

IN HIS NAME & BY THE REMEMBRANCE OF HIS LAST HUJJAT (ATFS)

GHADEER LECTURE SERIES

Lecture 16: QURANIC VERSES ON IMAMAT

VERSE OF MUBAHELA (Part 2)

We continue with our discussion on the all-important Verse of Mubahela. In our previous lecture, we have covered three points about the verse that dealt with its context, the meaning of 'Mubahela' and of the consensus among the Ahle Sunnah that the Verse was revealed in favour of AB and that it points to their purity and infallibility

Inferences of the Verse of Mubahela

4. We can derive at least **four points** from the Verse very easily.

- The parity of the status of Ameerul Momineen (a.s) with Holy Prophet (s.a.w.a) except in the rank of Prophethood which is exclusive to Holy Prophet (s.a.w.a). Not only is he (s.a.w.a) the most superior of all Prophets but also the last of them. The word "ourselves" (Anfosena) is a metaphor to show the resemblance of Ameerul Momineen (a.s) with Holy Prophet (s.a.w.a) in all attributes and perfections. It means, like Holy Prophet (s.a.w.a), Ameerul Momineen (a.s) too is the Hujjat of Allah, he too is infallible, he too is superior to all Prophets in rank and status. He is the best creation of Allah after Holy Prophet (s.a.w.a).

Shia scholars believe that the word "ourselves", which implies the similarity of AM with HP in all perfections, is a fundamental and irrefutable proof in favour of the Imamate of Ameerul Momineen (a.s).

- This verse points to the greatness of the Ahle Bait (a.s) and their superiority over the entire Muslim nation. Ansaar, Muhajereen, Bani Hashim etc. cannot be compared with Ameerul Momineen (a.s). He (a.s) has the status of being the ‘self’ of HP. Marhoom Mohammed bin Hasan Hamsi a famous Shia scholar of Damascus, through his proofs and evidence, has proved the superiority of Ameerul Momineen (a.s) over all the Prophets (as) – except the Holy Prophet (s.a.w.a). Imam Raza (as) has enumerated the Verse of Mubahela as the greatest merit in favour of Ameerul Momineen (a.s). Not only does this verse highlight the excellence of Ameerul Momineen (a.s), but also it points to the distinction and virtue of H Zahra (s.a) whom Holy Prophet (s.a.w.a) took along with him in the Mubahela as a representative of “our women”. While at that time Holy Prophet (s.a.w.a) had nine wives. Yet, he (s.a.w.a) took only J Zahra along with him. Thus, the superiority of Ameerul Momineen (a.s), along with J Zahra (s.a) is evident in this verse of Mubahela.
 - Based on this verse, the position of Ahle Bait (a.s) in the eyes of Allah is very apparent. Because Holy Prophet (s.a.w.a) was ordered to take only these four individuals along with him for saying “Ameen” after his prayers. This is a special and exclusive merit of these four individuals. It means that the prayer of Holy Prophet (s.a.w.a) will be completed and accepted by the “Ameen” of these four individuals.
 - This verse indicates that Imam Hasan (a.s) and Imam Husain (a.s) are the ‘sons’ of Holy Prophet (s.a.w.a). Since he (s.a.w.a) took both of them as the representative of “our sons” in Mubahela.
5. The fact that the scholars of Ahle Sunnah have tried to conceal or alter the narrations of the event of Mubahela in order not to show the merit of Ameerul Momineen (a.s) and J. Zahra (s.a) itself is the biggest proof that this verse speaks about the rank and status of Ahle Bait (a.s).

Ibn Hisham in his 'Seerah', Bukhari, Tabari, Ibn Saad in his 'Tareekh' have narrated some incidences of the Christians of Najran. But none of them has mentioned that Holy Prophet (s.a.w.a) took these four individuals with him for Mubahela. Because if they were to reveal the names of the four individuals who accompanied Holy Prophet (s.a.w.a), they would have to admit to the greatness of the Ahle Bait (a.s).

Ibn Kasir, Balazari, Ibn Qayyum Jauzi have mentioned the incident of Mubahela and have written that Holy Prophet (s.a.w.a) took along with him J Zahra, Imam Hasan (a.s) and Imam Husain (a.s). But they have not mentioned the name of Ameerul Momineen (a.s). It means that as a representative of "ourselves", Holy Prophet (s.a.w.a) did not take anyone along with him.

On the other hand, Ibn Asakir has narrated the event of Mubahela along with the names of Ameerul Momineen (a.s), Imam Hasan (a.s) and Imam Husain (a.s). But he has omitted the name of J Zahra (s.a).

Halbi, a famous scholar of the Ahle Sunnah, in his 'Seerah', instead of the name of J Zahra, and going against all historical proofs, has deceitfully written the name of Ayesha and Hafsa.

All such attempts by the great scholars of Ahle Sunnah prove the greatness of the Ahle Bait (a.s). And it also shows their reluctance and aversion in accepting the superiority of Ahle Bait (a.s).

Two objections

1. Fakhruddin Raazi and Abu Ayan Andalusi have mentioned that the word "ourselves" refers to Holy Prophet (s.a.w.a) and not Ameerul Momineen (a.s). All later Sunni scholars have followed the footsteps of these two famous commentators of the Quran. All subsequent Sunni scholars have quoted the same explanation in their respective books.

In reply we say that the word used in the verse is “Let us call”. It means that Holy Prophet (s.a.w.a) is the “caller” and “ourselves” is the one who has been “called”. Certainly, Holy Prophet (s.a.w.a) cannot call his own self. Hence the word ‘self’ over here is not in its literal meaning. But it is in its ‘metaphorical’ meaning. It implies that the ‘self’ is a person who is similar in rank, status and perfections to the Holy Prophet (s.a.w.a).

2. Ibn Taimiyyah in his book, while accepting the context of the revelation of this verse, does not agree that it speaks of the merit of the “People of the cloak.” He says that none of them is at par with Holy Prophet (s.a.w.a). He says that the word “ourselves” refers to Holy Prophet (s.a.w.a) *and his family*. And he says that “ourselves” does not refer to a single individual being the ‘self’ of the prophet.

In reply, we say that over here the word ‘Self’ is not used in the sense of ‘family’. As the Holy Quran says

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

“O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones,”

If we were to assume that ‘self’ of a person refers to his family, then why has Quran used the word of ‘family’ after the word ‘self’? Is it saying ‘save *your self* and *your self* from the fire of hell’?

Or the Holy Quran says in Surah Zumar,

الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ

“.....those who shall have lost themselves and their families on the day of resurrection;

In this verse too, if 'self' = 'family' then why the word of 'family' has been mentioned after 'self' in the above verse? If it would have been mentioned once, it would have sufficed.

Thus, the refusal of Holy Prophet (s.a.w.a) to invite his 'family' and wives for the Mubahela is the best proof that it is the Ahle Bait (a.s) who are his 'self' and related to him. And this proves their excellence and distinction.

O Allah! For the sake of Ameerul Momineen (a.s) and his lofty position, hasten the reappearance of Imam Zamana (as). Grant us the Taufeeq to recognise the great status of Ahle Bait (a.s).