

(A supplement to the Moqaddimah)

AHLUL BAYT IN QURAN

It is clear that Ahlul Bayt, being exalted in many Hadiths of the sacred Prophet Rasulu Akram¹ (pbuh) whose words and attitudes are supervised by the divine prophesy, has been mentioned by all means in Quran Qarim which is the words of Allah (swt). We believe that quoting some of the verses involving or mentioning Ahlul Bayt either directly or implicitly (eventhough they are known by everyone) would be beneficial.

1. "The Verse Invoking Curse on Liars (Mubahala)":

"This is what we rehearse unto thee of the Signs and the Message of Wisdom. Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was. The Truth (comes) from Allah alone; so be not of those who doubt."(Al-i Imran: 59-60) The Najrani Christian Priests coming to Medinah to object the condition of Prophet Jesus mentioned in the verse spent a long time on discussion. After the extensive discussion, the following verse was revealed and confronted the infidels by challenging them to curse the liar.

"If any one disputes in this matter with thee, now after (full) knowledge Hath come to thee, say: Come! let us gather together,- our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!"(Al-i Imran:61)

After that Rasulallah (pbuh) called Hazrat Ali, Hazrat Fatima, Hazrat Hasan, Hazrat Houssein and when they came, they altogether faced the Najrani Priests to invoke the curse of Allah (swt) on those who lie. The hearts of the Najrani Priest Group starts to beat faster when they saw the sacred personalities of the Ahlul Bayt of the Sacred Prophet (pbuh). They immediately gave up confronting with Ahlul Bayt to invoke the curse and said: "These faces are such sacred faces that If they ask Allah (swt) to move the mountains, Allah(swt) will for sure do this!..." Then they returned back following the agreement they have signed with Rasul Akram (pbuh).² (Those nourani faces even affecting the

¹ Here some examples of this issue which is a religious and mental necessity: **"Nor does he (Prophet) speak from [his own] inclination; It is not but a revelation revealed."** [An-Najm (53): 3-4]; **" (O Prophet) Move not your tongue with it, (O Muhammad), to hasten with recitation of the Qur'an.Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.So when We have recited it [through Gabriel], then follow its recitation.Then upon Us is its clarification [to you]."** [Al-Qiyamah(75): 16-19]...And so on...

² Vide the following sources for the event: Al-Mizan: 3/223-244; al-Tafsir al-Kabir (Fakhruddin Razi):6/370-371; Ibn Kathir: 4/1271; Durr ul-Mansur: 2/39; Ibn al-Athir, al-Kamil (Turkish version): 2/270; Al-Zamakhshari, Al-Kashshaaf: 1/369; Muslim (Turkish version): 10/245; etc...

It was narrated by Jabir ibn Abdallah that the term **"abnaena"** (our sons) is refer to **Hazrat Hussain and Hazrat Hassan**, the term **"anfusina"** (ourselves) is refer to both **Prophet Mohammad (PBUH)** and **Hazrat Ali** and the term **"nisaena"** (our women) is refer to only **Hazrat Fatima** in this ayat. (Ibn Kathir: 4/1271);...Fakhruddin Razi

infidels, unfortunately failed to affect some of the so-called Muslims and they could not escape from their batrayal!.. Pityt, pity!..)

2. “Walayat (Hezbollah) Verses”:

- a. **Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakah (even) when they bow [in worship]!..(Maidah(5): 55)³**

mentioned the event in the following way: “ Holy Prophet (PBUH) was out of his house with a black dress at this time. He took Hazrat Hussein in his arms and kept Hazrat Hassan hands, followed by his daughter Lady Fatima, behind whom came Hazrat Ali, entered the appointed place and was heard saying to his family: *“When I invoke Allah, second this invocation.”* The Christian Pontiff of Najran, upon seeing the Holy Prophet (PBUH) and his family, addressed the Christians: “O Christians! I am beholding such faces that if God wishes, for their sake, He would move mountains for them. Do not accept their challenge for malediction, for if you do, you would all perish, and there would remain no Christians on the face of the earth till the Day of Resurrection...” al-Tafsir al-Kabir (Fakhruddin Razi, 6/370);

It should be noted something here that when Rasulullah (PBUH) confronted with deviated followers of **Ali-Imran** for the purpose of Mubahala, He took along with him only prominent persons whom were described as **descendant of Prophet** (Al-i Mohammad) both in Hadiths and holy Ayats, namely Holy Prophet took along with him neither his wives nor his uncle (Abbas) and his uncle’s children. Therefore he introduced who were **Ahlul-Bait** and **Al-i Mohammad** in a practical and de facto manner. Moreover, Rasulullah did not include his wives into the term of “nisaena” (our women). Despite all this, some gloating and green-eyed people tried to include lots of irrelevant persons in the term of Ahlul Bait and they used inconceivable deception, interpretation and manipulation methods for this purpose...

And also, although it is as clear as the sun that the term of “**abnaena**” (our sons) is refer to Hazrat Hassan and Hazrat Hussain, the issue has been further strengthened with lots of hadiths of Rasullulah some of which are given below; “...*These are my sons and my daughter’s sons*O Allah! Indeed, I love them, so love them, and love those who love them.”; “...*Call me my sons!...*”, “*What did you put my sons’ name?...*” (Tirmidhi: 6/304, 306; Hakim: 3/165-166; Bukhari-Al-Adab Al-Mufrad (Turkish version): 2/180-181; Musnad Ahmad ibn Hanbal: 1/98).

It is obvious that the term of “**anfusena**” (ourselves) is used for Hazrat Ali with Rasulullah (PBUH) and they nested within each other. Moreover, Rasulullah illuminated this topic also in different environments such as, “*Ali is from me, I’m from Ali; Ali is my brother both in the world and hereafter!...*” (Ibn Majah: 1/205; Tirmidhi: 6/272-273; etc..) so Rasulullah shed light on the issue with mental and religious way in order to get rid of ignorance, blindness and fanaticism among real Mumins...

Furthermore, unique traits of Hazrat Ali such as being educated personally by Rasulullah, **noble descendant of Prophet** was continued with him must be kept in view and this aspect of the issue should be taken into account...

³ This Ayat Karima is the **axis** of the topic. Because the real meanings of the **latter ayat** (Maidah 54) and **former ayat** (Maidah 56) are clarified with this ayat. If the Statements of “...**those who believe!.. Your guardian..**” in this ayat are understood, the meanings of Maidah 54, 56 and even Maidah 67 will be also clarified. And this issue will be elucidated with the next footnote.

It is known that the phrase ‘those who give zakah even when they bow’ following the word **waliyyuqum** (your friends) in the verse refers to Imam Ali(as) for his giving the ring on his finger to a beggar in the mosque. It is also clear that the verse was revealed on this occasion...⁴

⁴ Many of Mufasssirs’ **sectarian, national, political fanaticism or blindness** caused clear meanings of this Ayat Karima’s have come within an inch of vague, intricate, indefinite and intangible manner. Since Holy Quran has been preserved in accordance with **Divine Promise**, this Ayati Karima’s real meaning has been confessed personally by those who are in bigotry and fanaticism. For example, Ata said that Ibn Abbas narrated that this Ayat Karima was revealed in respect of Ali ibn Abi Talib. And also;

*“ Abdullah Ibn Selam said that: ‘ I said O! Rasulullah I had seen Ali gave his ring in charity to a poor man when he was bowing down (ruku).. so we accept him as our Wali...’ It is narreted by Abu Zarr (ra) that: ‘ We were performing Zuhr prayer with Rasulullah while a beggar was demanding something from the people in the masjid. But nobody gave him anything, whereupon the beggar raised his hands towards the sky and said: ‘O Allah, be witness. I had demanded something from the people at the Masjid of Rasulullah but nobody gave me anything.’ At that time Hazrat Ali (as) was bowing down. Thereupon He showed his pinky finger to the beggar. He wore a ring on his finger. So that the beggar turned to Hazrat Ali and gave his ring in front of Rasulullah. Thereupon Rasulullah said: ‘O! My Lord! When my brother Musa demanded something from you and he said: “**My Lord! expand for me my breast [with assurance]... And appoint for me a helper from my family, Harun (Aaron), my brother!..Increase my strength with him, And let him share my task,**” (Tâ-hâ: 25-32) and in return You revealed: “**We will strengthen your arm through your brother and grant you both supremacy...**” (Qasas:35)... My Lord! I myself as Your Nabi and selected Mohammad said to you that: ‘Expand for me my breast [with assurance]... And appoint for me a helper from my family, Ali !.. Increase my strength with him.’ Abu Zarr (as) continued as follows: ‘While Rasulullah has not finished his pray, Gabriel revealed the Ayat Karima of “**Innema waliyyukum'ullah ve Rasuluhu**’ [Maidah(5): 55]... (Fakhruddin Razi, al-Tafsir al-Kabir (Turkish version): 9/119-120) (But, despite all these facts, bigotry and stubbornness besieged the scholars who had that degree of knowledge and misled them such unscientific, sensuous and subjective interpretations, comments, claims and even accusations. It is even embarrassing to mention such issues here...):...*

Even Ibn Kathir said **“Your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poordue while bowing down (in prayer). (Maidah: 55)** this Ayati Karima revealed thereof Hazrat Ali gave his ring to the beggar while he was bowing down, and he narrated exactly ten hadiths about the topic from Ibn Jarer, Ibn Abu Hatim, Ibn Marduyeh and etc. (see Ibn Kathir (Turkish version):5/2387-2388). Despite all these, he tried to mislead the meaning of this Ayat to the aspects which have no proofs and evidences related to the topic.

Imam Al-Suyuti summarized the subject in the following way; “ it was strongly narrated by Ibn Abbas that; ‘Maidah 55’ was revealed since Ali Ibn Abu Talib gave his ring to a poor while was bowing down.” (see *Dur al-Manthur*: 2/293);

Imam Al-Zamakhshari mentioned in Al-Kashshaaf (1/649) that *asbab al-Nuzul* (reason of the revelation) of aforementioned Ayat Karima is Hazrat Ali’s giving his ring while he was bowing down (ruku), he also explained (tafsir) that Ayat Karima at the footnote¹with the Hadiths from Ibn Abu Hatim, Ibn Maduyeh, Al-Tabarani etc. which were all confirm and support the topic as stated above...

Even Elmalılı Hamdi Yazır basically accepted that asbab al-Nuzul (reason of the revelation) of this Ayat Karima is Hazrat Ali’s giving his ring to a poor while he was bowing down (ruku).. (Hak Dini Kur'an Dili.: 3/1721);

Real meaning and **asbab al- nuzul** (reason of the revelation) of this Ayat Karima was discussed with all contrary and conformable opinions, theories in Al Mizan (6/5-25) and it is proved with its qualifications that the issue is related with Hazrat Ali (as) and asbab al- Nuzul (reason of the revelation) of this Ayat Karima is also Hazrat Ali.

Even this verse preceding the mentioned verse related to the topic.

“O you who have believed, whoever of you should revert from his religion (should know that)- Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah ; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing!...” [Maidah(5): 54]⁵

According to principle of **“One proof is superior to thousands of denials”**, many reliable sources proved that asbab al-nuzul (reason of the revelation) of this Ayat Karima is related with Hazrat Ali, but none of the opponents could bring any evidence to prove their contrary opinions. This reality is also proved the invalidity and nullity of opponent claims. For example; **Observation of the crescent** (Ruyet-i Hilal) is accepted and **become definite** with two witnesses and deny of **thousands of people** could never change this reality... Because **deny** has no real value before intellect and Sharia. Only a new and stronger **proof** could cancel previous judgment.

Mentioned and not mentioned realities here indicate that asbab al-nuzul of Maidah 55 is **related with Hazrat Ali!** Furthermore, the phrase of **mawla of all mumins** which is mentioned in the following hadith : *“For whoever I am his Leader (mawla), 'Ali is his Leader (mawla). Ali is mawla of all mumins!...”* (Tirmidhi: 6/266; Ibn Majah: 1/197, 210; Musnad Ahmad ibn Hanbal: 1/84; 4/281; 5/347) is a clear declaration of the term of **waliyyikum** in this Ayat.

