

Philosophy of Caliphate (Imamate), Shia point of view

Shia ithna ashari (12 Imamies) point of view about Caliphate (Imamate) is very logical and natural. It really makes sense as compare to Sunni point view about Caliphate. It full fills all the requirements of Islam.

Shia point of view does not bring any objection to the prophet of Islam that the prophet did not appoint any successor after him. It did not happen throughout whole human history that somebody is head of state, left his nation with natural death but did not appoint his successor or did not introduce any system that will take care his nation. Please read our article about it: Sunni point of view about Caliphate.

When we talk about the successor ship of the prophet of Islam, It means that the successor of the prophet is given two authorities (a) to rule upon the people, implement the rules of Islam. (b) Having Authority to explain and interpret the laws of Quran and Sunnah.

We want to say here although it is important being the head of Islamic state to implement the laws of Islam. But it is more important to explain and interpret the verses of Quran and Sunnah of the Prophet.

There should be someone officially appointed by the holy Prophet who must explain Quran and the Sunnah in the case of differences.

Allah made an arrangement to unite the believers by appointing the successors of his messenger. Allah let his messenger to announce his successors.

Please note this point that Quran is not given to the Prophet as a book form. Quranic verses were revealed gradually on different occasions.

When somebody writes a book, it is easy to understand his theme by relating his Para graphs that we can easily understand what writer actually wants to say here. But when someone speaks in different parts on different occasions, then there are so many chances of misunderstanding and misinterpretations.

Especially Arabic language is very rich, one word has different meanings, In Quran sometimes some words are used in the dictionary meanings but in the other verses same word has been used to its specific meanings.

If we take away the concept of successor ship of the holy prophet, the objection directly comes to Allah that Allah did not make any arrangement for explanation of his words.

A book cannot be understood completely without teacher. If we have laws in the book, but no one to explain them and to implement them, it does not work.

In the light of above explanation, now we can easily understand the messenger of Allah's true hadiths I am leaving two weighty things among you Quran and Ahlabait (Muslim, Tarimdhi, Nissaie and many other books)

Other Ahadiths of the prophet explain who Ahlabait are: Those are special people, (successors of the Prophet) officially appointed for the interpretation of Quran and the Sunnah of prophet (pbuh).

Now let us listen to our Sunni brothers! Sunni brothers say that the holy prophet said I am leaving two things Quran and Sunnah. This is an interesting thing that this hadith is not in (SAHA SITTA) 6 authentic books of hadith from Sunni source" that I am leaving two things among you Quran and my sunnah, these two things will never astray from each other until they will see me at the pond of kauthar (at the day of judgment) narrated by Abu Hurairah"

Our Sunni brothers do not know or do not tell to people about the hadith which is mentioned in their authentic books (Muslim, Tarimdhi, Nissaie etc.) that the prophet (pbuh) said I am leaving two weighty things among you Quran and Ahlabait. But the hadith which is not even their 6 authentic books, and the narrator is Abu Hurairah, they propagate about it days and nights.

(Abu Hurairah who lived with the holy prophet only two year and few months, he narrated thousands of Ahadith but those people who lived whole life with the prophet only few Ahadith from them as compare to Abu Hurairah, This is enough for him being doubtful that he was the Governor of Moawiya, In future when we will give some shocking proofs about Bukhari and Muslim, we will show the narrations of Abu Hurairah that how there is so much contradictions in Abu Hurairah,s own words and how he comes up with self-made stories.)

If we pay attention on the wordings of the hadith which is narrated by Abu Hurairah about Quran and Sunnah! We will realize this is not the holy Prophet's wording; he made his own words to contradict the true hadith about Ahlabait.

As Abu Hurairah narrated, the prophet said "I am leaving two things among you Quran and my Sunnah, these two things will never astray from each other until they will see me at the pond of kauthar."

The prophet does not have to give guarantee about his action (Sunnah) that this will not astray from Quran. Allah already testifies about the prophet that the prophet does not speak on his

own but only revelation. The believers already believe it that the Sunnah of the Prophet is according to Quran.

Why the prophet has to give guarantee to believers that my Sunnah won't astray from Quran until they meet me at the pond of Kauthar?

Is the Sunnah of the prophet is living thing? Is there any chance that it will go here and there?

