

Ali un-Waliullah in Kalima and Azaan

Introduction

In this article we will seek to address one of the most common objection raised by Nasibi against the Shi'a, namely their recital of Aliyun Waliyullah in the Kalima and Adhan. Nasibi stoke up all manner of hatred in their papers and speeches by appealing to the ignorant masses to ask themselves 'How can the Shi'a be Muslim when they have amended the Kalima and Adhan?'

What these Mullah's don't tell their adherents is that similar forms of Kalima recital can actually be located in their very own books, when such evidence exists then why the objection? Why do these Wahaby Mullah's suffer from indigestion upon hearing the recital of 'Aliyun Waliyullah'? These Mullahs attack on the Kalima Wilayat serves to substantiate our positions that these figures are Nasibi, Munafiqs and the products of Halala. If the recital of the Kalima Wilayat is a sin then we suggest that these Nasibi Mullah produce their evidence from the Qur'an and Hadeeth, but they don't they just play on emotions. It is unfortunate that the same Mullah's who don't know their parentage suddenly have become Mufti's against us! We will seek to prove that this addition is in accordance with the Qur'an and Hadeeth and hence our critics have no right to attack us. We shall also take the opportunity to show Mu'awiya's followers that they have no right to take shots at the Shi'a on this issue when their own Salaf have themselves amended the Kalima and Adhan.

Kalima (declaration)

The definition of Kalima

In Arabic grammar 'Kalima' refers to, any sentence that means something for example:

1. 'There is none worthy of worship save Allah'
2. 'The House of Allah is in Makka'
3. 'Allah is the Master of all Creation'

All three Kalima's are correct.

The definition of Kalima Tayyiba

Kalima Tayyiba refers to any sentence that is correct. For example 'Allah is Rabbil Alameen' or 'Alhamdulillah hai Rabbil Alameen' are examples of Kalima Tayyiba as there are true statements.

Allah (swt) says in his Glorious Book in Surah Muhammad verse 19:

047.019

YUSUFALI: Know, therefore, that there is no god but Allah, and ask forgiveness for thy fault, and for the men and women who believe: for Allah knows how ye move about and how ye dwell in your homes.

Open challenge

Before we go into this topic we would like to issue to challenges to the Nasibi.

1. Can you show us any single Hadeeth wherein Rasulullah (s) said that this Kalima was fixed and that no one was allowed to make any additions to it?
2. Can you locate the Kalima Tayyiba recited by Sunni 'There is no God but Allah and Muhammad is his Messenger' from the Holy Qur'an. By this we don't mean joining up verses we are asking these Nasibi to show us this Kalima as a single complete sentence from the Qur'an.

Alhamdulillah we know that our critics will not be able to answer either question, and make it clear that if these two points can be proven by the Ahl'ul Sunnah we will leave Shi'a Islam. With that let us now prove from Qur'an and Hadeeth that the Kalima that the Shi'a recite is in accordance with the Qur'an and Hadeeth and hence is statement of fact that is valid under the Shari'ah.

The traditional Sunni method to prove the Kalima from the Qur'an

Incapable of locating a verse wherein this complete Kalima is mentioned our critics tend to piece portions of verses together to prove their point.

The words 'There is no God but Allah' appears in the Qur'an on two occasions. The first time is in Surah Safaath verses 35-36:

YUSUFALI: For they, when they were told that there is no god except Allah, would puff themselves up with Pride,

And say: "What! shall we give up our gods for the sake of a Poet possessed?"

The second time is in Surah Muhammad verses 19:

047.019

YUSUFALI: Know, therefore, that there is no god but Allah, and ask forgiveness for thy fault, and for the men and women who believe: for Allah knows how ye move about and how ye

dwell in your homes.

As we see these words appear within a sentence / context and are not exclusive sentences within themselves.

The words Muhammad is the Prophet of Allah, appears only once in the entire Qur'an, in Surah Fatah verse 29:

YUSUFALI: Muhammad is the messenger of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from Allah and (His) Good Pleasure.

Like the term 'There is no God but Allah' we also that the term 'Muhammad is the Prophet of Allah' is not an exclusive sentence that would constitute Kalima Tayyiba, on the contrary it forms part of a much wider verse. As we see the terms 'There is no God but Allah' and 'Muhammad is the Prophet of Allah' are two Kalima Tayyibas and yet in the Qur'an at no point do we see either term in the form of Kalima Tayyiba that is one verse with no other additions.

The Ahl'ul Sunnah try to prove the Kalima by merging these two terms together, How can these Mullah accuse the Shi'a of adding to the Qur'an when in order to prove the Kalima they merge together portions from two separate Qur'anic verses?

Kalima Tayyiba from the Holy Qur'an

We will now cite reference to Kalima Tayyiba from the Qur'an. We read in Surah Fatir verse 10:

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YUSUFALI: If any do seek for glory and power,- to Allah belong all glory and power. To Him mount up (all) Words of Purity: It is He Who exalts each Deed of Righteousness. Those that lay Plots of Evil,- for them is a Penalty terrible; and the plotting of such will be void (of result).

This verses does not make reference to a single Kalima Tayyiba. It refers to several Kalima Tayyiba's, for the verse refers to 'Kalim'. In Arabic:

Kalimatun means one Kalima

Kalimataan means two Kalimas

Kalim means three or more

Allah (swt) refers to Kalim namely a minimum of three Kalimas being taken up to Him (swt). What are these three Kalimas? The Ahl'ul Sunnah recite two terms 'There is no God but Allah' and 'Muhammad is the Prophet of Allah' but they don't possess a third kalima, and as this verse stipulates it is these Kalima of purity via which deeds are rewarded. As we shall seek to prove, we the Shi'a can identify this third Kalima in light of Qur'anic verses that refer to the Wilayat of Maula 'Ali (as), which is why we recite the third Kalima 'Ali is the Wali of Allah'. We shall now substantiate our assertion with Qur'anic proofs.

Verses proving that 'Ali is the Wali of Allah

[Shakir 5:55] Only Allah is your Vali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow.

The following explanations of the Holy Qur'an state that this divine verse was revealed in honor of Imam Ali's (as) when he gave his ring to a beggar whilst he was bowing during prayers.

1. Tafseer e Moza' al-Qur'an, page 108, published in Lahore.
2. Tafseer e Jalalein, on the border, volume 1, page 141, published in Egypt.
3. Tafseer al-Saawi Al al-Jalalein, volume 1, page 253, published in Egypt.
4. Tafseer e Fatah ul-BaYun, volume 3, page 80, published in Egypt.
5. Tafseer e Fatah ul-Qadeer, volume 2, page 53, published in Egypt.
6. Tafseer ibn e Jareer, volume 6, page 165, published in Egypt.
7. Tafseer ibn e Kaseer, volume 2, page 71, published in Egypt.
8. Tafseer e Beyzaawi, volume 1, page 236, published in Egypt.
9. Tafseer al-Nafsi, volume 1, page 289, published in Egypt.
10. Tafseer e Mazhari, volume 3, page 140, published in Delhi.
11. Tafseer e Gharaib al-Qur'an, volume 6, page 145, published in Egypt.
12. Tafseer e Kash-aaf, volume 1, page 124, published in Egypt.
13. Tafseer e Dur al-Mansoor, volume 2, page 293, published in Egypt.
14. Tafseer al-Khazin, volume 2, page 67, published in Egypt.
15. Tafseer e Mu'alim al-Tanzeel, volume 2, page 67, published in Egypt.
16. Tafseer e Waheedi, in this verse, by Allama Waheed uz-Zaman.
17. Tafseer e Kabir Raazi, volume 2, page 417, published in Egypt.

Unsurprisingly the Nasibi par excellence Ansar.Org have sought to refute this assertion by suggesting that all the narrations are weak and can only go back to four Sahaba. We hereby

present the comments of Dr Tahir ul Qadri al Hanafi from the Ghadir Declaration that shall suffice to prove that their objections are pure lies. Recording Hadeeth 24 on pages 48 to 49 he states:

Most of the hadith-scholars have described the tradition given below in the mode of revelation of the verse:

"(Surely your (helping) friend is Allah and His Messenger and (along with them) are the believers who establish prayers, pay zakah and bow down (in humility before Allah)."

"It is narrated by 'Ammar bin Yasir (as) that a beggar came up to 'Ali (as) and stood beside him. He was kneeling in prayer. He (the beggar) pulled out his ring and he gave the ring to the beggar. Then 'Ali (as) called on the Prophet (saww) and told him the news. At this occasion, this verse was revealed to him: (Surely your (helping) friend is Allah and His Messenger and (along with them) are the believers who establish prayers, pay zakah and bow down (in humility before Allah). Allah's Messenger (saww) read out the verse and said: One who has me as his master has 'Ali as his master. O Allah! Be his friend who befriends him ('Ali) and be his enemy who is his enemy."

The Ghadir Declaration, By Dr. Tahir al-Qadiri, Page 48 & 49

His footnote from wherein he cited this narration leaves no doubt that this verse affirms the Wilayath of 'Ali (as). He says:

Tabarani related it in al-Mu'jam-ul-awsat (7:129, 130 # 6228), al-Mu'jam-ul-kabir (4:174 # 4053; 5:195, 203, 204 # 5068, 5069, 5092, 5097), and in al-Mu'jam-us-saghir (1:65).

Ahmad bin Hambal narrated it in al-Musnad (1:119; 4:372); Hakim, al-Mustadrak (3:119, 371 # 4576, 5594); Diya' Maqdisi, al-Ahadith-ul-mukhtarah (2:106, 174 # 480, 553); Haythami, Majma'-uz-zawa'id (7:17), Mawarid-uz-zam'an (p.544 # 2205); Ibn Athir, Asad-ul-ghabah fi ma'rifat-is-sahabah (2:362; 3:487); Hindi, Kanz-ul-'ummal (11:332, 333 # 31662; 13:104, 169 # 36340, 36511); and Khatib Baghdadi in Tarikh Baghdad (7:377).

Hindi has written in Kanz-ul-'ummal (11:609 # 32950): Tabarani related this tradition from Abu Hurayrah (ra) and twelve Companions (ra), and Imam Ahmad bin Hambal has related it from Abu Ayyub al-Ansari (ra) and a larger number of Companions (ra). Hakim has narrated it from 'Ali (ra) and Talhah (ra) in al-Mustadrak. Imam Ahmad bin Hambal and Tabarani have related this tradition from 'Ali, Zayd bin Arqam and thirty Companions (ra). Abu Nu'aym has copied it from Sa'd in Fadail-us-sahabah and Khatib Baghdadi has copied it from Anas (ra).

Khatib Baghdadi has copied it in Tarikh Baghdad (12:343) from 'Abdullah bin 'Abbas (ra) along with the words: One who has me as his master has 'Ali as his master.

