

Third Shahadat

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Excerpt taken from his book

“Akmal ul Deen bay Wilayat e Ameerul Momineen”

Translated

by

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DEDICATION

We present this humble offering to Imam e Zamana (atfs) for without the help and blessings of Masoomeen (asws) we would not have been honored to have found and shared these glorious words of our Moula (asws) with all momineen and mominaat.

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Third Shahadat

THE ISSUE OF ALIUNWALIULLAH IS NOT A MATTER WHICH IS UP FOR DEBATE. IT IS A MATTER OF BLOOD. IF YOU HAVE HALALI BLOOD IN YOUR VEINS, YOU WILL NEVER DISAGREE WITH THIS. ONLY HARAMI BLOOD CAN DENY THIS FACT. YOU WILL STILL REMAIN A MUSLIM EVEN IF YOU NEVER OFFER ONE PRAYER IN YOUR WHOLE LIFE. BUT YOU WILL IMMEDIATELY BECOME KAFIR IF YOU EVEN HAVE THE THOUGHT OF

DENYING WILAYAT E MOULA ALI (ASWS)



MUNKIR E WILAYAT

(DENIER OF WILAYAT E MOULA ASWS)



Those mullahs and their followers who deny the wilayat of Moula Ali (asws) are the offspring of shaitan. If the prophets and messengers do not testify to the shahadat of wilayat e Ali (asws), then their status of prophet and messenger will immediately be changed into kafir. Jahannum (hellfire) was created to house the enemies of wilayat e Moula Ali (asws). We can't understand why the people become so angry upon hearing that Aliunwaliullah is wajib in prayer.

Do they not believe in Quran or hadiths of Masoomeen (asws)? All they believe in are the fatwas of so called mullahs. The fact that they prefer the words of worldly scholars over

the words of Masoomeen (asws) is a sign as to the enormity of their ignorance. The only sharia which is acceptable is the one founded on the words of Ahlul Bayt (asws) and Quran. Now we will present some ayahs from Quran in which Allah curses those who issue orders against Quran.

Sura al Maaida ayah 44: “and whoever did not judge by what Allah revealed, those are they that are kafirs”

Sura al Maaida ayah 45: “whoever did not judge by what Allah revealed, those are they that are the tyrants”

Sura al Maaida ayah 47: “whoever did not judge by what Allah revealed, those are they that are the transgressors”

Now the Quran has issued its verdict. Anyone who will abandon Quran is a kafir, tyrant, and transgressor. These mullahs apparently like being amongst kafirs, tyrants, and transgressors. They have abandoned Quran and created their own tawzih ul masails.

RasoolAllah (saw) left two things to protect us from going astray; book of Allah and His Holy Progeny (asws). RasoolAllah (saw) did not appoint any mullah as a protection for us. Following and obedience is only wajib to Allah, RasoolAllah (saw), and Olil Amr (absolute master). When RasoolAllah (saw) narrated this hadith, companions like Hz Abu Dhar (ra) and Hz Salman (as) were also present. RasoolAllah (saw) did not say consult these two great companions regarding matters of sharia. If RasoolAllah (saw) did not appoint companions such as Hz Abu Dhar (ra) and Hz Salman (as), then what is the worth of a mujtihad compared to them?

The people, who have sold their iman (faith) for so very little money and who prefer the fatwas of mujtihideen over Quran and the sayings of Ahlul Bayt (asws), should read the following ayahs of Quran and start feeling the heat of hell fire.

Sura al Baqarah ayah 283: “and do not conceal testimony, and whoever conceals it, his heart is surely sinful”

Allama Syed Ali Hairi writes in his famous book,

“This testimony which people hide is the wilayat of Ameerul Momineen (asws)”

Have you ever once thought what testimony it is that the people conceal? Does this testimony void your prayer? That testimony which Allah Himself orders us to not conceal? One who reads Aliunwalliullah in tashahud is beloved by Allah and those who do not are cursed by Allah.

Sura al Baqarah ayah 140: “And who is more unjust than he who conceals a testimony that he has from Allah?”

In tafseer Aal e Muhammad (asws), this testimony is wilayat of Ameerul Momineen (asws). Just imagine that even the army of yazid (la) were not concealing the shahdatain (two testimonies).

Then what is that testimony which everyone wants to conceal regardless if they are so called shia or non shia.

Sura al Ma’aarij ayah 33-34: “And those who stand by their testimonies. And those who keep a guard on their prayer

When Allah has used the word “shahadatun” (testimonies) in Quran, then how can you use the word “shahadatain” (two testimonies)? Allah does not once use the word shahadatain (two testimonies) throughout the entire Quran.

Is this not a clear violation of the orders of Allah? I ask those who do not believe in shahadat e salisa (testimony of Aliunwaliullah) in prayer to show me one ayah from Quran in which Allah uses the word “shahadatain”.

You follow those things which are not even in Quran, but those things which are clearly written in Quran you deny. When Quran is presented to such people, they immediately say, “Our marja did not explain it in this way.” So to them, their marja is more important than the words of Allah and Masoomeen (asws).

67 QUESTIONS FOR
MUNKIREEN E SHAHADAT E
SALISA

(DENIERS OF THIRD SHAHADAT)



We would like to ask a few questions to those who deny the third shahadat without any care for what Quran or hadith e Masoomeen (asws) say. These munkireen e shahadat e salisa (maaz'Allah) believe if you recite Aliunwaliullah in prayer, then your prayer becomes batil (void). We would like to ask the following questions to them and we shall await their replies.

1. What is the comprehensive explanation of Islam?
2. Is islam limited to shahadatain (two testimonies)? If it is then why did RasoolAllah (saw) announce the wilayat e Ameerul Momineen (asws) as obligatory upon the whole creation until the day of judgment?
3. Can you show us the word “shahadatain” in Quran? However, you will never be able to show us even if you try from now until the day of judgment. Then what is the basis of your false claims?
4. According to Fehri brothers, shahadat e salisa is neither a part of azan, iqama, nor tashahud. Then why did Allah consider islam complete without this testimony?
5. Why did Allah say that religion is incomplete without the announcement of the wilayat of Ameerul Momineen (asws)?
6. Why did Allah say “O’My Messenger (saw)! If You did not reveal the wilayat of Ameerul Momineen (asws), then it is as if You did not reveal any of My message.”
7. If the prophets do not testify to the wilayat, then they will no longer remain as a prophet. The messengers cannot save their messengership without the shahadat of Ameerul Momineen (asws). Then how can you protect your deeds and show off prayers without testifying to the wilayat of Ameerul Momineen (asws)?
8. Does Quran order us to perform tashahud? If yes, then show us any ayah. If no, then why do you perform tashahud?
9. Is tashahud a part of prayer? If yes, why? If no, then why not?

10. According to mujtihideen tashahud is not a part of prayer. What is the status of Moula Ali (asws) in your eyes if testifying to His wilayat is not to be included in even that part of prayer which is not considered to be obligatory?
11. Can you show us in the chapter on things which invalidate prayer where it says the third testimony invalidates your prayer?
12. Can you show us even by using the weakest of narrations narrated by any Masoom (asws) from RasoolAllah (saw) to Imam e Zamana (ajfs) where They state reciting Aliunwaliullah in prayer invalidates your prayer?
13. If the third testimony (maaz'Allah) is a bidah (invention) or an act which invalidates ones prayer, then why was RasoolAllah (saw) about to lose His hard work of 23 years if He did not announce it?
14. If RasoolAllah (saw) did not obey this order of Ghadeer by Allah, would the acts of Rasool (saw) (ie prayer, fasting, hajj etc) been lost?
15. Is there any occasion other than Ghadeer where Allah issued such a strict warning regarding the deliverance of any other message?
16. Then tell us what is that act which without it the whole religion becomes incomplete?
17. Is azan not a part of religion?
18. Is iqama not a part of religion?
19. Is tashahud not a part of religion? If these acts are not a part of the religion, then you are absolutely right. If they

are part of religion, then how can they be complete without testifying to the wilayat of Moula Ali (asws)?