Abu Hurairah made this vs. true hadiths about Ahlulbait: Jabir bin Abdullah said: "I saw the Messenger of Allah during his Hajj, on the Day of Arafah (on his last pilgrimage). He was upon his camel Al-Qaswa, giving a Khutbah, so he said: O People! Indeed, I have left among you, that which if you hold fast to it, you shall not go astray: The Book of Allah (Quran) and my Family, the People of my House (Ahlul-Bait), (Tarimdh chapter virtues of Ahlabait)

When the prophet mentioned about Ahlulbait that Ahlulbait and Quran will never astray from each other, it makes sense. The prophet guaranteed about some special people (successors from his progeny).

This is well proven Hadith in Sunni source, all chains of narrators is trustworthy. Our Sunni brothers recite this hadith day and night. This hadith is narrated in Tarimdhi, Sunan Abu Dawood, Ibne Maja and others. The holy prophet said "You must then follow my sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error."

In this Hadith, holy Prophet orders to follow the rightly-guided caliphs after him. It was the responsibility of prophet to give brief introduction of those Caliphs by telling their names. So the believers won't be misguided. Those Caliphs which are mentioned by the prophet must have adequate knowledge about the Quran and Sunnah and must not do the mistakes; otherwise they can misguide people.

Yes, the holy Prophet gave enough introduction of his Caliphs (successors). Those rightly-guided caliphs are the 12 successors of the Prophet. These are 12 Imams from the progeny of the Prophet. They claimed about themselves that they are the successors of the prophet of Islam. They are the one who invited people toward them to test them with knowledge, with the miracles etc. Their lives testify that they are the Caliphs of messenger of Allah.

The above mentioned hadith proves the Shia point of view about Caliphate. According to Shia point view, it is the responsibility of Allah and his messenger to introduce those personalities whom people should follow. It is for the sake of guidance and to save them from divisions on the name of Quran and Sunnah.

We agree that we have two major sources to understand Islam. Those are Quran and Sunnah. Quran does not speak itself; we need interpretation and explanation by the Prophet and his Caliphs as we mentioned earlier.

Same thing about the Sunnah of the prophet, there is so much contradiction on the Sunnah of the Prophet between the companions.

It is natural that there should be contradictions and misunderstandings, because different people have different level of understanding and opportunities.

In case of contradictions, the Sunnah of prophet does not speak out that I am the true Sunnah. There should be some special arrangement. There must be some authorized people who will explain the Sunnah of the prophet.

Those Authorized people are the Caliphs (12 successors) of the Prophet.

We want to give some examples from Bukhari and Muslim to make it more clear for our brothers and sisters.

Example no: 1 Bukhari Chapter no.7, Tayammum, Hadith.5, here is the link, <http://sunnah.com/bukhari/7>, "Narrated `Abdur Rahman bin Abza: A man came to `Umar bin Al-Khattab and said, "I became Junub but no water was available." `Ammar bin Yasir said to `Umar, "Do you remember that you and I (became Junub while both of us) were together on a journey and you didn't pray but I rolled myself on the ground and prayed? I informed the Prophet about it and he said, 'It would have been sufficient for you to do like this.' The Prophet then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands."

This hadiths talks about tayammum that the verse of taymmum revealed, holy prophet told his companions about taymmum. Ammar bin Yasir, a great Companion both Sunni Shia respect him so much. When the time came to him to do tayammum, he did not do correctly. He told holy prophet about it, the prophet correct him.

We want to say here it's true that Ammar bin Yasir is a great companion but this formula is does not work that you can get the Sunnah of the prophet from any companion. Everybody has different learning capacity and opportunity. Allah made special arrangement to preserve the Sunnah of his messenger.

We can also see another interesting thing in above mentioned hadith that Omar bin Khattab does not agree with tayammum even Ammar bin Yasir reminds him about it. Next hadith will make clearer about it that Omar bin Khattab did agree with Ammar bin Yasir about tayammum.