Terms of **Mawla-mawlahu-mawlakum** which are mentioned in some hadiths have also same meaning. In addition, as an interesting coincidence; it is narrated that Abdullah Ibn Masud recited the term of **waliyyukum** in this ayat as **mawlakum**. [see.; Fakhruddin Razi, al-Tafsir al-Kabir (Turkish version): 9/127]... With these two different recitations it is understood that the terms of **waliyyukum** and **mawlakum** and their qualifications are being united in a common manner in Maidah 55...

⁵ “It was said that they were Iranians. According to the Hadith, When this Ayat was asked to Rasulullah, His Eminence touched the shoulder of Salman the Persian and said: ‘They are the relatives of him.’ And then Rasulullah said: ‘Even if Faith were at (the place of) Ath-Thuraiya (pleiades, the highest star), then some men from these people (i.e. Salman's folk) would attain it.’.. It is said that those are Amir al-Mu'minin Ali and his Friends. They gained this qualification while they were fighting with renegades and rebels. This hadith is narrated by Ammar, Huzayfa and Ibn Abbas. It is also narrated by Abu Jafar and Abu Abdullah! **Describing Hazrat Ali with the same features mentioned in the Ayat by Rasulullah** himself is also supporting this opinion too...”

“...(For conquest of Khaybar..)“Tomorrow I will give the flag to a man who loves Allah and His Messenger../.. who is loved by Allah and His Messenger!...” (Musnad Ahmad ibn Hanbal:5/353; Muslim: K. Fadail 1/4 (Turkish version): 10/249; Tabakat Ibn Sad: 2/11; Ibn Athir (Turkish version): 2/205; Tarikh al-Tabari : 3/93; Ibn Hisham: 3/349;(Turkish version): 3/462; Ibn Majah (Turkish version): 1/200;...); *“What do you think about a man who loves Allah and His Messenger and who is loved by Allah and His Messenger?...”* (Tirmidhi (Turkish version): 6/267, 276-277); *“Allah and His Messenger’s most favorite person is Ali...”* (see Tirmidhi: 6/273,361,364); *“Only Muminins love Ali, only munafiqs hate Ali..”* (see : Ibn Majah (Turkish version):1/192; Muslim (Turkish version): 1/346; Tirmidhi: 6/270, 282);... And so on...

Here; as it is understood the **common point and qualification** between these Hadiths and Maidah 55 is ; “Allah loves him so much and he loves Allah so much too”... This adequate reality alsoverified that asbab al-nuzul (reason of the revelation) of mentioned Ayat Karima is about Imam Ali (as) and his glorious followers who

The verse following the mentioned verse of Quran has more clear and evident peculiarity:

“And whoever is an ally of Allah and His Messenger and those who have believed - indeed, Hezbollah (the party of Allah) will be the predominant!... [Maidah(5): 56];⁶

are the real muwahhids and Muminins. It is so clear that **this reality does not prevent the generalization of judgment...**

... Other Clerics said that these people are **Persians** (Iranians). Because, according to the hadith, when people asked Rasulullah (PBUH) about this Ayat, His Eminence touched Salman the Persian's shoulder and said: '*These people are him and his nation!*' and said: *"Even if Faith were at (the place of) Ath-Thuraiya (pleiades, the highest star), then some men from these people (i.e. Salman's folk) would attain it..."* (Buhari: K. Tafsir/Cum'a; Zubde: 840; Tacrid: 11/200-201; Fakhruddin Razi, al-Tafsir al-Kabir (Turkish version): 9/110; Hak Dini Kur'an Dili: 3/1719);...

“... Some other Clerics said that asbab al-nuzul (reason of the revelation) of this ayat is about Hazrat Ali. According to these clerics those 2 points signify it: a) When Hazrat Rasulullah gave the flag to Hazrat Ali, He said: *“By God, tomorrow I shall give it [the flag] to a man who loves Allah and His Messenger, whom Allah and His Messenger love!”* And this the qualification mentioned in this Ayat, b) Almighty Allah decrees in the latter Ayat (Maidah:55) that, **“Your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poordue while bowing down (in prayer).”** This Ayat is about Hazrat Ali. So that its more appropriate that the previous Ayat is also about him.” (Fakhruddin Razi, al-Tafsir al-Kabir (Turkish version): 9/110);...

As we pointed out in the third footnote; Maidah 55 is the central and axis ayat of the previous and the latter (Maidah 54 and Maidah 56 and even Maidah 67) ayats. These ayats are connected with its (Maidah 55) meaning, and they all have integrity altogether. It has proven as clear as the sun in the 4th footnote that, the ayat of: **“...Muminins pay the poordue while bowing down (in prayer) are your mawla!”** (Maidah:55) is about Hazrat Ali. So that it is clear that the **previous Ayat** (Maidah 54) and **the latter Ayat** (Maidah 56) will be under the same circumstances. We still mentioned those proofs since supporting the subject with difference evidence would be more useful.

Moreover; even one dimension of this ayat (Maidah 55) which interested and corresponded with **Persians** is not incompatible with another dimension of this ayat which interested and corresponded with Hazrat Ali but compatible with it. Because, a) Salman the Persian is the follower of Hazrat Ali. b) **Persians-Iranians** who are the nation of the Salman the Persian have further expant and concretized the comprehensive dimension of this Ayat which interested and corresponded with Hazrat Ali with realizing the **Islamic Revolution** (of Iran) and reviving of the School of the **Ahlul-Bait** ...

⁶ This ayat (Maidah:56) must be taken into account with the Ayat Maidah 55 : **“Your guardian can be only Allah; and His messenger and those who believe, who establish prayer and pay the poordue while bowing down (in prayer).”** and the brief information we gave it above: **“And whosoever takes Allah, His Messenger, and Muminins as their Mawla, then they are the Hezbollah who will certainly be the victorious!”** (Maidah:56)...

It should be noted that, Islamic society is reminded of its **Mawlas** with the previous Ayat; and Islamic society is advised to **take them as guardian** (mawla) with the last ayat; People who take them, namely who take **Allah,**

Rasulullah and who pay the poordue while bowing down as their guardian (mawla) are characterized as **Hezbollah who will certainly triumph...**

If we clarify the subject a bit more, the aforementioned ayats almost said: **“O you who have believed! Your mawla, namely your fellow sufferer, your application source, your protector and your helper is Allah and Rasulallah and (as You were the witness) who establish prayer and pay the poordue while bowing down. So that how they take you as their wali, you also be examples of loyalty and fidelity and take only them as your mawla but not others. And whoever of you show loyalty and take Allah, His Messenger and sensitive/devoted Mumin who help and fellow sufferer of your poor even bowing down and this Mumin’s fellows-followers as their mawla are the Hezbollah** (whose distinguishing characteristic is protecting the honour of Islam against the nafs, devil, enthusiasm, whim and all kind of enemies) **are always the nominee of being victor!...”** And this point is explained with all its dimensions with ayats from Maidah 51 to Maidah 56 and ayats from Mujadilah 14 to Mujadilah 22; it is being placed rooted political and social grounds with ayats of Nisa 58 and Nisa 59 and the like... Since Hazrat Ali’s and other Imams’ priority in this subject were proven by many hadiths which are related with the **asbab al-Nuzul** (reason of the revelation) and interpretation of previous ayats’, the repetition becomes redundant here...

We point out here that; the event in Maidah 55 which is about **pay the poordue while bowing down** is needed a comprehensive analysis. Let's mention the following points about the subject which is significant and related with emerging of de-facto and general wilayat;

It is clear that Rasool Akram (PBUH) who has absolute and general wilayat among his ummah and Rasulallah himself has fulfilled this mission within the scope of **safety of religion, mind, property, life and generation**. An insistent beggar from the citizens came to the **multidimensional and multifunctional** centre/decision and **application headquarter**, namely **Masjid an-Nabawi**.. It was such a time when **all elite and subjects** are ready there and the beggar was insistently asking for help with a loud voice. At that moment Holy Prophet (PBUH) who has **general wilayat** had nothing to give that man and watching the situation with sorrowful, heartsick and tearful way. When nobody gave any reaction, the beggar raised his hands towards the sky and said;

“O Allah, be witness. I had demanded something from the people at the Masjid of Rasulallah but nobody gave me anything! I present my situation to you and complain about them to you!...” He stressed some his emotions like that and everybody **friend-enemy; the common people–elite** who were present there heard his complaint!...Rasool Akram (PBUH) who is the example of **clemency and compassion** was obliged desperately to watch the situation while feeling in the depths of his heart the obligation and responsibility of solving **his Ummah’s– followers’** problems. Here; in this turmoil, Hazrat Ali who himself and his family also needy and while he was bowing down (in prayer) urgently solve the problem with the **ring** on his finger. So that both the voice and complaint of the beggar ended up. And the **problem and need** of the beggar was met. Thus, the **enemies’** (hidden munafiqs) possible adverse propaganda failed, Holy Prophet and the real Mumins became happy and felt great pleasure...

If we examine the topic in depth, the significance of the issue will be understood better.

The beggar naturally showed his **extremely needy** situation. In this case the situation is beyond poverty, the man was hunger. If we take into account the hadiths about: *‘poverty is close to disbelief (kufr), it is even equal to disbelief’*, the calamity consequences of the hunger will be understood more clearly. And this situation absolutely will jeopardise the **safety of religion, mind, property, life and generation**. Because **hunger** will hinder the religious life of the person and this negative influence will be increased according to weakness of his faith. Therefore, having robust and healthy mental faculties could not be possible for an **hungry man** and

- b. **“ O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people!”**
[Maidah(5): 67]

When this verse which was revealed in the valley of Khadir Khum near Juhfa region at the return of the farewell pilgrimage, Rasulallah (pbuh) massed his dispersed companions who were more than hundred thousand in number and addressed them with a Khutba (sermon).⁷ On this day which is called Khadir Qhum and regarded as a Eid by Ahlul Bayt, Rasulallah (pbuh) said:

security of property in the society will be shattered unwillingly. As hungry man could not have life security, he led to negative consequences for others life security. The same negative effect would be also available for security of **generations** as a multidimensional ways...

It is so clear that all these negative consequences are highly relevant and intertwined with Rasool Akram (PBUH)'s field of *duties and interests* for both in the material and spiritual directions...

The dimensions of the adverse propaganda of covert and overt enemies also could not be ignored. If a man who was head of Islamic government-state had not **met** a beggar's very simple need and had not solved his trouble, it would have led his followers **rat out and misery**..and it is certain that devastating propaganda would have had highly negative effect among ignorant folks and cause a great grief and sadness for real Mumins!.. And so on!...

Here; in this trouble which is more than an individual begging (since it was a direct and public application, etc), but a politic-social weighted one, the mission of Hazrat Ali who acted as in the name of and proxy for the **General Wilayat** (obligation of Rasool Akram) has registered by Almighty Allah with Ayats of **Wilayat and Hezbollah** (Maidah 55 and Maidah 56); and previous ayat (Maidah 54) of these ayats.

Muttaqi and muwahhid Mumins who have common sense *take into account* this **divine guidance** and search for ways to be worthy of it very sensitively, va's-salam... we again come to the point, we find useful to record the following resources:

Imam Al-Suyuti expressed that asbab al- Nuzul of the ayat of **“...it is Hezbollah that will certainly triumph!”** (Maidah:56) is about Hazrat Ali with the previous ayat . (Dur al-Manthur : 2/294);...

At the event of the ayat of (Maidah, 55): **“...who pay the poordue while bowing down is your guardian (mawla)!”** Rasol Akram (PBUH) recited ;.. **“And whosoever takes Allah, His Messenger, and Mumins as their Mawla, then they are the Hezbollah who will certainly be the victorious!”** (Maidah 56) when He learned that Hazrat Ali did such an aid..” (see Ibn Kathir: 5/2388);

“ Hazrat Ali himself said in one of his Khutbas (sermon)that; **‘We are najib. We are Hezbollah... Who attack us are Hezboshaitan... Who lump us and our enemies together are not from us...’** (Al-Muracaat: 6th letter). And these explanations are enough for the present, Inshallah...