20. Did RasoolAllah (saw) not know that shahadat e salisa (third testimony) will be recited in prayer? If He knew, then why did He not issue an order that the people refrain from doing this?
21. Is the silence of RasoolAllah (saw) not a sign of His agreement with the recitation of this testimony?
22. According to both Quran and tafseer of Quranic ayahs, RasoolAllah (saw) had knowledge of all things from beginning of creation until the day of judgment. According to the Fehri brothers, shahadat e salisa (third testimony) is considered as munkirat (invention). Then when RasoolAllah (saw) who has knowledge of all events, why did He not order the people to refrain from doing this?
23. RasoolAllah (saw) who foretold those events which would occur after His passing and until the day of judgment, was He unaware of reciting of shahadat e salisa by the people?
24. That Prophet (saw) and Aimmah (asws) who could forecast the revolution of Iran, why could They not issue orders regarding the testimony of wilayat e Moula Ali (asws)?
25. RasoolAllah (saw) tells about His Twelfth Successor , Imam e Zamana (ajfs) by saying “Mahdi will be from My Offspring and He will fill this earth with peace and justice the way it will be filled with tyranny and oppression.” Did He not know that He should order

THIRD SHAHADAT

people to refrain from testifying to the wilayat e Moula Ali (asws)?

26. What harm does reciting Aliunwaliullah in tashahud bring to tawheed (oneness) or rasalat (prophet hood)? Please explain.
27. Does one become a kafir after reciting shahadat e salisa? Please present an ayah from Quran as proof.
28. Are the people who believe in the two testimonies certain their azan, iqama, prayer, and all acts of worship will be accepted?
29. Have you read the sayings of Masoomen (asws) that without wilayat e Ali (asws) then none of your deeds or acts of worship will be accepted?
30. Have mujtihideen ordered their followers to follow their fatwas instead of following Quran and hadith?
31. After following a marja, does it becomes haram (prohibited) for one to ponder upon the ayahs of Quran?
32. If (maaz'Allah) Quran and hadith are worthless in the presence of mujtihideen, then you should abandon Quran and hadith entirely. If the Quran is a guide until the day of judgment, then why do you refuse to follow the orders of Quran?
33. Have you not read this order of Allah in Sura al Maa'ida ayah 44, 45 and 47?

Sura al Maa'ida ayah 44: "and whoever did not judge by what Allah revealed, those are they that are kafirs"

Sura al Maa'ida ayah 45: "whoever did not judge by what Allah revealed, those are they that are the tyrants"

Sura al Maaida ayah 47: “whoever did not judge by what Allah revealed, those are they that are the transgressors”

34. Why do you reject the numerous ayahs of Quran which testify to the shahadat e salisa and follow the fatwas of mujtihideen instead?
35. Has the door of ijtehad been closed?
36. Do we have no right to research or ponder for ourselves?
37. Is blind following of another allowed?
38. Is it lawful to issue fatwas in the presence of Quran and hadith?
39. Are there mujtihideen who are in agreement regarding the reciting of shahadat e salisa in prayer?
40. Do you only consider those as mujtihideen who are in opposition of reciting shahadat e salisa and who are open enemies of Moula Ali (asws)?
41. If Quran tells us the solution regarding every issue, then if the orders of mujtihideen do not attest to it, must we reject it?
42. Is there any hadith by RasoolAllah (saw) in which RasoolAllah (saw) says “Except for mujtihideen, no one has a right to ponder or research regarding the ayahs of Quran”?
43. Is Quran only for blessing and swearing upon? Or does it have any other purpose? If it's obligatory upon everyone to read, listen, and follow orders of Quran, then why do people become so offended when we find shahadat e salisa (third testimony) in Quran?

44. Is it obligatory upon everyone to take permission of mujtihildeen before following the orders of Quran?
45. Is it not considered to be an alteration of Quran when you change shahadat (3 or more testimonies) into shahadatain (two testimonies)? Is this not an insult to Allah?
46. What is the explanation of obedience? Did Allah not declare obedience to three personalities as obligatory upon the people? Obedience of Allah is “Ashahadu innah La illaha illah la”. Obedience of RasoolAllah (saw) is “Ashadu innah Muhammadin rasool Allah”. How does one testify to the obedience of Olil Amr (absolute master)?
47. According to Quran, obedience to these three is wajib (obligatory). Then why have so called scholars declared the third as only mustahab (recommended)?
48. The ayah regarding Olil Amr is in Sura an Nisa. The ayah regarding RasoolAllah (saw)’s conveying the message of Allah is in Sura al Maa’ida. The ayah regarding the completion of the religion is also in the same sura. It is a proof that religion was completed after announcing the wilayat of Moula Ali (asws). The testimony of wilayat is obligatory the same way as the testimony regarding tawheed (oneness) and rasalat (prophet hood). Then why do you avoid the third testimony?
49. It is clear in Quran that the obedience of RasoolAllah (saw) and Olil Amr is equal. Then why do you not recite the third testimony?
50. Mr. Khameni writes in his book “*The Depth of Prayer*” that tashahud is recited according to the ayah of Olil

Amr. Then why is it limited to only two testimonies? Why do you not include shahadat e wilayat e Ameerul Momineen (saw)?

51. If Allah did not send any revelation regarding tashahud, then why did RasoolAllah (saw) include this from Himself? If there is an ayah in Quran which proves tashahud, then please present it to us.
52. According to Khameni, is this ayah (**Sura Nisa ayah 59**) **“Oh people! Obey Allah, RasoolAllah (saw) and Olil Amr”** not considered as a proof?
53. Or This ayah “And those who stand by their testimonies. And those who keep a guard on their prayer”?
54. The above mentioned ayah regarding shahadat is in the same sura (Maa’rij). The first ayah of this sura mentions the punishment of those who deny wilayat. In the same sura it mentions the signs of the people who will enter jannah (heaven). Allah uses the word shahadat (3 or more testimonies) not shahadatain (two testimonies). Do you not believe in this ayah? Will it not bring punishment upon you the way Harris bin Noman Fehri was punished?
55. Are all marjas in agreement regarding the issue of the third shahadat? If no, why? If they are in dispute, why?
56. Why are so called scholars opposed to the orders of Allah and His Rasool (saw)?
57. Can Quran and hadith be rejected under usool e fiqh (principles of jurisprudence)?
58. In Ghadeer when RasoolAllah (saw) announced the wilayat of Ameerul Momineen (asws) some people were very envious, at that time this ayah was revealed **“today these people became envious in Your religion and**

became kafir do not be afraid from them Allah will protect you”

- a. Who were those people who became kafir because there were no kafir in the gathering of Ghadeer?
 - b. These people became kafir because of the wilayat of Ameerul Momineen (asws).
 - c. There was something very difficult which led them towards kufr (disbelief) instead of belief.
 - d. RasoolAllah (saw) delayed in announcing this because of these kafirs so Allah said **“do not be afraid from them I will protect You” (Sura al Ma’aida ayah 67).**
59. Is this not a proof that one who is envious after hearing Ashadu anna Aliunwaliullah becomes kafir?
60. Are the deniers of wilayat e Ali (asws) not kafir (unbelievers)?
61. Those who deny third testimony in tashahud are they still considered to be momin?
62. Why was Sura Munafiqeen revealed?
63. Did the munafiqeen not accept the shahadatain (two testimonies)?
64. In **Sura Munafiqoon ayah 1** Allah says **“O’My Prophet! When these munafiqeen come to You and say “We testify that You are the Prophet of Allah. They are liars and hypocrites”.** Why did Allah declare people who were testifying to the prophet hood of RasoolAllah (saw) as liars and hypocrites? It is a clear proof that the iman of those who believe in shahadatain is doubtful.
65. People offered prayer behind RasoolAllah (saw) for 23 years and yet until today there is a dispute regarding how

RasoolAllah (saw) use to pray, whether He prayed with arms folded or with His hands by His side. How is it possible for those people who can change the prayer of RasoolAllah (saw) to accept the third shahadat?

66. Why did Umar (la) remove Hayya ala Khairul Amal from azan? Was this sentence not a part of azan in the time of RasoolAllah (saw)? The removal of Hayya ala Khairul Amal is a proof of its containing a hidden meaning. Otherwise why did Umar (la) feel the need to remove this simple sentence from azan?

67. Masoodi writes in his book "*Marrwaj ul Zaheb*";

"When muawiyah (la) heard the azan being recited, he said "I wish I had buried this sentence "Ashadu anna Muhammadin rasool Allah". If there is no name in azan of abu bakr (la), umar (la) or usman (la), then why should Muhammad (saw)'s be?" This is a very important point. This enemy of islam who despises even hearing the recitation of the testimony of the founder of islam in azan, then how can he bear "Ashadu anna Aliunwaliullah"?

THE WAR OF KARBALA WAS IN
DEFENSE OF
SHAHADAT E SALISA



The war of Karbala was fought against those who wanted to change the religion of Allah. The center of Karbala was Ashahadu anna Aliunwaliullah. Imam Hussain (asws) saved the true islam in Karbala. He gave a new life to islam which will be in existence until the day of judgment.