Example no: 2 Bukhari Chapter no.7, Tayammum, Hadith.13, here is link, <http://sunnah.com/bukhari/7>, Narrated Shaqiq bin Salama:I was with `Abdullah and Abu Musa; the latter asked the former, "O Abu `Abdurrahman! What is your opinion if somebody becomes Junub and no water is available?" `Abdullah replied, "Do not pray till water is found." Abu Musa said, "What do you say about the statement of `Ammar (who was ordered by the Prophet to perform Tayammum). The Prophet said to him: "Perform Tayammum and that would be sufficient." `Abdullah replied, "Don't you see that `Umar was not satisfied by `Amar's statement" Abu- Musa said, "All right, leave `Amar's statement, but what will you say about this verse (of Tayammum)?" `Abdullah kept quiet and then said, "If we allowed it, then they would probably perform Tayammum even if water was available, if one of them found it (water) cold." The narrator added, "I said to Shaqiq, "Then did `Abdullah dislike to perform Tayammum because of this?" He replied, "Yes."

In this hadith two big names Omar bin khattab and Abdullah do not agree with the verse of tayammum and the Sunnah of Prophet.

There are many examples that Omar bin khattab not agreed with Quranic verse and the Sunnah of Prophet, previous article about Sunni Caliphate we gave the link from Sahi Muslim that he changed the law Quranic law of divorce.

Our Sunni brothers need to think who those right-guided caliphs are! Somebody could be still right-guided caliph even does not obey the order of Allah and Sunnah of his prophet?

Example no: 3 Bukhari Chapter no.30, Fasting, English reference: Vol. 3, Book 31, Hadith 148,Arabic reference: Book 30, Hadith 1959, <http://sunnah.com/bukhari/30> (it's a Wahhabi web site. They did not write the English translation of whole hadith because it exposes their ideology). In this hadith Ayesha tells this story that Allah's Apostle used to remain in the state of Janaba until morning after having sexual relations with his wives. He would then take a bath and fast.

While Abu Hurairah, contradicts with Ayesha in this hadith. According to Abu Hurairah in this situation one cannot continue his fasting. His fasting is invalid.

This is a sharia law that if someone has sex with wife, he/she must take bath before morning; otherwise fasting is invalid that's why Abu Hurairah contradicted with Ayesha.

The problem with our Sunni brother is that they got 50 percent Islam from Ayesha and 50 percent from Abu Hurairah. It is very hard for them when they contradict with each other.

Example no: 4, Sahi Muslim, Book 5,(Prayer)Hadith 301,here is the link, <http://sunnah.com/muslim/5> Abu Huraira reported:" The Messenger of Allah (may peace be upon him) said: A woman, an ass and a dog disrupt the prayer, but something like the back of a saddle guards against that."

This hadiths says while you are praying if three things dog, donkey, woman comes in front of you, it breaks your prayer, your prayer becomes invalid, Put (something) in front of you while you pray.

In the Wahhabi website they showed dishonesty, did not make the right translation of hadith. In the hadith word يَفْطَعُ (yaqtao) used which means "breaks" but they wrote disruption.

If we read the next Ahadith after this Ayesha says clearly that you guys made us (women) as equal to animals as ass. I used to lay down in front of Prophet while he used to pray .Please read the next Ahadith in the same chapter. Hadith 304, 305. <http://sunnah.com/muslim/5>

Example no: 5, Sahi Muslim, Book 18,(suckling) English reference: Book 8, Hadith 3425, Arabic reference : Book 18, Hadith 3674 ,here is the link, <http://sunnah.com/muslim/18> " 'Aisha (Allah be pleased with her) reported that Salim, the freed slave of Abu Hadhaifa, lived with him and his family in their house. She (i. e. the daughter of Suhail came to Allah's Apostle (pbuh) and said:

Salim has attained (puberty) as men attain, and he understands what they understand, and he enters our house freely, I, however, perceive that something (rankles) in the heart of Abu Hudhaifa, whereupon Allah's Apostle (may peace be upon him) said to her: Suckle him and you would become unlawful for him, and (the rankling) which Abu Hudhaifa feels in his heart will disappear. She returned and said: So I suckled him, and what (was there) in the heart of Abu Hudhaifa disappeared."

The next hadith also confirm this story, other books of hadith also testify that Ayesha kept on insisting that in Islam suckling of adult man is allowed. An adult man can have suckling with adult woman. So the woman does not need to observe hijab from him.

Please read this shameful fatwa of Wahhabi sheikh based on those Ahadith which he learnt from (Mother) Ayesha. Here is the link. <http://www.aolnews.com/2010/06/04/saudi-clerics-advocate-adult-breastfeeding/>.