⁷ See; Dur al-Manthur : 2/298, Ibn Kathir (Turkish version): 12/6525; 13/7100; Musnad Ahmad ibn Hanbal: 4/367,368-372; History of Islam (Asim Koksai): 10/312; Muslim: 4/1873;...

“Who is your mawla(waliy)? Companions replied; Our waliy is Allah(swt) and his Messenger(pbuh)! Our Prophet(pbuh) said Oh! People! You know that I am more beloved to you even more than your own!...⁸ You know that. Don't you? Then they said Yes, we know!. After that Rasulu Akram(pbuh), raising Imam Ali's hand, said: Then He whose mawlā [master] I am, this 'Alī is his mawla! And prayed Allah(swt) by saying: O Allah be friend of Ali's friend!.. Be enemy of his enemy!.. Help who help him!.. When Omar ibn Khattab saw Hazrat Ali(as) he celebrated him and said: O Ibn Abu Talib! Happy, Blessed you are!.. You are mawla(master) of all men and women when you reach the morning and finish the day at night!..”⁹

Unfortunately this mubarak unique hadith which has an exceptional mutawatir speciality as being voiced in front of the crowd consisting of more than a hundred thousand people was ignored by a great part of the ummah or tried to be misinterpreted in order to distort its real meaning.¹⁰

⁸ Reference to Ayat (Ahzab 6): **“The Prophet is closer to the believers than their selves...”**; Musnad Ahmad ibn Hanbal: 4/281; Ibn Majah (Turkish version): 1/196;...

⁹ Tirmidhi: Manakib/19; (Turkish version): 6/267; Ibn Majah: Mukaddime/11; (Turkish version; 1/197,210; Kashf al-Hafa: 2/274; Musnad Ahmad ibn Hanbal:: 1/84, 118, 119, 152, 321; 4/281, 368, 370, 372; 5/347, 366, 419; Durr ul-Mansur: 2/293; Ibn Kathir: 12/6525; 13/7100; al-Tafsir al-Kabir (Turkish version):9/157; History of Islam (Asim Koksali): 10/313;

¹⁰ **“Verily We: It is We Who have sent down the Dhikr and surely, We will guard it”**[Hicr(15): 9] with this ayat, Holy Quran is protected from defacement. But some of Holy Quran ayats sometimes expose to meaning defacement intentionally or unintentionally via interpretation by some people. So that meaning of many ayats of protected Quran whether become obscure /uncertain or fully reversed and misdirected...

Many of ayats such as **“Mawaddah, Wilayat, Tatheer, Qiyam, Kawthar, Amanah, Ulul-Amr, Aima-i Huda”** are only small samples of this fact... Rasool Akram (PBUH) himself directly commented (making tafsir) some of them and said *‘This ayat is related to that point!’* and expressed the reality insistently, but even so some people (that is some prominent clerics) accepted the divine meaning under no circumstances, and they continued to be on the wrong track with some different tactics and logic games ...

“Say (O Muhammad to mankind): “If you (really) love Allah, follow me: then Allah will love you and forgive you your sins. And Allah is most-Forgiving, Most Merciful. Say, “Obey Allah and the Messenger.” But if they turn away - then indeed, Allah does not like the disbelievers.” [Al-i Imran: 31-32];

Although many of Ayats such as **“It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair...(Ahzab: 36); “...whatever the Messenger has given you - take; and what he has forbidden you - refrain from!...”** (Hashr: 7) has warned and threatened severely!...

3. "Tathir(Purification) Verse":

"...O Ahlul Bayt! Allah intends only to remove from you the impurity [of sin, deficiency, dirt], O people of the [Prophet's] household, and to purify you with [extensive] purification!" [Al-Ahzab(33): The last part of verse 33]...

This verse of Quran has been revealed in the house of the mother of believers Hazrat Ummu Salama. The Prophet (pbuh) has immediately called Hazrat Ali, Fatima, Hasan and Houssein and told them to gather around him. He covered them with a cloth and said:" *O Allah(swt) These are my household! Remove from them the impurity and purify them!.. Ummu Salama asked the Sacred Prophet whether she was with them? The reply was quite clear and not leading to any further discussion and suspicious ideas: " You are not, you are at your place and on a seperate goodness!.. "*¹¹

In spite of the realities, some people tried to drag the obvious realities to a suspicious environment and continued to use confusing language by saying but, however etc., aimed (consciously or unconsciously) to make these facts which are clear like the sun a matter of debate. However, it is well known that this struggle is doomed to be futile and useless and the most obstinate followers of this idea are to be humiliated in the shortest time with the help of Allah (swt)...¹²

4. Mawaddat Verse:

"It is that of which Allah gives good tidings to His servants who believe and do righteous deeds. Say, [O Muhammad], "I do not ask you for this message any payment [but] only good will through kinship." And whoever commits a good deed - We will increase for him good therein. Indeed, Allah is Forgiving and Appreciative" [Al-Surra(42):23].

¹¹ See; Tirmidhi 5/323; 6/314, 362; Muslim: K. Fedail: 1/4; (Turkish version): 10/254; Ibn Kathir (Turkish version): 12/6526;

¹² Because, right-minded and true-hearted people are always ready to accept and support the truth and reality thanks to their humanistic fitrat (human nature). On the other hand, stubborn and bull headed people or the ones who mix the truth with falsehood intentionally will be destroyed by nourani Shihabs (shooting stars) which emerge lustrously from divine heaven's of many ayats, some of which are following:

"Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe."[Anbiya(21): 18];

"And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."[Isra(17): 81];

Say, "Indeed, my Lord projects the truth. Knower of the unseen. Say, "The truth has come, and falsehood can neither begin [anything] nor repeat [it]."[Saba(34): 48-49];.... [also seeHijr(15): 18; Saffat(37): 10; Jinn(72): 8-9];...

That the word **qurba** in the verse refers to Ahlul Bayt is an undeniable fact which was agreed by right minded and wise people.¹³

This hadith sharif particularly clarifies the topic and make our minds more clear.

"Love Allah(swt) because He(swt) fed you, love me with the love of Allah(swt), love my household with my love!..."¹⁴ In this hadith we there is the same meaning:

" The most beloved for Rasulallah(pbuh) from women was Fatima(as) and from men was Ali(as)..."¹⁵ Rasulallah(pbuh) referring to Ali, Fatima, Hasan, Houssein(as) said: ' I fight with the one who fights you and stay in peace with the one you are in peace!..' ¹⁶ Is it possible for a man with complete faith and perfection to object this reality revealed in the hadith?.. Suppose that even if there were not such kind of hadiths like those, would not it be a debt or at least fidelity

¹³ Durr ul-Mansur: (Imam Suyuti): 6/6-7; Al-Mizan (Allamah Tabataba'i): 18/42- 53; Al-Kashshaaf (Imam Al-Zamakhshari): 4/219-220; Hak Dini Kur'an Dili (Elmalılı Hamdi Yazir): 6/4241; The Flashes (Badiuzzaman Said Nursi): 19; Ibn Kathir (Turkish version): 13/7097-7099; Musnad Ahmad ibn Hanbal: 1/208; 4/165;

We evaluate that recording here some of the narratives that related to the issue will be useful:

"When this ayat was revealed it was asked that: " O! Rasulallah! Who are your relatives that we have to love them? (His Eminence) said that: 'Ali, Fatimah and their Children!...' whereupon Hazrat Ali was disturbed by jealous ones and complained to Rasulallah (PBUH) and said to him that; 'People are jealous of me!' Rasulallah said to him that: ' Are you consent that you are among the first four people to enter Paradise primarily. These are I, you, Hasan and Hussain!" (Al-Kashshaaf: 4/219-220);

"... (After Tragedy of Karbala) Ali, son of Hazrat Hussain (Zain-al Abideen, Sajjad) was brought to Damascus as a captive and kept in a place where people could see him easily. A man from Damascus stood up and said: 'I thank Allah that He has killed and destroyed you and annihilated seditious people like you". Ali Ibn Hussain (as): "Have you read the Qur'an?" He replied "Yes, why not?" Thereupon Ali Ibn Hussain asked: 'Have you read Surah al-Shura?' The man replied: 'I have read Quran but I did not read Surah al-Shura!' Ali Ibn Hussain again asked that: 'Have you not read the ayat: **Say, O Muhammad! I do not want from you any recompense for my preaching to you except that you should love my kin.** (Surah al-Shura, 42:23) The man asked: 'Are you these people' Ali Ibn Hussain said: ' Yes!'..." (Durr ul-Mansur:6/7; Ibn Kathir: 13/7098);...

"From Ibn Jarir; Abu Ishak said that; I asked Amr Ibn Shuaib about the following ayat: **Say, O Muhammad! I do not want from you any recompense for my preaching to you except that you should love my kin.** And He replied as:'it is Kinship of Rasulallah(PBUH)...""; "... According to Ibn Abbas, he said that when the ayat: '**Say, O Muhammad! I do not want from you any recompense for my preaching to you except that you should love my kin.**' was revealed, people asked Rasulallah that: 'O Rasulallah! to whom Allah command us to love them? Rasulallah replied: 'They are Fatimah and his children!..' Ibn-Kathir: 13/7098-7099); It was already mentioned in the previous chapters and related footnotes that Ahlul Bait is consist of Hazrat Ali, Fatimah, Hassan, Hussein and their pure progeny; it was also mentioned in the related chapters with many pertinent Hadiths that loving and respecting them is the requirement of faith. (see footnotes: 13, 14, 19, 20, 21, 22, 23, 25, 29, 31, 32)...

¹⁴ Tirmidhi: 6/316; Ibn Kathir: 13/7101.

¹⁵ Tirmidhi: 6/361, 364.

¹⁶ Ibn Majah: 1/238-239; Al-Zahabi (History of Islam): 3/8 cited in History of Islam (Asım Köksal-Medina Period): Tragedy of Karbala: 12; Tirmidhi: 6/362;...

for a man with feelings of humanity and faith to feel endless love and affection to the sacred pure family and household of the exalted Rasul Akram(as)?..

5. Sura al Kawthar:

“(O Muhammead!) Indeed, We have granted you, al-Kawthar. So pray to your Lord and sacrifice [to Him alone].Indeed, your enemy is the one cut off (has no successor) [Al-Kawthar(108):1-3]

There is a widespread agreement that the sacred surah which was revealed in Makkah just after the sons of the Prophet (pbuh) passed away intended to console Rasul-u Akram(pbuh) who was named as ‘cut off’, (has no successor) and herald him with Kawthar in return of the insults of the prominent Kurayshi disbelievers who were happy because of his sons’ death. However, the dispute over the meaning of kawthar was mainly caused by the **kawthar stream** (or river) confusion mentioned in other narrations. Moreover some of the spiteful and ignorant people’s interruption made the real meaning forgotten and derailed the concept to irrelevant interpretations.¹⁷

¹⁷ If we pay (close) attention, there are three basic elements in **Surahal-Kawthar**: one is **reprove** (tan); another is **bestow** (ita); the last one is **promoting goodness** (targhib-tashwik). These are **Abtar, Kawthar, Pray and Sacrifice** (Nahr), respectively. **Abtar means**; cut off, whose progeny becomes extinct, who is lack of son and who becomes alone. And this word was mentioned by As ibn Vail and some other mushriks who want to denigrate Rasulullah with expecting faded away and forgotten his name and condemning him because of His (PBUH) sons had passed away. This mubarak Surah was revealed because of this reason and basic element and brought a positive element and a good news. And that is **Kawthar**... Thus, it is clearly understood that as lexical meaning of the surah itself, Kawthar is directed to and tied in Abtar and **Kawthar** is in response to **Abtar** as both asbab al-Nuzul (reason of the revelation) and basic elements of the Surah. Shortly, Kawthar is exactly opposite and adversary of Abtar. That is, response to mushriks’ reproves such as **‘his progeny becomes extinct’, ‘his progeny has been cut off’**; compassionately divine kindness and treat directed to Holy Prophet (as) such as; **His progeny is so abundantly., His Eminence’s descendance is so plenteous!., it is inexhaustible.’., it boils up ceaselessly!...**It is promoted immediately pray and **sacrifice** namely **aqiqah** for thank (shukr) Allah because of this endless **progeny of Rasul**... So that, both solace Holy Prophet (as) in the current situation and make him hopeful with **endless hope** for the **future**...