Yazid (la) waged war against Imam (asws) due to the enmity of wilayat e Ameerul Momineen (asws). The army of yazid (la) believed in shahadatain such as umar ibn sa'ad (la) who himself was a companion of RasoolAllah (saw) and had memorized thousands of hadiths of RasoolAllah (saw).

History tells us there were 22 companions of RasoolAllah (saw) in the army of yazid (la). The army of yazid (la) also offered prayer and read azan. However they did not believe in Moula Ali (asws) as Olil Amr (absolute master). They believed yazid (la) to be their olil amr. The obedience to Olil Amr is the third testimony.

Aqaid Dastgayb writes in his book, “*Wilayat*” page no 193-194;

“After the incident of Karbala, shimr (la) use to recite this dua after every prayer: “O’my Lord! I slaughtered the fragrance of prophet hood and Olil Amr. At that time yazid (la) was my olil amr.”

It is clear from the dua of shimr (la) that the army of yazid (la) considered yazid (la) to be their olil amr. Obedience to Olil Amr is the same as obedience to Allah and RasoolAllah (saw). The army of yazid (la) consider obedience of yazid (la) as obedience of Allah and RasoolAllah (saw). The obedience of Olil Amr is directly connected with the third testimony.

As Mr. Khameni has clearly written in his book that “We offer tashahud in accordance with the ayah of Olil Amr.” The war of Karbala was fought in defense of shahadat e salisa. Imam Hussain (asws) was repeatedly telling the people that yazid (la) can never be olil amr. Only We (Masoomen (asws))who have been divinely appointed by Allah are Olil Amr.

AZAN OF IMAM HUSSAIN (ASWS)



Muhammad bin Jafar Shaheed writes in his book “*Bahar ul Masaib*”;

“When Imam Zainul Abideen (asws) returned to Karbala after being released from the prison in Shaam, He saw a person sat near the grave of Imam Hussain (asws).

Imam (asws) asked him , “Who are you”?

He replied, “I was a soldier in the army of yazid (la). On 11th of Muharram, when the caravan of Aal e Muhammad (asws) was marching towards Kufa, I remained in Karbala because I had some important matters to attend to. During the evening I heard the sound of azan coming from the maqal (place where Imam Hussain asws was slaughtered),. I became

so shocked because I could not see anyone. I did not know from where this sound of azan was coming. I went towards the maqtal. I heard these words coming out of a decapitated body;

“ASHAHADU ANNA ALIUN AMEERUL
MOMINEENA WALIULLAH”

I said, “This war was waged in order to annihilate this name. Yet this muezzin had no fear, and that muezzin was Imam Hussain (asws).”

It has now been proven from Masoom (asws) that Aliunwaliullah is a part of the azan.

It is the duty of all azadaran and matami of Syedul Shohada (asws) to protect the third testimony as fiercely as Imam Hussain (asws) protected it in Karbala.

ESTABLISHMENT OF SHAHADAT E SALISA



Reciting Aliunwaliullah in prayer was done by RasoolAllah (saw)

Sura Bani Israel ayah 110: “do not utter your prayer with a very raised voice nor be silent with regard to it”

Hz Jabir Ansari asked Imam Muhammad Baqir (asws), “This ayah that was revealed on Your Grandfather in which Allah says to Him **“do not raise Your voice nor be silent”** what is the meaning of this ayah?”

Imam Muhammad Baqir (asws) replied, “Allah asked RasoolAllah (saw) not to recite wilayat e Ali (asws) in prayer

with loud voice and do not recite it so low that Ali (asws) could not hear so recite it in a tone which is between until I order You to read it openly. Otherwise kufr (disbelief) will fall upon You. Allah gave this order on the day of Ghadeer.” The same narration is narrated by Abu Hamza Thumali.

It has been proven RasoolAllah (saw) also recited the third shahadat in prayer before the event of Ghadeer. Even Allah ordered Him to not raise His voice loud because if He had done so before Allah had permitted Him to then kufr (disbelief) would have fallen upon Him. *Wait until I order You to recite it openly Allah gave this order on the day of Ghadeer.* (Not only did Allah order RasoolAllah (saw) to read it Himself but to order others to read it as well).

Some people say this ayah is regarding prayer. Allah ordered His Prophet (saw) to not recite prayer loudly. This is absolutely false. If we consider this ayah to be about prayer, then all of those prayers which have been recited for hundreds of years will become false. The prayers we recite today are either recited aloud or completely silent. However in this ayah Allah is ordering that it should be recited not loudly nor silently but between the two. So this is a clear proof it is referring to something other than prayer.

Even if people consider this ayah to be regarding prayer, they still cannot deny our claim. There are seventy hidden meanings for every ayah, and one of them is that Allah ordered the recitation of the testimony of wilayat e Ameerul Momineen (asws) not loudly. Then later Allah gave the order for it to be recited aloud.

In Tafseer Ayyashi, Tafseer Safi, and Tafseer Burhan, all state this ayah is regarding the testimony of wilayat e Ameerul Momineen (asws).

Tafseer Noor ul Saqlain Vol 3 page no 235 “O’My Prophet (saw)! Do not testify to the wilayat e Ali (asws) loudly in Your prayer because Your enemies will harm You.”

It has been proven that RasoolAllah (saw) use to testify to the wilayat e Ameerul Momineen (asws) in His prayer. On the day of Ghadeer muawiyah (la) did not recite prayer nor did he give testimony.

In Ghadeer when RasoolAllah (saw) performed prayer and all the companions who were present prayed behind Him , in that prayer RasoolAllah (saw) testified to the wilayat e Ameerul Momineen (asws) loudly. However muawiyah (la) did not read prayer behind RasoolAllah (saw).

In Tafseer Kabeer Vol 1 page no 11 muawiyah (la) excluded Bismillah from the prayer because the dot of Bismillah is Moula Ali (asws). One who can abandon Bismillah due to his hatred of Moula Ali (asws), then how is it possible for him to recite Aliunwaliullah in his prayer?

Sura al Maa’ida ayah 3: “This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion”

When RasoolAllah (saw) announced the wilayat of Ameerul Momineen (asws) and openly recited Aliunwaliullah in His prayer, people became so envious of the wilayat of Moula Ali (asws) that they became kafirs. RasoolAllah (saw) ordered Aliunwaliullah to be recited loudly in prayer. The enemies of Moula Ali (asws) refused to obey the order of reciting Aliunwaliullah in their prayer. When this ayah was revealed, RasoolAllah (saw) immediately said, “All praise is due to Allah for the completion of the religion and for choosing Islam as the best religion and for bestowing His favor upon My Prophet hood as well as on the wilayat of Ali (asws).”

Here RasoolAllah (saw) is clearly stating the religion is not complete without testifying to the wilayat of Moula Ali (asws). The religion became complete only after the announcement of the wilayat of Ameerul Momineen (asws). Is azan not a part of religion? Is iqama not a part of religion? Is tashahud not a part of religion? Is prayer not a part of religion?

If they are all a part of religion, then they all can only become complete when wilayat of Ameerul Momineen (asws) is included in them. Without wilayat e Ameerul Momineen (asws) they will always remain as incomplete. So every azan, iqama, and prayer which does not contain “Ashadu anna Aliun Ameerul Momineena waliullah” is incomplete.

Sura al Baqarah ayah 283: “do not conceal testimony, and whoever conceals it, his heart is surely sinful”

Allama Syed al Hairi writes in his tafseer “The wrath of Allah fell upon the people who concealed the testimony of wilayat e Ameerul Momineen (asws) and they became blind. It is written in Quran **Sura al Baqarah ayah 159** that those who conceal the testimony of wilayat e Ameerul Momineen (asws) will be cursed by Allah and by those who also curse.”

(2:159 Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, these it is whom Allah shall curse, and those who curse shall curse them .)

This ayah clearly proves that those who conceal the testimony of wilayat e Ameerul Momineen (asws) will not only receive the lanat (curse) of Allah but the lanat of all of those who send lanat.

PUNISHMENT OF ALLAH
FOR CONCEALING THE TESTIMONY
OF
WILAYAT E AMEERUL MOMINEEN (ASWS)



Syed Ali al Hairi writes that Nisai wrote the number of companions which were punished was 12. Some wrote 8 while others write it was 40 companions who did not give testimony to the wilayat e Moula Ali (asws) and were punished by Allah.

Ans bin Malik concealed the testimony of Ameerul Momineen (asws) and was punished with the disease of leprosy.

