



REVEALING THE TRUTH

Shi'a Usool al-Deen

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1. Preface

This book is the English translation of Abdul Kareem Mushtaq Shaheed's Urdu booklet 'Usul-e-Deen'. This was the first book written by him, after he converted to Shi'a Islam in the 1970's. In the final chapter he challenged the Ahl'ul Sunnah with 100 questions that we have already translated previously.

This value of this brief booklet should not be underestimated, since it beautifully sets out that Shi'a viewpoint and appeals directly to those that are aimlessly confused searching for the truth. The team have added further texts from Najh ul Balagha and the works of Shakykh Saduq so as to affirm that what is being stated by the scholar are not the rantings of a man in taqiyya, rather they are true Shi'a beliefs.

Abdul Kareem Mushtaq proved himself a prolific writer and wrote at least 40 other books that refuted all the lies churned out by the Nasibi propaganda machine. He was responsible for converting scores of people to Shi'aism and his achievements will always remain in our minds. Whilst the followers of Mu'awiya sought to silence him by banning some of his books and then killing him, the writings of this great martyr are still readily available in the Indian Subcontinent and continue to bring people to the path of truth. We pray that his wonderful book act as a means of approach in the next world, and that Allah (swt) grants him Paradise in the company of the Ahl'ul bayt (as) – Ameen.

2. Introduction

In the name of Allah, the Beneficent, the Merciful

The world that we live in is made of multiple religions / schools of thought. It is human nature for adherents of a specific religion to deem others as deviants who are aloof from the right path. It is however wrong to blindly follow a religion and deem yourself as better than others, without having conducted a detailed / objective research into your own beliefs.

With this in mind, Allah (swt) gave me the power to identify the true path. I state this confidently, having conducted extensive research and consulted various religious texts that the sole true religion is Islam. Despite this fact it is unfortunate that Islam is divided into many sects that as a consequence leave researchers in a quagmire, unable to ascertain which sect is the correct one. Other than Islam all other religions have no sense or purpose. This confusion can lead to people resenting the Deen. The Shi'a Ithna Ashari faith has everything in accordance with correct manners, and no one highlight such faults. Having examined the matter at depth I am proud to say that the Shia Ithna Ashari faith is purer and truer than any other path. The Shi'a Ithna Ashari faith is the only faith that covers every aspect of one's life. According to the Shia faith, Islam is based on five Pillars:

1. Tawheed (Oneness of ALLAH)
2. Adl / Adalat (Justice)
3. Nabuwat / Risalat (Prophethood)
4. Imamat (Divine appointments)
5. Qaiyamat (Judgment Day)

We shall now see why the Shia Ithna Ashari madhab (Twelver) is the true faith that shines as the correct the path over all religions, and as our evidence we shall discuss these five Pillars of Islam in detail.

3. Tauheed - Belief in the Oneness of Allah (swt)

All religions have faith in God as a concept, but some of them have attached attributes to God. The Jewish faith for example believes that God has feelings like humans he for example walks, eats and sleeps. We read in the Bible (Old Testament), that when God ruined the people of Prophet Noah (as) via the storm, He expressed regrets for his actions, and he was ashamed of himself (God forbid), and he wept continuously for many days, and his eyes suffered injury on account of his weeping. The Angles therefore took care of him. The Old Testament also attests that Allah (swt) personally met Prophet Abraham (as) and that Abraham stood up out of respect for him and told him to sit under the tree, so that he could bring him some food and water to wash his feet. We also read in the Bible that "God said your name will not be Yaqub it will be Israel because you tried to fight with GOD and humans, and you succeeded (GOD Forbid, it means Yaqub was able defeat GOD) (32:28)

It's also written that Yaqoob held his brother feet's in mercy, and when he had power he fought with GOD. (God Forbid)

These absurd accounts of GOD, can only be deemed to be fairy tales, Allah (swt) is all above all of these attributes, that the Jews and Christians have sought to ascribe to Him. Sadly if we examine Islam we will find that these same absurd beliefs are prevalent amongst the vast bulk of Islamic Sects, they believe that Allah (swt) has a physical body like humans have, that He (swt) has for e.g. Blood, Ears, Hands, legs etc. We read in '*Al Milal wa al Nahal*' by Imam of Ahl'ul Sunnah Abdul Kareem Sharastani that Abu Dawood Zuhri and his followers adhered to this type of belief.

3.1 Incarnation

Some religions believe that God can Incarnate, meaning that he can use any body as a tool to complete his tasks. Adherents of the Hindu faith for example believe that God used Autaar (an Idol) to create himself, for e.g. RAM Chandar jee - Although reformists sects such as the Ariyaa Madhaab do not ascribe to this viewpoint.

Ancient religions held this belief and the vast bulk of "Sufis" believe that everything constitutes God, this is in effect a different way of explaining what is the same ideology – Incarnation and hence Sufism and Hinduism share this same belief. Hindus believe that God can Incarnate into a cat, dog or any other animal form (GOD FORBID). Some Sufis believe that they can incarnate themselves for e.g. "Mansur the Sufi Saint called himself "Inal Haqq".

This approach is unacceptable because Almighty Allah (swt) is above Incarnation, God is not finite nor does he have limits, Allah (swt) has no limits he is infinite. These individuals have failed to recognise even that everybody has limits.

3.2 Bad Habits

Some religions believe that (GOD FORBID) GOD can tell a lie, which is why Maulana Abdullah Tonki (Professor of Oriental College Lahore) wrote a complete magazine refuting this viewpoint. Some religions believe that God is ignorant in relation to knowledge of Philosophy or the Ancient Greek religion, and the Ashari School of thought have declared God to be dependant. Dependency in effect constitutes a fault in God, by which no one can believe in his ever-lasting existence, which is why the scholars of Islam always refute this point of view.

3.3 Polytheism

Some religions have associated Partners with God for example Christians believe that God comprises of three spirits (The Father, Son and Holy Ghost) and that Jesus (as) is a partner of God. To make partners with Allah (swt) in effect constitutes a belief in more than one God and this constitutes Shirk (polytheism). Allah (swt) is above any concept of Partnership. The Arians believe that God is comprised of spirit and Atoms and that spirit and atoms are infinite.

3.4 Doubts in Allah's Knowledge

The Ahl'ul Sunnah sect believes that Allah (swt) shall be in Hellfire on the Day of Judgement. We read the following in Sahih Bukhari:

The Prophet (saws) said, "The people will be thrown into the (Hell) Fire and it will say: 'Are there any more (to come)?(50:30) till Allah puts his foot over it and it will say 'Qat! Qat!' (Enough! Enough!)"