Comment

As per this verse of the Holy Qur'an, Muslims have three guardians (Wali), Almighty Allah, Holy Prophet (s) and Imam Ali (as). By saying "la Ilaha Illallah" we declare the unity of Allah, by saying "Mohammad ar-Rasul Allah" we declare the Prophethood of Prophet Muhammad (s) and by saying "Ali un-Wali Allah" we declare the guardianship (Wilayat) of Imam Ali (as) and this is necessary because had it not been done, the one-third of this verse would have been left unpracticed.

Second verse

[Shakir 4:59] O you who believe! Obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the last day; this is better and very good in the end.

This verse also cites three separate types of obedience. Obedience to Allah (swt), Obedience to the Holy Prophet (s) and to Imam Ali (as), who was the righteous Imam after the Holy Prophet (s) and falls within the meaning of "Ulil Amr". In this connection, Imam Raazi has said that the "Ulil Amr" needs to be infallible just like the Holy Prophet (s) (for further elaboration on this point see our article 'The Creed of the Shi'a'.

Third verse

[Shakir 5:67] O Messenger! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people.

The Sunni scholars of Tafseer have confirmed that this verse descended for Hadhrath Ali (as) at Ghadir e Khum. Moreover Hadhrath Abdullah ibn e Mas'ud is reported to have said that:

"during the lifetime of the Holy Prophet (s) we used to recite this verse as:

يا ايها الرسول
بلغ ما انزل
اليك من ربك
ان عليا مولى
المؤمنين

1. Tafseer e Durre Manthur, volume 2, page 298, published in Egypt.

2. Tafseer e Fatah ul-Qadeer, volume 2, page 60, published in Egypt.
3. Tafseer e Fatah ul-BaYun, volume 3, page 89, published in Egypt.
4. Tafseer Mazhari, Volume 3 page 353 published by Daar ul Isha't Karachi

The above verse declares the guardianship (Wilayat) of Imam Ali (as) which was conveyed to everyone by the Holy Prophet (s) when he said: "One who has me as his master has 'Ali as his master".

1. Mishkat al Masabeeh, page 565, published in Delhi.
2. Sunan Tirmidhi, volume 2, page 298, published in Egypt.
3. Marqaat Sharh Mashkaat, volume 11, page 349, published in Multan

Hadeeth scholars have accepted that Hadeeth e Ghadir is not only correct and reliable, but have commented that it has many narrators.

1. Marqaat Sharh Mashkaat, volume 11, page 342, published in Multan.
2. Tazkira al-HufaaZ Zehbi, volume 3, page 231, published in Deccan.
3. Tafseer e Mazhari, volume 3, page 142, published in Delhi.
4. Madarij al-Nabuwat, volume 2, page 521, published in Nolakshoor.
5. Sawaiq al-Muhriqa, page 40 and page 120, published in Egypt.

Declaration of Hadhrath 'Ali (as) as the successor

In his final recorded Hadeeth on Ghadir Khumm, Dr Tahir ul Qadri in 'The Ghadir Declaration' page 80 narrates this tradition:

It is narrated by 'Ali (as) himself. He said: on the day of Ghadir Khum, the Messenger of Allah (saww) had a turban tied round my head (as a symbol of honour) and let the loose end hang down at the back. Then he said: The angels whom Allah (swt) had sent to help me at Badr and Hunayn were wearing turbans of the same kind. He then added: surely the turban differentiates between belief and disbelief."

In the footnotes Qadri cites those sources from wherein he cited this narration, he writes:

Tayalisi related it in al-Musnad (p.23#154); and Bayhaqi in as-Sunan-ul-kubra (10:14).

Hindi says in Kanz-ul-'ummal (15:306,482#41141,41909) that, besides Tayalisi, this tradition has also been narrated by Bayhaqi, Tabarani, Ibn Abi Shaybah and Ibn Muni'. Hindi has added the following words:

"Surely the turban differentiates between Muslims and polytheists."

'Abd-ul-A'la bin 'Adi has also narrated that the Prophet (saww) called 'Ali bin Abi Talib (as) on the day of Ghadir Khum, tied a turban round his head (as a sign of honour) and let the loose end hang down at the back.

This tradition is recorded in the following books:

- i. Ibn Athir, Asad-ul-ghabah fi ma'rifat-is-sahabah (3:170)
- ii. Muhib Tabari, ar-Riyad-un-nadrah fi manaqib-il-'ashrah (3:194).
- iii. Zurqani, Sharh-ul-mawahib-il-laduniyyah (6:272).

The Ghadir Declaration, Page 80

The Wilayat of Maula 'Ali (as) and the perfection of the religion

Just after the declaration of the Imam Ali's (as) guardianship, Allah (swt) revealed the verse "Al yaumu akmaltu lakum deenakum" and made it clear for everyone that though belief in the Unity of Allah, the Prophethood, prayers, fasting, pilgrimage, the payment of poor-rate and jihad already existed, without the Wilayat of Ali (as) the Religion cannot be complete and perfect.

Hadhrath Abu Sa'eed al-Khidri has narrated that this verse descended upon the Holy Prophet (s) on the day of Ghadir e Khum when he declared that Ali was the leader of whom ever was he. Abu Hurairah has also narrated it and he has also further said that this verse revealed on 18th of the month of Dhil-Hij when the Holy Prophet (s) returned from Hujjat al-Widah (the last pilgrimage).

1. Tafseer Ibn Katheer, volume 2, page 14, published in Egypt.
2. Tafseer Durre Manthur, volume 2, page 259, published in Egypt.

After the narrations of the two companions Hadhrath Abu Sa'eed and Hadhrath Abu Hurairah it is crystal clear that until the Prophet (s) declared the Wilayat of Ali (as) on the day of Ghadir e Khum, Allah (swt) did not declare the religion to be perfected until this happened. Now, when without the declaration of the Wilayat of Ali (as) the religion is incomplete, then how can the Kalima and Adhan of the Muslims be complete without it?

The perfection of faith by the virtue of the Wilayat of 'Ali (as)

At the end of another lengthy Hadeeth, the Holy Prophet (s) said:

"Ali is from me and I am from Ali and after me he is the guardian (Wali) of every true believer."

We have taken this Hadeeth from the following revered Sunni works:

1. Sunan Tirmidhi, volume 2, page 298, published in Egypt.
2. Mishkaat al Masabeeh, page 564, published in Delhi.
3. Mustadrak al-Hakim, volume 3, page 111, published by Daira al-Ma'arif, Hyderabad Deccan.
4. Marqaat Sharh Mashkaat, volume 11, page 340, published in Multan.
5. Sawaiq al-Muhriqa, page 122, published in Egypt.

Imam Tirmidhi himself has said "The Hadeeth is Hasan [sound]" in Sunan Tirmidhi, volume 2, page 298 as has Allamah Dhahabi in Meezan al-E'tidaal, volume 1, page 410.

This Hadeeth of the Holy Prophet (s) says that without the acceptance of Imam Ali's (as) Wilayat, no one's faith can be perfected. The Shi'a of Maula 'Ali, accordingly recite and declare the Wilayat of Ali (as) in our Kalima and Adhan for the perfection of our faith, why does it bother the so-called Muftis?

Hadeeth point to the Wilayat of 'Ali (as) as being obligatory

Maulana Thana-ullah Panipatti, who is known as "al-Usmani al-Hanafi, al-Mazhari, al-Mujadadi, al-Naqshbandi, says about these two Hadeeth in his Tafseer e Mazhari:

1. One who has me as his master has 'Ali as his master
2. after me he is the guardian (Wali) of every true believer.

"These two AHadeeth need more objections than the verse "Inama Wali-kum" because these traditions completely manifest the obligation of acceptance of Wilayat e Ali (as).

Tafseer e Mazhari, volume 3, page 143, published in Delhi.

Hadhrath Ali (as) is the polar star (qutb) of Wilayat

The very same Qazi Mazhari in the second volume of his Tafseer e Mazhari declares Hadhrath Ali (as) as "Qutb e Wilayat".

"Ali was the Pivotal point of all the virtues and attributes of Wilayat; The Qutb of Wilayat; All awliya, including the Sahaba were in the rear and subordinate to him in this regard"

Tafseer Mazhari, Volume 6 page 20 published by Daar ul Isha't Karachi

Of course being a staunch Sunni the Qadhi seeks to allay Sunni minds with the comment:

'?although previous Khaleefas were superior to Ali but their superiority was due to other reasons'

The reality is there is no position superior to that of Wilayath, for the declaration at Ghadir Khumm, wherein the Prophet (s) said 'Of whomsoever I am Maula, 'Ali is his Maula' is a station that was unparalleled amongst the Sahaba. The followers of the companions have of course fabricated many Hadeeth to try and elevate their Kings, but a station of Leadership, one where Rasulullah (s) says he and 'Ali are on par as the Maula of the Believers is a divinely appointed station of the highest rank, one that no other Sahaba can even dream of attaining. This is why Dr Tahir Qadri in his preface to The Ghadir Declaration pages 15 to 16 comments on the Wilayath of Maula 'Ali admits that:

The gist of the discussion is that the Prophet's declaration at Ghadir Khum proved forever that 'Ali's spiritual sovereignty is in fact the Prophet Muhammad's spiritual sovereignty. Though the door of prophethood was closed after the Holy Prophet (saww), Allah opened new avenues for the continuation of the Prophet's blessings till the Day of Judgment. Some of these avenues were manifest, while others hidden. The hidden avenue led to spiritual sovereignty and 'Ali al-Murtada (as) was the first person to hold this office. Then this chain of sovereignty passed down to his progeny and finally to the twelve Imams. During this period, many leaders appeared on the spiritual horizon but they all, directly or indirectly, expressed their allegiance to 'Ali al-Murtada (as). No one was disaffiliated from him and this chain will continue up to the Day of Judgment until the appearance of the last Imam (spiritual leader), and he will be Imam Muhammad Mahdi (as), the twelfth Imam and the last caliph.

The Ghadir Declaration, Page 15 & 16

The Wilayat of 'Ali (as) is the criteria for honor and dignity

Allama Ibne Hajr Makki in his book Sawaiq al-Muhriqa has reported Umar bin Khattab's saying:

Hadhrath Umar said: "Get to know! No honour reaches the position of excellence without acceptance of Ali as the (Wali) guardian."

