

Sharhu Babi 'l-Hādi 'Ashar 18 Jumadi II 1442 / 01 Feb 2021 1

Imamate (Al-Imāmah)

- Section VI of *Sharh Bābi 'l-Hādi 'Ashar* deals with al-Imāmah (الإمامة), the leadership [after the Prophet], vicegerency, succession.
- There five issues discussed under al-Imāmah:
 1. Definition of an Imām. ✓
 2. Infallibility of the Imām. ✓
 3. Appointment of the Imām. ✓
 4. The Imām should be “*Afdhal*, the Best.” ✓
 5. Who are the Imāms?

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Imamate of Imam 'Ali

1st: Ayat of Wilayat:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Your guardian is only Allāh, His Messenger and the believers who perform the prayer and pay the alms while bowing down *in prayer*. 5:55

Points of reflection:

(a) “*Innama*, إِنَّمَا – only” used for exclusivity; otherwise, it would not be a honour.

(b) “*Wali* - وَوَلِيُّ” means either someone is more worth of authority or who is a helper. All other means here will be irrelevant.

Moreover, the second meaning (i.e., helper) is also irrelevant as it is not exclusive, there can be multitude of helpers.

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Imamate of Imam 'Ali (2)

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Your guardian is only Allāh, His Messenger and the believers who perform the prayer and pay the alms while bowing down *in prayer*. 5:55

(c) “الَّذِينَ آمَنُوا” – the believers / those who believe...” does not apply to all believers, it can only apply to some believers for two reasons:

- i. if it applies to everyone, then all will be wali of themselves, and that is invalid;
- ii. the description of “giving charity in ruku” does not apply to all.

(d) “those who believe” refers to ‘Ali only based on sound narrations...

- All these point to the fact that ‘Ali is the wali, the one who is more worthy of having authority – and that is the function of the Imam; therefore, he is the Imam.

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Imamate of Imam 'Ali (3)

2nd: Hadith Ghadir:

- The Prophet (s) said:
- **“O people, Don't I have more authority on you than yourselves?”** They said, “Yes, O Rasulallah.” He said, “So whoseever's *mawla* I am, this 'Ali is his *mawla*. O Allah, love the one who loves him, be enemy of one who fights him, help the one who helps him and abandon the one who abandons him. And turn the truth with him wherever he turns.”
- The meaning of “*mawla*” means “one who has more authority”.
- No any other meaning would be relevant or sensible here.

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Imamate of Imam 'Ali (4)

3rd: Hadith Manzilat:

- The Prophet (s) said to 'Ali:
- **“You are to me in position as Harun to Musa, except there is no nabi after me.”**
- So whatever status that Harun had in relation to Musa also exists in case of 'Ali in relation to the Prophet except prophethood.
- And one of the position of Harun was that he was the successor and wazir of Musa but he died before Musa – but 'Ali lived after the Prophet so his khilafat and wizarat continues since he was alive.

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Imamate of Imam 'Ali (5)

4th: Ayat of Ulu 'l-Amr:

يا أَيُّهَا الَّذِينَ آمَنُوا اطِيعُوا اللَّهَ وَ اطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ

O you who believe! Obey Allāh, and obey the Messenger and those who have authority (*ulu 'l-amr*) from among you. (4:59)

- The ulul amr is either ma'sum or he is not. The second option is invalid as Allah cannot order absolute obedience to one who can commit sins or errors. So we are left the first option.
- And so 'Ali is the Ulul amr since no one has claimed infallibility except he and his children.
- The same argument can be applied to verse 9:120

يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ حُوتُوا مَعَ الصَّالِحِينَ

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Imamate of Imam ‘Ali (6)

5th: ‘Ali Claimed the Imamate

- ‘Ali (a) claimed the Imamate and demonstrated miracles, and whosoever does that is true in his claim.
- **As for his claim:**
- His claim is clear from historical sources that have recorded his statements, complains and disputations, and when he saw that they had abandoned him, he confined himself to his house to compile the Qur’an. And when they sought him for allegiance to Abu Bakr, he refused and so they put fire on his house and forcefully brought him out.
- As for his statements, the 3rd khutba of Nahju Balagha suffices.

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Imamate of Imam ‘Ali (7)

- **As for his miracles:**
- There are many. Among them are:
 1. Pulling the gate of Khaybar.
 2. Lifting the great stone from the mouth of the well when the army could not remove it.
 3. Pulling back the sun soon after sunset.
- Whoever, besides the claim, performs such miracles, he is a truthful person and so his claim will be accepted. This also applies in case of nubuwwat.

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Imamate of Imam ‘Ali (8)

6th: The Appointment by the Prophet:

- Either the Prophet (s) appointed someone as an Imam or did not. The latter option is false, for two reasons:
- **First:** Appointment of an Imam is incumbent upon him in order to perfect the religion and to appoint its guardian. If he failed in doing so, then he failed in doing what was incumbent.
- **Second:** The Prophet’s concern for people & their interest was so great that he taught them about washing manners—matters of far less importance than Imamate, therefore it is impossible, with his wisdom & infallibility, to not appoint a person whom they should consult in their problems and private affairs.
- **So the first option is valid.**

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Imamate of Imam 'Ali (9)

- So whom did he appoint? There are two claims: 'Ali (a) or Abu Bakr. The second option is invalid for following reasons:

1st: If he was appointed the Prophet (s), then reliance on allegiance (bay'at) was sin and an impugment of the Imamate.

2nd: If he was appointed, then he would have claimed it before or during or after his bay'at. But he never claimed that.

3rd: If he was appointed, then his resignation from khilafat when he said, "أفيلوني، فإست بخيركم و علي فيكم" – Excuse me, for I am not the best of you while 'Ali is among you" would be a great sin since it was rejection of Allah and His Messenger.

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Imamate of Imam 'Ali (10)

4th: If he was appointed, then he wouldn't have doubted his right when he said, "I wish that I had asked the Prophet (s) whether in this matter [of khilafat], the Ansar had a right or not!"

5th: If he was appointed, the Prophet (s) would not have ordered him to depart with the army of Osama when he (s) was ill and knew that his death was approaching. In this state, if Abu Bakr was appointed as the Imam, he would not be asked to leave, rather the Prophet insisted in them leaving and cursed those who tarried behind.

6th: No one other than 'Ali who claimed Imamate was worthy of that position for they were tainted with shirk prior to Islam...

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