during prayers; however, Allah refers to a group of *momineen* associated with Ali (*ES*) in which the *wilayah* continued and who are also *Vali* in the same sense as Allah and Prophet Muhammad (*SW*). "And whoso taketh Allah, His messenger and those *momineen* for *Vali* will join the party of Allah, they are the victorious" (Surah al-Maaida Verse-56).

In 10th Hijra while returning from Hajj Prophet Muhammad (*SW*) was commanded by Allah, "Convey (Muhammad) openly the message that was revealed and if that message was not conveyed then you (Muhammad) have not done any act of prophethood . . ." (Surah al-Maaida Verse-67). Therefore, at Ghadir Khum, Prophet Muhammad (*SW*) took Ali (*ES*) on the pulpit and declared before a large gathering of pilgrims, "Of whomsoever I am *Mawla* (*Master*), **this** Ali is his *Mawla*." Prophet Muhammad (*SW*) is mercy for all creatures (Surah al-Anbiyaa Verse-107); therefore, *wilayah* (superior authority) of *Mawla* Ali (*ES*) also encompasses the whole universe. On the declaration of *Wilayah* of *Mawla* Ali (*ES*) Allah stated. ". . . On this day I have perfected Deen of Islam and completed My blessing (*naymat*) upon you . . ." (Surah al-Maaida Verse-3). "And remember the blessing of Allah on you and His covenant with which He bound you firmly, when you said: We have heard and we accept, and be careful of (your duty to) Allah, surely Allah knows what is in the breasts." (Surah al-Maaida Verse-7). "They recognize the blessing of Allah (*naymat*), yet they deny it, and most of them are ungrateful". (Surah an-Nahal Verse-83]. *Wilayah* of *Mawla* Ali (*ES*) is blessing (*naymat*) of Allah. "Then on that day you shall most certainly be questioned about the blessings" (Surah at-Takaathur Verse-8). Why do you make *Iblees* and his progeny as your *Vali*, I never made them witness on the creation of universe nor on their own creation, nor could I take those who lead (others) astray for aiders (Surah al-Kahf Verse-50, 51). As such, Allah's *Vali* will be the one who was a witness on the creation of this universe. "And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and He (Ali) who has knowledge of the Book" (Surah ar-Ra' ad Verse-43). *Mawla* Ali (*ES*) said, "My highest honor is that Allah has enjoined me as a witness of prophethood of Muhammad (*SW*)." All Muslims testify the proclamation of prophethood of Prophet Muhammad (*SW*) but Ali (*ES*) is the ONLY one who is the witness of prophethood when it was conferred!

". . . and do not conceal testimony, and whoever conceals it, his heart is surely sinful; and Allah knows what you do." (Surah al-Baqara Verse-283). ". . . And who is more unjust than he who hides the testimony which is with him (in Quran) from Allah?" (Surah al-Baqara Verse-140). "Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the people in the Book, on them shall be Allah's curse, and the curse of those who curse" (Surah al-Baqara Verse-159). After the declaration of *wilayah* of *Mawla* Ali (*ES*) at Ghadeer, Haris bin Numan told Prophet Muhammad (*SW*) at Madina, that if the declaration of *wilayah* of Ali is from Allah then torment of Allah be on me. Immediately a stone fell on him and he died on the spot. Referring to subject incidence Allah states, "A seeker asked for the torment which is sure to come about" (Surah al-Ma' aarij Verse 1).

The Deen of Islam attained perfection on the declaration of *wilayah* of *Mawla* Ali (*ES*) and it was so important that if subject message was not conveyed then in view of Allah the Prophet had not done any act of prophethood. Additionally, Allah forbids forcefully not to conceal His clear signs and guidance. Hence, after subject command of Allah, it is incumbent on all Muslims to testify absolute unity of Allah, Muhammad is the messenger of Allah and Ali is *Vali* of Allah, because without the third testimony the Deen of Islam is incomplete.

Had all Muslims accepted as part of faith the testimony of Mawla Ali (*ES*) as Vali of Allah and successor of Prophet Muhammad (*SW*) the issue of finality of prophethood would have never emerged.