Sahih Bukhari Arabic-English Volume 6 hadith number 371 translated by Dr Muhsin Khan

By reading this hadith carefully we learn that Allah (swt) shall be in Hell, what will happen to his followers when he is himself in Hell? These kind of hadith cast aspersions upon Allah (swt)'s knowledge that suggests that Allah (swt) didn't have any idea on how large hell should be which is why he created hell it so big.

The adherents of Sahih Bukhari also believe that Allah (swt) is the cause of evil. We read in the Book of Iman:

"I come to acknowledge in ALLAH, his Angels, his holy books, and his Prophets and on the day of judgment, and his created luck, his blesses and his evilness which is all towards ALLAH, and on the life after death"

The rational mind cannot accept a God who is the cause of evil. The Shi'a madhab is the sole school of thought that deems Allah (swt) to be pure, free from creating evil, there from the beginning, he possesses infinite knowledge, He (swt) is free from incarnation, has no Partners is independent and controls everything.

In this connection we will cite the comments of our eminent scholar Shaykh Saduq who wrote in 'A Shi'ite Creed' the English translation of I'teqadat-Al-Imamah pages 27-28:

"Know that our belief concerning Tawhid is that Allah, exalted is He, is one (Wahid) and Absolutely unique (ahad). There is naught like unto Him; He is prior (qadim, Ancient). He never was, and never will be, but the Hearing (Sami) and the Seeing One (Basir); the Omniscient ('alim); the Wise (Hakim); the Living (Hayy); the Everlasting (Qayum); the Mighty (aziz); the Holy (Quddus); the Knowing One ('Alim); The Powerful (Qadir); the Self Sufficient (Ghani). He cannot be described by his essence (jawhar); His body (jism); His Form (Sura), or by his Accidental Qualities (Arad)...

He is a Thing (Shay) but not like other things. He is unique (Ahad), Eternal Refuge (Samad)", He begets not, lest He may be inherited; not is He begotten, lest He may be associated (with others). There is no one like unto Him; He has no equal (nidd) or opponent (didd), compeer (shibh) or consort (sahibah). Nothing can be compared with Him (mithl); He has no rival (nazir), no partner (sharik). "Human eyes cannot behold Him". The thoughts of men cannot compass Him; while He is aware of them. "Slumber overtakes Him not, nor sleep" [2:225]; and He is the Gracious (latif) and the Knowing One (khabir), the Creator (khaliq) of all things. There is no deity (ilah)

other than Him; to Him (alone) belongs (the power) of Creation (khalq) and authority (amr). Blessed (tabarraka) is Allah, the Lord of the Worlds. And he who believes in tasbih (imminence) is a polytheist (mushrik). And he who attributes to the Imams (beliefs) other than those that have been stated concerning the Unity of Allah (tawhid) is a liar”.

3.5 Tauheed as taught by Maula ‘Ali (as)

There is no concept of Tauheed more pure than that of the Imami Shi’a and what better evidence of this aqeedah can there be than that attested by our first Imam, Maula ‘Ali ibn Abi Talib (as). We are citing extracts of his sermons from Nahj-ul Balagha.

Sermon 49:

Praise be to Allah Who lies inside all hidden things, and towards Whom all open things guide. He cannot be seen by the eye of an onlooker, but the eye which does not see Him cannot deny Him while the mind that proves His existence cannot perceive Him. He is so high in sublimity that nothing can be more sublime than He, while in nearness, He is so near that no one can be nearer than He. But his sublimity does not put Him at a distance from anything of His creation, nor does His nearness bring them on equal level to Him. He has not informed (human) wit about the limits of His qualities. Nevertheless, He has not prevented it from securing essential knowledge of Him. So he is such that all signs of existence stand witness for Him till the denying mind also believes in Him. Allah is sublime beyond what is described by those who liken Him to things or those who deny Him.

Sermon 65:

Praise be to Allah for Whom one condition does not proceed another so that He may be the First before being the Last or He may be Manifest before being Hidden. Everyone called one (alone) save Him is by virtue of being small (in number); and everyone enjoying honour other than Him is humble. Every powerful person other than Him is weak. Every master (owner) other than Him is slave (owned).

Sermon 85:

I stand witness that there is no god but Allah, He is One and there is no partner with Him. He is the First, such that nothing was before Him. He is the Last, such that there is not limit for Him. Imagination cannot catch any of His qualities. Hearts cannot entertain belief about His nature. Analysis and division cannot be applied to Him. Eyes and hearts cannot compare Him.

Sermon 90:

Praise be to Allah who is well-known without being seen, Who creates without pondering over, Who has ever been existent when there was no sky with domes, nor curtains with lofty doors, nor gloomy night, nor peaceful ocean, nor mountains with broad pathways, nor curved mountain roads, nor earth of spread floors, nor self-reliant creatures. He is the Originator of creation and their Master. He is the God of the creation and its feeder. The sun and the moon are steadily moving in pursuit of His will. They make every fresh thing old and every distant thing near.

4. Adalat (Justice)

According to Shi'a Islam the second fundamental pillar is Justice. It means that Allah (swt) is equitable and fair.

In this regards we have the comments of Shaykh Saduq who wrote in 'A Shi'ite Creed' the English translation of I'teqadat-Al-Imamiah page 65:

"Verily Allah, Who is Blessed and Exalted above all others, has commanded us to be just, while He Himself treats us with something even better, namely grace (tafaddul). And that is because He the Glorious and Mighty says "Whoso bringeth a good deed will receive tenfold the like thereof, while whoso bringeth an evil deed will be awarded the like thereof; and they shall not be wronged"

Al-Qur'an 6:161

Justice (al-'adl) means that He requites a good act with a good act and an evil act with an evil act. The Prophet (s) said: No man ever enters Paradise by virtue of his (good) actions (alone), except by the Mercy of Allah the Glorious and Mighty"

Allah (swt) does not perpetuate injustice towards his Servants. He (swt) is not cruel, He (swt) possesses infinite wisdom and all that He (swt) does, is for the betterment of humanity. The intentions of Allah (swt) are always correct and it is on account of this that human beings benefit from the favors that he (swt) showers upon them. Whatever He (swt) does is beneficial for his servants. This theory is clear and it is based on a solid foundation. Cruelty is a serious fault and we cannot accept that the Master of Creations would inflict cruelty on his subjects. When Allah (swt) does not want any human to be cruel why would he himself indulge in such activity? The roots of cruelty from:

Ignorance

A situation when one feels that a matter is getting out of his hands so he resorts to cruelty to keep a grip on the situation.

When the entire content of the universe belongs to Allah (swt) how can he envisage losing anything? When Allah (swt) gives something to his subject, it is due to the fact that this individual is a special person / who has been awarded for an exemplary deed.