Here, although it is known (or at least it must be known) mentally and religiously that the issue is so clear and intelligible, **Kawthar** is absolutely related to progeny, the topic must be interpreted-commented and explained only in scope of progeny, it is an astonishing and regrettable circumstance that some people (who are prominent clerics) deviated to exactly opposite and fully irrelevant tafsir (interpretation)...Moreover, although all **Sahabah, tabiun, Mufasssirs-muhaddiths** are exactly ally that the aforementioned Surah was revealed because of Mushriks said **‘his progeny was cut off’** and spread this fuss after Holy Prophet’s sons had passed away, all these clerics tried to wander off the subject and lose its meaning with fully irrelevant interpretations...

Even if some clerics have included this **obvious** deviation unawares, we have to take into account the negative and devastating effects of the ones who deviate the issue intentionally... these intentional and **deviative applications and practices** could be done whether because of their **hate-hatred and hostility or jealousy and envy** against Ahlul Bait. Both are emerge of whether not digesting Islam- not believing with the heart or non-Islamic and **immoral weakness and infirmity** such as racism-desire and crave. Even the vast majority of Sahabah could not avoid these human deviations some of which were mentioned before. For example;

It was narrated by Ibn Abbas that: “*Rasool Akram stood up for giving advice to us and said; ‘You will be gathered (on the Day of Judgment), bare-footed, naked and not circumcised. He then recited: “As We began the first creation, We, shall repeat it: A Promise We have undertaken: Truly we shall do it.”*”(Anbiya:104) He added, “*The first to be dressed on the Day of Resurrection, will be Abraham, and some of my companions will be taken towards the left side (i.e. to the (Hell) Fire), and I will say:*

- O! My Lord! They are my companions! It will be said:

- ‘They renegade from Islam after you left them.’ Then I will say as the Pious slave of Allah (i.e. Jesus) said: ‘**And I was a witness over them while I dwelt amongst them. When You took me up You were the Watcher over them, And You are a witness to all things. If You punish them. They are Your slaves And if You forgive them, Verily you, only You are the All-Mighty, the All-Wise.**” (Maidah:117-118) and then it will be said: ‘After you they turned back on their heels to unbelief!...’ (Riyad as-Salihin: 151-152; Z. Buhari: 572; Tacrid Sarih : 9/104-105; Tirmidhi :4/233);

Narrated Abu Huraira: “*The Prophet said: While I was standing in front of the Kawthar pool, a group of my followers were brought close to me, and when I recognized them, a man (an angel) came out from amongst (us) me and them, he said (to them), ‘Come along.’ I asked, ‘Where?’ He said, ‘To the (Hell) Fire, by Allah’ I asked, ‘what is wrong with them?’ He said, ‘They turned apostate as renegades after you left.’ Then behold! (Another) group (of my followers) were brought close to me, and when I recognized them, a man (an angel) came out from (me and them) he said (to them); Come along.’ I asked, “Where?’ He said, ‘To the (Hell) Fire, by Allah.’ I asked, What is wrong with them?’ He said, ‘They turned apostate as renegades after you left. So I did not see any of them escaping except a few who were like camels without a shepherd.”* (Z. Buhari:1017-1018; Tacrid Sarih: 12/ 217-218; approximate Al-Jaami' al-Saghir (Turkish version): 2 /264; Muslim: 10/66-69);

It was narrated as a Muttasil hadith (with an uninterrupted isnad) that : “*Abu Said Al-Khudri (ra) was narrating hadiths. Then he touched on the subject of construction of the mosque of the Prophet and said: ‘(During the construction of the mosque of the Prophet) we carried the adobe of the mosque, one brick at a time while ‘Ammar used to carry two at a time. The Prophet passed by ‘Ammar and removed the dust off his head and said, “ Woe to Ammar!... Woe to Ammar!... He will be killed by a rebellious aggressive group. Ammar will invite them to (obey) Allah and they will invite him to the (Hell) fire. Abu Said said: Ammar always said I seek refuge with Allah from fitnah!..”* (Tacrid Sarih: 2/391-392; Z.Buhari: 84; (Hazret Ammar was martyred by Muawiya’s army in the Battle of Siffin.)

“*The Prophet said, “I am your predecessor at the Lake-Fount. I will discuss about some people! Then I will be argued down. I will say: ‘O Lord, my companions! my companions! Then It will be said, ‘you do not know what they did after you had left.”*”(Muslim: 10/71);

“*Some of my companions will come to me at my Lake Fount, and after I recognise them, they will then be taken away from me, whereupon I will say, ‘My companions!’ Then it will be said, ‘You do not know what they innovated (new things) in the religion after you.”*”(Muslim: 10/77); And so on...

Consequently, result of these sahih- accurate hadiths, we have learned that some people who have sahabah title moved forward toward of some personal and carnal goals such as life of this world-property-fortune-authority, we also witness that this reality took place historically!...

Although it is constant according to Quran and Sunnah that love of **Ahlul Bait** (primarily love of Hazrat Ali, Hassan and Hussein) is essential for **faith**, the provision and result of acting ruthless hostility, hatred and gross

insults against them is explained by aforementioned hadiths. Let compare the severity of the issue above all these hatred and hostility aim at defacement of clear meanings of Quran and Sunnah!!!...

Rasool Akram (PBUH) warned clearly and several times his **sahabah** and his all future *ummah* that they should not tafsir (interpret) the Quran according to their desires and mentality, and they will not deviate from the truth only when they try to understand the **Quran** under the guidance of Ahlul Bait....:

“Indeed I have left the thaqalayn (two weighty things) among you, the book of Allah and my 'itra (family), my ahl al-bayt (household). You will never astray unless you hold fast to them. Indeed they will never separate each other until the judgement day. So look after how you will behave with them after me.” (Tirmidhi: 6/313-316; Musnad Ahmad ibn Hanbal: 3/14; Muslim: 10/252; 2/432);

Narrated Abu Said Al-Khudri: *“We, the community of Ansar, used to identify the munafiqs (hypocrites) by their animosity towards Ali.”*(Tirmidhi: 6/270);

Narrated Ummu Salamah: *“Rasool Akram (PBUH) said: Munafiqs don't love Ali and Mumin do not hate Ali!”* (Tirmidhi: 6/271);

Narrated Ali Ibn Abu Talib (as): *“Nabi al-Ummi (PBUH) gave me an accurate covenant and warrant that no one but a Mumin would love me and no one but a munafiq would hatred me.”* (Ibn-i Majah (Turkish version): 1/192; Tirmidhi: (Turkish version): 6/282);

Narrated Ali Ibn Abu Talib (as): *“I am indeed a slave of Allah and brother of Rasulallah (PBUH). And I am the Siddiq al Akbar (The Greatest Truthful) and none shall claim these titles other than me, save a liar.”* (Ibn-i Majah(terc): 1/208; Ibn al-Athir (Turkish version: 2/57);

“Whoever obeys me, obeys Allah and whoever disobeys me, disobeys Allah. and Whoever obeys Ali, obeys me; disobeys Ali, disobeys me. O Ali! You are Sayyed both in this world and hereafter!... whoever loves you, loves me too; whoever loves me is loved by Allah. Your foe is my foe; my foe is Allah's foe. Woe onto whoever despises you after me!..” (Al-Hakim-al-Mustadrak: 3/121, 130, 135; Al-Muracaat: 48th Letter, pp. 190-191; Nahj al-Balagha: 317);

“ (Rasool Akram (PBUH) pointed to Ali and said: ‘He was the first to believe in me, and he will be the first to shake my hand on the Day of Rising; He is Siddik Akhbar; He is the Farook (who distinguish between what is right and what is wrong) of this Ummah; He is the guide, Imam of Mumin!...” (Tabarani, Kanzul Ummal /156'dan.; Al Muracaat: 48.letter pp. 187; Nahj al-Balagha: pp. 317);... and so on...

Mumin hearts have deeply grieved by subjecting Hazrat Ali, Hassan, Hussain and other Imams' (as) to oppression, torment, suffering and assassinations, although there have been available so much hadiths which contain clear warnings and injunctions. To crown it all; gross insults, blaspheme and even - far from it- curse against Hazrat Ali and Ahlul Bait in **Masjids** and **Friday Sermons** by Muawiyah bin Abu Sufyan. (see; Muslim: 10/245, 255; Ibn al-Athir: 3/413,421,478-489);...

Here; it is clearly revealed that people who had religious-faith and moral deviation and spent their all lifes tyrannising and insulting **Ahlul-Bait** and the *court mullahs* who licked these tyrants boots as a fawningmen could not be fair and competent, so that these clerics' narratives and *Quranic interpretations* can not be trusted... Of course there have been available (a vast number of) sincere

people have found themselves in these currents of oppression and betrayal in a naively and unwary manner and have been caught in the same currents. But there is no doubt that those incorrect currents can never gain legitimacy with those people's sincerity, and such false currents cannot be a **real huccat** (evidence) for religion; rather **rejection of those false currents** is also a religious obligation.

Like Many of Islamic and Quranic concepts, institutions and rules have been exposed to the mentioned **deviated and distort** current mentality's deviant hacks of meaning and interpretation, **Surah al-Kawthar** itself has received its share of hack and has been fall into confused and ambiguous disarray as well, although its real meaning is as clear as sun!...

Distort the meaning of the word of '**Kawthar**', namely the game of one of its meaning which is relevant to another topic to channel into an irrelevant field; would almost cause to obscure this divine and miraculous Surah, if sound logic and confidential resources were not available...

Because; as we mentioned before, any absolute and multiple-meaning word has gain meaning according to the passage and the denotation of the passage. If word of Kawthar, which has lots of meanings such as '**Abundant, plenty, multitude**', is used as adjective of the word of 'river', it will gain the meaning of '**River of Kawthar**' (namely it has plenty of water, it has abundant of water resources); if it is used as adjective of the word of 'pool', it will gain the meaning of '**Pool of Kawthar**' (namely it has plenty resources, inexhaustible water, the pool showing increase). If it is used as adjective of the word of 'progeny', of course it will gain the meanings of **abundant of progeny, a progeny boiling as spring, a plentifulness and inexhaustible progeny** (or; if we relocate these two words, 'Kawthar of Progeny', namely His progeny is abundant and plenty); And that is the absolute meaning of the **Surah of Kawthar**...

"Indeed, We have granted you, [O Muhammad], al-Kawthar. So pray to your Lord and sacrifice. Indeed, your enemy is the one cut off." (Kawthar, 1-3);

As it can be seen, the main axis of the Surah is the word of '**abtar**' (cut off- whose progeny becomes extinct..). And it is also the reason of bestowing the 'Kawthar'. The obvious term of '**huvel-abtar**' (he is the one cut off) contains a hidden and concealed 'abtar'. And it is abbreviated in the ayat. This surah was revealed since some mushriks such as As ibn Vail said to Rasulullah (PBUH) (after His Eminence sons' passed away) that his progeny becomes extinct and it was said in the surah that; **"On the contrary, the one whose progeny cut off is who said you cut off!"** but the term of '**who said you cut off**' was hidden according to eloquence... Before this denial, the surah was started with a positive begining, with the opposite of '**deny**' (namely opposite of abtar), namely Rasool Akram (PBUH) was herald with '**Kawthar**'. The term of 'progeny' is also abbreviated here and is used tacitly. Since it can be understood clearly by anyone who has a bit of presence of mind, here concealing the term was found unnecessary. Actually, expecting something else from Quran which is the source of eloquence

will be wrong. After this solacement and goodnews, stage of shukr (glorification) and its two most important manifestations of **pray and sacrifice** are mentioned immediately. And it was asked to implement these worship voluntarily because of bestowing and blessing the '**endless Progeny of Kawthar**'. Attention was drawn with '**Fa-i takibiyye**' (the term of 'fa' at the beginning of this ayat) to perform these worship as soon as possible (at least before death)...