Zaid bin Arkam became blind.

Jameeh bin Umair also became blind after not testifying to the wilayat e Ameerul Momineen (asws).

The wrath of Allah descended upon Ashas.

Bara bin Azib died after suffering from excruciating pains.

One of the companions died after becoming insane.

One of the companions was murdered because he did not testify to the wilayat e Ameerul Momineen (asws).

One companion was thrown into hell after a large boulder fell from the heavens and struck him upon his head. His name was Harris bin Noman Fehri.

These all were those who did not testify to the wilayat of Ameerul Momineen (asws). In Quran Allah has declared such people who conceal and do not testify to the wilayat of Ameerul Momineen (asws) as accursed. I ask those people who believe in justice which is that testimony that even today people are concealing and do not openly wish to testify to it?

So called shia do not testify to it out of envy and non shia due this out of enmity. That testimony which they conceal and do not testify to is none other than the testimony of the wilayat of Ameerul Momineen (asws). The people of today who oppose the reciting of this testimony are they not the same as those people who were accursed by Allah in Quran? InshaAllah the eternal wrath of Allah will be upon them both here and in the hereafter.

Sura al Baqarah ayah 140: “And who is more oppressive than he who conceals a testimony that he has from Allah?”

What is that most important testimony which is from Allah and one who conceals it not only he is declared an oppressor but also as vicious and cruel?

That testimony is the third shahadat “Aliunwaliullah”. In the whole Islamic world no one conceals shahadat e tawheed (la illaha illallah) or shahadat e risalat (muhammadin rasoolullah). Even the killers of Imam Hussain (asws) believed in the shahadatain. Then what is that testimony which the people conceal?

Tafseer e Safi First Edition page no 176, the testimony which people conceal is the testimony of the wilayat e Ameerul Momineen (asws). In Tafseer Safi Imam Hasan Askari (asws) narrates, “The testimony Allah is referring to in this ayah is the testimony of wilayat e Ameerul Momineen (asws).”

Sura al Baqarah ayah 27: “Who break the oath of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land; these it is that are the losers.”

This ayah is clearly speaking about an oath or testimony. In this Allah ordered the people to fulfill their oath, but some people attempted to break it apart. These people are mischief makers and losers. All the tafseer of shia are witness that Allah took three oaths in alam ul darr; Shahadat e tawheed, shahadat e risalat, and shahadat e wilayat.

However the people have broken this oath. Allah ordered the reciting of Aliunwaliullah with La illah and Muhammad (saw) rasoolAllah. If you abandon Aliunwaliullah in prayer, azan, iqama, and tashahud, then according to Quran, you are from amongst the mischief makers and losers.

Sura al Maa'rij ayah 32-35: "And those who keep their pledges and their covenant. And those who stand by their testimonies. And those who keep a guard on their prayer. These will dwell in Gardens, honored."

According to this ayah, the people who guard their prayer and stand by their testimonies will go to jannah. Shahadat (three testimonies) is plural. In Arabic it is used for 3 or more. If there are only two, then the word shahadatain will be used. In the eyes of Allah only those who will go to jannah are the ones who recite:

اشهدان لا اله الا الله واحد لا شريك له واشهدان محمد
عبده ورسوله واشهدان عليا امير المؤمنين ولي الله

"Ashadu in la illaha illallah wadahu la shareekallah. Wa ashadu in Muhammad abdahu wa rasoolu wa ashadu in Aliyin Ameerul Momineen Waliullah"

(I testify there is no god except Allah and He is Unique and without partner. I testify Muhammad (saw) is His servant and Messenger and I testify Ali (asws) is Ameerul Momineen and Wali of Allah)

Throughout the entire Quran, there is not even one occasion where Allah says those who recite shahadatain (two testimonies) will go to jannah.

As we previously mentioned, Islam was incomplete until the announcement of Aliunwaliullah. Therefore we recite Aliunwaliullah in our azan, iqama, and tashahud by the orders of Allah.

Those who declare the reciting of Aliunwaliullah (maaz'Allah) as a bidah (invention) are accursed and amongst the worst enemies of Allah.

Sura al Maaida ayah 55: “Only Allah is your Wali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow.”

Allah has divided His wilayat into three equal parts. There is no doubt that Allah is the owner of Wilayat e Muttaliq (absolute wilayat), but in Quran Allah says that all three wilayats are equal and have the same authority over the people. Allah Himself appointed Moula Ali (asws) as His Mahzer (manifestation) of His Wilayat e Muttaliq (absolute wilayat).

I am amazed at the people who are so afraid of calling Moula Ali (asws) as wali, and those who do call Moula Ali (asws) as their wali only do so after seeking their marja's permission. How weak is the iman of these people that they need the permission of their scholars to believe in Moula Ali (asws) who is the owner of the whole religion and all that is between the heavens and earths.

Sura al Maaida ayah 56: “And whoever takes Allah and His messenger and those who believe for a wali, then surely the party of Allah are they that shall be triumphant”

Only those can be a party of Allah who believe in the wilayat of Ameerul Momineen (asws) and also recite Aliunwaliullah in the tashahud of prayer. Those who do not believe in the absolute wilayat of Ameerul Momineen (asws) and do not recite Aliunwaliullah in tashahud can never be included in the party of Allah.

Sura Aal e Imran ayah 19: “Surely the (true) religion according to Allah is Islam”

In Bihar ul Anwar 35th Edition page no 341, Imam Muhammad Baqir (asws) says, “Islam is wilayat of Ameerul Momineen Ali (asws) ibn Abi Talib (as).”

This is the verdict from the Hujjatul Allah (proof of Allah) that Islam is the name of the wilayat e Ameerul Momineen (asws). If the wilayat of Ameerul Momineen (asws) is not included, then it cannot be called “Islam”. Not only is it wajib upon momineen but upon all muslims to recite Aliunwaliullah in their azan, iqama, and prayer.

Sura al Baqarah ayah 208: “O you who believe! enter into submission”

Imam Jafar Sadiq (asws) says ,”Enter into submission is the wilayat e Ameerul Momineen (asws).” (AMALI SHEIK TOOSI FIRST EDITION PAGE NO 306)

Sura al Maaida ayah 5: “and whoever denies faith, his work indeed is of no account, and in the hereafter he shall be one of the losers”

Imam Jafar Sadiq (asws) say, “One who denies wilayat e Ameerul Momineen (asws) has denied the whole faith, and Ali (asws) is the whole faith.” (TAWHEEL UL AYAT UL ZAHIRA PAGE NO 813 SECOND EDITION)

Sura at Tin ayah 7: “Then who can give you the lie after (this) about the religion?”

Imam Jafar Sadiq (asws) says, “Religion is wilayat e Ameerul Momineen (asws).”(TAWHEEL UL AYAT UL ZAHIRA PAGE NO 813 SECOND EDITION)

Islam is wilayat e Ali (asws). Faith is wilayat e Ali (asws). Religion is wilayat e Ali (asws). Now please explain to us; the azan which people recite without Aliunwaliullah what religion does it belong to? The iqama which people recite without Aliunwaliullah what Islam does it belong to? The prayer which becomes batil (false) after including in it the testimony of Aliunwaliullah in tashahud what religion does it belong to?

Sura al Furqan ayah 27: “And the day when the oppressor shall bite his hands saying: O! would that I had taken a way with the Messenger”

Imam Muhammad Baqir (asws) says, “On the day of judgment the oppressor will bite his hands and say I wish I had recited Aliunwaliullah along with Muhammadin rasoolullah.”

On the day of judgment those people will bite their hands who are deniers of Aliunwaliullah in this world. So if you do not want to be counted as amongst the oppressors, then you must recite Aliunwaliullah in your prayer. If Aliunwaliullah was not a part of azan, iqama, and tashahud, then why on the day of judgment are the oppressors biting their hands and having regrets?

Sura al Furqan ayah 57: “Say: I ask of you no reward for this, save that whoso will may choose a way unto his Lord.”

The way which takes you towards Allah is wilayat e Ameerul Momineen (asws). So the reward of risalat is not only the love of His nearest kin. It is also the wilayat of Ameerul Momineen (asws).

So now the one who does not recite Aliunwaliullah in his prayer does not pay the reward of risalat. All of his prayers are worthless. It is obligatory upon every man and woman to recite shahadat e salisa (third testimony) in their prayer.

Otherwise all of their prayers which they recited without it will be thrown in their faces on the day of judgment.