If Allah (swt) punishes someone it is on account of his deeds no blame can be attributed to the Creator. Everything that Allah (swt) does is based upon wisdom. Even if we come across a situation that on the face of it seems detrimental, there is always a good reason behind it.

The rationale mind is receptive to the idea that Allah (swt) is just. No rationale minded individual would entertain the thought that that Allah (swt) perpetuates injustice and cruelty against his creation. All that Allah (swt) does is based upon wisdom and is done so in his servant's interests.

The justice of Allah (swt) can be ascertained from at least forty verses of the Qur'an. Whilst other religions believe that Allah (swt) is just, it is only the school of the Ahl'ul bayt (as) that holds this belief to be a core component of aqeedah. Both Christianity and Judaism deem GOD to be cruel (GOD FORBID), for example we read in the Old Testament, Exodus 34:7

"Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation".

This verse depicts Allah (swt) as cruel, parents do bad deeds and yet their offspring shall be

punished for their sins, down until the fourth generation. Compare this to the Justice of Allah (swt) in the Holy Quran, wherein it stated clearly that on the Day of Judgement we shall be adjudicated for our personal deeds NOT the deeds of others.

Muslims who believe that God creates evil have a similar type of thinking. In (Sifate-e-Iman Mufasil) we read that evil and good comes from Allah (swt), it is indeed unfortunate that the proponents of this thinking fail to contemplate that the root cause of evil is cruelty. If we believe this concept then we are in effect stating that Allah (swt) is the cruelest entity. When Allah (swt) is cruel what should we expect from his creation? To suggest that Allah (swt) is unjust is without foundation and tantamount to kufr.

The logical mind is more prepared to accept Allah (swt) the sublime Creator is just, and the religion of Ahl'ul bayt (as) tells us that Allah (swt) has no partner, and he is filled / endowed with infinite justice.

5. Nubuwwat (Prophethood)

We believe that Allah (swt) provided guidance to his servants via sending prophets who has a duty to call people to good deeds, keep aloof from the bad and submit themselves the teachings of Allah (swt). This chain of Prophethood started with Hadhrath Adam (as) and was completed with Hadhrath Muhammad al Mustafa (sa). Anyone that claims Prophethood after him (s) is a liar.

Shaykh Saduq sets out the Shi'a position on Prophethood in 'A Shi'ite Creed' the English translation of I'teqadat-Al-Imamiah page 83 as follows:

"And concerning them we believe that they brought the truth from Allah, that their word is the word of Allah, that their command is the command of Allah, that obedience to them is obedience to Allah and that disobedience to them is disobedience to Allah.

They spoke not except on behalf of Allah, and on being inspired by Him. And verily the Leaders of the Prophets are five in number around whom the Heavens revolve and they are the masters of the religious paths (asabu-'sh-shara'i) namely," the ones endued with firmness" [46:35] – Noah, Abraham, Moses, Jesus and Muhammad, on all whom be peace. Muhammad verily is their Leader and the most excellent of them. He brought the truth and conformed (the message of) the apostles"

Whilst many religions believe in the concept of Prophethood but Shi'a Islam is the only school of thought that deems the Prophet (s) to be pure / free from sin. The Jewish texts have depicted Prophet's as sinners indulging in fornication, Genesis 19:33 claims that Prophet Lut (as) had intercourse with his daughters (astaghfirullah).

We also read in Bible Old Testament 2Samuel chapter 5 the following about Nabi Daud (as):

[2] And it came to pass in an evening tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

[3] And David sent and inquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?

[4] And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.

[5] And the woman conceived, and sent and told David, and said, I am with child.

We also read in the same Chapter:

[14] And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

[15] And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

According to (Jews) Prophets can be sinful, immoral and violate the commandments of Allah (swt).

We read in 1 Kings Chapter 11 verses 2-13 that Prophet Sulayman (as) abandoned his faith and took to idolatry and built temples for idols:

"[2] Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.

[3] And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

[4] For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.

[5] For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

[6] And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father.

[7] Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

[8] And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

[9] And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice,

[10] And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

[11] Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

[12] Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.

[13] Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen".

According to Christianity all Prophets were thieves or looters, as is evidenced by the Gospel of John chapter 10 verse 8 wherein Prophet Esau (as) is alleged to have said:

"All that ever came before me are thieves and robbers: but the sheep did not hear them."

Hindus reject the notion of Prophethood and they ascribe to the deity Krishan who indulges in bad deeds such as music.

Other sects (not including the Shi'a school) consider prophets to be the necessary pivots of Guidance, but deem such individuals to be sinners.

They believe that:

Hadhrath Adam (as) was punished via for expulsion on account of disobedience to Allah (swt).

Hadhrath Ibrahim (as) told three lies.

...and Hadhrath Yunus (Jonah) was punished that's why he was kept in the fish belly

Hadhrath Sulayman (as) pride on himself and he was punished and ALLAH took government from Hadhrath Sulayman (God forbid)

Imam Bukhari also attributed such slander to Hadhrath Muhammad (s). Exceeding all Volume 7, Book 62, Number 163:

Narrated 'Aisha:

The Prophet was screening me with his Rida' (garment covering the upper part of the body) while I was looking at the Ethiopians who were playing in the courtyard of the mosque. (I continued watching) till I was satisfied. So you may deduce from this event how a little girl (who has not reached the age of puberty) who is eager to enjoy amusement should be treated in this respect.

Sahih al Bukhari Volume 7, hadith number 182:

We went out with the Prophet to a garden called Ash-Shaut till we reached two walls between which we sat down. The Prophet said, "Sit here," and went in (the garden). The Jauniyya (a lady from Bani Jaun) had been brought and lodged in a house in a date-palm garden in the home of Umaima bint An-Nu'man bin Sharahil, and her wet nurse was with her. When the Prophet entered upon her, he said to her, "Give me yourself (in marriage) as a gift." She said, "Can a princess give herself in marriage to an ordinary man?" The Prophet raised his hand to pat her so that she might become tranquil. She said, "I seek refuge with Allah from you." He said, "You have sought refuge with One Who gives refuge. Then the Prophet came out to us and said, "O Abu Usaid! Give her two white linen dresses to wear and let her go back to her family." Narrated Sahl and Abu Usaid: The Prophet married Umaima bint Sharahil, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon the Prophet ordered Abu Usaid to prepare her and to provide her with two white linen dresses.

These atrocious traditions sum up the aqeedah of Imam Bukhari (who recorded this in his "Sahih") and other Ahl'ul Sunnah writers on Prophethood which is deeply abhorrent. These people also believe Rasulullah (s) can forget religious tasks and can commit sins. They for example believe that Rasulullah (s) can make mistakes in prayer units and that he even praised false gods (astaghfirullah).