If we here interpret term of **Kawthar** as **river and pool** despite such clear and obvious facts, so what will be the result?... There will be merely an irrational and unscientific outcome! While Rasool Akram (PBUH) was condemned (and making a fuss) by ferocious mushriks via public-hidden ways that **he had no son, his progeny was cut off (!), his descendants became extinct**, the ayats were revealed as harbinger after this event would

mention; ***“O Muhammad!, Do not mind them whether they tell you 'abtar'! In any case, We gave you pool and river of kawthar in heaven. You will drink plenty of water and do not let your enemies to drink there!..”*** and even would added that (wa iyazu billah): ***“... the one whose progeny cut off is who said you cut off!”*** Exalted is Allah above such expressions and we exonerate mubarak ***Surah al-Kawthar*** of containing such an incoherency!...

Because; under the circumstances, the all right-minded people will say that: ***“What is the relation between ‘being cut off, having no son, become an object of derision because of it..’ and; ‘River of Kawthar in the Heaven?..”*** Holy Prophet (PBUH) and all Mumins will drink water of ***pool and river of Kawthar*** in judgment day at all events whether His eminence was condemned with ***abtar***. So why does it mention (although it has nothing to do with the issue) here? And why was Rasulullah ordered ***to pray and sacrifice immediately*** because of this reason?!..

Here; blind fanaticism-obstinacy and insistent envying or savare unawareness and ignorance put these people in rudimentary and deviated situation so to say in the name of Islam and the account of the interpretation of Qur'an; so that they have overshadow and drawn a veil over ***real Mohammadi Islam!***...

Some people ratted on Ali and said to Rasulullah that; ***“...his private talking with his uncle’s son (Ali) took a long time again!..”***(Tirmidhi: 6/277); ***“... Ali did something bad!”*** and Rasulullah replied: ***“What do you want from Ali?.../...why do you think badly of Ali?...”***(Tirmidhi: 6/266, 277); ***“Ali complained to Rasulullah and said: “(Ali) O Rasulullah, they envy me...”*** (Al-Kashshaaf:: 4/220) and so on...it is clearly proven with such hadiths that people had severe ***envy, hostility*** towards Hazrat Ali and his pure sons even when Rasulullah (PBUH) was alive, naturally after Rasulullah they were exposed to severe and worse hostility and also it was done too!...

Even when a prominent sahabah Hazrat Umar discussed with Abdullah Ibn Abbas: ***“He (Hazrat Umar) frankly stated that ‘they did not let Hazrat Ali become caliph since they did not want Banu Hashim had both prophethood-caliphate’, and then Hazrat Ibn Abas replied: ‘You did it because of your hostility and envy!’ and He (Hazrat Umar) had to keep silent with his response.”*** (see Taberi cited in Asr Saadat-Shibli Numani: 4/321);

All of this shows that; People could not easily rid theirselves of the nafis’ and devil's deceptive and vitiating deceits for each issue even they are most pious mumins except ***masoom*** (infallible) ***Prophets and Imams*** who are under divine control and protect!...

And also; although brothers of Prophet Yousuf (Joseph) had gotten ahead and they so loved and loyal to their father, because of their envy they resorted to ***kill*** Prophet Joseph (as) via many of lies and deceits, finally they satisfied with ***annihilating him as throwing him into the well***. (see Surah Yousuf: 5, 8-10, 15);

Hazrat Ali and his pure Sons suffered great injustice, insults, moreover, they were subjected to unique oppressions, hardships and murders by some people and a crucial part of Islamic Ummah (sometimes in the name of so-called justice, law), so the ***essence of Islam and its basic pillars*** have been destroyed!...

Here; following question could be probably asked; ***“Would not it be better If Rasool Akram clearly talked about ‘Wilayat- caliphate’ and said: ‘ After me, absolutely Ali will be caliphtate! Nobody but Ali will undertake it!’ and ‘the only meaning of Kawthar is Fatima and Ahlul-Bait, all other interpretations are void.”*** This question can be answered as follows: ***“In this case, envy and conspiracies of betrayal would have become systematic, Hazrat Ali’s and Lady Fatima’s lives put in danger!”***..Becasue; they would have become an open target for those horny and intense enemies, public-hidden all enemies, traitors and jealous people would have established a common front. The results of this issue have remained as an explicit historical fact. That’s why, after Prophet Yousuf (as) told his father Prophet Jacob (as) his dream, Jacob (as) said: ***““O my dear son, relate not your dream to your brothers, lest they contrive a plot against you; Indeed Satan, to man, is a manifest enemy.”*** (Yousuf:5);...

If the issue is considered with a good sense, the real meaning of **kawthar** will soon be understood. Because it is well known that the bestowing of kawthar is in return of the disbelievers 'cut off' accusations and referred to their insult. Should the topic is descendants, the bestow of kawthar needs to be related to successors of the prophet. If the narration was about Rasul's thirst, then the suggestion of Kawthar Stream referring to the water source in the hereafter mentioned in other interpretations would be definite. As the context of the surah is referring to the Prophets's cut off descendants, it emerges as an inevitable fact that the meaning of kawthar would necessarily be related to the context mentioned above...

Yes, kawthar has the meaning of abundance in descendants because it means abundant and too many in the dictionary.¹⁸ Referring to descendants it has the meaning of abundant, never ending

Someone could never know what others' inner world and not predict their betrayal's level! But; **"He knows that which deceives the eyes and what the breasts conceal."** (Mumin/Ghafir: 19); Therefore, Holy Prophet (PBUH) did not express the real situations/positions of Hazrat Ali and Lady Fatima publicly, but contented with only informing his inner circle about the subject...(Allah knows the best...)...

The truths that mentioned so far has revealed that the word of **Kawthar** in this mubarak surah is related to **generation and progeny**. Asbab al-Nuzul of the Surah and the word of **abtar** evidently prove this reality beyond **presumption**. But, as we pointed out before; the principle of *'Having a specific reason is not an obstacle for having a general rule'* is regarded as a definite rule for *usul al-tafsir*.

Providing that the essence and the real meaning of the surah and the mentioned word is accepted, the all other meanings which are related more or less will be within the scope of the surah and the ayat. Moreover, it is clear that comprehensive and common feature of Quran can be possible only with this approach; of course contenting with only one meaning and covering only one meaning is inadmissible!...

But; while all tafsirs are purely mentioned the **subsidiary/secondary** meanings of the term and ruled out its real meaning (as **Kawthar means generation and progeny**) or highly simplified the value of its primary meaning.. Since such historical realities, focusing on progeny, which is basic and axis of the surah, and trying hard to uncover this subject must be considered as an Islamic and a Qur'anic obligation by competent Islamic Clerics. (Naturally other similar points goes like this...).. Vas-Salam...

See for various tafsir-comments and narrations; Al-Mizan: 20/370-373; Ibn Kathir(Turkish version): 15/8693-8719; al-Tafsir al-Kabir (F. Razî): 32/117-128; Mecmâ'ut-Tefasir (Al-Baydawi-Hâzin-Nasafi and Ibn Abbas): 6/580-585; Durr'ul Mansur: 6/401-404; Hak Dini Kur'an Dili (Elmalılı Hamdi Yazır): 9/6172-6214; and so on...

¹⁸ **Kawthar** is derived from word of **'kasrat'** as a qualification or a name of rhythm of favail and it means something extremely abundance, namely something plenty, numberless, overmuch. It is narrated that when an Arab whose son come back from a trip was asked: 'what did your son bring back from his trip?' then he replied: "He brought back with **kawthar**", here it means **his son brought back with overmuch and too many things**. Naturally whatever characterized by this qualification will be also named with it. Here, the topic will be understood clearly if this denomination is not limited with one meaning and everybody admits the fact that there can be many things which are named with this name...That is why; term of **Kawthar** covers the following items' meanings and the meaning of these items' **worldly and ethereal, material and spiritual abundance**: a-) The river in heaven and the pool in judgment day; B-) Prophet's descendants and children; C-) Qur'an and Islam; D-) Prophet and prophethood; E) supporter- community and followers; F-) Ulama and knowledge, g-) Virtuous people and honor; H-) Good temper and morality; I-) Shefaat, Maqam-e Mahmood and Nour-al Mohammadi; J-) beneficence and hasenat; k-) the name of the surah ... (see: Hak Dini Kur'an Dili (Elmalılı Hamdi Yazır): 9/6180-

descendants and successors. Yet it is well known that Ahlul Bayt's main source and stream is Hazrat Fatima'uz Zahra(as) and the most abundant and countless descendants of humanity comes from Prophets's kawthar.¹⁹

6192; al-Tafsir al-Kabir: 32/117-128; Lisan'ul-Arab. 5/131-134; Ibn Kathir: 15/8693-8700, Durr'ul Mansur: 6/401-404, Mecma'ut Tefasir: 6/580-585; Al-Mizan: 20/370-373);...

It is evident that Ahlul Bait is the sharer of all of these meanings and this not contradict with their privilege for Kawthar but it is in harmony with it. Because; a-)they will be certainly the ones who utilize most and furthest of the **River of Kawthar and the Pool of Kawthar**, b-) it is clear that it is mentioned by many hadiths such as Hadith al-Thaqalayn that they are live and concrete examples of **Quran and Islam**, c-)It is clearly known that they have the absolute and general **inheritance of Prophet and prophethood**, d-)It is widely known that they are the abundance and plenary descendants of **Prophet and prophethood** and they have such a virtuous degree that even their enemies envy them, e-) Among the ummah, are not they the most **virtuous**, most **wisdom** and **knowledgeable** people?... f-)Other than them who could have the **best of character (akhlaq)** and moreover who can be superior to them?... g-)It is unimaginable to find someone who are superior to **Ahlul Bait** for **Shefaat** among the Islamic ummah!... h-) it is impossible to compare all other people with them when deserving **Nour al-Mohammadi** and leading beneficence and goodness with maximum level. And likewise!...

¹⁹ Ahlul Bait is such a divine Kawthar that, some researches show that nowadays their population has reached 40-45 million... And let's give late Ustad Said Nursi (ra) floor for this subject:

"O God, grant blessings to our master Muhammad and to the Family of our master Muhammad, as you granted blessings to Abraham and to the Family of Abraham, in all the world; indeed You are worthy of all praise, exalted!," which is repeated by the Muslim community five times every day in all the obligatory prayers, has self-evidently been accepted. For like the Family of Abraham (Upon whom be peace), the members of Muhammad's (PBUH) Ahlul Bait stand as commanders at the heads of all blessed chains of spiritual authorities in the assemblies of all the regions of the world in all centuries. [6] They are so numerous that together they form a mighty army. If they took on physical form and with their solidarity were formed into a division, if they awakened the religion of Islam and bound it together in unity and established a sort of sacred nationhood, the army of no other nation could withstand them. Thus, that numerous, powerful army is the Family of the Muhammad (Upon whom be blessings and peace), the Mahdi's most select army.

Yes, today in the world there is no family distinguished by such high honour and elevated qualities and nobility in its descendants, in unbroken succession and well- documented genealogy, which is as powerful and important as the line of Sayyids of the Family of the Prophet (UWBP). Since early times it is they who have been at the heads of all the groups of the people of truth, and they who have been the renowned leaders of the people of perfection. Now it is a blessed line numbering millions. Vigilant and circumspect, their hearts full of belief and love of the Prophet (UWBP), they are distinguished by the honour of their world- renowned lineage.