If you read the next Hadith in the same chapter other wives of the holy Prophet Umme Salma contradict with Ayesha. (Please read the hadith about it: <http://sunnah.com/muslim/18> English reference: Book 8, Hadith 3427, Arabic reference: Book 18, Hadith 3676)

We can give many more examples. But it is already enough to understand and accept that there should be a special source and special arrangement by Allah to preserve the Sunnah of his messenger.

We know that there are four Sunni schools of thought in sharia law (Hanafi, Maliki, Shafe,e, Hanabali). These are four Mujtahid (fuqaha) who arranged the Sunni sharia law. These four scholars passed away 13 centuries ago. Why there is no other scholar who did not arrange the sharia law?

Is there any hadith that these people can only arrange the sharia law but nobody else? Is the wisdom and knowledge is blocked in Sunni scholars after these 4 personalities? Did our Sunni brothers and sisters tried to find this answer?

This is real story that it is hard to arrange the sharia law in Sunni school of thought because there is so much contradiction on the Sunnah of prophet. These four scholars showed some courage, accepted some and rejected some part and mixed their personal ideas as sharia law (that's why QAYAS is one source in Sunni sharia law).

But after those 4 scholars, centuries have been passed, Other Sunni scholars could not come up with the courage.

While in Shia Imamia which is real Islam, they have enough explanation of Quran and Sunnah from the 12 Successors of the Prophet. They do not have any difficulty to arrange the sharia law in all the times. That's why there are Shia fuqha (mujtahideen) in all the times they arrange the sharia law, take the reposibilty on their shoulders and invite the people for their taqleed.

In past decay Ayatollah Khoie and Imam Khomeini were prominent Fuqha they arranged the sharia law and invited people to do their taqleed. In present times Syed Sistani is the prominent Shia Mujtahid and some more personalities.

In Shia it is not allowed to do the taqleed of dead Mujtahid who passed away centuries ago. The Mujtahid of present time who knows Islam according to the current situation and takes the responsibility of sharia law, we are supposed to follow the sharia law arranged by him.

Now we can easily understand this reality that this verse was revealed at Ghdir e Khum "O Apostle! Deliver what has been sent down to you from your Lord; and if you don't do it, you

have not delivered His message (at all); and Allah will protect you from the people "(Quran 5:67).

The holy prophet preached Islam in his whole life. What was the important thing which he has not done yet completely! It was the farewell of his successor that's why the prophet was told if you do not do it you have not delivered His message (at all).

The holy prophet had worries that those people who do not have Islam in their deep heart they might oppose it because they will take as the prophet appointed his cousin on them after him. Allah gave guarantee to his messenger that "Allah will protect you from the people" In the verse word people is used not kafir (idols worshiper) because it was related to the Prophet's own people.

After the Ghadir sermon and after the announcement of Imam Ali this verse was revealed "Today I have perfected your religion and completed my bounty upon you, and I was satisfied that Islam be your religion." (Quran 5:3) (many Sunni sources testify this also, al-Durr al-Manthur, by al-Hafiz Jalaluddin al-Suyuti, v3, p19, Manaqib, by Khawarazmi al-Hanfi, p80, History of Damascus, Ibn Asakir, v2, p75 etc.)

The above verse clearly indicates that Islam without clearing up the matter of leadership after the Prophet was not complete, and completion of religion was due to announcement of Prophet's immediate successor.

If we do not understand and accept the matter of successor ship of the holy Prophet, It is hard to understand Islam completely and truly.

We can see terrorism, extremism, Wahabism, Talibnization on the name of interpretations of Islam. This is the end product because our brothers ignored the real successors of messengers of Allah.

We end our article with the words of Imam Ali the end part of sermon 2 from Nahajul balagha" None in the Islamic community can be taken at part with the Progeny of the Prophet (Ahlal bait). One who was under their obligation cannot be matched with them. They are the foundation of religion and pillar of Belief. The forward runner has to turn back to them while the follower has to overtake them. They possess the chief characteristics for vicegerency. In their favor exists the will and succession (of the Prophet). This is the time when right has returned to its owner and diverted to its center of return."

May Allah (swt) guide those who seek for truth and send blessings to holy prophet Mohammad and his Ahl al bait