

Aliyan Wali Allah in the Holy Quran (References)

(BY SAKINA ABBAS)

Ayat 1

[Shakir 7:172] And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: Yes! we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this.

Tafseer al-burhaan , Vol 2, pg 47 - Hz Jabar narrates from Imam Muhammed Baqir when was Amir al mumineen called Amir al momineen ? He replied ; "That Allah made him as referred in this Ayat a compact was made with the children of Adam that Allah is their Lord and Muhammed their Prophet and Ali the Amir al- momineen.

Ayat 2

[Shakir 27:89] Whoever brings good, he shall have better than it; and they shall be secure from terror on the day. The word Al-hasana refers to the Wilayat of Mola Ali .

Al-kafi -Vol 1, pg, 262, Pub Iran. Tafseer As-saafi, Vol 2, pg, 250, Pub Iran Tafseer-e-farraat, pg 115, Pub Iran Tafseer al-burhaan, Vol, 3, pg 212 Hadeeqa tus-Shia'h, pg 123 Tafseer-e-Luamah Tanzeel, Vol, 16, pg 97 Kafahat-al-Mohhedeem, Vol 2, pg 661

Ayat 3

[Shakir 3:81] And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom-- then an messenger comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.

The covenant of Prophets was of the Wilayat of Mola Ali .
Bisaar-ad-dahrajaat al-Jazahir thaani, pg 93

Ayat 4

[Shakir 3:103] And hold fast by the covenant of Allah all together and be not disunited, and remember the favor of Allah on you when you were enemies, then He united your hearts so by His favor you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way Wahahtasebu baijab lillah means the Wilay of Mola Ali Haqul Yaqeen, Vol, 1, pg 149, Allama Shabbar Kazemi Sawareka Moraka, pg 151 Tafseer al-kabeer, pg 173, Pub Egypt

Ayat 5

[Shakir 78:1] Of what do they ask one another?
Niba Azeem refers to Mola Ali

Haqul Yaqeen, Allama Shabbar Kazemi, Vol 1, pg 164. Haqul Yaqeen, Allama Shabbar Kazemi, Vol 2, pg 74

Ayat 6

[Shakir 2:249] So when Talut departed with the forces, he said: Surely Allah will try you with a river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me, except he who takes with

his hand as much of it as fills the hand; but with the exception of a few of them they drank from it.

So when he had crossed it, he and those who believed with him, they said: We have today no power against Jalut and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient.

The word Nayharr refers to the Wilayat of Mola Ali as the children of Israel were tested in regarding to Mola .
Tafseer-e-Firraat, pg 4, Pub Iran.

Ayat 7

[Shakir 37:24] And stop them, for they shall be questioned:

The question will be on the Wilay of Mola Ali .

Tafseer Miratul Anwaar, pg 184 Tafseer As-Saafi, Vol 2, pg 421 Kashful Yaqeen, Allama Hilli, Pg 82 Tafseer-ul-Faraat, Pg 131 Tafseer Al - Burha'an, Vol 4, Pg 16

Ayat 8

[Shakir 43:43] Therefore hold fast to that which has been revealed to you; surely you are on the right path.

This refers holding fast to the Wilayat of Mola Ali .

Tafseer al-Anwaar, Pg 335, Pub Iran.

Ayat 9

[Shakir 30:30] Then set your face upright for religion in the right state-- the nature made by Allah in which He has made men; there is no altering of Allah's creation; that is the right religion, but most people do not know-- The nature made by Allah (Fitraanaas) is Wilayat of Mola Ali .

Tafseer al-burhaan, Vol 3, pg 262 Basair-id-dahrajaat al-Jazahir-Thaani, pg 98 Al-Yaqeen, Pg 36, Pub Najaf.
Tafseer-e-Farra'at, Pg 120 Miratul-Anwaar, Pg 23.

Ayat 10

[Shakir 20:82] And most surely I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction.

Hidayat here, means the Wilayat of Mola Ali

Tafseer As-Sa'afi, Vol 1, Pg 72 Usul Al-Kafi, Vol 1, Pg 262, Pub Iran Tafseer-e-Fara'at, Pg 91 or 93, Najaf.

TRADITION OF THE INFALLIBLES RELATED TO ALI UN WALI ULLAH

-

1. Qala SW Man Qala Lailaha Ilallah Mohammadur Rasool Allah Aliyan WaliAllah Qalesan Daqalal Jannata bila Hisab.
2. Ali ibne Hussain AS said "It is from Allah and His Prophet SW that Ali AS is Himself (Nafs) Azan.
3. Whoever beleifs and affirm me, it is obligatory on him to covenant the wilayath of Ali ibne Abitalib AS because the wilayath of Ali is my wilayath and mine wilayath is of Allah.

