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## **Excellence Of Shias**

We should know that Shia sect is a group that obeys and follows the path of His Eminence, Ali (a.s.) and is convinced of the Imamate of His Eminence, Ali (a.s.) and his sons. This sect believes in the Imamate of Ali (a.s.) as based on religious text (Nass), whether it may be hidden or public. This sect believes that the Imamate of His Eminence, Ali (a.s.) or of his sons cannot go to others, whether by oppression of unjust or through dissimulation. Initially, all the Shias followed the practice of their Imams, but after a passage of a long period of time, there appeared many sub–sects.1

The writer says: The progeny of His Eminence, Ali (a.s.) continued on the practice of the Infallible Imams of their family for a long time and then dissension arose among them and they divided into various groups. They also became susceptible to the influence of Sunni rule and many Shia sects became Sunnis. As still seen in the Indian state of Bihar today, where a large number of Sunni Sayyids are found, who, due to ignorance think that their grandfather was Ali (a.s.) and the religion of the successors of Ali (a.s.) was same as theirs.

Ibn Athir writes that the reformer of Shia religion of the second century Hijrah is Imam Ali Ibn Moosa ar–Reza (a.s.). Followers, companions and their groups are called Shia and this word may used as a singular, plural, masculine or feminine. Shias are basically loyal to Ali (a.s.) and his family members.2

Ibn Abbas reports that the Holy Prophet (S) stated: "Seventy thousand followers of mine would enter Paradise without rendering an account." His Eminence, Ali (a.s.) asked: "Who are these people?" The Prophet replied: "They are your Shias and you are their Imam." A report mentioned by Tibrani from His Eminence, Ali (a.s.) is that the Holy Prophet (S) said: "O Ali (a.s.)! You and your Shias would soon come to Allah pleased and satisfied." 4

If Allah wills, this writer also would reach the court of Allah with his Imam, His Eminence, Ali (a.s.), happy and satisfied and there is no doubt that it would be like this, as the statement of the Prophet cannot be false. Imam Manawi has mentioned in his Khairul Khalaik that the Holy Prophet (S) said: "O Ali (a.s.)! You and your Shias will reach the heavenly fountain of Kauthar."

The writer says: If Allah, the High wills, that day is not far off. It is also mentioned in the same book of

Khairul Khalaik that the Holy Prophet (S) said: "Ali (a.s.) and his Shias would get deliverance on Judgment Day."

The writer says that it cannot be contrary to this, because the words of the Prophet cannot be wrong. We should know that Allah says in the Holy Quran:

## "And most surely Ibrahim followed his (Prophet Muhammad's) way."5

That is Prophet Ibrahim (a.s.) was on the religion of Muhammad (S). Allah says, they are the followers of Prophet Ibrahim (a.s.)6. In the same way, the Holy Quran mentions in Surah Qasas about the followers of Prophet Moosa (a.s.):

"And he went into the city at a time of unvigilance on the part of its people, so he found therein two men fighting, one being of his party and the other of his foes." 7

Qadi Baidhawi interprets it in the way that one of them were believers of Prophet Moosa (a.s.) and one from Bani Israel who opposed Moosa (a.s.) and was from the Copts. Baidhawi writes that the Quran points to the Holy Prophet (S) and the gloss writer of Baidhawi says that this incident was included in the Quran for the Prophet only.

The writer humbly says that since according to Allah, Prophet Ibrahim (a.s.) was called Shia of Muhammad and the followers of Prophet Moosa (a.s.) means Bani Israel and who were also called Shia of Moosa (a.s.), it means that the word of Shia is agreeable to Allah, so why do we take it to be disgusting.

Ahlul Sunnat hate this word but their disgust is in opposition to Allah. Now the writer asks that when according to the above words of Allah, Bani Israel are Shia of Prophet Moosa (a.s.) and according to the Relation (Manzilah) tradition8, the Prophet and His Eminence, Ali (a.s.) are like Prophet Moosa (a.s.) and Prophet Haroon (a.s.), then a question arises that like Shia of Moosa (a.s.), Shia of Muhammad (S) and Ali (a.s.) are all the followers of Islam.

Now are these people Ahlul Sunnat or Shia? Ahlul Sunnat may themselves decide this, as the writer does not want to say anything more in this regard.

Lastly, the writer says when the merits of Shia people are proved from the above sources and according to the Prophet, Shias of Ali (a.s.) is such a group that it would arrive at the Pool of Kauthar along with His Eminence, Ali (a.s.) on Judgment Day and get deliverance, in such circumstances, it does not befit Ahlul Sunnat to believe in the infidelity of the Shia sect and to justify cursing them.

According to the religion of Ahlul Sunnat, it is not permissible to curse Yazeed, because he was from the Muslim community, whereas Ahlul Sunnat have no qualms in cursing Shia people who are Muslims, as proved from the statements of Sawaiqul Mohreqa, Sharh Baghawi, Mulla Ali Qari, Qadi Ayaz and Qastalani etc.9

The reason for not cursing Yazeed was mostly due to the fact that in addition of being a Muslim, the religion of Ahlul Sunnat is very much close to the faith of Yazeed. Yazeed also considered the Caliphate of the three Caliphs as rightful and was convinced of their excellence, just as Ahlul Sunnat seem to be. Besides the three Caliphs, Yazeed also considered his own father, Amir Muawiyah, as owner of excellence and a rightful Caliph.

Obviously, when Yazeed seems to be so much similar to Ahlul Sunnat, how can they justify cursing him? Besides, Yazeed is the Caliph and Imam of Ahlul Sunnat, complying with all the terms and condition of Caliphate. Therefore, how can Ahlul Sunnat curse him? Well, if Yazeed is not deserving of curse according to Ahlul Sunnat, let it be so, but Ahlul Sunnat should be very careful about cursing Shias, because they are also Muslims and as shown above; and it is a sect which will get salvation on Judgment Day.

- 1. Ref. Sharhe Mawaqif, Pg. 624.
- 2. Ref. Qamoos, Vol. 2, Pg. 524.
- 3. Mojam of Tibrani and Isafur Raghebeen.
- 4. Isafur Raghebeen, Pg. 156.
- 5. Surah Saffat 37:83
- 6. Ref. Shafa, Qazi Ayaz, Vol. 1.
- 7. Surah Qasas 28:15
- 8. You are to me like Haroon was to Moosa (a.s.).
- 9. Refer to the discussion of justification of cursing the Imamiyah sect in the previous pages of this book.

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