Sawaiq al-Muhriqa, page 176, published in Egypt

Everyone shall be questioned about Wilayat of 'Ali (as) on the Day of Judgment

Allama ibne Hajr Makki also states in Sawaiq al-Muhriqa (Urdu translation page 503) that on the day of judgment, the Wilayat e Ali (as) will also be questioned about, along with the belief in the Unity of Allah, the Prophethood, the revealed books and faith. He writes:

Hadhrath Abu Sa'eed Khidri narrates: "Holy Prophet (s) said that on the day of judgement Allah Almighty will say: Stop them for now, they will be questioned about Wilayat e Ali (as)"

Sawaiq al-Muhriqa, Page 503

Mohib Tabari records the same Hadeeth in:

Riyadh al Nadira Volume 2 page 116

The darling of the Deoband movement equally admired by the Wahabis Shah Ismail Shaheed echoes the same sentiments in, Mansab e Imamat, page 109-110, published in Lahore. Whilst discussing evidence Wilayat in the next world he says:

We read in Surah Azhab 'The Prophet is aulla (authority) to the believers', and in the next world his Wilayat will remain in tact, as Allah (swt) says 'What will be the position when a witness will be summoned from each Ummah, and you shall be a witness over them [Surah Nisa]. Similarly the Imam has such authority in this world and the next, which is why the Prophet said 'Don't I have more rights over the people than they have over themselves, to which the people replied 'Yes'. The Prophet then said 'Of whomsoever I am Maula, Ali is his Maula'. This is why Allah says in the Qur'an that on the Day of Judgement you will be summoned with your Imam and questioned [Surah Safaath], and the Prophet said that we will asked about the Wilayat of Ali"

Mansab e Imamat, Page 109 & 110

Prophethood (of past Prophets) was dependent upon acknowledging the Wilayath of Maula 'Ali (as)

Allama Nishapoori in his Tafseer e Gharaib al-Qur'an's Volume 25 on the border explanation of Tafseer Tabari has reported a Hadeeth of Holy Prophet (s) narrated by Abdullah ibn e Mas'ud whose extract is that:

"When the Chief of Prophets (s) led the prayers and the other Prophet (s) prayed behind him, an Angel descended and said "O Beloved of Allah! Ask these apostles of Allah on what condition they were granted Prophethood." The Holy Prophet (s) got after asking posed the question and he received the following reply "That we accept the Wilayat of you and 'Ali'."

Tafseer e Gharaib al-Qur'an, volume 25, page 58, published in Egypt. (On the border of Tafseer e Ibn e Jareer Tabari

Rasulullah (s) took allegiance from the Sahaba on Maula 'Ali (as)'s Wilayath

We read in Ya Nabi al Mawaddath, volume 2, page 72, published in Beirut.

The Sahabi, Hadhrath Aamir bin Utba al-Jehni narrates: "We paid allegiance to the Prophet (s) on the fact that there is no God but Allah, Muhammad is the Messenger of Allah, Ali is the Vali of Allah and if we retreat from any of these three pledges, we have denied."

Why recite 'Ali yun Waliyullah in Kalima and adhan?

There are certain reasons behind our admission, acceptance and declaration, of Ali Yun Waliyullah in Kalima and Adhan:

1. Since the Guardianship of Ali (as) is proven from the Qur'an and in the Quranic verse the meaning of Wali is that of a leader and lord. The Shi'a of Maula 'Ali (as) declare this fact in the Adhan and Kalima so that they may prove that they accept the third Master of Islam and are not from amongst the rebels who deny it.
2. Since it is proven by the Hadeeth e Wilayat of Saheeh Tirmidhi that no faith can be perfected without the acceptance of Ali (as) as Master, we repeatedly declare it in order to remain steadfast and keep our faith perfect.
3. Since the tradition of Sawaiq e Muhriqa says that Hadhrath Umar was of the view that no excellence and honor can be achieved without the accepting the Wilayath of 'Ali (as) we recite it in our Adhan and Kalima to prove that we are noble and we earn this privilege by accepting Umar bin Khattab's saying.
4. The Sunni Mullahs keep on saying and narrating to the people that the Kalima of the Prophets (as) from Hadhrath Adam (as) to Hadhrath Essa (as) was:

La Ilaha Ilallah Adam Safi ullah

La Ilaha Ilallah Nuh Naji ullah

La Ilaha Ilallah Ibrahim Khalil ullah

La Ilaha Ilallah Musa Kaleem ullah

La Ilaha Ilallah Esa Ruh ullah

There are all double phrasal Kalimas which means that there was always a possibility for someone else to come, after one Prophet there was always a space for another to come and that is what always happened. We declare 'Ali you Waliyullah in Kalima and Adhan to let the world know that Prophet Muhammad (s) is the seal of the Prophets - Prophethood has ended and Wilayat has begun hence whoever wishes to become a Wali, must become a Servant of Maula Ali (as).

It is for this reason, that despite the passage of over 1400 years no false prophet has

emerged from the Shi'a, it is an established fact that all the hypocrites who have declared themselves as prophets have been from the different sects of Ahl' ul Sunnah. Now let us know that who are the real guards of the seal of Prophethood, the Shi'a or the Sunnis?

5. If according to the narration of Abdullah ibn e Mas'ud from Tafseer e Gharab al-Qur'an, volume 25, page 58, all the Prophets (as) from Adam till Jesus accepted the Wilayat of Ali (as) in order to get the Prophethood, then who are these Nasibi to reject it? The Shi'a declare the Wilayat of 'Ali (as) in their Kalima and Adhan to maintain their identity as the true followers of the Prophets (peace be upon all of them).

6. Dr Tahir ul Qadri al Hanafi a highly respected modern day Sunni scholar in his excellent book 'The Ghadir declaration' states in the preface:

"?the day when the Prophet (saww) stayed at Ghadir Khum after his return from Hajjat-ul-wada' to Medina, and surrounded by the Companions (ra), he declared while raising the hand of 'Ali al-Murtada (as):

"One who has me as his master has 'Ali as his master."

This was the declaration of 'Ali's spiritual sovereignty and its unconditional acceptance is binding on the believers till the Day of Judgment. It clearly proves that anyone who denies 'Ali's spiritual leadership in fact denies the Prophet's leadership".

If as Qadri rightly states denying Maula 'Ali (as)'s Wilayath is tantamount to denying the Prophethood of Muhammad (s), then the Shi'a Kalima is an affirmation that we are the upholders of Prophet Muhammad (s)'s Prophethood and Maula 'Ali (as)'s Wilayath. Kalima is nothing but a summary of your major beliefs in a form of a brief statement. If you believe in the prophethood of Muhammad (saw) the way we are told to believe then the belief in the Wilayat of Ali (as) becomes an automatic part of our aqeedah.

7. We read in the Holy Qur'an:

[Yusufali 70:33] And those who stand firm in their testimonies;

In this verse Allah (swt) has clarified and distinguished the Mo'mineen as those who are steadfast on testimonies (Shahadaat), and Shahadaat [in Arabic grammar] is always used in a plural case and is only applicable to three and above. This clearly shows that the Shahadaat, for the Mo'mineen are three in number.

1. Bearing witness to Allah's Unity.
2. Bearing witness to the Prophethood of Muhammad (as).
3. Bearing witness to the Wilayat of Ali (as).

Hence with in light of this verse, the declaration of Wilayat e Ali (as) in Adhan is proven.

The Wilayath of 'Ali (as) has been written as Kalima on the highest heavens [Arsh]

Allah (swt) says in his Glorious Book:

Should they intend to deceive thee, Verily God sufficeth thee. He it is that hath strengthened thee, with His aid (Nusrat) and with the company of the believers"

Surah Anfal: 62

Suyuti in his commentary of this verse narrated from Abu Hurraira that he heard the Prophet (s) say that the Aid (Nusrat) in this Verse is Ali, for he heard:

The Messenger (s) say, that there is an inscription in the seventh sky of heaven:"There is no God but I alone, There is not any equal or partner to me, Muhammad is my servant and my Messenger,Whom I supported by means of Ali"

Tafsir Durre Manthur, by al Hafiz Jalaladeen Suyuti, P 199

Wali is a term that incorporates many terms such as Master, Protector, Helper , Guardian and Friend. When it is used in the context of Allah (swt), his Rasul and Maula 'Ali (as) in the Qur'an then it is done so to incorporate all terms.

All three are our Wali's and by this we mean the Umbrella Term, so Ali (as) is our Wali (Master) and his position as Master also incorporates the other terms used for Wali, namely he is also our friend and helper. One aspect of that Wilayath is that he (as) is our Helper in the same way he was the Helper of Rasulullah (s). The Hadeeth cited on the authority of Abu Hurrayra wherein Maula 'Ali (as) is deemed the 'nusrat' [helper] of the Prophet (s) incorporates one aspect of his Wilayath an aspect that has been written as Kalima on the Arsh.

It is quite logical that when Maula 'Ali [as] is the helper of the Prophet [s] in his duties, then its is natural he progresses into his Khaleefa also [in the same way that Haroon (as) was to Moosa (as)] In this regard when we bear testimony in the Wilayah of Ali we also attest to his[as] successorship as the Wasi of the Prophet (s).

That Ali (as)'s role as the Prophet (s)'s aid is stated on the seventh heaven may sound an inappropriately grand accolade to our reader who may be a follower of the companions, but several of Sunni Islam's greatest scholars have believed in the truth and authenticity of this narration. Mohibudeen al Tabari in his Riyadh al Nadira records that the Prophet (s) said he

saw the inscription when he went on the Mirage, he quotes the Prophet (s) saying:
 "When I went on Mirage I saw on the Pillars of Arsh an inscription, which I read and understood as "There is no God but I alone Muhammad is my servant and my Messenger Whom I supported by means of Ali"

Riyadh al Nadira, by Mohib al Tabari, Part 3, p 117

Allama Qadhi Ayaz has reported the same Hadeeth in his book Kitab al-Shifa.

Kitab al-Shifa, Page 89

The Wilayath of 'Ali (as) on the pillars of Paradise

Allamah Suleiman Qundoozi Hanafi has quoted a Hadeeth of the Holy Prophet (s) in his famous book Yanabee al-Muwaddat quoting Arif Rabbani Sayyed Ali Hamadani's book "Muwaddat al-Qurba". The extract of the Hadeeth is that there shall be three lines written on the pillars in praise of the Prophet (s) on the Day of Judgment and Wilayath of 'Ali (as) will be declared in the third statement:

First Line: In the name Allah, the Beneficent, the Merciful.

Second Line: All the praises be to Allah, the Cherisher and Sustainer of the worlds.

Third Line: There is no God but Allah, Muhammad is the Messenger of Allah, Ali is the Wali of Allah.