Sura Ankaboot ayah 38: “Shaitan made their deeds seem fair unto them and so debarred them from the Way, though they were keen observers”

This ayah comprehensively tells us regarding the enemies of wilayat e Ali (asws). They were great devotees who use to perform numerous prayers daily, countless fasts, and made hajj. Shaitan presented their acts to them in such a way that they became arrogant from their worships. They became arrogant and thought there was no other who worshipped in the way they use to do.

When they became arrogant, they were led astray from the true way. The true way is the wilayat of Ameerul Momineen (asws). Therefore those who having feelings of arrogance concerning their prayers the wilayat e Ali (asws) is removed from them.

Those whom the wilayat was removed from were not ordinary people. They were great worshippers and had vast knowledge concerning the religion.

Sura al Insaan ayah 3: “Lo! We have shown him the way, whether he be grateful or disbelieving”

The way is wilayat e Ameerul Momineen (asws). Allah is clearly saying “we have shown you the wilayat e Ameerul Momineen (asws)”. Now it depends upon you as to whether you recite Aliunwaliullah in your prayer and become amongst those who are grateful or issue fatwas against the reciting of Aliunwalilullah and become amongst those who are kafir (disbelievers).

Sura Aal e Imran ayah 81: “When Allah made (His) covenant with the prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him. He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter)? They answered: We agree. He said: Then bear ye witness. I will be a witness with you.”

In Basar ul Darajaat it is narrated from Imam Muhammad Baqir (asws) “All of the prophets were given their prophet hood because of three testimonies; tawheed of Allah, prophet hood of Muhammad (saw), and wilayat of Ameerul Momineen (asws).”

No prophet can become a prophet until he testifies to the wilayat of Ameerul Momineen (asws). Then what is the worth of the prayer and azan of so called scholars who openly oppose the recitation of Aliunwaliullah in prayer and azan?

Sura Aal e Imran ayah 103: “And hold fast by the covenant of Allah all together and be not disunited”

Masoomen (asws) have explained in detail that the covenant of Allah is wilayat e Ameerul Momineen (asws). If today all people would hold fast to this, then there would be no type of sectarianism. Shia, in particular, would all be united as one. The only thing which can unite shia is shahadat e salisa (third testimony). How unfortunate it is that the people who cannot even pray properly speak constantly against the recitation of shahadat e salisa and the people who are do not know who is their father openly declare Aliunwaliullah as a bidah (invention). May Allah throw such people into the deepest pits of hell. Ameen.

Sura al Israa ayah 36: “surely the hearing and the sight and the heart, all of these, shall be questioned about that.”

In Tafseer e Burhan Imam Hussain (asws) was asked concerning this ayah. What will be that question which will be asked to the eyes, ears, and heart?

Imam Hussain (asws) replied, “That question will be about the wilayat of Ali (asws) ibn Abi Talib (as). The ears will be asked “Had you heard the testimony of wilayat e Ali (asws)?” The eyes will be asked, “Had you seen the testimony of wilayat in Quran, hadith and sayings of Masoomeen (asws)?” The heart will be asked, “Did you give testimony after hearing and seeing this testimony?”

Now imagine what will happen to those who do not want to hear and see , nor do their hearts want to testify to the wilayat e Ameerul Momineen (asws). Such eyes, ears, and hearts will become fuel for the fire of hell. O’our Lord! Our ears, eyes, and heart all are in obedience of Your Absolute Wali, Ali (asws) ibn Abi Talib (as). Protect us from the hellfire for the sake of wilayat e Ameerul Momineen (asws).

Sura as Safaat ayah 24: “And stop them, for they shall be questioned”

All Shia and Sunni tafseers and books of hadith are in agreement regarding this ayah. RasoolAllah (saw) said, “On the Day of Judgment all will be stopped at the Pul e Sirat (bridge over hellfire), and they will be asked about the testimony of wilayat e Ali (asws). If they had testified, the door of jannah (paradise) will be opened for them. If they had not, then they would be thrown into jahannum (hellfire).”

This testimony is the most important obligatory act which you will be questioned about. One who does not recite Aliunwaliullah in prayer will definitely be thrown into hellfire. According to the tafseer of Imam Hasan Askari (asws), the meaning of this ayah is shahadat e salisa.

Sura Aal e Imran ayah 86: “How shall Allah guide a people who disbelieved after their believing and (after) they had borne witness that the Messenger was true”

Allah does not guide such people who become kafir (disbelievers) after once having been believers.

The people became kafir after having testified that the Messenger was true.

Why did Allah declare them as kafir after they had testified to the prophet hood of RasoolAllah (saw)? Allah declared them as kafir because they broke their covenant by not testifying to the wilayat of Ameerul Momineen (asws).

In the eyes of Allah, Muhammadin rasollullah is not a guarantee of one's iman. Allah has even declared those who recited Muhammadin rasoolullah as kafir. The only guarantee for one's iman is the testimony of wilayat e Ameerul Momineen (asws).

NAMES OF AMEERUL MOMINEEN (ASWS) IN QURAN



There are various names of Ameerul Momineen (asws) in Quran. One of which is the word “salat”. Now we will mention a few names from Quran which are in reference to Aal e Muhammad (asws). In reality prayer is the Sacred Essence of Aal e Muhammad (asws).

Salat: Sura Anfaal ayah 3 “Those who keep up prayer”.
Moula Ali (asws) said, “Ana salatul Momineen (I am the prayer of Momin).”(NAJUL ISRAR)

Now just think for a moment. Does your intellect allow you to accept that your prayer will become batil (void) by reciting

Aliunwaliullah in it when Moula Ali (asws) is Himself the true prayer?

***Rukoo:* Sura al Baqarah ayah 43 “and bow down with those who bow down”.**

Here the meaning of rukoo is prayer. Moula Ali (asws) has said “I am the prayer of momin”. Because rukoo is a part of prayer, so the rukoo is also Moula Ali (saw).

***Iman:* Sura al Baqarah ayah 143 “But it was not Allah's purpose that your faith should be in vain”.**

All mufasssareen (interpreters of Quran) have written that iman (faith) is Ameerul Momineen (asws). So wherever in Quran Allah mentions the word “iman”, it is in reference to Moula Ali (asws).

Allama Majalisi writes in Biharul Anwar 39th Volume,

“RasoolAllah (saw) said on the day of Khanduk “The whole of iman is going to fight against the whole of kufr”. So it is a clear proof that the whole of iman is Moula Ali (asws).

Because prayer is also called as “iman” in Quran, then the whole of one's prayer is Moula Ali (asws).

Remembrance: These hadiths can be found in all authentic books of hadith. No one can deny their authenticity.

RasoolAllah (saw) said, “Looking at the face of Ali (asws) is ibadat. “ “Remembrance of Ali (asws) is ibadat.” “Love of Ali (asws) is ibadat.”

Quran says “We created human and jinns for ibadat (worship).” (Sura adh-Dhariyat ayah 56)

Therefore the purpose for the creation of the universe is ibadat.

Prayer is remembrance. Moula Ali (asws) is also remembrance. Prayer is ibadat. Remembrance of Moula Ali (asws) is also ibadat. Then how can people's prayer become void simply by reciting Aliunwaliullah in tashahud? The cause of the creation of mankind is ibadat. If man does not remember Moula Ali (asws) in his ibadat, then he did not fulfill his purpose of creation. One who does not remember Moula Ali (asws) in his prayer, then his prayer is totally false.

There is a very famous hadith from RasoolAllah (saw). "Beautify your gatherings by the remembrance of Ali (asws). Remembrance of Ali (asws) is My remembrance. My remembrance is the remembrance of Allah. The remembrance of Allah is ibadat."

Now the remembrance of Ali (asws) is the same as the remembrance of Allah. Allah also uses the word remembrance in place of the word prayer in Quran.

In **Sura Taha** Allah says "**Establish prayer for My remembrance.**"

In this ayah Allah does not say "remember Me during your prayer". Allah says "Establish prayer for My remembrance." The remembrance of Allah is Moula Ali (asws). The whole essence of Moula Ali (asws) is tawheed. Moula Ali (asws) is the Face of Allah, Tongue of Allah, Ear of Allah, Heart of Allah, and Remembrance of Allah.

These so called scholars read all authentic books of hadith, but they still cannot even begin to comprehend the truth about Moula Ali (asws).

Sheik Mufeed in "Al Khatsas" and Syed Ahmed Mustanbat in "Al Qatra First Edition page no 87" narrates this hadith:

“RasoolAllah (saw) said, “Remembrance of Allah is ibadat. My remembrance is ibadat. Remembrance of Ali (asws) is ibadat. The remembrance of the Holy Progeny of Ali (asws) is ibadat.”