4. Imam Mohammad Baqir AS said Allah will not forgive those who reject the wilayath of Ali AS.

5. In Azan and Aqamah Salman Farsi used to give the witness of wilayath Ali AS after the witness of the risalath of the Prophet SW. On hearing this one person asked the Prophet SW that Salman has given witness of wilayath of Ali AS after the two witnessess. Prophet SW replied whatever you have heard from Salman is well, true and correct. In the same book it is there that One person asked Prophet SW that O Prophet SW Abuzar gives witness of Aliyan Waliallah after the the witness of Risalath. The Prophet replied what ever you have heard is truth. Have you forgotten my declaration on the day of Gadeer Qum when I myself declared the wilayath of Ali AS. (Book Islafith fi Amril Khilafath by Sheik Abdullah Muragi Misri).

Note :- In view of this obligatory declaration of Wilayat of Ali AS at the plain of Ghadeer, "FAL YOBALLEGO SHAHEDO WAL GAYAB". "It is obligatory on those who are present to inform those who are absent". and if anybody want to reject the wilayath of Ali AS he has to pray the same way by following Haris Bin Nowman and reach the end as his.

6. In the chapter of Namaz it is there that when anybody wants to pray (Namaz) He has to check his cleanliness of his clothes and body. Then he has to perform Wazoo or Ghusl or Taymum whichever is necessary. Then at the time of Namaz stand facing towards Qibla and initially say Azan that is AllahAllahu Akbar ..four times Ash hadu an la ilaha illal lah two times Ash hadu anna Muhmmadan Rasu lul lah . two times **Ash hadu anna Amiral Muminina wa Imamal Mutaqeena 'Aliyyan Waliyyullah wasi e Rasulullah bila fasl** two times **Hayya'alas Salah** . two times **Hayya'alal Falah** .two times **Hayya'ala khayril'Amal**. two times **Allahu Akbar** two times **La ilaha illal lah**..two times . It is obligatory to say Azan's part in small gaps. and do not give gaps in Aqamah parts. Also give a gap between the Azan and Aqamah and it is better to even sit down between it and recite this dua by raising hands. **AllahummajAl qalbi baraon wa amli saron wa Ayeshi Qaron wa Rizqi daron wa Aulaadi abraron wajAlli Indeka Qabre NabiyeKa Mohammadin Sallallaho Alaihe wa Alehi mustaqar waqararon berahmatika yaa arhamul rahemeen.**

And then stand and say Aqamah like Azan but **Allah Akbar** is two times and after **Hayya'ala khayril'Amal**. say **Kadh khaMatiz Salath** two times and saying Ashhadu anna Ameer al Momineena in Aqamah is also there as stated in the book ...but the people of Ahle Sunnat consider this as innovation in religion and also many of the Shias also been misled by it and says it to be an innovation in religion. They say ALIYAN WALI ALLAH is not the part of Azan and it is permissible to take it in Azan as to differentiate Shias and Sunnis.

But this has been stated that due to Hardship on Shias by Bani Ummayya, that even the part of Azan "HAYYA ALA KHAIRIL AMAL" has been removed from it then how can witness of ALIYAN WALI ALLAH be left out by them. When the name of Imam Ali AS is taken by a Friend of Ali AS (Shia) then he would be killed. In the enmity of Imam Ali AS our 10 Imams have been martyred then how come their shias can give openly the witness of ALIYAN WALI ALLAH in Azan

Indeed it is proved from the above Hadiths that Witness of ALIYAN WALI ALLAH is integral part of Azan and

Aqamah. In yet another Hadith it is narrated that *“MAN QALA LA ILAHA ILLALLAH MUHAMMADUR RASOOL ALLAH FAL YA QUL ALIYAN WALI ALLAH”* *“Whenever you witness ASHADU ALLAH ILLAHA ILLALLAH then witness ASHADUANA MUHAMMADAN RASOOL ALLAH and whenever you witness ASHADUANNA MUHAMMADAN RASOOL ALLAH then witness ASHADUANNA ALIYAN WALI ALLAH”*.

And in other Hadith it is narrated to the Prophet SW that Whenever you witness my Risalah, you should witness Wilayath of Ali AS and whoever differ me and Ali with as least as the word Ala, he shall not get my Shifa'at In the book *“Lawameh”* it is narrated to Ammaar that he says I asked Imam Jaffer Sadiq AS that *“Is the Azan correct of other than Ithna Ashari? Imam replied it is incorrect”*.

Thus it has been established that Azan of other than Ithna Ashri is without the witness of Ali A.S, that's why the Azan of other than Ithna Ashri is incorrect. It has been narrated in another Hadith that *“Prophet Mohammed SW and Ali AS has been evolved from the same Noor (light)”*, When one was bestowed with *Nabuwat* and other with *Imamat* by Allah. We cannot even think of differing *“naafs”*(sprit) with *“Rooh”* (soul) at any time, Will our intellect ever accept the witness of one part of that *noor* is permissible and witness of other part of the *noor* is innovation in religion? This will be completely wrong perception of those persons who says it is wrong to witness Aliyan Waliallah in Azan if considered obligatory and if said for supplications it is all right. This notion is absolutely baseless because if any witness is innovation in religion that how can it be taken for the supplication sake.