Yanabee al-Muwaddat, volume 2, page 77, published in Beirut

Sunni scholar Allamah Muhammad Abdul Rauf in his book Sayyidathun Nisa il Janna, wherein he narrated 50 Hadeeth in honor of Sayyida Fatima (as) records this Hadeeth on the authority of Ibn Abbas on page 76:

"When I went on Miraaj I saw written on the pillars of Heaven, There is no God but Allah, Muhammad is his Messenger, 'Ali is the friend of Allah, Hasan and Husayn are the close friends of Allah and Fatima is the beloved of Allah"

Sayyida tun-Nisa al-Jannah, Page 76

Declaration of the Wilayat and Brotherhood of 'Ali (as) on the Door of Paradise

We read in Yanabi al-Mawadah, volume 1, page 294, published in Beirut:

Hadhrath Jabir (r.a) narrates that the Holy Prophet (s) said: "I saw this written on the door of Paradise, There is no God but Allah, Muhammad is the Messenger of Allah, Ali is the Wali of Allah and the brother of the Messenger of Allah."

Yanabi al-Mawadah, Volume 1, Page 294

In Riyadh al Nadira, volume 2, page 112, published in Egypt and Dhukhayr al-Uqba, page 66, published in Egypt only the words of brother of the Messenger of Allah are mentioned.

Riyadh al Nadira, Volume 2, Page 112

Hanafi scholar Ibn Jauzi in his work Tadhkirathul Khawwas al Ummah page 30, narrates this Hadeeth on the authority of Jabir (ra):

"The Prophet (s) said to 'Ali, 'O 'Ali, I swear by He who controls my life, verily on the Gate of Heaven there is written 'There is no God but Allah, Muhammad is His Messenger, 'Ali ibne Abi Talib is the brother of the Prophet' this Kalima was inscribed two thousand years before the creation of the Universe".

Modern day Hanafi scholar Mufti Ghulam Rasul in 'Hasab aur Nasab' Volume 1 page 116 has recorded the same Hadeeth on the authority of Jabir from the following esteemed Sunni works:

1. Manaqib 'Ali bin Abi Talib page 91
2. Hilayath al Awliya Volume 7 page 256
3. Tareekh Baghdad Volume 7 page 387
4. Meezan al Itidal Volume 1 page 457,
5. Dhukhayr al Uqba page 66
6. Mujmaa al Zawaad Volume 9 page 111
7. Tadhkiratul Khawwas al Ummah page 26
8. Kanz al Ummal, Volume 5, Page 36

Comment

Linguistically Kalima means 'meaningful sentence hence any sentence can constitute Kalima. When Allah (swt) has placed a Kalima in the Heavens that contains the names of the Creator, Rasulullah (s) and 'Ali (as) then such a Kalima is one that is favored by Allah (swt). If Allah (swt) has no objections to such a Kalima in Paradise why on earth would he object to it on this earth? These filthy Nasibi Mullah's bark that you cannot enter a building wherein the Shi'a Kalima is recited how do they expect to enter Paradise wherein the Kalima containing Maula 'Ali (as)'s name is everywhere?

Prophet Musa (as) inscribed the Kalima with Aliyun Waliyullah on a mountain

In Lisan al Meezan Volume 5 page 147, Ibn Hajr al Asqalani whilst writing on 'Muhammad bin

Hameed' narrates the following from him:

"Hisham bin Abdul Malik summoned from Hejaz to Syria. In a place called Balk I observed something scrawled on a black mountain. When I reached 'Amr' I asked if anyone could read what was on the mountain, I was told of an elderly man and I brought him to the mountain and showed him the words. He read them, became surprised and said 'Bring me something so that I can translate it for you'. I brought something and he translated from the Hebrew:

'There is only One true God,
Muhamamd is his Messenger,
Ali is his Wali

These words have been written by Musa bin Imran'..".

When the Kalima with Aliyun Waliyullah has been written by an Ul'il Azm Prophet, why do these Nasibi object when the Shi'a recite likewise in their Kalima?

The will of Muslim bin Aqeel (as) bore testimony to the Wilayath of 'Ali (as)

Hadhrath Muslim was the emissary of Imam Husayn (as). When the Nasibi forces captured him in Kufa, the Sunni work Yanabi al-Muwadah records the following narration on page 390: "Umar Ibn Sa'd asked Muslim if he had a Will, to which he replied 'My first will is that no one is worthy of worship save Allah, Muhammad is his Messenger, 'Ali is the Wali of Allah, the Wasi of Rasulullah, and the Khaleefa of his Ummah".

Yanabi al-Muwadah, Volume 1, Page 390

A Christian recited the Kalima containing Maula 'Ali (as)'s name in the presence of 'Ali (as)

As proof we shall cite this incident recorded by the renowned Hanafi scholar Abdul Rahman Jami:

"During the Battle of Sifeen, the army under the command of Ali were unable to find any water. There was a church nearby and Ali went there to ask the people inside where water could be obtained from. They replied that water could only be found several miles away. The army then asked Ali if they could go and drink from it, Ali told them not to worry. The army began to travel west, all of a sudden he stopped and pointed to the ground and told the army to start digging there. They began to dig, and they found a big stone, Ali (as) told them to lift the stone, but they were unable to do so. Ali, then pulled the stone out with his hand, and fresh water began to spurt out of the ground. A Christian priest had been watching the episode, he went up to Ali and asked: 'Are you a Prophet?' to which Ali replied 'No', the priest then asked 'Are you an Angel?', Ali replied 'No'. The Priest then said 'You are not a Prophet or Angel, so what are you?'. Ali replied 'I am a wasi of the Seal of all Prophet's, Muhumud al Mustapha'. The Priest then said 'Take out your hand so that I can embrace Islam'. Ali told him what to say (i.e. the Shahada) and the Priest then said the following "I testify there is no God but Allah. I testify that Muhumud is the Prophet of Allah, and I testify that Ali is the wasi of the Prophet Muhumud"

Taken from Shawahid un Nubuwwa, by Abdul Rehman Jami, (Urdu edition printers Maktaba Nabavi, Gunjbaksh Rd., Lahore), Page 286 & 287

Do these Nasibi claim to know more about the Shari'ah and Bidah than Maula 'Ali (as). We are sure not even the most arrogant Nasibi would have the audacity to assert they knew more. We suggest that they take a close look at this narration one wherein a Kalima with the name of Maula 'Ali (as) is recited in his presence. If this was Bidah why did Maula 'Ali not intervene and tell him to repeat his Shahada omitting his name? Maula 'Ali (as)'s very silence proves his acceptance and acts as clear evidence that such a recital is permissible in Islam. If this is not sufficient as proof then allow us to conclude the Shi'a case with one final Hadeeth that should silence the mouth of our opponents once and for all?

Maula 'Ali (as) is a Kalima that has been declared Wajib upon the believers

Sunni scholar Abu Naeem Isfahani in his esteemed work Hilayath al Awliya, Volume 1, Page 66-67, records this Hadeeth on the authority of the Sahabi Abu Burdah:

""There is no doubt that Allah (swt) has made a promise to me with regards to 'Ali. I asked my Lord 'What is it?' Allah (swt) said 'Listen', to which I replied 'I am listening'. Verily Allah (swt) said 'Ali is the Flag of Guidance, Imam of the Saints, and the Light of Truth for those that follow me, and is that Kalima that has been made compulsory upon the Believers. Whoever loves him, loves me, whoever angers 'Ali, angers Me, O Muhammad convey this good news to 'Ali?'"

Hilayath al Awliya, Volume 1, Page 66 & 67

The Sha'afi scholar Maghazali has also recorded the same Hadeeth in his book:

Manaqqib Ameerul Momineen, Page 49

Appeal to Justice

We would ask our objectors to look closely at all the evidences that we have presented. The

Deen was completed with the Wilayath of Maula 'Ali (as) at Ghadeer Khumm and all Believers will be asked about the Wilayath of 'Ali on the day of Judgment. If the Wilayath of 'Ali (as) is so crucial, then attesting to it in Kalima and Adhan should not raise any objections, on the contrary when Allah (swt) has declared 'Ali (as) to be a Kalima made compulsory upon the Believers, then reciting 'Aliyun Waliyullah is not only permissible but is in fact in accordance with the Will of Allah (swt). We wonder how these Nasibi who hate hearing the name Aliyun Waliyullah on the tongues of the Shi'a will fair on the Day of Judgment. These Nasibi who spent their lives objecting to such a Kalima will come face to face with the name of Kalima on the Gates and Pillars of Paradise, then what will they say? Will they issue Fatwas of Kufr and refuse to enter on the grounds that this is a Shi'a Mosque? Then the truth will dawn on them and they will realize that the only way that they will be able to escape Aliyun Waliyullah will be by joining their Imams Mu'awiyah, Yazeed and Ibn Taymeeya, in Hell. We feel that we have proven our case as correct, especially for those Mu'awiyah lovers who still have the tunnel vision that this Kalima was and will always be an innovation in the Deen, then we suggest they take a closer look at the next set of references wherein the Bidah's of their Salaf have been lifted. Before we do this let us highlight a crucial fact?

The Ahl'ul Sunnah have five different Kalimas

Sunni Muslims recite not one but six different kalimas wherein they attest to their aqeedah. As evidence one can read this Sunni website:

<http://www.markazulmaarif.org/ebooks/teachingofislam/part1.htm> - Cached

What we see from these Kalimas is a major difference between Kalima of ISLAM and Kalima of IMAN.

The Kalima of ISLAM is "La Illaha Illallah, Muhammadur Rasool Allah".

It is this recital that brings Sunnis like Shi'as into the terms Muslims, it is based on the affirmation of these 2 testimonies.

We will however argue that the Kalima of Islam makes one a Muslim, but not a Momin.

According to the Ahl'ul Sunnah, in order to become True Momin, one has to also Testify to the following:

1. Iman bil Qiyyamah (Faith in the day of Judgement)
2. Iman bil Malaika (Faith in Angels)
3. Iman bil Kutub (Faith in the Heavenly Books)
4. Iman bil (Faith in ALL Prophets, i.e. not only Muhammadur Rasool Allah, but believe must be in All Prophets)

Sunnis believe that these 4 items do not a part of the Kalima of Islam, but yet it is obligatory to Testify to these 4 Kalimas alongside "La Illah Illallah Muhammadur Rasool Allah".

If a Sunni recites these additional Kalimas alongside the Kalima of Islam (i.e. the 5 Sunni Kalimas)), then he is not committing Kufr (i.e. negating his belief in Allah or his Rasool [saw]), but is in fact affirming his Iman.

Any person, who doesn't witness these additional Testimonies by tongue, is still deemed a Muslim, but cannot fall within the definition of a Momin until he makes this testimony with his tongue and embrace this from his heart.

The Kalima of Islam will not suffice as evidence that one is a Momin, there are extra Testimonies too, in order to complete one's Iman in Allah.

