

Letter 18

Thul-Hijjah 4, 1329

I. Sentiments Reciprocated

1) Thank you for thinking so highly of me, the unworthy that I am, and I appreciate your compliments as well as the contents of my letters; therefore, I look humbly to such gracefulness, and I bow down before such kindness to honour its greatness and prestige.

II. Debater's Error in Generalizing Regarding Ahl al-Qibla

2) But I request you to reconsider what you have stated regarding those who turned away from Ahl al-Bayt, generalizing them about all Ahl al-Qibla. I remind you that half of Ahl al-Qibla are the Shi'as of Muhammad (S) who have not turned away nor shall ever turn away from the Imams of Ahl al-Bayt in as far as the origins and branches of the faith are concerned.

It is their view that following their sect, peace be upon them, is one of the strict commandments of the Book and the Sunnah; therefore, they worship Allah Almighty thus in every time and place. This is the way of their good ancestors as well as that of their posterity since the Messenger of Allah (S) passed away.

III. The Nation's Politicians are the Ones Who Turned Away from Ahl al-Bayt

3) Those who have turned away from the beliefs of Ahl al-Bayt in as far as the roots and branches of the creed are concerned are the nation's politicians, the ones who control its destiny, due to their turning away from the succession (to the Prophet), affecting such a succession by elections, although they knew for sure that it was assigned for the Commander of the Faithful 'Ali ibn Abu Talib (as).

They saw that the Arabs would not tolerate such a succession if restricted to one dynasty; therefore,

they started interpreting its texts, assuming power through elections so that every suburb of theirs may enjoy it sooner or later. So, it was here and it was there. They sacrificed their means and might to keep it that way and support that principle, eradicating all contrary views and trends. Necessity forced them to turn away from the school of thought of Ahl al-Bayt.

They started interpreting the texts of the Book or the Sunnah to mean the necessity of following such a concept. Had they yielded to the clear proofs, and referred the elite and the commoners to them in matters relevant to the roots and branches of religion, they would have found no alternative to adhering to their principle. They would have then become among the greatest callers to Ahl al-Bayt. But this did not agree with their ambition, scheme and politics.

Whoever looks carefully in these matters will find out that turning away from the imams of Ahl al-Bayt in his sect is but turning away from their leadership, which was next only to that of the Messenger of Allah (S), and that interpreting the arguments regarding their special leadership was adopted after interpreting the arguments regarding their general leadership; otherwise, nobody would have turned away from them.

IV. The Imams of Ahl al-Bayt (without any argument) are not inferior to others

4) Leave their texts and arguments alone, and look at them while overlooking the former; do you then find them, in their knowledge, deeds, or worship, less than Imam al-Ash'ari, or the other four Imams, or any others at all? And if the answer is No, then why should others be followed then? Leadership should be given to the most qualified.

V. Which Fair Court Judges Calling Their Followers "Strayers"?

5) Which just arbitrator decides that those who uphold their rope and follow into their footsteps are strayers? Sunnis are above passing such a judgment, and peace be with you.

Sincerely,

Sh

Source URL:

<https://www.al-islam.org/fr/al-murajaat-abd-al-husayn-sharaf-al-din-al-musawi/letter-18#comment-0>