Now the remembrance of Allah is ibadat. We openly say “Ashadu inna illaha illala wa ashada inna la shareeka la.”

The remembrance of RasoolAllah (saw) is ibadat. We openly say “Ashadau inna Muhammad abdahu wa rasoolahu”.

The remembrance of Moula Ali (asws) is ibadat. Then why do you refuse to say “Ashadu inna Aliun Ameerul Momineena wali Allahu wa Auladahu Masoomeen”?

The remembrance of the Holy Progeny of Ali (asws) is also ibadat.

Quran: In **Sura Bani Israel ayah 78** Allah mentions Quran as prayer. RasoolAllah (saw) said “Quran is with Ali (asws) and Ali (asws) is with Quran.” Then He said, “O’Ali (asws)! You are Quran e Natiq (speaking Quran).”

Quran and Ali (asws) are with each other. Prayer is Quran. Ali (asws) is also Quran. Can the recitation of Quran during prayer make ones prayer become void? Absolutely never.

Hasanat (good deeds): Sura Hud ayah 114 “surely good deeds take away evil deeds

In Usool e Kafi First Edition page no 263, Tafseer e Safi Second Edition page no 250, Imam Muhammad Baqir (asws) said, “Good deeds (hasanat) are wilayat e Ameerul Momineen (asws).”

Prayer cannot be established without hasanat. Mashariqul Anwar page no 198, “The best deed is the love of Moula Ali (asws)”. Prayer is hasanat (good deed). In reality prayer is the love and wilayat of Moula Ali (asws).

Sajdah, Qunoot, Tasbeeh, Rukoo, and Istaghfar:

In Tafseer e Burhan, Mashariqul Anwar, and Al Qatra, there is a hadith by Ameerul Momineen (asws) in which He says, “I am the prayer of Momineen. We, Masoomeen (asws), are the prayer of Momineen.”

Ameerul Momineen (asws) is the prayer of Momineen. Now prayer is a mixture of qiyam, rukoo, sajdah, qunoot, and istaghfar. When all of these acts are performed in sequence, it is called prayer. So now Moula Ali (asws) is rukoo. Moula Ali (asws) is sajdah. Moula Ali (asws) is qiyam. Moula Ali (asws) is qunoot. Moula Ali (asws) is istaghfar. Moula Ali (asws) is all of these because He is the prayer of Momineen. One who does not consider Moula Ali (asws) to be his prayer, then all of his prayers will be thrown in his face on the day of judgment.

Hidden Names of Prayer

Hafiz Rajab Al Barsi writes in his book “*Mashariqul Anwar*”;

“Fajr prayer is Imam Hussain (asws).

Zuhr prayer is RasoolAllah (saw).

Asr prayer is Ameerul Momineen (asws).

Maghrib prayer is Syeda (sa).

Isha prayer is Imam Hasan (asws).

WILAYAT MISSION

In reality Aal e Muhammad (asws) are the true essence of prayer. This is why Ameerul Momineen (asws) said, “We Masoomeen (asws) are the prayer of Momineen .”

HADITHS OF RASOOLALLAH (SAW) REGARDING SHAHADAT E SALISA



Utba bin Ameer Jehni narrates “We gave a promise of allegiance to RasoolAllah (saw) in these words “Ashahadu inna la illaha illala wahdahu la shareeka la wa ashahadu inna Muhammad nabi wa anna Aliun wasi” (I testify there is no god except Allah who is unique and without partner. I testify Muhammad (saw) is the prophet and Ali (asws) is His successor). If we abandon even just one of these testimonies, we will become kafir (disbelievers). “ (YANABIL MUWADDAT BY SOLOMAN QUNDUZI)

It has been proven from this hadith that there were three testimonies during the time of RasoolAllah (saw). One who abandons just one of these three testimonies immediately becomes kafir. So it is wajib upon everyone to testify to the wilayat of Ameerul Momineen (asws) whenever one recites the testimony of tawheed and risalat regardless if it is in azan, iqama, or tashahud.

In *Amali Sheik Sudoq*, RasoolAllah (saw) said, “One who denies the imamate of Ali (asws) has denied My prophet hood. One who denies My prophet hood denies the Oneness of Allah.”

Denying the wilayat of Ameerul Momineen (asws) is denying the Oneness of Allah. So wherever the testimony of tawheed and risalat are recited, then it is obligatory that the testimony of wilayat e Ameerul Momineen (asws) must also be recited there.

In *Shajr e Tuba* by Sheik Mahdi Mazandarani, RasoolAllah (saw) said, “Ali (asws) is Imam over all muslims. His obedience is the obedience of Allah. Whoever denies the imamate of Ali (saw) has also denied My prophet hood.”

Then how can reciting Aliunwaliullah in prayer make your prayer become void?

In *Mishkaat ul Anwar, Maratul Israar* page no 16, RasoolAllah (saw) said, “One who denies the imamate of Ali (asws) has denied My prophet hood. One who denies My prophet hood has denied the Oneness of Allah.”

In *Mishkaat ul Anwar Maratul Israar*, Ameerul Momineen (asws) said, “If a person does not accept My wilayat, then his acceptance of the prophet hood of Muhammad (saw) will be of no benefit to him.”

Remember both testimonies are compulsory. Ashahadu inna Muhammadin rasoolahu will be of no benefit to you until you testify to the wilayat of Ameerul Momineen (asws). Now wherever the testimony of risalat will be, then the wilayat of Ameerul Momineen (asws) will also be there regardless if it is azan, iqama, tashahud, prayer, or janaza (funeral prayer).

In *Mishkaat ul Israar* page no 18-19, Imam Hasan Askari (asws) said, “One cannot be muslim who testifies to the prophet hood of RasoolAllah (saw) but does not testify that Ali (asws) is His successor and caliph. Verily, the completion of Islam is believing in wilayat.”

Accepting the prophet hood of RasoolAllah (saw) while at the same time denying the wilayat of Ameerul Momineen (asws) has absolutely no benefit the same way accepting the oneness of Allah while denying the prophet hood of RasoolAllah (saw) will be of no benefit to you.

These so called mujtihideen declare their taqleed as wajib (compulsory) while at the same time declare the testimony of the wilayat of Ameerul Momineen (asws) as a bidah (invention). They curse those who do not believe in wilayat e faqih, but do not speak one word against those who openly deny the wilayat of Ameerul Momineen (asws).

In *Tafseer e Burhan Maratul Anwar* page no 213, Imam Musa (asws) bin Jafar (asws) said, “According to Allah, munafiq (hypocrites) are those who do not follow the orders of RasoolAllah (saw) regarding the wilayat of Ameerul Momineen (asws). One who denies the imamate of Ameerul Momineen (asws) denies the prophet hood of RasoolAllah (saw). Allah revealed Sura Munafiqeen because of these people.”

According to Masoom (asws), the reason of revealing Sura Munafiqeen was for those who deny the wilayat of Ameerul Momineen (asws). A true munafiq (hypocrite) is one who testifies to the prophet hood of RasoolAllah(saw) but does not testify to the wilayat of Ameerul Momineen (asws).

As Allah says in **Sura Munafiqeen ayah 1** “**When the hypocrites come to you, they say: We bear witness that you are most surely Allah's Messenger; and Allah knows that you are most surely His Messenger, and Allah bears witness that the hypocrites are surely liars**”.

This is an extremely important point. In this ayah people are testifying to the prophet hood of RasoolAllah (saw), but Allah is declaring them to be munafiq (hypocrite). Allah declared them munafiq (hypocrite) who recite “Ashahadu inna Muhammad abdahu wa rasoolu”. Now just think about this for a moment.

Sura Aal e Imran ayah 86: “How shall Allah guide a people who disbelieved after their believing and (after) they had borne witness that the Messenger was true”,

In this ayah, Allah declares a nation as kafir (disbelievers) who testify to the prophet hood of RasoolAllah (saw). Now read the previous ayah and relate it with this ayah and see what is the result. Allah is declaring those to be munafiq (hypocrite) and kafir (disbeliever) who have testified in the prophet hood of RasoolAllah (saw). Then what is that thing which will protect one from kufr (disbelief) and nafaq (hypocrisy)? There is only one testimony; “Ashahadu inna Aliun Ameerul Momineena waliullah” (I testify Ali (asws) is Ameerul Momineen and wali of Allah).