If anyone denies any of these Testimonies, then he falls outside the pale of Islam even he were to recite "La Illah Illallah Muhammadur Rasool Allah" a thousand times. Such a repetitive recital of the Kalima will be of no avail if he rejects even a single part of the Wahy (revelation), that was revealed as the Qur'an, or if he rejects Prophetic sayings.

We know for example that it is an established fact that via Tawatur traditions that Salat, Fasting, Hajj, Khums, Jihad are part of the Islamic Sharia. Any one denying them falls out of the pale of Islam, even if he recites the Shahada for eternity.

Along the same lines anyone that denies the Wilayah of Ali Ibne Abi Talib (as designated by the Prophet at Ghadeer Khum) will likewise go out of Islam despite saying "La Illaha Illallah".

The Wilayah of Ali Ibn Talib cannot be denied. If we consider Ahle Sunnah to be Muslims, then it is due to their acception of Wilayah of Ali Ibn Talib. How they interpret this "Wilayah" is another matter, but as we have demonstrated from citing the words of Dr Qadri rejecting it is the same as rejecting the Prophethood..

Whilst the Sahaba differed on the Wilayah, no one rejected it. There was only one person, who totally rejected the Wilayah of Ali Ibn Talib in the presence of the Prophet (s) and Sunni scholars of Tafseer and Hadeeth affirm that the individual (Harith) was punished with the wrath of Allah (swt). He came to Prophet Muhammad and announced his refusal of accepting the Wilayah of Ali Ibn Talib. Nur al-Din al-Halabi al-Shafi'i records the events as follows in

Seerah al Halabi vol. 3, p. 337 records the event as follows:

On the day of Ghadir the Messenger of Allah summoned the people toward 'Ali and said: "Ali is the mawla of whom I am mawla." The news spread quickly all over urban and rural areas. When Harith Ibn Nu'man al-Fahri (or Nadhr Ibn Harith according to another tradition) came to know of it, he rode his camel and came to Madinah and went to the Messenger of Allah [s] and said to him: "You commanded us to testify that there is no deity but Allah and that you are the Messenger of Allah. We obeyed you. You ordered us to perform the prayers five times a day and we obeyed. You ordered us to observe fasts during the month of Ramadhan and we obeyed. Then you commanded us to offer pilgrimage to Makkah and we obeyed. But you are not satisfied with all this and you raised your cousin by your hand and imposed him upon us as our master by saying 'Ali is the mawla of whom I am mawla.' Is this imposition from Allah or from you?"

The Prophet [s] said : "By Allah who is the only deity! This is from Allah, the Mighty and the Glorious."

On hearing this Harith turned back and proceeded towards his she-camel saying: "O Allah! If what Muhammad said is correct then fling on us a stone from the sky and subject us to severe pain and torture." He had not reached his she-camel when Allah, who is above all defects, flung at him a stone which struck him on his head, penetrated his body and passed out through his lower body and left him dead. It was on this occasion that Allah, the exalted, caused to descend the following verses:

"A questioner questioned about the punishment to fall. For the disbelievers there is nothing to avert it, from Allah the Lord of the Ascent." (70:1-3)

So, what happened?

He went outside pale of Islam, and Allah's Adhab came and perished him.

First Nasibi Objection

Nasibi claim that making Addition of "Aliyan Wali Ullah", makes this "Kalima of Kurf."

This is only the classical stupid logic of Nasibies.

Kufr is to "NEGATE" that Allah is God (naudobillah), and to "Nagete" that Muhammad (saw) was his Rasool (Naudobillah).

This is challenge to Nasibies to prove how saying "Aliyan Wali Ullah" makes it "Nagation" of Allah and his Rasool (saw)? (i.e. saying "Aliyan Wali Ullah" does not and cannot negate "La Illaha Illallah Muhammadur Rasool Allah")

If saying "Aliyan Wali Ullah" is really a negation of Tauheed and Risalat, then first one who said this was Muhammad (saw) himself, when he declared at Ghadeer Khum:

"Of whomsoever I am Maula, 'Ali is his Maula".

2nd Nasibi Objection: Adding Aliyan Wali Allah is an Innovation

It is not an innovation as we have already proven the existence of such a Kalima in Heaven, and have also proven that past Prophet's also attested to the Wilayah of 'Ali as a declaration of faith.

If Nasabi still feel aggrieved and refuse to let go of their hatred of Maula 'Ali (as) then allow us to cite the Bidah recitals of their Sahaba in Salat.

The Ahl'ul Sunnah have permitted making additions to Prophetic du'as

We read in Saheeh Muslim Book of Pilgrimage 007 Hadeeth Numbers 2667 and 2668 as follows:

'Abdullah b. 'Umar (Allah be pleased with them) reported that the Messenger of Allah (may peace be upon him) entered upon the state of Ihram near the mosque at Dhu'l-Hulaifa as his camel stood by it and he said: Here I am at Thy service, O Lord; here I am at Thy service: here I am at Thy service. There is no associate with Thee. Here I am at Thy service. All praise and grace is due to Thee and the sovereignty (too). There is no associate with Thee. They (the people) said that 'Abdullah b. 'Umar said that that was the Talbiya of the Messenger of Allah (may peace be upon him). Nafi' said: 'Abdullah (Allah be pleased with him) made this addition to it: Here I am at Thy service; here I am at Thy service; ready to obey Thee. The Good is in Thy Hand. Here I am at Thy service. Unto Thee is the petition and deed (is also for Thee).

Along the same lines we read in Saheeh al Bukharee, Kitab al Salat Volume 1, Book 12, Number 764:

Narrated Rifa'a bin Rafi Az-Zuraqi:

One day we were praying behind the Prophet. When he raised his head from bowing, he said, "Sami'a-l-lahu Liman hamida." A man behind him said, "Rabbana walaka-l hamd hamdan Kathiran taiyiban mubarakan fihi" (O our Lord! All the praises are for You, many good and blessed praises). When the Prophet completed the prayer, he asked, "Who has

said these words?" The man replied, "I." The Prophet said, "I saw over thirty angels competing to write it first." Prophet rose (from bowing) and stood straight till all the vertebrae of his spinal column came to a natural position.

Ibn Hajar Al-Asqalani in Fathul Bari, in his commentary of this Hadeeth, said:

"?the Hadeeth indicates the permissibility of initiating new expressions of dhikr in the prayer other than the ones related through Hadeeth texts, as long as they do not contradict those conveyed by the Hadeeth"

We have cited this from the following on line link:

<http://hadith.al-islam.com/Display/Display.asp?Doc=0&Rec=1289> - Cached

We will inshallah seek to conclude with an example of the Deobandi Kalima, and then readers can decode for themselves whether these Nasibi have any write to criticize the Shi'a Kalima and Adhan.

The Deobandi Kufr Kalima

Maulana Ashraf Ali Thanvi (d. 1943) former grand wizard of the Deobandi Clan in his monthly magazine Al-Imdad he had the audacity to publish a letter written to him by one of his followers. This is what he wrote:

"I see in a dream that while reciting the Kalima, 'There is no god but Allah, and Muhammad is the Messenger of Allah', I am using your name instead of 'Muhammad is the Messenger of Allah'. Thinking that I am wrong, I repeat the Kalima, but despite wishing in my heart to say it correctly, my tongue involuntarily says 'Ashraf Ali' instead of the Holy Prophet's name. When I wake up and remember my mistake in the Kalima, to make amends for the mistake I send blessings upon the Holy Prophet. However, I am still saying: 'O Allah, bless our master, prophet and leader Ashraf Ali', even though I am awake and not dreaming. But I am helpless, and my tongue is not in my control."

"Al-Imdad", issue for the month of Safar, by Maulana Ashraf Ali Thanvi 1336 A.H., circa 1918, page 35

Thanvi in his reply to the letter (also printed straight after) interprets the dream as follows:

"In this incident, it was intended to satisfy you that the one to whom you turn [for spiritual guidance, i.e. Ashraf Ali] is a follower of the Holy Prophet's example"

Al-Imdad, issue for the month of Safar, by Maulana Ashraf Ali Thanvi 1336 A.H., circa 1918, Page 35

Is there anything more outrageous than this? The Nasibi love for his Master is such that he substitutes the name of the Prophet (s) with that of Maulana Thanvi. Rather than condemn his follower for this kufr act, Thanvi seeks to rationalise the dream in order to elevate his position to his audience. These Deobandi issue Takfeer because the Shi'a say 'Aliyun Waliyallah' after they declare the Prophethood of Muhammad (s). If that makes the Shi'a Kaafirs, what Fatwa should we apply for these Deobandi Nasibi who have replaced the name of Muhammad with that of their Nasibi Mullah in the Kalima? Why is their Iman unaffected by such a Kalima? What is left of Islam and the finality of the Prophethood if a Nasibi can substitute the Shahada in preference of his teacher and yet this is not deemed kufr? What faith should anyone have in the Nasibi Ulema in light of this blasphemy?

The Kalima of Sipah e Sahaba

On the main page of Sipah Sahaba official website <http://www.kr-hcy.com> we read:

I believe in the Oneness of ALLAH, Muhammad (SalALLAHo Alaihe Wa Alaihi Wasallam) is the last Prophet of ALLAH, Quran bestowed upon Muhammad (SalALLAHo Alaihe Wa Alaihi Wasallam) is doubtless from Al-Hamd till Wannas, all the Sahabah (RadhiALLAHo Anhum Ajmaeen) of Muhammad (SalALLAHo Alaihe Wa Alaihi Wasallam) were Momin, ALLAH agreed with them and they with ALLAH, Ummahat-ul-Momineen are the wives of Muhammad (SalALLAHo Alaihe Wa Alaihi Wasallam) and are the Noble Mothers of Muslims.

Nasibi offers two options, either the readers can "Accept" or "Decline" to above mentioned Kalima. Acceptance will make the visitor proceed while declining to their Kalima will lead to a poetry calling the decliners as Kaafirs.

We would like to ask these Nasibis, that who gave them right to make additions in the Kalima after the testimonies of Oneness of ALLAH & Prophethood of Holy Prophet[s]? If the answer is that the validity of having faith on the additional testimonies cited by Nasibi Sipah e Sahaba can be found in Quran or Sunnah then why do they keep barking on having faith in the Wilayah of Ali [as] and its testimony while we have proved the importance of Wilayah from Quran and Sunnah?

Adhan (call to prayers)

Once we have established the legitimacy of saying Aliyun Waliyullah as part of our Kalima then it is natural that no objection should be said if do likewise in Adhan. Unfortunately,

since Nasibi find hearing the name of Ali (as) unpalatable, hearing this blessed name on speakers brings them into fit of anger! That is why in Pakistan they have constantly pushed for the banning of the Shi'a adhan, since they have made additions that contravene the Shari'ah. Whilst the arguments in regards to Kalima are indeed applicable here, we shall dedicate this chapter to placing the Sunni Adhan under the microscope and will then leave it to our readers to decide whether Mu'awiya's children have any right to raise objection against us.