In Sahh Bukhari, Book 61, volume 6 Hadeeth number 556 we read this narration on the authority of Hadhrath Ayesha:

"The Prophet heard a man reciting the Qur'an in the mosque and said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such a Surah."

Clearly such narration's serve to only confuse those searching for the truth, non Muslim people can ask if a Prophet (s) forgets verses revealed to him by his Master then how much credence can be given to anything that he says? It is on account of these types of filthy narration that books such as Rangeela Rasul were written during the British occupation in India and (more recently) the Satanic Verses during the 1990's.

No logical person can believe in the portrayal of Rasulullah (s) in Sahh Bukhari, on the basis of which Ahl'ul Sunnah aqeedah has been based. It is only the Shi'a school of thought that ascribes perfection / purity to God's appointed messengers. We believe that Rasulullah (s) is a perfect character aloof from transgression, who never indulged in sin.

We believe that prophets always practice forbearance through their lives and are never attracted to worldly vices, they are always believers who never commit sins. A prophet always takes into account the order of Allah (swt) and works towards their implementation. Prophets never disobey Allah (swt), whatever the time and circumstance they are always obedient to the Creator. We believe prophets to be pure, innocent and free from every type of sin.

5.1 Why does a prophet need to be infallible?

Allah (swt) the creator of humans and the entire universe has blessed man with a mind and the intelligence to distinguish between bad and good. The Almighty Allah (swt) has bestowed his blessings upon us and guided us to the right path. Allah (swt) send his faultless and saintly people to guide humanity and these messengers of Allah carry through this objective by spreading the teachings of Allah (swt) and they spend their lives in the manner that Allah (swt) wishes of them. They seek to instill this behavior that Allah (swt) desires amongst fellow humans. It is necessary to believe that these messengers of Allah (swt) are infallible both before and after they declared their prophethood to the people.

If we believe that a prophet was subject to misdemeanors before declaring his prophethood then people would automatically consider him to be a sinner, the people would reject his teachings they would have misgivings doubts over his prophethood and this would make the entire concept of prophethood fruitless.

If we were to entertain the thought that prophets can commit sin after declaring their Prophethood to the people then this is even more dangerous. How can a Messenger of God tell others to refrain from sinning when he is himself a sinner? If we accept that a prophet can forget and make mistakes then the authenticity of divine law can be called into question as one that can forget things can also forget the message of Allah (swt), worse he could incorrectly convey the message of Allah (swt). This belief is unacceptable, since no one can have faith in an individual that is unsure over something he said / did. It is therefore necessary to believe that Allah (swt) has selected pure innocent people as Guides whose sole objective shall be to guide others to the right path.

This chain of prophetic guidance came to an end with Hadrath Muhammad al Mustafa (s). It is an accepted fact that no man submits himself to an individual that shares the same traits as him. Allah (swt) would never give preference to an illiterate person over a literate and sensible individual, as this would contravene justice. That is why Allah (swt) bestowed infallibility, literacy, wisdom and knowledge to his prophets. We deem Prophet Muhammad (s) to be the most learned of all individuals, and this is based on two facts:

1. There exists no one in the universe who possesses the complete knowledge of Qur'an as Muhammad (s) has. When all knowledge is bestowed in Allah (swt)'s book then is clear that he who possesses a complete knowledge of that Book is the most learned.
2. Allah (swt) says in the Holy Qur'an:

O Prophet (Muhammad) PBUH&HP we have taught you every thing, which you didn't know before (Quran Sura Nisa 5, Verses 113)

The fact that Allah (swt) conveyed news of the hidden to Rasulullah (s) also gives him a rank of superiority above all other creations. Often people have considered the word 'Ummi' to mean illiterate but it means one who lives in MAKKAH that is why the Prophet (s) was referred to as Ummi by Allah [swt].

6. Imamate (Divine appointments)

How can one that rejects the notion that prophets are infallible believe that their successors / Imams are? When they select a Khalifa then the criteria does not deem an individual to be of good character, nor does it stipulate that an individual stick to the teachings of Allah (swt). Be rational how can a transgressor or one illiterate of God's teachings be deemed the rightful successor of Rasulallah (s)? These characteristics were present in Yazeed and this is why the vast bulk of muslims hated him, and yet according to the Hanafi madhab he was the sixth Khalifa of Rasulallah (s). Abdullah ibn Umar deemed the oath to Yazeed to be in accordance with the stipulations of Allah (swt) and Rasulallah (s) [Sahih Bukhari Volume 9, Book 88, Number 227].

In Karachi, Pakistan a magazine called 'where is Islam?' was published by Aziz Ahmed Siddique that advocated support for Yazeed, Mu'awiya and Waleed on account of their positions as Khalifas. The magazine also stated that Yazeed represented true Islam (God forbid) and that Imam Husayn (as) had gone astray. This magazine was responsible for damaging relations between the Shi'a and Sunni. In the same way that the Shi'a thought excels thinking on matters already discussed, the same is the case with the topic of Imamate.

6.1 Why it is necessary to have a Prophet's Successor?

Did Prophet Muhammad (s) leave the matter of Khilafat to the people? We reject such a notion. Prophet Muhammad [s] left complete instructions for the people in the form of the Holy Qur'an. Anyone that has studied the life of the Prophet (s) will soon recognize that such a notion is false. While the Prophet (s) was alive he taught the Deen to the people. And when misunderstandings arose the people could turn to Rasulallah (s) for guidance, and he always clarified matters to them. Unfortunately following the tragedy of Thursday, it became clear that a group amongst the Sahaba were not willing to listen to the final behest of Rasulallah (s) and they sought to frustrate Rasulallah (s)'s efforts in putting his final instructions onto paper. If Rasulallah (s) was unable to resolve this matter at that time, and that this dispute / misunderstanding took place during his lifetime, such a misunderstanding would not have been clarified after his death.

There was an inherent risk of people having different interpretations of Islam, and there was a risk that people might deviate from the right path, that in consequence could harm the fabric of the Muslim community. This is why Prophet Muhammad (s) on several occasions warned his followers:

Abdullah Ibne Umar narrates:

"Do not revert to disbelief after me by striking (cutting) the necks of one another"
Sahih al Bukhari Arabic-English Volume 9 hadith number 198

Other companions also narrated the same hadith.
Sahih al Bukhari Arabic-English Volume 9 hadith numbers 197, 199-200

We read in Sahih Bukhari Volume 9, Book 88, Number 172:

Narrated Asma:

The Prophet said, "I will be at my Lake-Fount (Kauthar) waiting for whoever will come to me. Then some people will be taken away from me whereupon I will say, 'My followers!' It will be said, 'You do not know they turned Apostates as renegades (deserted their religion).'" (Ibn Abi Mulaika said, "Allah, we seek refuge with You from turning on our heels from the (Islamic) religion and from being put to trial").