Momentous events shall occur which will awaken and arouse that sacred force within the vast community. Certainly, the elevated ardour in that huge force will surge up and the Mahdi shall come to lead it, guiding it to the way of truth and reality. We await from the divine law and divine mercy that it should be such, and its being such, like we await the coming of spring after winter; and we are right to await it. (Risale-i Nur:29th Letter,408-409)

The hadith narrated: *"My descendants will continue from Ali and Fatima!..."*²⁰ is referring to this reality by proving the interpretation of the surah...

6. "Kalimat-ul Tayyibah and Shajarat-ul Tayyibah Verse":

"Have you not considered how Allah presents an example, [making] a good word (Kalimat-ul Tayyibah) like a good tree (Shajarat-ul Tayyibah), whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded!..." [Ibrahim(14): 24-25]. It is very clear that **Good Word (Kalimat-ul Tayyibah) and Good Tree (Shajarat-ul Tayyibah)** mentioned in the verse above have broad and profound meanings. One of the reflections of those broad and profound meanings in the verse obviously refers to Ahlul- Bayt. The concept of word which also means **existence** in one hand refers to the pure-clean and pleasant (tayyibah) **Muhammad Tree's** branches and rampants and on the other hand represents directly the this tree.²¹

²⁰ See; Muhibut-Taberî-Riyaz'un-Nadra: 2/222; Abdullah Ibn Abbas said that: *"I and my father, Abbas, were sitting next to Rasool Akram (PBUH). When Ali greeted us and came in, Rasulullah stood up, hugged him and kissed him between his eyes and sat him his right side.*

Abbas said: "O Rasulullah! Do you love him so much?". Rasulullah (PBUH) said:

*-(Yes) O my uncle! Wallahi the reason I love him so much is the descendants of each prophet are from himself but my descendants are those of 'Ali!' (History of Islam-Medina Era- Asom Koksai: 3/41); so that it is understood that the main reason of individual and general emphasis on Hazrat Ali arises from his being the absolute heir of total inheritance of **Nour al-Prophethood**. As relevant to the subject, let's listen to the following considerations of Ustad Said Nursi:*

"Hazrat Ali (as) has to be considered in two respects.../... the other is from the point of view of his representing the collective personality of the Prophet's (PBUH) family.../...As for the second point, as the representative of the collective personality of the Prophet's (PBUH) family, which represents an aspect of the Muhammadan Truth, 'Ali has no equal. The highly laudatory Hadiths about 'Ali look to this second point. There is a sound narration that corroborates this: the Noble Messenger (PBUH) decreed: "The descendants of each prophet are from himself. My descendants are those of Ali." (Risale-i Nur: 4th_Flashes:20-21); Ustad, as an Ahlul Sunnah Cleric, reached this conclusion while discussing the **superiorities** of Hazrat Ali (as) and the first 3 caliphates; His expressing that Imam Ali and Ahlul Bait (as) represent the **Haqiqat al-Muhammadiyah** is extremely significant fact for the community of a school who has kept away from the subject somewhat!...

²¹ **Word**; has a very wide and the far-reaching meaning. So; a-) It means human (namely, body).. **"(And mention) when the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near (to Allah)."** (Al-i Imran:45)

"...The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from (Allah) Him..." [An-Nisa: 171];...

Here, the phrase of *'a spirit from Him'* : a-) Draws attention to the main nature of the divine truth. As it is mentioned in the following ayats: **"...We breathed into her (something) of Our Spirit and made her and her**

son a token for (all) peoples! (Al-Anbiya:91); **"And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration!"** (Al-Hijr:29); and so on...b-) it means act and action. **"And (remember) when his Lord tried Abraham with (His) commands, and he fulfilled them..."** (Al-Baqarah:124) (it has been expressed with verbs and words such as 'being thrown into the fire, sacrificing his son and being circumcised'.); c-) It means word-talk and speech.. **"...Grave is the word that comes out of their mouths!..."**(Al-Kahf: 5);... (Besides, all other meanings are the branches of these three basic meanings and facts. These three facts, which are the manifestations of Zat al-Uluhiyyah's through universe, with all their elements and parts are the Almighty Allah's Kalam al-ilahi's sole word of 'Kun' (Be) and appearance of that word. For example; **"Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!"** (Ya-sin: 82);... This order includes the meanings of act and word. So, if the aforementioned ayat is construed such as, **"..His work is only says to it , 'Be'!"** or **"... His word (to say) is only saying 'Be!'"** this will not be wrong...

Then; all creatures and universe are become the following 3 categories; **'existence- entity - things', 'action -act- determinant - qualification - nature ..', 'declaration - expression - word - voice – letter'** and they are all come into existence with Almighty Allah's sole order (His work and word, namely His manifestation) and it is expressed with word of **'Be'!**.

This word and grain of **'Be'!** is the nucleus and the source of the universe and the all creatures. Therefore, the phrase and the decree of **'Beside greatness of Allah, all universe is like an atomy!'** has become a frequently repeated invocation. Thus; Almighty Allah (cc), who is wahid-i ahad, with His one word (saying Be!), has created all the seen and unseen worlds and creatures, so that He has revealed the divine manifestation of **diversity in unity** (Kasrat dar Wahdat).. Even all creatures (that they were consist of 3 main elements: **'existence- entity..;action -act- determinant ..; declaration - expression – word..)** have gathered and collected in one vocable, namely in one word, namely in **'Be'!**; namely, a created man (consist of body and spirit) is a word: (Al-i Imran: 45; An-Nisa: 171) His works, actions and acts are also word: (Al-Baqarah:124); and every talk that comes out of mouth is also a word: (Al-Kahf: 5)..that is to say; all creatures (that they are the diversity) are being united in one word (that is unity/*Wahid*). (Namely, they returned to their true origin). *Word* is already a flash of wahid-i ahad's divine qualification of kalam. That; even in this case, the divine manifestation of **unity in diversity** (*Wahdat dar Kasrat*) has appeared..; and so on...

The vocable of 'word' has involved lots of meanings which are the branches of these three basic categories; and one of its meaning in Quran is *'Religion of Islam'*. For example;

"...This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion..."(Al-Ma'idah: 3) it is clear that the term of "completed" in this ayat is refer to Religion and Islam. That: **"Completed is the Word of your Lord in truth and justice..."** (Al-Anam: 115) the term of 'completed' in this ayat is refer to 'word', namely it refers to 'word of your Lord'. And it means *Religion of Allah and Islam*. Jihad is ordered in Mutawatir hadiths for extolling the kalimatullah. (For example, see; Targhib: 3/184). That, in these hadiths Kalimatullah means certainly Islam, as the religion and the path of Allah...

"Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful!" (Al-Baqarah: 37) 'word' that is mentioned in this ayat means guiding to the straight path, science-wisdom...

"And he made it a word remaining among his descendants that they might return (to Tawhid)!" (Az-Zukhruf:28) and in this ayat 'word' means a tawhidi-nabawi school-ecole and line...

"...And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise." (At-Tawbah: 40) the first 'word' in this ayat means ideology, the latter includes some meanings such as the tawhidi school and the Qur'anic line...

“...while a party of them used to hear the words of Allah and then distort it after they had understood it while they were knowing!” (Al-Baqarah: 75) it can be understood clearly that the term of Kalam (word) in this ayat means divine revelation (Kitabullah), which could be heard only through ‘sam’ (aural) manner...

“And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety...” (At-Tawbah:6) It is also clearly understood that the term of Kalam (word) in this ayat means *Qur'an* that is divine revelation ..

If we summarize the information that was given by the linguistic scholars about the difference between ‘kalimah’ (word) and ‘kalam’(word), the meaning of the issues that we have already mentioned and will continue to mention can be understood better:

Kalima (Word) is an influence; *which was felt through ‘both sight and hearing and both individually and jointly’*. On the other hand **Kalam** is a word ‘which is perceived only by hearing’. **Kalimah** (word); has ‘name, verb and preposition forms according to science of nahw. On the other hand, **Kalam** (word) is used only in regular sentences and poetic statements; it is a composed and directly intended sentence or speech.

And; it is using scarcely any and rarely for own part of name, verb and preposition. Therefore, ‘kalam’ is more specific than ‘kalimah’. That is to say, every *kalimah* is not *kalam*, but every *kalam* is a *kalimah*.

Besides, *kalimah* is not limited to name, verb and preposition. It has unlimited meanings so to say. For example; all of the entities, elements and influences which can be seen and heard (Moon, sun, water, air, human, book, notebook, pen, core, dust granules, etc.) either individually or altogether, they are all *kalimah* as well as a book, a *kalam*, an ode, a verbal and actual verdict and hypothesis.. and so fort ..; And so on... (Approx., see; Lisan ul-Arab: 12/522- 525; Al-Mufredat: 660-662; Al-Mu'cem'ul-Vasit: 1-2/802; Al-Muncid: 695);...

“Say, [O Muhammad], O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death.” So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided.” (Al-Araf:158) the term *kalimahs* (words) in this ayat refers to Quran which is divine *kalam* (word). On the one hand Quran is a source of words (and lights) one by one, ayat by ayat; on the other hand it is also totaly (as a book) a single *kalimah* (word) and a divine nour (light)... (Thus we have learned that; each *kalam* is assumed as an *kalimah* but not each *kalimah* is assumed as an *kalam*; because *kalam* covers the things which could be perceived only by auditory manner but *kalimah* covers the things which could be perceived not only by auditory manner but also by sight and sense manner so that each *kalam* is included by *kalimah* (through and via auditory!...)

“Say, "If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted!..." (Al-Kahf: 109); **“And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise.”** (Luqman: 27) The term of *kalimah* (words) which is mentioned in these ayats has stated *legislational (tashri)*, *creational (takwin)*, *notional and real*, *scientific and actual meanings* (as entity-existence .. action-movement .. and sense- voice-talk and effect)totally...

If we look from this perspective to the following ayat: **“And those who believed and did righteous deeds will be admitted to gardens beneath which rivers flow, abiding eternally therein by permission of their Lord; and their greeting therein will be, "Peace!"** (Ibrahim: 23) and then we analyze the ayats of *kalimah tayyibah* (good word) and *shajarah tayyibah* (good tree) which follows this ayat, we can reach more explicit and definite result:

“Have you not considered how Allah presents an example?; [making] a kalimah tayyibah(nice-clean and good word) like a shajarah tayyibah(clean-nice and a good tree), whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded.” (Ibrahim: 24-25);

Two terms attract the attention which exemplify and liken each other in these ayats: 1-) *Kalimah Tayyibah* (good word)..2-) *Shajarah Tayyibah* (good tree)... *Kalimah Tayyibah* was interpreted by mufassirs as “*kalimah at-tawheed, amali saleh-taqwa, Shariat al-Islamiyyah, Religion of Islam, Nour-al Mohammadi (as), Al-Quran Al-Karim, Ahlul Bait Rasulullah (as)..*” That; They all have the same meaning as their denotations and natures, it is definitely known by the all competent people of the topic that these words are even synonyms to each other!.. Consequently; An interpretation is required being in harmony with others not contradict with others.; but some presumptions could put some interpretations at forefront more predominantly according to principle of priority, that’s all!...

It should be understood after the above explanations that; *kalimah* is the thing which could be perceived both by auditory (sam) manner and sight (basar) manner. But, ‘*Kalimah at-Tawheed, Quran Kareem and Shariat al-Islamiyyah*’ are the realities which could be known only through ‘sam’ (hearing-pronunciation). They are all kalimah, but kalimah is not limited to this manner, that is Kalimah is also includes the things- realities which can be perceived through sight (basar). So that kalimah must be dealt with both dimensions together: 1-) The reality which could be perceived only via ‘Sam’ (hearing). That; we could easily call it Quran Kareem... 2-) The tangible entity which is concrete and known through ‘Basar’ (sight-observation) and reality of which could be perceived through Basar. And this one (as *Shajarah Tayyibah*) has been also compared with the first meaning and the truth (that is Quran Kareem)...