The Sunni Adhan

The Adhan of the Ahl'ul Sunnah comprises of fifteen words and clauses in all. The Adhan is as follows:

ALLAHO AKBAR (4 times)

God is Great

ASH-HADO AL-LAA ILAAHA-ILLALLAAH (2 times)

I bear witness that there is no God but Allah

ASH-HADO ANNA MUHAMMADAR-RASOO-LULLAAH (2 times)

I bear witness that Muhammad (S.W.) is the Messenger of Allah

HAYYA A'LASSALAAH (2 times)

Hasten towards prayer

HAYYA A'LALFALAAH (2 times)

Hasten towards prosperity

ALLAHO AKBAR (2 times)

Allah is Great

LAA ILAAHA IL-LALLAAH

Total ? 14

This is the Adhan which that the Ahl'ul Sunnah believe was initiated by the Holy Prophet (s). Of interest is the Adhan that Holy Prophet (s) taught to his companion Hadhrat Abu Mahdhoorat according to Mishkat al Masabeeh, Chapter of Adhan comprises of nineteen clauses and statements, not fourteen:

It is narrated by Abu Mahdhoorat that Holy Prophet (s) taught him an Adhan which consisted of nineteen words/clauses and Iqamat consisted of seventeen words/clauses. This tradition has been narrated by Imam Ahmed bin Hanbal, Imam Tirmidhi, Imam Abu Daud, Imam Nisai, Darmi and Ibn e Majah.

Mishkat al Masabeeh, chapter of Adhan, Published in Delhi, Page 140

Can the Ahl'ul Sunnah bring their Adhan in line with the Adhan of nineteen clauses as described by the tradition? These Nasibi accuse the Shi'a of changing the Adhan, could they kindly respond to this Hadeeth, on that proves that they have removed six clauses from the Adhan. Although it is not incumbent on us to accept this Hadeeth, (since it is a non Shi'a source) the Shi'a Adhan is closer to this Hadeeth as it contains twenty clauses.

Shi'a Adhan

ALLAHO AKBAR (4 times)

God is Great

ASH-HADO AL-LAA ILAAHA-ILLALLAAH (2 times)

I bear witness that there is no God but Allah

ASH-HADO ANNA MUHAMMADAR-RASOO-LULLAAH (2 times)

I bear witness that Muhammad (S.W.) is the Messenger of Allah

ASH-HADO ANNA ALIYAN WALI-YULLAH (2 times)

I bear witness that Ali is the representative of Allah

HAYYA A'LASSALAAH (2 times)

Hasten towards prayer

HAYYA A'LALFALAAH (2 times)

Hasten towards prosperity

HAYYA A'LA KHAYRIL AMAL (2 times)

Hasten towards the best of action

ALLAHO AKBAR (2 times)

Allah is Great

LAA ILAAHA IL-LALLAAH (2 times)

There is no God except Allah

Total - 20

One point to be noted is that we have mentioned "La illaha ilallah" only once due to "Al-hujatu lilhadham min muslimat" otherwise it is recited twice in the Shi'a Adhan being desirable like the other clauses.

If the Sunnis were to add "As-salatu khair al-min an-Naum" to the Adhan it would increase the number of statements to seventeen but that this creates another headache since this was never taught or practiced by Holy Prophet (s) rather it an innovation of Umar bin Khattab during his reign who added it to the morning prayers.

Inclusion of the statement "prayer is better than sleep" was an innovation of Umar bin Khattab

1. Muwatta of Malik, Book 3, Hadeeth Number 3.1.8
2. Al-Farooq by Allama Shibli No'mani, page 295, published in Karachi.
3. Muwatta Imam Malik, Dhikr e Adhan.
4. Izalathul Khifa, volume 3, page 328, Sunan e Adhan.
5. Kanz al Ummal volume 4, page 270, Dhikr e Adhan.
6. Seerat-e-Halbiya, volume 2, page 303, Dhikr e Adhan.
7. Neel al-Autar, volume 2, page 43.
8. Sunan al-Kubra, page 425, by al-Beyhaqqi.
9. Tareekh e Baghdad, Al-Khateeb Baghdadi, volume 9, page 409.
10. Mishkath al Masabeeh, Volume 1, Page 142

Muwatta:

Yahya related to me from Malik that he had heard that the muadhhdhin came to Umar ibn al-Khattab to call him to the subh prayer and found him sleeping, so he said, "Prayer is better than sleep," and Umar ordered him to put that in the adhan for subh.

Mishkat:

It has been reported from Imam Malik that Abdullah ibne Umar said: Once the "Caller for Prayer" (Moazin) came to Umar bin Khattab at the time of morning prayers and found him sleeping. He said "prayer is better than sleep", Umar bin Khattab ordered the "caller" to add this phrase to the call for morning prayers. Imam Malik recorded this in Muwatta.

Mishkath al Masabeeh, Volume 1, Page 142

Note: The same statement has been quoted in Izalathul Khifa wherein we are also told that Umar actually asked the Moazzin to add the concerned phrase into the Adhan for morning prayers.

Umar's confession that "As-salatu khair al-min an-Naum" is an innovation

Kanz al Ummal:

Umar bin Hifaz narrates that Sa'ad was the first person to recite "As-salatu khair al-min an-Naum" in Adhan. Umar had termed that phrase an innovation.

"Someone enquired Tawoos about it, he replied: "This verse did not exist in Adhan during the days of the Holy Prophet (s). During the reign of Abu Bakr, Bilal had heard a Moazzin recite this phrase, therefore he too included it in the Adhan. After the death of Abu Bakr Umar had said that they should stop Bilal from practicing that innovation but later on Umar forgot it, hence it is still practiced."

Note: In Saheeh Muslim the Adhan that is quoted on the basis of Umar's narration does not include the words "As-salatu khair al-min an-Naum", the same is the case with another Adhan narration in Saheeh Muslim as narrated by Abi Mahzoorah.

One point to keep in mind is that the Ahl e Sunnah scholars refer to the term "As-salatu khair al-min an-Naum" as Tasweeb.

In this connection we read in Hidayah e Awaleen, page 84, on border 14:

"A real example of Tasweeb was the term "Prayer is better than sleep" and even that was restricted to the morning prayers.

Hadhrath Ali (as) & Ibne Umar deemed tasweeb an innovation

We are citing the next two references from the Ahl ul Sunnah authority work Hidayah e Awaleen, page 84 on border 8.

It is stated in that Hadhrath Ali (as) saw a man reciting Tasweeb therefore he ordered that the innovator should be sent out of the mosque.

Abdullah ibn e Umar heard the Moazin reciting Tasweeb, hence according to Mujahid, Abdullah ibn e Umar said "Move away from this innovator who recites Tasweeb".

These Nasibi keep on demanding that the Shi'a refrain from reciting "Ali un-Wali Allah" perhaps they could direct us to the Qur'anic verse or authentic Hadeeth that has given them the green light to recite "As-salatu khair al-min an-Naum" in the Call for prayers. If the Adhan does not become void with the inclusion of "Prayer is better than sleep" then the same is the case with the recitation of "Ali un-Wali Allah".

If the Ahl ul Sunnah say that "As-salatu khair al-min an-Naum" is recited in order to wake the people from sleep, then we will respond by stating that we recite "Ali un-Wali Allah" to wake the ignorant masses from their unconscious state, one wherein they have no knowledge of Wilayat e Ali (as).

Traditions falsely attributed to the Prophet (s)

The traditions which have been attributed to Holy Prophet (s) need to be analyzed.

Sunan Abi Daud, volume 1, page 231, (Urdu edition, published by No?mani Kutub, Lahore) and Volume 1, page 121, Arabic edition:

I said ?O! Allah?s Apostle, bless me with the knowledge of Azan (call for prayer)? He perambulated his hand over my hand and said:

Allah is Great (4 times)

I do bear witness that there is no god except Allah (twice)

I do bear witness that Muhammad is the apostle of Allah (twice)

Come to prayer (twice)

Come to success (twice)

And if it is call for the morning prayers, then ?Prayer is better then sleep? shall be said, twice.

Dhahabi in his book, Sira a?lam al naba, states under the caption of conditions of Sa?eed bin Yahya Qataan:

?Do not consider the Hadeeth, look at the credibility and chain of the tradition, if they are authentic, accept it, but if they are weak, then do not just get deceived by the fact of it being a Hadeeth.?

The below mentioned references also stress upon the same attitude:

1. Sira a?lam al naba, volume 9, page 177.

2. Tadheeb al-Tadheeb, Ibn e Hajar, volume 11, page 190

First narrator

The first narrator of this tradition is Musadad, whom will be mentioned later on.

Second narrator

The second narrator is Harith ibn e Ubaid, he was known as Abu Qadama al-Ayadi, about whom Dhahabi in Meezan al-E?tidaal, volume1, page 438 series 1632 and Ibn e Hajar in Tadheeb al-Tadheeb volume 2 page 130 write that he was a confused and puzzled narrator. Nisai does not term his narrations as authentic. Ibn e Moeen terms his narrations as weak, and Abu Hatim terms them as weak and unacceptable.

Third narrator

The third narrator is Muhammad bin Abdul Malik bin abi Mahzoorat.

Dhahabi in Meezan al-E?tidaal, volume 2 page 631 series 6888 and Ibn e Hajar in Tadheeb al-Tadheeb, volume 9, page 282, state that his narrations are not worth to be provided as proof.

Another tradition in abu-Dawood is somewhat the same.

Its narrator is Al-Dhahaak bin Mukhlid Abu Asim, about whom Dhahabi in Meezan al-E?tidaal, volume 2 page 325 series 3941 and Ibn e Hajar in Tadheeb al-Tadheeb, volume 4, page 395 writes that "tanakir al-Aqeeli", and Yahya bin Sa?eed said "yatakalam feik". Meaning that Aqeeli has refuted all traditions from him and Yahya bin Sa?eed did not say anything about him.