In *Zahara ul Rabbi First Edition* page no 296 and *Anwarul Namaniya*, Syed Namatullah Jazairi writes “RasoolAllah (saw) said to Ameerul Momineen (asws), “O’Ali (asws)! I asked Allah that wherever I am remembered that You also shall be remembered.

It is the desire of RasoolAllah (saw) that wherever His remembrance is that the remembrance of Ali (asws) must also be present. You must remember that RasoolAllah (saw) does not speak against the will of Allah. The words of RasoolAllah (saw) are the words of Allah. So now in azan, iqama, tashahud and prayer, Aliunwaliullah must be recited after Muhammadin rasoolallah.

In the same book, Allama writes “RasoolAllah (saw) said, “Remember Ali (saw) with My remembrance the way two fingers are joined together.”

RasoolAllah (saw) has clearly ordered us the way there is no distance between two fingers, then the same way there should be no distance between the remembrance of RasoolAllah (saw) and the remembrance of Ali (asws). So now one who does not remember Moula Ali (asws) after remembering RasoolAllah (saw) is a munafiq (hypocrite).

There is a very famous hadith from RasoolAllah (saw) which says “O’Ali (asws)! You are to Me like a head to one’s body.” Now one who declares Aliunwaliullah as a bidah (invention) in reality he is a killer of RasoolAllah (saw). In another hadith RasoolAllah (saw) says “Ali (asws) and I were created from the same Noor.”

In *Kanzul Amal First Edition* page no 610-611, Mullah Ali Mutaqqi Hanafi writes “Wilayat e Ali (asws) is wilayat e Rasool (saw). Wilayat e Rasool (saw) is wilayat e Allah.”

These so called scholars who do not have any knowledge and who simply issue fatwas in the enmity of Ameerul Momineen (asws) do not realize that Moula Ali (asws) is not only in prayer, but He is the whole of islam, the whole of Quran and the whole of religion. If these mullahs have courage, then they should also exclude Moula Ali (asws) from not only prayer but from the Quran and the whole religion.

IMPORTANCE OF WILAYAT



It has been proven from Quran and hadith that the wilayat of Ameerul Momineen (asws) is more obligatory upon the creation than any other act which has been declared as obligatory, such as prayer, fasting, hajj, zakat, etc.

Without the wilayat of Ameerul Momineen (saw) all of your acts of worship are completely worthless and will never be accepted.

From Adam (as) to Isa (as) not one prophet was able to become a prophet without first having to testify to the wilayat of Ameerul Momineen (asws).

No angel can remain as an angel without testifying to the wilayat of Ameerul Momineen (asws).

WILAYAT MISSION

In the heavens, on the earth, north to south, east to west, not one single particle of the universe could come into being without first having testified to the wilayat of Ameerul Momineen (asws):

VARIOUS HADITHS REGARDING WILAYAT E ALI (ASWS)



Reason Hell was Created

Al Qatra First Edition page no 232, Amal Sheik Sudooq, Biharul Anwar 39th Volume page no 247, ibne Abbas (ra) narrates:

“RasoolAllah said,

“Allah said to Me, “If all of the creation had accepted the wilayat of Ali (asws), I would not have created jahannum (hellfire).”

Allah will forgive all small or greater sins, but the one thing which Allah will never forgive is the denying of the wilayat of Ameerul Momineen (asws).

Wilayat of Ameerul Momineen (asws) and Prophets

In Amali Sheik Sudooq, Imam Jafar Sadiq (asws) said,

“Our wilayat is the wilayat of Allah. No prophet was given prophet hood without first testifying to Our wilayat. “

Wilayat of Ameerul Momineen (asws) is written in every scripture

In Amali Sheik Sudooq, Sarkar Abul Hasan (asws) narrates,

“The wilayat of Ameerul Momineen (asws) is written in every scripture which was brought by a prophet. Allah sent all of the prophets with the message of the prophet hood of RasoolAllah (saw) and the wilayat of Ameerul Momineen (asws).”

One who denies the wilayat of Ameerul Momineen (saw) denies all of the scriptures

In Tafseer Ayyashi it is narrated from Imam Hasan (asws),

“One who denies the attributes of Moula Ali (sasws) has denied all the divine scriptures including Torah, Zaboor, Injeel, Scripture of Ibrahim (as), and Scripture of Musa (as) because in every scripture Allah has written “The acceptance

of tawheed, acceptance of RasoolAllah (saw), and acceptance of wilayat e Ameerul Momineen (saw)”.

Wilayat e Ameerul Momineen (asws) was presented before the whole universe

In Manaqib ibn Shahr Ashoob, Soloman bin Khalid narrates that once he heard Imam Jafar Sadiq (asws) saying,

“We are proof of Allah upon all the prophets, humans, jinns, angels whether they are in the heavens or on the earth. Allah presented Our wilayat before the whole creation. Those who accepted Our wilayat became momin, and those who denied became kafir.”

Love of Moula Ali (asws) is Prayer

In Mashariqul Anwar page no 159, Al Qatra, Biharul Anwar, Allah says in Quran “Those who establish prayer”.

In the tafseer of this ayah Imam (asws) says, “Love of Ameerul Momineen (asws) is prayer. One who establishes the love of Moula Ali (asws) has established the prayer.”

Deeds will not be accepted without the wilayat of Ameerul Momineen (saw)

In Amali Sheik Sudooq page no 223, Imam Reza (asws) said,

“RasoolAllah (saw) said, “Allah does not accept any deed (act of worship) until one has accepted the wilayat of Ali (asws) along with My prophet hood.”

The deed which is being referred to in this hadith is prayer. Allah does not accept those prayers which are offered without reciting Aliunwaliullah in tashahud.

Abandoning Wilayat e Ameerul Momineen (asws)

In Amali Sheik Mufeed, Tafseer e Burhan First Edition page no 249,

Imam Muhammad Baqir (asws) said,

“Islam is based upon five things; prayer, fasting, hajj, zakat, and wilayat. Wilayat is obligatory upon the creation in such a way that the other four are not. People have adopted four of those but have abandoned the most important, wilayat.”

Reward of Wilayat e Ameerul Momineen (asws)

In Dalail ul Sudooq page no 501, Al Imam Ali (asws) by Allama Ahmed Rahmani Hamdani page no 8,

RasoolAllah (saw) says,

“I swear by the One in whose hands My life rests, if on the day of judgment, one comes before Allah and his good deeds are equal to the good deeds of 70 prophets combined, but he did not believe in the wilayat e Ameerul Momineen (saw) Allah will not accept even one from his good deeds.”

Faith is worthless without Wilayat e Ameerul Momineen (asws)

In Tafseer Dur e Mansoor Second Volume page no 298, Al Imam Ali (asws) ibn Abi Talib (as) page no 13,

RasoolAllah (saw) said,

“Looking at the face of Ali (asws) is ibadat (worship). Rememberance of Ali (asws) is ibadat. Allah will not accept the faith of one who has denied the wilayat of Ameerul Momineen Ali (asws) ibn Abi Talib (as).”

Janah is haram for the deniers of wilayat e Ameerul Momineen (asws)

In Fairdun Samtain First Edition page no 178, Al Imam Ali (asws) page no 15,

Hz Zaid bin Ali (asws) bin Hussain (asws) bin Ali (asws) narrates from his forefathers,

“Ameerul Momineen (asws) said that RasoolAllah (saw) said,

“O’Ali (asws)! If a person has worshipped Allah equal to the age of Nabi Nuh (as) and gives gold like the mountain of Uhud in the way of Allah, performs 1000 hajj and was brutally murdered between Safa and Marwan but if he denied Your wilayat, then he will not even be able to smell the fragrance of jannah.”

Greater than the worshipping for 1000 years

In Biharul Anwar 27th Volume page no 113,

Ameerul Momineen Ali (asws) ibn Abi Talib (as) said,

“I swear by Allah the belief in Our wilayat is greater than worshipping for 1000 years.”

Those who deny wilayat e Ali (asws) are kafirs

In Tafseer e Marat ul Anwar page no 292,

Abu Hamza narrates from Imam Muhammad Baqir (asws).

Imam (asws) said,

“No one denies the wilayat e Ameerul Momineen (asws) except a kafir”.

Blind on the day of Judgment

In Tafseer ul Marat ul Anwar page no 233,

Imam Jafar Sadiq (asws) said,

“On the day of judgment, the enemies of wilayat e Ali (asws) will be blind while in the world their hearts are blind.”