Thus; *Kalimah Tayyibah* (good word): has included its comparison with Quran Kareem. This comparison, which is also *Shajarah Tayyibah*, was characterised by Rasool Akram (PBUH) (according to current level of the interlocutors- superficially) as date palm in wordly-global and darkness universe, He left its real meaning to foresight and gradually adaptation of distinguished Clerics have led by Ahlul Bait. (Indeed, at that time, when someone asked 'What the earth rest upon?', Rasool Akram (PBUH) was satisfied with this answer: ‘*Ales’sevri val-hut!*’(‘*The earth rests upon an ox and a fish!*’). There are lots of similar examples but this one is enough for shed light on the issue...)...

The *comparison and representation of date palm* in the universe of darkness and denseness has embodiment in the universe of *reality of humanity* which states *Islam and Quran*; and that is the truth! And the target and address of the Qur'an is already completely on this axis; it is only for leading to lofty and divine target and aim from wordly and darkness things and their appearing and providing contact among them...

Now; we can adress that the superior interpretation of *Shajarah Tayyibah*, which represents and compares with *Kalimah Tayyibah* in the aforementioned ayat (Ibrahim:24), is Ahlul Bait and bring some of its evidence and presumptions:

1-) As we have just mentioned; *Kalimah Tayyibah* (good word) has two relevance and appearance: a) towards ‘Sam’ (hearing)., b-) towards ‘Basar’ (Sight).. One represents *kalam*; the other represents the actions, in other words one represents the intangible one, the other represents both tangible and intangible one. First one represents Quran Kareem and second one represents Ahlul Bait. And it is naming as *Shajarah Mubarakah*... the indication of *Ahlul Bait* as *Shajarah Mubarakah* in this ayat is; taking into consideration of its describing in this ayat with the statements of having equal-similar and close rank value to *Quran Kareem*, being nice and yield... It must be accepted that; a tree which adress only stomach and has only mortal aspect could not be equal and similar to Holy Kalamullah! (accept using it as a proof for the real meaning!..)...

2-) The previous (sibaq) ayat which also clarifies the aforementioned ayat of *Kalimah Tayyibah and Shajarah Tayyibah*: **“And those who believed and did righteous deeds...”** (Ibrahim: 23) has covered both the **intangible** (faith) one and **tangible** (action and practice) one –like many other ayats. That, one of them has expressed the kalimah at-tawheed and divine revelation namely Quran Kareem, the other one has shown Ahlul Bait who is live and concrete exemplar of tawheed and Quran. Because, Ahlul Bait and their followers are, without question, the only society whose degree and strength can set an example for Quran...

3-) The term of *tayyib* states ‘*nice-beautiful-good*’ which means *pure-clean*. Because the term of malignant namely filthy is used for the latter (siyaq) of this ayat and negative meanings of *kalimah and Shajarah*. So that, it is understood that the meaning of the term of *tayyibah* here is *pure-clean with nice and beautiful*. And that term is using for Quran Kareem and Ahlul Bait. Because; **“Indeed, it is a noble Qur'an. In a Register well-protected; None can touch it except the purified (or none should touch it!) [It is] a revelation from the Lord of the worlds”** (Al-Waqiah:77-80); **“[It is recorded] in honored sheets, Exalted and purified,[Carried] by the hands of messenger-angels, Noble and dutiful!”** (Abasa:13-16) These ayats take attention to Quran Kareem’s feature (it’s being pure and clean, taher and mutahhar); **“...O Ahlul Bayt! Allah intends only to remove from you the impurity [of sin], and to purify you with [extensive] purification!”** (Ahzab:33) this ayat also declares the Ahlul Bait’s pure –clean characteristic and feature which is equal and similar to Quran..

This also reveals that *Shajarah Tayyibah*, which is exemplary and concrete symbol of *Kalimah Tayyiba*, **is the Ahlul Bait**. (By the way, we give following information: **“None could touch (or none touches!) it except the purified!”** (Al-Waqiah:79) even this ayat karima is related with Ahlul Bait, at least it is not unrelated to Ahlul Bait. Because; a-) Qur'an Kareem here, in contrast to what has been emphasized by the commentators, is not the one available in Lawh al-Mahfooz, but the one which is revealed, saved and written on hearts-minds-actions and the objects by Rasulullah (PBUH) and sahabah. That; **“Indeed, it is We! who sent down the Qur'an and indeed, We will be its guardian!”** (Al-Hijr:9) this ayat address our topic, b-) (the original term of) ‘*Illet mutahharun*’ has at least strongly point Ahlul Bait. Because, that they are pure-clean (taher-mutahhar) is clarified in ayat of Ahzab:33. c-) (the original term of) ‘*La Yamassuhu Illel mutahharun*’! has comprise two kinds of meanings: 1) when ‘*La*’ (but) is used as deny; **“None touches it except those clean and pure, namely no one could understand and perform its commands perfectly! If some people except Ahlul Bait** who are pure and similar to Quran, attempt to touch it and understand its commands or perform them by themselves; they loose everything up and make pure -clear commands of Quran chaotic. And we can say ‘this is distorting Quran in terms of meaning!’ 2) when ‘*La*’ (but) is used as prohibition; **“No one attempts to touch, perform its commands and adjudicates on Quran by themselves except Ahlul Bait** who are pure and clean as Quran and their inner circle. Because, others have neither the right nor authority or moral accuracy and spirituality to undertake this responsibility!...” and so on...As historical, it has been proven practically how truth it is!.. Va’s salam...):...

4-) Word of kawthar in Surah al-Kawthar is also confirms and strengthens that *Shajarah Tayyibah* is the Ahlul Bait. Because; **“...like Shajarah Tayyibah (good tree), whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord...”** (Ibrahim: 24-25) we have analyzed above that exact equivalents (even much more) of the terms of ‘*whose root is firmly fixed*,’ ‘*its branches [high] in the sky?*’ and ‘*produces its fruit all the time*’ which are available in this ayat are word of kawthar and they have same nature in terms of descendants...(See, footnote of number 17 in part of Muqaddimah)

Besides, the term of ‘*huvel abtar*’s (abtar, whose progeny becomes extinct, rootless-productless-his generation and fruit becomes cut off) exact meaning is totally correspond to *Kalimah Khabisa* (bad word) and *Shajarah Khabisa* (bad tree) which are opponent, opposite and rival of *Shajarah Tayyibah* and *Kalimah Tayyibah*. And it is the following ayat; **“The example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability!”** (Ibrahim: 26) That; we have explained before (in footnote 23) in a comprehensive

way that, Surah Isra, ayat 60 has explained Bani Umayyah, who called Rasool Akram (PBUH) 'abtar', as whose progeny becomes extinct and rootless...

Then; both Surahal-Kawthar and latter ayat of Ibrahim: 24-25, namely Ibrahim: 26, have also clearly proved that **ShajarahTayyibah** is **Ahlul Bait**.

5-) **Kalimah Tayyibah**: we have mentioned before that it represents Quran Kareem through 'sam' (hearing-sense) and Ahlul Bait through 'basar' (sight-feeling); one is read and the other is living-alive Quran. Here; the following hadith-i sharif, which is accurate, definite and tawatur is openly point out this fact:

"Indeed I have left the thaqalayn (two weighty things) among you, the book of Allah and my 'itra (family), my ahl al-bayt (household). You will never astray unless you hold fast to them. Indeed they will never separate each other until the judgement day. So look after how you will behave with them after me!" (Tirmidhi: 6/313-316; Musnad Ahmad ibn Hanbal: 3/14; Muslim: 10/252; 2/432 and footnote of number 62 in part of Muqaddimah..);

This hadith of Rasulullah (PBUH) has clarified the issue more clearly and obviously. That: if you pay close attention, two weighty things means two precious and two clean-pure things. Namely, it means divine and spiritual weight. The words of 'tathiran'/'mutahharun' ve 'mutahharah' which are mentioned in the ayats of Ahzab:33, Vaqiah:79 and Abasa:14 and even the word of mutahharayn (two cleaned and pure) are harmonize and unite with thaqalayn (two weighty and valuable things). The same (unity of word, besides unity of meaning and essence); is true for both **ShajarahTayyibah** and **Kalimah Tayyibah**, so these exemplars, adjectives and compositions which point out the Qur'an and the Ahlul-Bait becomes 'tayyibatayn' (two pure-nice-good and clean..) that kalimah refers to Quran and shajarah refers to Ahlul Bait...

In conclusion; on the one hand **ShajarahTayyibah** (good tree), which is embody and compared with **Kalimah Tayyibah**, states **Ahlul Bait** who are living and alive Quran, on the other hand **even Kalimah Tayyibah** itself states the reading and pronounced Quran and also includes Ahlul Bait (ShajarahTayyibah) in its essence and inside.

So, **Quran Kareem** is an abstract divine word and **Ahlul Bait** is a concrete and tangible divine word. On the one hand Quran Kareem reads that universe book as a divine explicator and translator so enraptures and excites human being with reveal of nour (light) of Uluhiyyah and Rububiyyah; on the other hand Ahlul Bait is seen as Imams of Khuda who are as an alive Quran and attainment and reflection of reveal of ubudiyyah of that divine nour that do not let even smallest deviation from the true path and carry out the mission of conduce to guiding human being to true and right path, vas-salam!...

AN ISSUE ABOUT SCIENCE OF KALAM

The Issue of Creation of Quran

As it's known, 'kalam' is among mutakallim Almighty Allah's salbi adjectives (sifats zatiyya). The divine mystery of interest and relationship between *sifat (adjective)* and *qualified, name and named* caused debates of whether Quran Kareem is azali (eternal, without beginning) or not, whether Quran is created or uncreated. These debates increasingly covered other topics and led to the emergence of a wrangler branch of science, namely 'science of kalam' (ilm-i kalam)...

We will not debate the all issue here, but we will be satisfied with mentioning only the relevant aspect with proportional to the volume of this book, inshallah...

Quran Kareem's **Kalamullah** adjective (sifat) has two relevant aspects. One is being available directly at the meaning of Almighty Allah's eternal kalam adjective. That, with this aspect it comes up to **Kalam zatiyya**; so it must be eternal and could not be created!...

The other is; its appearance in the world of 'entity' (**wujud**) as divine names and adjectives.. And even this approach has two connections: a-) its appearance in the world of nour and spirit (alam al-nour, alam al-malakut) as a 'command entity' (amr wujud)., b-) its appearance in the world of visibility (alam al-mulk, alam al-shahadat) as a *nominal entity* (wujud al-itibari, wujud al-hukmi)... If we analyze them briefly:

1-) The entities in the *world of command (alam al-amr)* which have no volume, body, distance and quantity but pleasant and luminous nature. As spirits... **"And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."** (Al-Isra: 85) this ayat has expressed that fact...

2-)The entities in the world of visibility (alam al-mulk) have *concrete and tangible* features. They have to be *resticred and subjugated* since they are limited, sizable and wordly. Therefore, they get their light and vitality from the *world of command (alam al-amr)* and their entities, roots of actions and guidance are originated from the world of command. The words are formed by the soul which was blown from the divine command; the entities are existed by the order 'Be!' from the *Command*: **"And thus We have revealed to you an inspiration of Our command..."** (Shuraa:52); **"So when I have proportioned him and breathed into him of My [created] soul..."** (Hijr:29; Sad:72); **"...so We blew into her [garment] through Our angel. We made her and her son a sign for the worlds."** (Anbiya:91); **"...so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient."** (Tahrim:12);...

"When the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary..." (Ali Imran: 45);

"... The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him..." (Nisa:171).. with these ayats; a **soul** which revealed by the Command comes into existence as Quran Kareem **divine kalimah and kalam** (Shuara: 52); Once **the Soul**, which comes from the the divine command (Isra:85), is **blown** into a negative entity, *Ashraf al-Mahluqat*, namely human being is honoured the world of visibility (alam al-mulk) (Hijr:29; Sad:72); And this entity also has come into existence as an **divine word** just as Quran (Al-i Imran: 45; Nisa: 171). And so that, *divine word (kalam)* Quran Kareem which could be attained by 'basar' (hearing) and human being who is a *word (kalimah)* that could be attained by 'sam' (sight), so it is also a **kalam** (since each kalam is also a kalimah), for example Jesus (as), have been united in the soul platform which arises from the *divine command* (Shura: 52; Nisa: 171). Thus, it is understood that each real human (such as Prophets and Imams) is a **living Quran**...