The next narrator is Abdur Razzaq ibn Umar al Saqafi, Dhahabi in Meezan al-E?tidaal, volume 2, page 438 and 608 series 5041 states that Muslim has termed his traditions as weak, Nisai does not regard him as truthful and Imam Bukhari has also denied his traditions. Jami Al-Tirmidhi, volume 1, Page 153 & 154 (Urdu translation), chapter of ?Tasweeb?, in relation to ?Prayer is better than sleep? say:

?The Holy Prophet (pbuh) said to Hadhrath Bilal that do not say ?Tasweeb? i.e. ?Prayer is better than sleep? in call for any prayer, other then the morning prayers. After this, Tirmidhi says that, Abu Essa had not heard any such tradition from Bilal, and Abu Israel whose name is Ismael bin Abi Ishaque says that this tradition is not authentic. Ishaque said: To say ?Tasweeb? (i-e ?Prayer is better than sleep?) is an undesirable act, and it was started after the life of Holy Prophet (pbuh). Therefore once Abdullah ibn e Umar walked out of the mosque without offering prayers, just because the ?Caller for Prayer? (Moazzin) had said ?Prayer is better than sleep?. Abdullah ibn e Umar said that this is a novelty which was started after the demise of Holy Prophet (pbuh).

The next narrator in this tradition is Abu Israel, whose real name is Ismael bin Abi Ishaque, Dhahabi in Meezan al-E?tidaal, volume 9, page 490, series 9957 writes that everyone has termed his narrations as weak, and asked to refrain from taking traditions from him. And further more that he was from amongst the liars. Tadheeb al-Tadheeb, by Ibn e Hajar, volume 1, Page 256.

Jami Al-Tirmidhi, Volume 1, Page 153 & 154

Shi'a traditions endorsing Umar's Bidah's

Whilst traditions from the Shi?a Imams and Ulema condemn Umar?s Bidah, the Nasibi jump

for joy when they identify Shi'a Hadeeth that would suggest that our Imam (peace be upon them) practised this Bidah in their morning prayers.

Tusi writes in Al-Tadhib Vol. 2, Hadeeth Number 14:

Muhammad ibn Ali ibn Mahbub -> Ahmad ibn Al-Hassan -> Al-Hussayn -> Hammad ibn 'Isa -> Shu'ayb ibn Ya'qub -> Abu Basir:

"Imam Jafar said: ... Al-Taswib (i.e. the statement of 'Al-Salat Khayron Min Al-Nawm') in Iqama is part of the Sunnat.

Also in Al-Tadhib Vol. 2, Hadeeth number 15 Tusi records this narration:

"Imam Baqir said: My father (i.e. Ali Ibn Alhusayn used to say 'Al-Salat Khayron Min Al-Nawm,' in his Azan at home...'

Muhammad ibn Ali ibn Mahbub -> Ahmad ibn Al-Hassan -> Al-Hussayn -> Fadaalah -> Al-'Alaa -> Muhammad ibn Muslim Al-Tahzib by Al-Toosi, Vol. 2, No. 15:

"Imam Baqir (says: My father (i.e. Ali Ibn Alhusayn (RA) used to say 'Al-Salat Khayron Min Al-Nawm,' in his Azan at home...'

The defective name, common in both chains is Ahmad ibn Al-Hassan. There exists in the Hadeeth literature recorded by Tusi only one Ahmad ibn al-Hasan from whom Muhammad ibn Ali ibn Mahbub narrate and that was Ahmad ibn al-Hasan ibn 'Ali, of whom there is no record of him narrating from

Al-Hussayn ibn Sa'eed.

It is on this basis that these Hadeeth are to be rejected because of the impossibility of determining who this person is and the likelihood that either Shaykh at-Tusi wrote the name wrong, or that it is a forgery.

In any case, on the same page, Shaykh at-Tusi himself rejects it and says that it must have been uttered in taqiyyah, as the Shi'as have consensus (ijma' that it can't be relied upon).

We are now left with last Hadeeth cited by the Nasibis from Wasa'el Al-Shia, Hadeeth number 6998:

"Imam Jafar (as) said: When you are in morning prayer say 'Al-Salat Khayron Min Al-Nawm' after 'Hayye Ala Khayr Al-Amal' in Azan but don't say it in Iqama.

What we know is this Hadeeth contradicts many Shi'a traditions wherein our Imams have condemned this fact, clear by the fact that the Shi'a Ulema are unified in declaring this tasweeb a Bidah that cannot be adhered to. We cite below one Hadeeth that carries multiple chains in the main Shi'a books of Hadeeth such as Usul Kafi:

Mu'awiyah ibn Wahab asked Imam as-Sadiq about the tathwib [saying as-salat khayr min an-nawm] between the adhan and the iqamah. He said: ?It is unknown to us.?

Al-Kafi 3:303, Al-Faqih 2:63, Tahdhib 2:63, Istibsar 1:308, Wasa'il 5:426

If any Hadeeth exist endorsing this then this has to be explained in terms of taqiyyah. Our Imams (as) were living in a time when the dictatorial Khaleefas were seeking to ostracise the Imams and their Shi'a from mainstream Muslim society, and were picking on any ?difference? in rituals as a justification to oppose them. As such the Imams practised taqiyyah to protect themselves and their followers from oppression, and if comments such as these were made they would be done so in the presence of State spies who would have collated evidence to help incarcerate and even kill the Imams. It was hence in such circumstances that the Imams practised taqiyyah making comments that would suggest they supported mainstream Sunni Islam, when the reality was different. This is why we have Hadeeth as follows:

"If one is certain that we only proclaim that truth, than that person should be satisfied with our teaching. If he hears us say something contradictory to what he heard earlier, he should know that we are acting only in his best interest."

Al Kafi 1:85, Hadeeth number 6

To read more in taqiyyah we suggest that readers consult our articles ?The creed of the Shi'a? and ?Taqiyyah?.

The creed of Shia'a; explained

Taqiyyah (Expedient dissimulation)

Invitation to Deobandis to adopt the right path

By considering the right of justice and truth the so-called scholars of Deoband should answer us about this true Islam that they consider to be their inherited property. Why is your version of Islam a collection of contradicting traditions?

The Shi'a justification (for contradictions) can be easily explained since our Imams were persecuted and they spent most of their lives imprisoned, they couldn't get a proper chance to preach the truth and propagate the truth of the Shi'a Madhab. But your case is different, what did your Abu Bakr, Umar and Othman actually do? Although they were the rulers they were incapable of protecting an Adhan recited five times a day, acknowledged by your

scholars in their books.

About the phrases in your Adhan, there is a serious contradiction in your traditions; about "As-salat khair al-Min an-Naum" a variety of traditions can be found in your books. The religion you are following is not the one revealed on Prophet Muhammad (s); it is the Fiqh of Umar that you have stuck to. The level of your knowledge can be easily known by the fact in the light of your own books you cannot even confirm the correct recital of the Adhan. The way Umar introduced the phrase "As-salat khair al-Min an-Naum" in Adhan and then himself termed it as an innovation haunts the Deobandis, and they themselves are confused by the variety of disgusting traditions.

"Haya Ala Khair al-Amal" in Adhan

These words have not been added by us, in fact they were recited by Rasulullah (s) and the true inheritors of his knowledge the Imams from Ahl-ul bayt (as). Its validity can be established from Sunni sources.

Hadhrath Umar opposed the Islamic teachings by removing "Haya Ala Khair al-Amal" from the Adhan

We shall cite the following esteemed Sunni works to corroborate our claim:

1. Sharh Maqasid, volume 3, page 294, Dhikr Matahin Umar.
2. Qaushijee Sharh Tajreed, page 408, Dhikr Matahin Umar.
3. Abkaar Al Afkaar Manqool Az Tashayed Al-Matahin, volume 1, page 1884.
4. Tasheed Al Sawa'id Manqool Az Tashayed Al-Matahin, volume 1, page 1884.

Qaushijee states:

Ala'uddin Ali bin Muhammad Shaheer writes in Bil-Qoshijee Sharh Tajreed: "Hadhrath Umar while seated on the pulpit said: 'O People, There were three acts practiced in the days of the Prophet (s) and now I stop you from doing them. And I pronounce them impermissible and I will punish the one who opposes me. The Three things are 1) Mutt'a Nisa. 2) Mutt'a Hajj. 3) Haia Ala Khair il Amal.'"

Sharh Maqasid:

"Allama Sa'ad-ud-din Tufta-zani says that there is tradition that Umar had said that three acts were present in the days of Prophet (s) and he was stopping them from those acts and asking them not to perform them. And I will punish the one who opposes me. 1) Mutt'a Hajj. 2) Mutt'a Nisa. 3) Haia ala Khair il Amal in the Adhan."

Note: The Imam of Ahl-e-Sunnah, Abul Hasan Aamidi in Abkaar ul-Afkaar and Imam of Ahl-e-Sunnah Shams-ud-din Mehmood bin Abdul-Rehman bin Ahmed al-Isfahani in Tashayed al-Qawaid have both admitted that the recitation of "Haya Ala Khair al-Amal" in Adhan was stopped by Umar. We want to make it clear to the Deobandis that all four of their Imams have accepted Umar banned the recitation of the concerned phrase in Adhan. The author of Taufa Ithna Ashari al Muhaddith Shah Abdul Aziz Dehlavi has admitted in the fourth chapter of his Tohfa that if someone quotes a tradition from the opposition and then does not term it as weak then the authenticity of the tradition is proven. Based on this principle, all four Sunni Imams have quoted this tradition verifying to it being authentic, rather than deem this weak they have offered justifications and explanations. The Deobandis blame us for holding a belief that our Imams have the authority to change and abrogate Islamic edicts, a fact that is against the Shi'a madhab. We ask the Nasibis "Who gave Umar the authority to ban acts that permitted by Allah and his Holy Prophet (s)?"

Abdullah ibne Umar, Abu Imama Bilal & Imam Zayn-ul-Abideen used to recite "Haya Ala Khair al-Amal" in Adhan

1. Seerat e Halbiya, volume 2, page 205, Dhikr e Adhan.
2. Neel al-Autar, by Allama Shokani, volume 2, page 41, (published in Egypt) Dhikr e Adhan.
3. Sunan al-Kubra, volume 1, page 424, Dhikr e Adhan.
4. Kanz al-Ummal volume 4, page 266, Dhikr e Adhan.
5. Tehqeeq e Ajeeb fil-Tasweeb, page 5, compiled by Abdul-Hai.
6. Kibriat e Ahmer, as cited in Falak ul-Nijaat, page 128.
7. Al-Masaliha wal-Muwafiqah, page 45, as cited in Falak ul-Nijaat, page 128.
8. Musanif by Abu Bakr bin Shaiba, with reference from Tashayed, page 1881.
9. Al-Ghaya Sharh e Hidayah, with reference to Tashayed, page 1892.
10. Maghalthahi dar-Talweeh Sharh Saheeh Bukharee, with reference from Tashayed page 1892.
11. Muwatta e Imam Muhammad, translated, page 36, published in Lahore.

In Seerat-e-Halbiya Qazi Halb Burhan-ud-din says that:

"the caliph's son Abdullah ibn e Umar and Imam Zayn-ul-Abideen (as) both recited "Haya Ala Khair al-Amal" in Adhan after "Haya ala as-salat"."