In light of these traditions and similar ones in Saheeh al Bukharee one can conclude that it was incumbent upon the Prophet to nominate his successor after him, who would:

- Guide the Muslim Ummah in the same way that Rasulullah (s) did,
- Solve religious disputes, and would have the final say when disputes arose,
- Be a figure behind which the entire Ummah could unite.

6.2 It is necessary for the Holy Prophet's (s) vicegerent to be infallible like the Holy Prophet (s) himself

So that people should adopt his religious commandments and precepts with full certainty and confidence, submit to his instructions considering them to be those of the apostle himself and believe in him wholeheartedly with complete peace of mind. Moreover, it is incumbent upon the vicegerent to be the most knowledgeable of all in his time because he not only has to meet the obligations of being a guide to all in this world in the place of the holy prophet (s.a.w) but also has to ensure the continuity of succession to this responsibility which the greatest of all tasks. Therefore, it is very important for such a person to be the bearer of the attributes of prophecy (Nubuwwah) and inherit the apostle's knowledge. Such a vicegerent is known as an 'Imam' in jurisprudential terms after the completion of prophecy (Nubuwwah), and the office of vital responsibility of grand religious leadership is known as 'Imamah'. It is also important for such an Imam to be specially nominated by Allah (s.w.t) Himself and it is necessary for the religious legislator (Shari`ye Islam) to have announced by himself the divine nomination of such an Imam, meaning the Imamah of an Imam is to be known and proven through the explicit texts of both Allah (s.w.t) and the holy prophet (s.a.w) otherwise, as a result of the desire for power, there always remains the danger of war for the throne. This crucial responsibility could not be left at the hands of general public because the decisive factor of Imamah is infallibility and only Allah or his apostle or those associated with the holy prophet (s.a.w) can be aware of it. This is the very Godly custom which is not possible to change. Beginning with Adam (a.s) through to the seal of prophets (s.a.w), this is how the vicegerents have been nominated. The holy Prophet (s.a.w) not only announced who his vicegerent was going to be after him but also reiterated the leadership of his Ahlul Bayt [as] and by asking his Ummah to hold fast to the book of Allah (s.w.t) and his Ahlul Bayt together, he has made it very clear till the day of judgement that his Ahlul Bayt were the very true leaders of Islam.

We shall now prove from Qur'anic verses that the Imams of the Shia Ithna Asheri sect were indeed the real vicegerents of the holy Prophet (s.a.w).

In the Qur'an there are several circumstantial narratives pertaining to past prophets and incidents, one might think that the purpose behind it may just be to either educate us on history or to make the book more interesting but remember that such a thought would be subjugating to a purposeful and holy book like the Qur'an. Allah (s.w.t) has clearly informed us that the past events have been narrated in the Qur'an for the sole purpose of enabling us to deduce examples from them. Therefore, this Ummah should be extracting lessons from every event described in the Qur'an and should not consider them simply as entertaining stories.

Allah says in Qur'an 7:176

الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ فَاقْصِصْ

Therefore relate the narrative that they may reflect

And He says:

كَانَ فِي قَصَصِهِمْ عِبْرَةً لِّأُولِي الْأَلْبَابِ مَا كَانَ لَقَدْ
يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ حَدِيثًا
وَهْدَى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ كُلِّ شَيْءٍ

[12:111] In their histories there is certainly a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is before it and a distinct explanation of all things and a guide and a mercy to a people who believe.

He further says:

نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَحْنُ بِمُتَّبِعِيهِ فَؤَادَكَ وَكُلًّا
لِلْمُؤْمِنِينَ فِي هَذِهِ الْحَقِّ وَمَوْعِظَةً وَذِكْرَى وَجَاءَكَ

[11:120] And all we relate to you of the accounts of the apostles is to strengthen your heart therewith; and in this has come to you the truth and an admonition, and a reminder to the believers.

أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِبْرَاهِيمَ
فِرْعَوْنَ رَسُولًا إِلَى

[73:15] Surely We have sent to you an Apostle, a witness against you, as We sent an apostle (Musa) (a.s) to Firoun.

The above verse clearly elucidates the similarity between Hadhrath Musa (a.s) and Hadhrath Muhammad (s.a.w), therefore the Ummah of the holy Prophet (s.a.w) are also similar to those of prophet Musa (a.s.)

Allah has stated in very clear words that:

آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِّنْ لِّقَائِهِ وَلَقَدْ
وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ

[32:23] And certainly We gave the Book to Musa, so be not in doubt concerning the receiving of it, and We made it a guide for the children of Israel.

مِنْهُمْ أُمَّةٌ يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا
يُوقِنُونَ بِآيَاتِنَا

[32:24] And We made of them Imams to guide by Our command when they were patient, and they were certain of Our communications.

This makes it very clear that Allah (s.w.t) had Himself nominated the Imams to succeed Musa (a.s). The prestige of these Imams of Bani Israel has also been known in that their commandments and guidance to their people have been in accordance with the will of Allah (s.w.t). Mistakes or disobedience to Allah (s.w.t) could not at all have happened with them. Meaning, the way their nomination as Imams has been announced, the same way their infallibility has been manifested.

Note that, if the holy Prophet's [s] vicegerents were not to be nominated directly by Allah (s.w.t), the Ummah of Musa (a.s) would have assumed superiority over the Ummah of Muhammad (s.a.w), therefore it has to be accepted that, the nomination of the holy prophet's Imams also, in accordance with the custom of Allah (s.w.t), should have been and has always been divine, this way the superiority of the Ummah of the holy Prophet (s.w.t) has been consistently established.

أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ الْقَرْضَ حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ فِي الْجَنَّاتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ فَقَدْ

[5:12] And certainly Allah made a covenant with the children of Israel, and We raised up among them twelve chieftains; and Allah said: Surely I am with you; if you keep up prayer and pay the poor-rate and believe in My apostles and assist them and offer to Allah a goodly gift, I will most certainly cover your evil deeds, and I will most certainly cause you to enter into gardens beneath which rivers flow, but whoever disbelieves from among you after that, he indeed shall lose the right way.

In the above verse, Allah (s.w.t) announces that the number of chieftains of the people of Musa (a.s) had been twelve, the children of Israel were bound by a covenant to obey them, Paradise had been promised in recompense to obedience to them and a message of destruction had been conveyed to them in case of disobedience.