This is present in the Hadiths that no action is accepted by the lord if it is without Wilayath Ali. It is also proved and established that the parts of Azan such as *Hayya'alas Salah, Hayya'alal Falah* and *Qadqa matis Salah* which lacks nobility and seniority except it is said because it is ordered by the Prophet SW. The recitation of It is being compulsory in Azan and Aqamah and how come the Witness of Aliyan WaliAllah which is not only the declaration in Azan or Aqamah but it stands proof of the Faith of Momin. The Saying it as only tabarruk is in itself a innovation which is against the true tenets of sharia and it has been proved that due to Taqayya this has been said and done. Thus through the proof of being Aliyan Waliallah as the integral part of the Kalema it is establish it is an integral part of Azan and Aqamah.

7. Imam Jaffer Sadiq AS said *“Whoever say LA ILLAHA ILLALLAH MUHAMMADAN RASOOL ALLAH it is obligatory to say ALIYAN WALI ALLAH WASIE RASOOL ALLAH WA KHALIFATUL BILA FASL”*.

8. It has been asked by ibne Umair to Imam Raza AS that what is the reason for removal of HAYYA ALA KHAIRIL AMAL from Azan, Imam replied that *“Do you want to know the apparent reason or secret reason”* the person asked *“Oh Master both”* Imam Raza AS replied, *“The apparent reason is people will neglect Jihad basing namaz as sufficient. But the secret reason for removing of HAYYA ALA KHAIRIL AMAL is the real meaning of KHAIRIL AMAL, which is Wilayath of Ali AS”*. Thus who ever removed the HAYYA ALA KHAIRIL AMAL from Azan wanted to deviate people from Wilayath of Ali AS and there shall not be any invitation towards it.

It is also narrated that it is wrong to say Azan if the Moazan is not aware of it. And only the person who is believer and arif (aware) of Azan shall say Azan and he shall know all the parts of the Azan and if he is unaware

(Gair Marefat) his Azan or Aqamah is neither accepted nor counted.

MORE PROOF OF ALIUNWALIULLAH

1. Sheikh Abdullah Maraghi Misri writes in his book 'Al Salfa Fi Amr Al Khilafa' – Hazrath Salman-e-Farsi (RA) was reciting Ali an Wali Ullah in Azaan and Aqama, hearing which, one person told Prophet (SW) that Salman has taken Wilayat-e-Ali's Shahadath after two Shahadaths. Prophet (SW) replied what you heard from Salman was Khair (correct, good)

2. In the same book the above mentioned author also wrote that one day one person told Prophet (SW) that Abazar (RA) after taking Shahadath-e-Rasool (SW) says Ash hado anna Ali an Wali Ullah. Prophet (SW) replied what you heard is the fact. Have you forgotten my announcement at Ghadeer-e-Khum when I had declared Ali's (AS) succession.

The result of our reasonable talk is that among the objects of announcement at Ghadeer one of the important purpose was the inclusion of Ali an Wali Ullah in Azaan and Aqama. In accordance with

فليبلغ الشاهد والغائب

it is obligatory on each and every Shia to keep on remembering and telling wilayat announcement in every manner and by all ways.

3. Name of book – Awwaleen Muazzin-e-Islam, Hazrath Bilaal. Written by Sayeed Ain Abedi translated by Aziz ul Hasan Jaffery published by Nasher Abbas book agency, dargah hazrath Abbas, Rustom Nagar, Lucknow – 3. Page 4. It is written that Azaan's kalemaath and fusool are arranged according to intellect. Firstly, Allah's jalalath and kibreaii mentioned, then witness to His oneness, then witness to Prophet's (SW) Risalath, then Wilayat's admission. This announcement and admission is taken from Ahde Risalath. This is neither bidath (deviation from the true faith) nor ekhteraa (Invention).

Such that one top scholar belonging to Sunni sect Abul laes Harwi writes in his book 'Riyazul Saadeqeen' that – during Prophet's (SW) lifetime, in between 6 or 9 months this kalema was used in Azaan for five times. But, rafzis meddled and used these kalemath in every Azaan and Aqama. Actually they don't know this order was cancelled. Prominent elders and sahaaba never used these words. During their reign if anybody dared to use this kalemath then hazrath umer used to punish him hard.

It is clear from the above that during Prophet's (SW) times this Kalema was taken in Azaan, during the period of 6 to 9 months, if only for five times. If this was not an integral part of Azaan then it was obligatory on Prophet (SW) to say so and prohibit/stop anyone using it as such.

Shiism passed through turbulent times, when during Prophet's (SW) period punishments were meted out, then how will you get 'Nas' (proof/evidence) on 'Ali an Waliullah' in the books. Even if one tradition (Hadees) or Riwayath have reached us then we should be thankful to Allah for this and act upon it, instead of calling oneself Shia but issuing fatwe against Ali an Waliullah thus rendering Azaan and Aqama useless.