Worship of Allah

In Al Mahjatah by Allama Bahraini page no 179,

“Ibne Abbas (ra) narrates that RasolAllah (saw) said,

“The wilayat of Ali (asws) is the wilayat of Allah. Love of Ali (asws) is the worship of Allah. Following Ali (asws) was made

wajib upon all of the creation by the order of Allah. Those who love Ali (asws) love Allah. Those who hate Ali (asws) hate Allah. Those who wage war against Ali (asws) wage war against Allah. Those who make truce with Ali (asws) make truce with Allah.”

Imam e Zamana (ajf) will call everyone towards wilayat e Ameerul Momineen (asws)

In Al Mahjatah page no 179 Allama Bahraini writes,

“Imam Zamana (ajf) will call people towards the book of Allah, the sunnah of Muhammad (saw), and the wilayat of Ameerul Momineen (asws).”

Wilayat e Moula Ali (asws) is Noor

Sura Taghban ayah 8 “Therefore believe in Allah and His Messenger and the Noor which We have revealed”.

Ibne Abbas (ra) narrates, “In this ayah Noor is wilayat e Ameerul Momineen (asws).”

Father of RasoolAllah (saw) and the testimony of wilayat e Moula Ali (saw)

In Ilal Sharie Sheik Sudooq, Mani ul Akbar First Edition page no 393,

Ans bin Malik narrates that Abu Dhar says

“One night I saw RasoolAllah (saw) coming out of His house while holding the hand of Ameerul Momineen (asws). They were going towards Bur Makkah. When RasoolAllah (saw)

reached the grave of His father, He recited two rakats prayer. The grave of Hz Abdullah (as) opened and He came out of the grave while reciting “Ashadu inna la illah illalahu, wahdahu la shareeka lahu wa ashadu inna Muhammad abdahu wa rasoolu faqala lahu ya abta min waliyeka”

RasoolAllah (saw) said, “O’My Father! Who is Your Wali?”

Hz Abdullah (as) replied, “My Son, tell Me from Your own self who is My wali?”

RasoolAllah (saw) said, “This Ali (asws)”.

Hz Abdullah (as) replied, “Ali (asws) is also My wali.”

Mother of RasoolAllah (saw) and the testimony of wilayat e Moula Ali (asws)

“Then RasoolAllah (saw) went to the grave of His Mother and did the same which He had done upon reaching His Father’s grave. Syeda Aminah (sa) came out of Her grave and testified “Ashadu inna la illah illalahu, wahdahu la shareeka lahu wa ashadu inna Muhammad abdahu wa rasoolu faqala lahu ya abta min waliyeka” .

RasoolAllah (saw) said, “O’My Mother! Who is Your wali?”

Hz Aminah (sa) replied, “O’My Son! Tell Me from Your own self who is My Wali.”

RasoolAllah (saw) replied, “Ali (asws) is Your Wali.”

Syeda Aminah (sa) immediately testified:

We can surmise the following after hearing the parents of RasoolAllah (saw) testify to the wilayat of Ameerul Momineen (asws).

The parents of RasoolAllah (saw) died before the announcement of prophet hood.

The Father of RasoolAllah (saw) died before the zahoor of RasoolAllah (saw).

When the announcement of prophet hood was after the death of RasoolAllah (saw)'s parents, then how was it possible for them to testify to the prophet hood of Muhammad (saw) after coming out of Their graves?

This is a proof that the parents of RasoolAllah (saw) had knowledge of the unseen. They knew Their Son is a prophet of Allah.

Wilayat was made obligatory upon the whole creation in Ghadeer. Kalima tawheed, kalima risalat, and kalima wilayat was not obligatory upon the parents of RasoolAllah (saw) because They had died before the announcement of prophet hood. These three testimonies were not obligatory upon Them.

Then why did They testify to tawheed, risalat, and wilayat?

It is proof that even the parents of RasoolAllah (saw) are not free from the testimony of wilayat. Then tell us if even the parents of RasoolAllah (saw) are not exempt from giving testimony to wilayat e Moula Ali (asws), then how can these mullahs exempt themselves from giving testimony of wilayat e Moula Ali (asws)?

WILAYAT MISSION

This shows how important the testimony of wilayat e Moula Ali (asws) is that RasoolAllah (saw) did not want His Parents to be amongst those who had not given testimony to the wilayat e Ameerul Momineen (asws).

CONCLUSION



Now we have given you only a few proofs from Quran and hadiths e Masoomeen (asws). There are 100's of ayahs in Quran and 1000's of hadiths e Masoomeen (asws). However due to the brevity of our book, we are unable to provide you with all of them. Even though we have only listed a few of the proofs from Quran and hadiths e Masoomeen (awss), we have proven our claims beyond a shadow of any doubt that it is absolutely wajib to recite shahadat e salisa in azan, iqama, tashahud, and prayer, and anyone who performs any act of worship but does not include shahadat e salisa in it then that act will be of absolutely no value to him and will be thrown back in his face on the day of judgment.

If after reading our book, you are still not convinced and still wish to blindly follow so called mullahs into the deepest pits of hell, there is nothing more we can do for you.

We have shown you the words of Allah from Quran.

We have shown you the hadiths of RasoolAllah (saw).

Now we shall end our book with the words of Ameerul Momineen (asws) Himself, and from His own testimony you will be able to see the importance of testifying to the wilayat e Ameerul Momineen (asws) and inshaAllah you will be begin to see that if any part of your iman or religion does not contain wilayat e Moula Ali (asws), then it is completely and utterly false.

EXTRACTS FROM VARIOUS
KHUTBAHS E AMEERUL
MOMINEEN (ASWS)



Khutbah ul Bayan

I am that 'Divine Book' of Allah which has no ambiguity; I am those names of Allah, which should be recited during all prayers. I am the 'Salat', 'Zakat', 'Hajj' and 'Jihad' of a true believer.

I know the hidden meanings of Quran and I am the master of previously revealed Books. I know the true interpretation of the Quran and I am the 'Wajah' of Allah in the skies and on the earth.

I am that gateway of Allah which, has been opened for people; whoever enters

into it will be saved but whoever turns away from it, would be pronounced as a non-believer. I am the 'one' who should be acknowledged (by a believer), without accepting my

Divine authority; the deeds of worshipers are worthless.

Khutbah Marfiat e Nooraniyat

He who accepts my Wilayat superficially (without having deep knowledge and firm belief), has little reward for his deeds, (as their scale will be light, their souls will be in perdition).

O Salmán! The faith (Aiman) of a believer will not attain the level of perfection unless and until he would recognise me as a Noor-the Light. When someone knows me as Noor, only then he would truly attained faith; he is the one whose heart has been tested with the true faith, whose chest (self) is dilated in true Islám and whose faith is based on discernment. "Worshipping Allah" is believing in 'Touheed'. "Sincere devotion" And "being true in faith" is the confession of the prophethood of the Prophet of Allahsaww. "Establishing Prayer" is my 'guardianship and devotion'. He who pledges devotion and submission unto myself has truly established the obligatory prayers (salat). Yet, this matter is hard, exceedingly hard! "Regular charity" in the above verse is confession to the Imámate. All this is the true religion.

O Salmán! Allah, said: "do not seek Allah 's help but through patient and prayer: it is indeed hard except for those who possess a humble spirit." "Patient" is Muhammad (saw) and "Prayer" is my Wilayat.

THIRD SHAHADAT

O Salmán! he who firmly believes in all what I presented and explained, is that 'Momin' whose 'Qalab' (heart) has been tested by Allah with 'Aiman'. And he is pleased with our attributes. But whoever doubts and hesitate, he has reneged on the Faith, although he may pronounce that he believes in my Wiláyat.

ABOUT WILAYAT MISSION

As followers of Masoomeen (asws), we have been ordered by Allah to spread His commands to those "who were not present". If one hears of the command of Allah and does not convey it to others, then no excuse will be accepted from him and he will be thrown into hell. It is wajib upon all to convey the message of wilayat e Ali (asws) as this is the command of Allah. However there are so few books of hadiths and sayings of Masoomeen (asws) that have been translated that it makes it very difficult for momineen to share the words of Masoomeen (asws) with others. We hope that our mission will not only make it easy for momineen to fulfill their duties and obey the command of Allah to spread wilayat e Ali (asws), but that we will have also fulfilled our obligation in spreading this command of Allah and gained the pleasure of Masoomeen (asws) instead of Their anger. We pray that not only will our iman and marifat be increased but that of every person as well. We pray to our Imam (atfs) to help us and guide us so that we do not go astray and do not lose sight of our true mission which is spreading the true religion of Allah, Wilayat e Ali (asws)

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