It has also been indicated in different places in the Qur'an, that the first vicegerent of prophet Musa (a.s) had been his own brother Harun (a.s.)

آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا

[25:35] And certainly We gave Musa the Book and We nominated with him his brother Harun an aide.

On one occasion, Musa's (a.s) supplication and its acceptance has been stated as follows.

Musa (a.s) said:

اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلِلْ عُقْدَةَ رَبِّ
يَفْقَهُوا قَوْلِي وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي مَنْ لَسِبَانِي
يَهْ أَزْرِي وَأَشْرِكُهُ فِي أَمْرِي كَيْ هَارُونَ أَخِي اشْدُدْ
كَثِيرًا نَكَ كُنْتَ بِنَا بَصِيرًا إِقَالَ نَسَبْحَكَ كَثِيرًا وَنَذُكْرَكَ
مُوسَى قَدْ أُوتِيتَ سُؤْلَكَ يَا

He said: O my Lord! Expand my breast for me
And make my affair easy to me
And loosen the knot from my tongue
(That) they may understand my word;
And give to me an aide from my family:
Haroun, my brother,
Strengthen my back by him,
And associate him (with me) in my affair
So that we should glorify Thee much,
And remember Thee oft.
Surely, Thou art seeing us.
He said: You are indeed granted your petition, O Musa
20:25-36

With this matter, the Ummah of Muhammad (s.a.w) have been clearly informed that in the Ummah of Musa (a.s) the one to be nominated as the first successor of Musa (a.s) was not someone out of the family but it was Musa's (a.s) brother. That is why in the Ummah of Muhammad Mustafa (s.a.w) also, the first person to be nominated as his vicegerent was Ali (a.s) who is the brother of the holy Prophet (s.a.w). The word 'Brother' has been clearly mentioned in the Qur'an. That is why the holy prophet (s.a.w) referring to Ali (a.s) has said, '**Ya Ali, Anta Minni Bimanzilati Haruna Min Musa Illa Annahu Laa Nabiiyu Ba'di**', O Ali your position in relation to me is tantamount to that of Harun with Musa, except that there will be no prophet after me. He also said '**O Ali you are a brother to me in this world and the hereafter**'.

Challenge

The above two traditions of 'Position' and 'Brotherhood' are accepted by both the sects though a few Nasibis have tried to belie it. Therefore, there is no proof whatsoever regarding the holy Prophet (s.a.w) having referred to anyone else apart from Imam Ali (a.s) as his brother or as someone whose position to him was like that of Harun (a.s) to Musa (a.s)! The enemies have tried very hard to put a cover over this tradition but fortunately light could not be blocked from shining.

أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا وَالَّذِي
يَدِيهِ إِنَّ اللَّهَ يَعْبَادُهُ لَخَيْرٌ بَصِيرٌ بَيْنَ

[35:31] And that which We have revealed to you of the Book, that is the truth

verifying that which is before it; most surely with respect to His servants Allah is Aware, Seeing.

أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ثَمَّرٌ
لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَائِقٌ بِالْخَيْرَاتِ ظَالِمٌ
اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ يٰٓأَذْنَ

[35:32] Then We gave the Book for an inheritance to those whom **WE CHOSE** from among Our servants; but of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission; this is the great excellence.

The word 'Istefaa' is that special word that has always introduced Allah's chosen guides to us.

اللَّهُ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ إِنَّ
الْعَالَمِينَ عَلَىٰ

[3:33] Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations.

The status of Istefaa is the very status that portrays the great qualities of the holy Prophet (s.a.w), which is the reason why his holy name is followed by the title 'Mustafa'. This word manifests Allah's (s.w.t) special selection. With this very word, Allah (s.w.t) has introduced those personalities to us who from the Ummah of Muhammad (s.a.w), He has specially selected and made them the heirs of the Qur'an. (Refer to tradition of Thaqalayn).

The prophets and apostles enjoy the peak of faith and wisdom as they are the leaders of mankind. Transmitting the same leadership onto another person from the people is known as 'Wisayah' or 'khilafah' and 'Succession' or 'Imamah'. After a prophet or an apostle and a leader of a nation, his son is preferred by God for succession as is mentioned in the Qur'an:

آمَنُوا وَاتَّبَعْتَهُمْ ذُرِّيَّتَهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ
ذُرِّيَّتَهُمْ وَمَا أَلْتَنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ
بِمَا كَسَبَ رَهِينٌ

[52:21] And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them aught of their work; every man is responsible for what he shall have wrought.

For example, in another place it is mentioned:

أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَلَقَدْ
وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

[57:26] And certainly We sent Nuh and Ibrahim and We gave to their offspring the (gift of) prophecy (Nubuwwah) and the Book; so there are among them those who go aright, and most of them are transgressors.

Now it has become obvious that after Nuh (a.s) and Ibrahim (a.s), their children were nominated for succession with the prestige of prophecy (Nubuwwah). Now that prophecy (Nubuwwah) has terminated, the book has definitely remained and Allah (s.w.t) has introduced its heirs to us in the verse:

الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا أَوْرَثْنَا

Therefore, one has to admit that the right of succession to the holy prophet (s.a.w) belongs to his offspring only and not to a stranger.

نَدْعُو كُلَّ أَنْاسٍ بِإِمَامِهِمْ يَوْمَ

[17:71] (Remember) the day when We will call every people with their Imam;

The above verse clearly necessitates the existence of an Imam in every period, every generation and every age. Referring to certain personalities, Allah has mentioned the following in the Qur'an which shows who the Imams who would have their people called with are:

جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَيَّ وَكَذَلِكَ
الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا النَّاسَ وَيَكُونُ
عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ الْقِبْلَةَ الَّتِي كُنْتَ
عَقِبَهُ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَيَّ مِمَّن يَنْقَلِبُ عَلَيَّ
كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ الَّذِي هَدَى اللَّهُ وَمَا
بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ

[2:143] And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Apostle may be a bearer of witness to you; and We did not make that which you would have to be the qiblah but that We might distinguish him who follows the Apostle from him who turns back upon his heels, and this was surely hard except for those whom Allah has guided aright; and Allah was not going to make your faith to be fruitless; most surely Allah is Affectionate, Merciful to the people.

So we realise that these personalities who would be called with their people are those who are under the holy Prophet (s.a.w) and who are the governors and guardians of all people. And only these can be called 'Imams'. Every generation has been instructed to follow these very personalities. ('O you who believe, guard yourselves against evil with full awareness of divine laws and be with the truthful') with this we come to understand that such entity remains in every generation who in the real sense of truth both in words and actions is an infallible.

أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ إِنَّمَا

[13:7] You are only a Warner and (there is) a guide for every people.

