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Similarity of Circumstances of the Prophet's Family with That of Moosa and Isa

We should know that the religion of Allah is same from Adam (a.s.) to the Holy Prophet (S), because truth is not changeable. Allah was same at the time of prophet Adam (a.s.) and is today also and will remain forever.

Certainly, His commands can change when it is necessary. For instance the law of war in prophet Moosa's time was that they killed the subdued infidels, burnt their houses, destroyed their farms and grains and destroyed the cattle and other animals. But during the time of the Messenger of Allah (S), after winning over the infidels, they were not dealt according to this procedure. It is clear that all these commands and prohibitions were restricted to a particular place and time.

The religion of Allah remained same but when any community adopted the wrong path, Allah appointed a new Apostle for them. For example, when the followers of Prophet Moosa (a.s.) started creating trouble in the religion of Moosa (a.s.), Allah sent Isa (a.s.), and then the Holy Prophet (S) arrived to finalize the religion of Islam. And when the whole world shall be full of oppression and tyranny, Imam Mahdi (a.j.) will appear in the world.

We should know that resemblance is seen in the affairs of the Holy Prophet (S) and Prophet Moosa and Isa (a.s.). Just as Moosa (a.s.) was a Great (Ulul Azm¹) prophet. In the same way, the Last Prophet (S) was also Ulul Azm. Just as the brother of Prophet Moosa (a.s.) was his helper, His Eminence, Ali (a.s.), the brother of the Prophet, was his helper. Just as Shabbir and Shabbar were present in the family of Prophet Moosa (a.s.), in the family of the Messenger of Allah (S), we had Hasan and Husayn (a.s.). Just as Bani Israel had faith in the occultation of Uzair (a.s.), the followers of Muhammad believe in the occultation of Imam Mahdi (a.j.). The Messenger of Allah (S) said for His Eminence, Ali (a.s.), "Like a sect of the Jews, a sect from my community would be inimical to Ali (a.s.) and a sect like Isa would believe Ali (a.s.) to be God."

It is no secret that there are many similarities between His Eminence, Ali (a.s.) and Prophet Isa (a.s.).

One of the similarities is that from all the Prophet and Imams, except for His Eminence, Ali (a.s.) and Prophet Isa (a.s.), no one is believed to be God. Indeed, this is absolute infidelity but it is like this. In the end it is the statement of the writer, that just as the Imamate of the twelve Shiite Imams is proved from the words of Allah and the Prophet (S), in the same way, their Imamate is also proved from Taurat, Zaboor and Injeel, according to resemblances the Prophet and his family bear to Moosa (a.s.) and his family.

Although Ahlul Sunnat extol the merits of the three Caliphs and gloss over Muawiyah's errors; and their quarrels for Caliphates etc. are spread everywhere; these people forge traditions and misconstrue the meaning of the tradition of Ghadeer. Bani Umayyah Caliphs have been instrumental in forging traditions in favor of the three Caliphs and Ahlul Sunnat consider them equal to Quran. Certainly the Jews disbelieved in Isa (a.s.) and Christians denied the prophecy about the Holy Prophet (S). In the same way, Ahlul Sunnat denied the Caliphate of Imam Ali (a.s.).

Thousands of Prophets were sent to proclaim the Caliphate of His Eminence, Ali (a.s.). But worldly persons did not accept Ali as the Caliph and Imam after the passing away of the Messenger of Allah (S) and hoisted an Imam of their own choice and decided that it was not necessary for Allah to appoint an Imam and a Caliph.

It seems that if Sunnis get a chance, they would even appoint a Prophet of their choice, and if Allah appoints an apostle, they would order him to go back quietly. They are actually helpless to call their three Caliphs as apostles, because there are so many forged traditions in their merits that to consider them less than apostles is against their traditions. Due to the blind faith that Ahlul Sunnat have towards the three Caliphs it would not be out of place to refer to them as the nation of Caliphs.

1. A Prophet who brings a new Shariat.

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