Note: In the light of Hadeeth e Thaqlayn, it is obligatory to follow Imam Zayn-ul-Abideen (as)

and the Imam's recitation of "Haya Ala Khair al-Amal" is also mentioned in Neel-al-Autar.

Musanif e Abu Bakr bin Shaiba:

Hatim bin Ismael and Muslim bin Abi Maryam have reported that Imam Zayn-ul-Abideen (as) used to recite "Haya Ala Khair al-Amal" in Adhan and say: "This was the first Adhan, that was also delivered during the life of the Holy Prophet (s)."

This narrators of this tradition have all been graded by the scholars of Rijal as authentic, as evidenced by Tahdheeb al-Tahdheeb.

Neel au Autar:

Imam Beyhaqqi has reported in his book Sunan al-Kubra through reliable and authentic sources that Abdullah ibn e Umar would sometimes recite "Haya Ala Khair al-Amal" after "Haya ala al-Falah" in his Adhan and the same book also reports Imam Zayn ul-Abideen (as) to have said "The initial Adhan is one in which "Haya Ala Khair al-Amal" is recited".

Sunan Behaqi, Vol. 1, Page 424 & 425

The Deobandis should also look at the comments of the obedient student of your Imam e Azam, Imam Muhammad in his book Muwatta e Imam Muhammad which states that:

"Abdullah ibn e Umar used to recite "Haya Ala Khair al-Amal" after "Haya ala al-Falah" in his Adhan. The commentator of the Hadeeth while commenting on this says: "It is Abdullah ibn e Umar's act which was probably the Sunnah of the Holy Prophet (s) there is nothing wrong if someone practices it."

Abdullah ibn e Umar is graded by the Ahl-ul Sunnah as a Sahaba son of a Sahaba and second Khaleefa. He was never stopped by anyone from reciting "Haya Ala Khair al-Amal" neither was called an innovator.

Al-Ghaya Sharh e Hidayah:

Imam Ali ibn al-Hussein used to recite "Haya Ala Khair al-Amal" in Adhan.

Note: The author of Al-Ghaya Ahmed bin Ibrahim bin Abdul-Ghani Hanafi Shams-ud-din Abu Abbas Saroji was a grand scholar. In the light of his testimonial statement it is proven that Imam Zayn-ul-Abideen (as) actually recited this phrase. In the books of Ahl-ul Sunnah, especially in Neel-al-Autar it is stated that as per the manner of the Holy Progeny of the Prophet (s), the inclusion of this phrase is proven in the Adhan, their followers (in the light of Hadeeth e Thaqalayn) continue to recite this Adhan.

Talweeh Sharh Sahih Bukhari:

It is a fact that Ibn e Umar, Abu Imama bin Sehal bin Hanif would recite "Haya Ala Khair al-Amal" in Adhan.

Note: There are numerous traditions in Sunan al-Kubra that Abdullah ibn e Umar used to recite "Haya Ala Khair al-Amal" in his Adhan; therefore the Deobandis should at minimum trust their Khaleefa's son.

An appeal to the truth

We have proven that the recitation of "Haya Ala Khair al-Amal" in Adhan was prohibited by Umar bin Khattab, the Shi'a do not have a high regard for him because he introduced new practices and changed the Shariah which is a major sin. Hadhrath Umar while prohibiting the recitation of the concerned phrase in Adhan had threatened that he would punish anyone who would oppose him. As Umar is no longer in our midst nor are his threats and fear still casting a shadow over the Ummah, we ask our critics for Allah's sake turn to the right path, because you are answerable to Allah for your deeds, not to Umar.

Salman and Abu Dharr recited 'Aliyun Waliullah in Adhan

There is a Hadeeth regarding the recitation of 'Ali un-Wali Allah' in Adhan even during the lifetime of the Holy Prophet (s), which has been reported by Grand Sunni scholar Abdullah Maraghi Misri in his book al-Salafa fi amr il-khilafa that Hadhrath Salman e Farsi (r.a) used to declare the Wilayat of Ali (as) in Adhan and Iqamat after pledging the Prophethood of Muhammad (s), a man heard him saying that and reported it to the Holy Prophet (s) on which the Prophet (s) replied:

"You have heard the good and virtuous."

In the very same book it is stated that a man came to the Holy Prophet (s) and reported that Hadhrath Abu Dharr e Ghafari (r.a) declares the Wilayat of Ali (as) after pledging his Prophethood, on hearing this Holy Prophet (s) said:

"You have heard the truth from Abu Dharr. Have you forgotten that I had said on the day of Ghadir e Khum that Ali (as) is the lord of everyone whose lord am I?"

We have cited these narrations from two sources:

1. Al-Sideen bayn al-Masail wal Mujeeb, volume 1, page 16, published in Kuwait.
2. Kitab al-Fiqh, volume 3, page 25-26, published in Iran.

A Wahaby scholar's acceptance of the Shi'a Adhan

Famous Ahl-e-Hadeeth Scholar Maulana Waheed uz-Zaman Hyderabadadi in his book Anwaar

ul-Lughat, part (Para) 18, page 5-6, published by Hashmat ul-Islam press, Bangalore, India, under the caption of "An-nazr ala wajh Ali ibadah" writes:

A Shi'a Muezzin used to recite "Ashadu ana Ali un-Wali Allah" in Adhan, this bothered and infuriated the Sunnis, they came to me and complained, in reply to them I said: ?That Muezzin just says -Ashadu ana Ali un-Wali Allah- whereas I say much more than this as -Ashadu ana Ali an-Imam al-Awliya wa Sayyid al-Wasiya wa Khair al-Khalaiq ba'd al-Ambiya-?

Note: Maulana Waheed uz-Zaman's book Anwaar ul-Lughat has been re-published in Pakistan by the name of Lughat ul-Hadeeth.

The Deobandi Adhan was formulated by the dreams of newly converted Muslims and not in accordance with divine revelations

1. Sunan Abu-Daud, Chapter of Adhan Book 2, Number 0498:
2. Saheeh Tirmidhi, Chapter of Adhan.
3. Sunan Ibn e Majah, Chapter of Adhan.

Sunan Abu Daud:

AbuUmayr reported on the authority of his uncle who was from the Ansar (the helpers of the Prophet): The Prophet (peace_be_upon_him) was anxious as to how to gather the people for prayer. The people told him: Hoist a flag at the time of prayer; when they see it, they will inform one another. But he (the Prophet) did not like it. Then someone mentioned to him the horn.

Ziyad said: A horn of the Jews. He (the Prophet) did not like it. He said: This is the matter of the Jews. Then they mentioned to him the bell of the Christians. He said: This is the matter of the Christians. Abdullah ibn Zayd returned anxiously from there because of the anxiety of the Apostle (peace_be_upon_him). He was then taught the call to prayer in his dream. Next day he came to the Apostle of Allah (peace_be_upon_him) and informed him about it.

He said: Apostle of Allah, I was between sleep and wakefulness; all of a sudden a newcomer came (to me) and taught me the call to prayer. Umar ibn al-Khattab had also seen it in his dream before, but he kept it hidden for twenty days.

Note: Qur'an says that the Holy Prophet (s) said: ?speaks nothing but revelation.?

And three of the ?Saheeh? books of Sunnis say that Holy Prophet (s) followed the dreams of the companions rather than divine revelations.

An appeal to logic

The tradition about Adhan being imposed after the dreams of the companions is a lie and absolute trash, and that is why Imam Bukharee has Imam Muslim have diluted this tradition like Umar's wine.

Those barking Mullahs who blame the Shi'a for additions in the Adhan should first sweep their own doors wherein they shall see that their entire Adhan is void as it was due to the dreams of companions and not divine revelation. Why could the companions shape the Shariah of Allah Almighty. The humiliation for the Nasibis is compounded by the fact that their dreamt Adhan did not hold the phrase of "As-salat khair al-Min an-Naum". The Qur'an says that the Prophet (s) takes the Shariah from the commandments of Allah, whereas the so-called correct books of Sunnis state that he made the Shariah by following the dreams of the companions. Such a belief contradicts the Holy Qur'an and is outside Islam. Shi'a belief is clear, that the Adhan was via divine revelation as affirmed in their texts.

Reply 2

Sheikh Abdullah Maraghi Misri has quoted in his book Al-Salafa fi Amr il-Khilafa as it is written in the magazine Jazeera e Khirah page 271:

?Hadrath Salman Farsi and Hadrath Abu Dhar Ghafari both used to declare the Wilayat of Ali (as) in Adhan and Iqamat, someone reported to the Holy Prophet (s) that he had heard the declaration of Wilayat e Ali (as) in Adhan from these two companions. Holy Prophet (s) replied: ?Had you not heard me declare in Ghadir e Khum that Ali is the lord of every person whose I am the Lord.??

The Ahl?ul Sunnah take the names of the rightly guided khaleefas as part of the Juma Khutbah

It should be noted that both schools deem the Juma Khutbah part of Salaat. One can enter any Sunni Mosque on a Friday whatever the madhab affiliation, and the Imam will take the names of the four rightly guided Khaleefas during the Juma Sermon. Can the Ahl?ul Sunnah produce any Qur'anic verse, Hadeeth that proves the validity of taking the names of the Four Khaleefa's in the Khutbah? Is there any evidence from the life of the Sahaba or indeed the four Khaleefa's that would suggest that they cited the names during the Friday sermon? If this Bidah is unanimously accepted and practiced by millions of Sunnis the world over every Friday, then why the objections if the lovers of Maula ?Ali (as) say Aliyun Waliyullah as

part of the Adhan?

Hanafi Fiqh permits citing the names of Khaleefa?s while reciting Adhan

As proof we advance the following esteemed Sunni works:

1. Fatah al-Qadeer Sharh Hidayah, page 215, al- Ibn Hamam, Dhikr of Adhan.
2. Al-Kifayah Sharh Hidayah, page 215, Jalal-ud-din Khuwarzmi.
3. Sharh Hidayah, page 215, Al-Muhammad bin Mehmood.
4. Al-Bidaya wal-Nihayah, Volume 9 page 267, Ibn e Kathir Damishqi.
5. Aojaz al-Masalik Sharh Muwatta e Imam Malik, volume 2, page 27.

Al-Kifayah:

?An innovation started by Imam of Ahl?ul Sunnah Abu Yusuf was that the Caller of Prayer (Moazzin) should take the names of Khaleefa?s and the Ameer and pay regards and blessings to him and after that he should say "Haya ala As-Salat" and this innovation was introduced as it was for the Caliphs of the Holy Prophet (s).?

Ibn Katheer while praising Umar Ibn Abdul Aziz writes in his esteemed work Al Bidayah wa al Nihayah:

?Umar ibn e