This shows that for every generation of human beings, the existence of a true guide is a sure thing.

6.3 The Imam (a.s) In Concealment

The meaning of 'Ghayb' is 'not to be seen' it does not mean to cease to exist. It has already been proven that the existence of an Imam in every generation is necessary. Therefore, if he can not apparently be traced then he is in Ghayb and is hidden in the veil of nature.

عَلَيْهِ آيَةٌ مِّن رَّبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لَوْلَا أَنْزَلَ
إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ لِلَّهِ فَانْتَظِرُوا

[10:20] And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait-- surely I too, with you am of those who wait.

From Qur'anic studies, we come to learn that there is some reality in Ghayb and it is important to have a belief in it. Like the commencement of the word of Allah itself follows:

يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ الَّذِينَ
وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنِّي يَنْفِقُونَ
وَبِالْآخِرَةِ هُمْ يُوقِنُونَ أُولَئِكَ عَلَىٰ هُدًى مِّن قِبَلِكِ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ رَبِّهِمْ

[2:3-5] Those who believe in the unseen and keep up prayer and spend out of what We have given them... And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter. These are on a right course from their Lord and these it is that shall be successful.

If we take the word Ghayb in the above verse to mean Allah (s.w.t) then it is apparent that without the belief in Allah (s.w.t), there is no question at all of being a 'Muttaqee' (Pious) and if we take it to mean the day of judgement then this has already been referred to in 'Bil Yawmil Akhir'. Therefore, this ghayb is something else all together, without a belief in it; no guidance can be derived from the Qur'an despite being a Muttaqee.

6.4 According to Traditions too, the Twelve Imams (a.s) are the very Vicegerents of the Holy Prophet (s.a.w)

According to the prophetic clear texts, the true Imams are only and only Hadhrath Ali (a.s) and eleven Imams from among his offspring whose infallibility and purity are evident both from the Qur'an and traditions. On several occasions the holy Prophet (s.a.w) had explicitly announced

the Caliphate, Guardianship, Governorship, Succession and Vicegerency of Ali (a.s). The ulema of Ahl Sunnah have accepted the tradition of Ghadeer 'Man Kuntu Mawlahu Fa haadha Aliyyun Mawlaahu' 'Whomsoever I am a leader to, Ali is also his leader' as authentic. The remaining eleven Imams of this family of infallibility and purity have this clear text to their credit that each of them pointed out during his life time as to who was going to succeed him. Moreover, even the holy Prophet (s.a.w) is reported in 'Saheeh' and 'Mustanad' traditions to have clearly mentioned both the number and names of the Imams who were going to succeed him. However, putting brevity into consideration only one such tradition is quoted here.

Hadhrath Jabir Ibn Abdullah Al Ansari (r.a) is reported to have said that after the revelation of the glorious verse 'Ya Ayyuhal ladheena amanu ateeullaaha wa ateeurrasoola wa ulil amri minkum' O you who believe comply with Allah and with the apostle and the Ulil Amr from among you, I asked the holy prophet (s.a.w) that I have understood Allah (s.w.t) and His apostle and have even complied with them but o prophet (s.a.w), who are the Ulil Amr who we are asked to comply with? The holy Prophet (s.a.w) replied that these are my vicegerents. They have been nominated as your governors and guardians after me. The first one among them is my brother Ali (a.s), after him my son Hassan (a.s), then my son Hussain (a.s), after him his son Ali ibn Hussain (a.s) (Imam Zayn al Abideen), after him Muhammad ibn Ali (a.s) (Imam Muhammad al Baqir), O Jabir, when you meet this son of mine, please pass on my greetings to him. Then Ja'far ibn Muhammad (a.s)(Imam Ja'far as Sadiq), then Musa ibn Ja'far (a.s) (Imam Musa al Kadhim), then Ali ibn Musa (a.s) (Imam Ali ar Ridha), then Muhammad ibn Ali (a.s) (Imam Muhammad At Taqi), then Ali ibn Muhammad (a.s) (Imam Ali an Naqi), then Hassan ibn Ali (a.s) (Imam Hassan al Askari), then Muhammad ibn Hassan al Mahdi (a.s) (Imam Akhir az Zamaan), my this son will fill the earth with justice during the last days similar to the way it will have been filled with injustice.

Hadhrath Jabir (a.s) says that he had once been in the presence of Imam Baqir (a.s) when the Imam was only five years old. The Imam had at once asked Jabir as to why was he not passing on his grandfather's greetings to him. Jabir then did as was requested by the holy prophet (s.a.w).

1. *Yanaabiul Mawaddah, page 369 by Suleiman al Qunduzi*
2. *Shawaahidun Nubuwwah, page 195*
3. *Also refer to Sawaiq Muhriqah, page 97.*
4. *Through the chains of Saheeh Muslim, Abu Dawood, Nasaai, Ibn Maajah and Bayhaqi.*
5. *Ar Hajjul Mataalib, page 402, Mawaddatal Qurbah, Manaaqib Qawarizm, Mafaatih al Mataalib, Hasbeebus Sayr, Rawdhatul Ijaabah*

Allamah Ibn Hajar Makki in his book Sawaiq Muhriqah confirms our claim on page 90, (Egyptian Print) in the following words, 'In the tradition of Thaqalayn, the instruction that has been given of the adherence to Ahlul Bayt points out that in every generation there would be a person worth adhering to till the day of judgement from the Ahlul Bayt of the holy Prophet (s.a.w). That is why the holy Prophet (s.a.w) describes them as the cause of security for the people of the world'.

The most sufficient evidence of all is another tradition wherein the holy Prophet (s.a.w) says 'After me, there shall always be just men from my Ahlul Bayt [as] among my Ummah who will save this religion from the interpolations of the misguided, from the interpretations of the ignorants and from the liars and they shall be guiding to the right path'.

Beware; your leaders are going to present you before Allah (s.w.t) with them on the day of judgement, so think carefully over who you take as your leaders. (Fulk Najaat).

Putting the above statements into consideration, let us now scan through the beliefs and practises of the various sects of Islam formed after the demise of the holy Prophet (s.a.w) and find out which is the group that believes in the divine nomination of the Imams of the holy Prophet's Ummah like the in Ummah of Musa (a.s), and whose number is like the chieftains of Bani Israel which is twelve (12), and that the first vicegerent of the apostle's Ummah is his

brother like the first vicegerent of Musa (a.s), that the transmission of Imamate remains within the offspring of holy Prophet (s.a.w) after his brother like it remained within the offspring of Musa (a.s), and the Imams of the Ummah are free from sins and errors like the Imams of Bani Israel, who in the true sense are the truth of 'Yahduna Biamrina' and who should be the nominated heirs of Allah's book, who possess the complete knowledge of 'Ilmul Qur'an', and who as per the tradition of thaqalayn as mentioned by the holy prophet be associated with the Qur'an, an Imam from them should be present in every generation, the last one of them should be in the veil of Ghayb but due to our faith in ghayb a belief in him should be important like it is important to have a belief in Isa (as.) from the children of Israel who is alive and in ghayb. Without doubt, when we complete scanning, the above principles are not visible in any sect apart from the Shia Imamiyyah. From which it is proven that, with regards to the Imams for guidance, the teachings and examples of the Qur'an can not be in conformation with anyone apart from the twelve Imams (Ahlul Bayt).

The one quality of the Shiite sect that makes it superior to the rest is that their Imams are of the highest knowledge calibre, superior to all creatures, most brave, best in ethics, pious, devout, just, kind, and infallible. None of the Imams of any other sect of Islam can be proven to have been infallible.

7. Qiyamat (Day of Judgement)

Any conscious and intelligent person in this world does not like desperation, so it can undoubtedly be said that hope is good whereas hopelessness bad and hence a hopeful view is preferred to the one full of desperation. With this in mind, let us assess the points of view of Islam and Materialism. Materialism says, a human being lives his fixed life in this world and then dies and thereafter he will never be bestowed with life again., he will become dust or assume any other form of matter but can never be a human being again meaning, there is no hope at all of life after death! There is not an iota of hope in this point of view, there is just utter darkness. When a person contemplates over such a point of view, he is drastically hurt. He then falls victim to desperation and depression. He thus admits that materialism can subjugate a human being into desperation, depression and darkness. Islam on the other hand gives consolations, tranquillity and hope. O human, do not despair! You are neither a transient nor an adventitious creature that exists for just a few years. You are rather a permanent and not a temporary creature, rather death is temporary. You will die for some time and then be raised back to life with your complete body; you will see with your eyes, you will hear with your ears, you will have your full consciousness and senses, you will feel cold and warmth. This new life of a human being after death will commence with the day of judgement which is called 'Ma'aad', Resurrection. The light of hope of being alive for a human being that is found in Islam is not to be found in Materialism. There is nothing other than utter desperation in materialism. Therefore, Islam is enough to suppress the materialist point of view.

Allah (s.w.t) has mentioned about Ma'aad at over eight hundred places in the Qur'an. The hereafter is supplementary to this life. Even in the informing of the holy prophet (s.a.w), this fact has been repeatedly reiterated. This is not just the belief of Muslims but all religions have emphatically built it within their basic foundational beliefs. Not only are all religious sects in this world in unanimous agreement over the factuality of this point of view but also that the faculty of intellect deems it appropriate and the narrations verify its correctness so much so that there does not even remain the need to prove it because after the confession of Allah's oneness and after having believed in the fact that the apostles have been nominated for the sole purpose of conveying the commandments of Allah (s.w.t) to mankind so that they may attain the success of the hereafter, it just becomes too obvious to question. But in refutation of materialistic and communalistic perceptions, it is necessary to mention something pertaining to the importance of Qiyamat or Ma'aad.

The purpose and objective of a human life and societal civilization is not mere fulfilment of the desire for food and sleep. In fact the difference between the Islamic system of the Qur'an and that of materialism or communalism is that a human being is tantamount to a beast in accordance with the point of view of the latter wherein he/she is focused on the fulfilment of worldly desires only. Islam on the other hand has high esteem for human beings and raises them high above the perception of materialism, other creatures cannot match this dignity for them, the reason being their acquaintance with and obedience to Allah (s.w.t). As evidenced by observation, a person given a particular task to accomplish may or may not actually fulfil his responsibility. To this, justice may call for immediate reward or punishment respectively. But normally this is not the case and to add to it, it has been witnessed that those who spend almost their whole life in disobedience to the Almighty enjoy a fruitful life in this world whereas those who sincerely commit themselves to worshipping Allah (s.w.t) are seen to have an agonistic life. Hence this proves that this world is, as a matter of fact a land of deeds and not retribution whereas the hereafter is for reward and punishment. Therefore actions are committed in this world and recompense awaits us in the next.

Human nature demands a world wherein good actions are rewarded for and bad ones translated into punishment, Qur'anic system of life conveys an important message of eternal living. Make an assessment of materialism, life is too short, no sure result of a deed is promised, no light, regardless of the amount of an effort a person may put in, it would not yield him/her any fruit, materialism would consider him dead together with his deed, but Islam gives out a message that do not lose courage. If your efforts do not produce immediate effect than

remember it is for your own good as it may have a special reason. If not in this world then the hereafter has an outcome for you for your effort. By being alive, you will remain alive. And you would be rewarded for your effort. A belief in the day of judgement is such a belief that if it is submitted to, could eradicate every evil off the society. This world could become earthly heaven. This very belief makes us duty bound and responsible. Because once someone realises that he/she has to be accountable for every deed performed in this world, he/she would think twice before doing anything that could make punishment inevitable on the day of judgement.

8. Salvation

In light of Shiite Usul-e-deen, we have shown that only Shiism is such an Islamic sect which is in accordance with intellect and knowledge and in line with Qu'ranic teachings and prophetic customs (Sunnah). Moreover, apart from ours no sect of Islam can ever claim to be both scientific and natural that can not be proven to be in conflict with intellect. Therefore, it has to be admitted that in this world, Shiism is the only sect worth emulating.

Apart from Shiite sect, no other sect has ever claimed to be that of the family of the holy Prophet (s.a.w). The intellect for sure, in relation to strangers, tends to incline towards the sect of the family of the holy prophet (s.a.w).

Let it be very clear to all that when the principles of jurisprudence of a particular sect become firm and proven, there remains no room for any doubt in its legitimacy and truthfulness.

I shall conclude with this tradition of the holy Prophet (s.a.w), 'O Ali, you and your shia will enter paradise'.

Refer to the authentic books of ahlus sunnah:

1. Sawaiqe Muhriqah of Ibn Hajar makki, Page 96.
2. Tafseer Fathul Bayaan Muallifah Nawab Siddiq Hassan, Vol 10, page 223.
3. Taseer Fathul Qadeer Muallifah Allamah Shokani, Vol 5, Page 624.
4. Durrul Manthur, Allamah Jalaluddeen Suyuti, Vol 6, Page 379

My claim is that Save the Shiite sect, no other Islamic sect has been promised heaven by the holy Prophet (s.a.w). My challenge is open to anyone to come up with a Saheeh Tradition proving that the Holy Prophet (s.a.w) has promised the same for any other Islamic sect except the Shi'ite.

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