Before Quran Kareem was revealed to the *world of visibility (alam al-mulk and shahadah)* as a divine kalam; it was written in the divine plaque, namely **Lawh al-Mahfooz** as a divine, nourani and pleasant entity: **"But this is an honored Qur'an, [Inscribed] in a Lawh al-Mahfooz."** (Buru: 21-22); **"[Quran is recorded] in honored sheets,Exalted and purified,[Carried] by the hands of messenger-angels, Noble and dutiful!"** (Abasa:13-16); **"Indeed, it is a noble Qur'an. In a Register well-protected; None touch it except the purified.[It is] a revelation from the Lord of the worlds."** (Waqiah: 77-80);..

Now then, Quran Kareem; was transferred to the world of Command from '*kalam al-nafsi*' and recorded in *Lawh al-Mahfooz*, and then it was descended to worldly sky in the Night of Qadr (Qadr:1-2), afterwards it was revealed gradually as it was launched in a month of Ramadhan (Baqarah: 185);.. So, Quran Kareem was revealed and manifested as an entity that was heard and its rules were obeyed deservedly...

All human beings (with their generations) were queried in the *world of command*, made a commitment and it was recorded that they witnessed themselves that When they were asked, "**Al Astu Bi Rabbikum**" (**Am I not your Lord?**), they responded, '**Bala**' (**yes**) (Araf:172;..), then this sensual and somatic entity was blown by the soul that came from the 'command' (Sajdah:9) and sent to the *world of visibility* (*alam al-mulk and shahadah*) as a conscious word (*kalimah*) and entity. It is observed that there has been a suitability-resemblance and even parallelism among *Quran and human being's lives* during their transfer from the *world of command* (*amr*) to the *world of souls* (*alam al-malakut*) and then their transfer from the *world of souls to the world of visibility* (*alam al-mulk*). And we can widen the scope of this compare through *Tacalli al-Asma* (manifestation of names) and *Sifat al-Subhaniyya*... (we refrain from mentioning them since they are not the topic...).

Both of the aforementioned realities which are characterized as "**Divine mercy, true path and leader...**" (for example; Araf:52; Hud:17; Yusuf:111; Naml:77; Anbiya:73,107;...); one *is Kalamullah*, and the other is *Khalifatullah*; and both are *divine words (kalimah)*, soul and enforcing their divine missions with the blowing of divine command in the *world of visibility (alam al-Mulk)*.. *Quran Kareem and Human being* have been honoured with the same divine manifestation and appearance. Namely, both are subject to the **same command**. That; being created is only a fractional appearance of it...

The following features and qualifications are all among the core elements of **being created and being maculiyah** (the entities between availability and unavailability); Qur'an Kareem's being written in *Lawh al-Mahfooz* and reserved; only the purified ones can touch it; It is a *kalam* (word) that is read and heard; it was revealed both totally and gradually; it is a **divine soul, mercy and true path**; its practicable feature; having qualify with some derivative qualifications such as **fluency (fasahat)– eloquent (balaghat) and ma'ani (ilm-i ma'ani)**; being cessible among entities... Moreover, It is a divine translator and teller of the great book of the universe. And this is another and significant appearance of being created of Quran Kareem. It is a necessity for Quran Kareem that it must be in a created nature and circumstance in the *world of command and souls* (*alam al-malakut*) while its situation in the *world of visibility* is mentioned as above. Because, there is no alternative for entities except being creator or created!... And; even the circle of Command and the world of soul are completely under the rule and appearance of divine creation and perform. Quran Kareem's itself clarifies and manifests that it is **written, recorded and reserved** in the aforementioned worlds in a created manner as a divine nour-soul-command and appearance (Waqiah: 77-80; Abasa: 13-16; Buruj: 21-22)...

"...His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds!" (Araf:54);

"...Allah, (without exception) is the Creator of all things!..." (Anam:102; Rad:16; Zumar: 62; Mumin: 62; and so on...);

"[All] praise is [due] to Allah, who created the heavens and the earth and made the darkness and the light!..." (Anam:1);.. this ayat and many other ayats clearly express that all kinds of *creation and commands* (event, work-talk, function, movement and circulation.. and etc.) are Allah's (under His command and other than Him) work of art and entities belong to Him. These ayats also express that everything include pleasant and nourani entities-essences-dignities such as nour and soul are all absolutely created and made available. In any event, it is never possible that any of right-minded person could favor not only discuss but also imagine this subject!...

The following hadith clearly proves that fact mentioned above: “ *We, Ahlul Bayt, are the prophetic tree (nubuawah) and source of messengers!...*”²²

The fact of Quran Kareem’s was hidden as ***Kalam-i Nafs*** (*eternal word*) in Allah Himself, before it was manifested and appeared in the *world of command*, *world of unseen* (alam al-Ghaib) and *world of visibility* (alam al-shahadah), is not obliged Quran as an eternal and so that uncreated entity.

Because, from this point of view, first and foremost human being, (without exception) all entities and even all appearances, before manifestation and appearance, were available as an eternal command (amri nafs) and envision in ***Allah Himself*** (Zat Ilahi), and only after appearance they could emerge in the world as an entity and function.

Quran Kareem was appeared as a ***divine speech*** (taqallum). Human being and other creatures and masnu’ah (things which was made) have manifested as ***divine acts (af’al al-ilahi)***. Quran Kareem is an appearance of qualification of divine kalam. Other entities are separately manifestation and appearance of divine qualifications. For example human being is appearance of following Asma ul-Husna; ***‘Kalam*** (the word), ***al-Hayee*** (the alive), ***al-Qayyum*** (the master of affairs), ***al-Sam’i*** (the one who hears every sound and voice), ***al-Baseer*** (the one sees everything), ***al-Aleem*** (who knows everything), ***al-Shaheed*** (who observes everything), ***al-Mu’min*** (the One to Whom peace and security are rendered).., and moreover, Human being is appearance of all divine names (Asma ul-Husna). Nevertheless, human being is not eternal and it is a creature with all its acts and circumstances. Yes; “***While Allah created you and that which you do?***” (Saffat:96); “***And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing.***” (Anfal:17);.. this topic, which was addressed by such ayats, has recalled the subject of fate which is very deep and comprehensive one and even partly the issue of ***Wahdat al-Shuhud*** (oneness of Appearance) and ***Wahdat al-Wujud*** (oneness of Being)...

“Allah is the Light of the heavens and the earth!!!...” (Nour:35) in this ayat Almighty Allah (cc) Himself describes himself as Nour; “ ***(All) praise is (due) to Allah, who created the heavens and the earth and made the darkness and the light!...***” (Anam:1) with this ayat Almighty Allah Himself describes Himself as creator and maker of Nour. And again; “***But when he came to it, he was called from the right side of the valley in a blessed spot - from the tree, "O Moses, indeed I am Allah, Lord of the worlds."***” (Qasas: 30; approx.Ta-ha:11-14) these ayats are clearly express that Almighty Allah (cc) addressed to Hazrat Mousa (as) via a tree, introduced exalted Himself and gave him orders. That; ***Irfanic and partly kalamic and philosophic Islamic movements are shining from the divine nour and source which was briefed as follow: “ All the things are the divine acts., in other words the universe is the appearance and manifest of divine names.. so that all creatures are relative entities..there can not be any entity which is real-solely and absolute but Allah...”***

The issues of; “***All entities are the divine acts and appearance of the divine names; and in this sense whether name and named, maf’ul (the object of an act) and fa’il (actor) are the same; absolute and necessary existence (wajib al-wujud) are one and sole, on the other hand other entities are totally in the shadow and relative position***” are constitute of the basic dynamics and elements of theories of ***Wahdat al-Shuhud*** (oneness of Appearance) and ***Wahdat al-Wujud*** (oneness of Being). That, because of these issues are so deep and comprehensive and also beside our point, we satisfy with the above explanations and finalize this subject...

²² Ihkak al-Haq: 9/378; As-Sawaiq-ul Muhrika cited in Al-Muracaat: 68.

7. "The Mubarak (holy) Tree Verse":

"Allah(swt) is the nour of the earth and skies..." [Nour(24): 35-36]] to the end... In this verse The Holy Tree quoted as an instance of the Nour of Allah (swt) expressed with reference to many meanings like *Quran Qarim, Hazrat Mohammad (pbuh), prophethood, messaging, nour of Muhammad, Islamic Khalifat, Islamic guidance..*²³ Thus, it is certain that this (the holy tree) will be reflected with its all dimensions in Ahlul Bayt representing the Nour Prophethood of Muhammad, Islamic Khaliphah and guidance. It is already known that this and other similar verses containing deep and punctual meanings are efficiently, multi dimensionally interpreted, explained in related tafsir books by competent interpreters...²⁴

8. "Grandsons and Regent Verses":

"And We divided them into twelve descendant(grandsons) tribes [as distinct] nations(branches). And We inspired to Moses when his people implored him for water, "Strike with your staff the stone," and there gushed forth from it 'twelve springs.' Every people(each group) knew its watering place well."[Araf(7): 160]²⁵

The following hadith sharif corresponding the interpretation of the verse truly attracts attention and clarifies the meaning hidden in the verse:

*"Hussain is from me! I am from Hussain! The one who loves Allah(swt) loves Hussain! Hussain is a grandson from the grandsons!.."*²⁶ And the one we mentioned before;

And Allah(swt) had already taken a covenant from the Children of Israel (jews), and We delegated from among them twelve leaders(regents, deputies, khaliphats)... [Maidah(5): 12]

²³ Hak Dini Kur'an Dili (E.Hamdi Yazir): 5/3515-3523; Ibn Kathir (Turkish version): 11/5896-5901; al-Tafsir al-Kabir (Fakhruddin Razi): 23/223-237; Mecmâ'ut-Tefasir (Al-Baydawi-Hâzin-Nasafi and Ibn Abbas): 4/397-401; Durr ul-Mansur: 5/47-50; Al-Mizan: 15/121-142.

²⁴ Imam Zayn al-Abidin (as) said: *"... some people did not do justice to us; they put across their own ideas and opinions with interpret the mutashabih ayats of Quran. However, do not you see that Almighty Allah (cc) said those people that: 'And do not be like the ones who became divided and differed after the clear proofs had come to them. !...' (Ali Imran:105) and Allah command the love of Ahlul Bait in Quran (Shura: 23) and make us the brances of Shajarah Mubarak (good tree) (Nour:35) and make us the people who remove from the impurity [of sin], and purify with (extensive) purification (Ahzab:33)?.."* (Al-Muracaat:70, the 6th letter) *"They are the Ahlul Bait that Almighty Allah placed on the wall of the house and exemplify the light of the niche for His own nour...It is Ahlul Bait.."* (Manaqib of Ibn Magazili Shafi'i cited in Al-Muracaat:94, the 12th letter. See comprehensive information: Al-Mizan: 15/121-122);...

²⁵ See such like ayats; (Baqarah: 136,140; Ali Imran:84; Nisa: 163);... Furthermore; among the sons of Rasulullah, even Aimmah Masoumeh is referred to as twelve lineages. (Such as; Alawiyya, Hassaniya, Hussainia, Kadhimiya.. Naqawiya);...

²⁶ Musnad Ahmad ibn Hanbal:4/172; Tirmidhi: 6/308; Ibn Majah: 1/238;...

And; “...so give me from Yourself an heir who will inherit me and inherit from the family of Jacob..” [Maryam(5): 12]; “..And thus will your Lord choose you and teach you the interpretation of narratives and complete His favor upon you and upon the family of Jacob, as He completed it upon your two fathers before, Abraham and Isaac...” [Yusuf(12): 6] When we consider the topic in the light of the verses quoted above, it can be easily understood that Ahlul Bayt, Al-i Muhammad (as), was clearly selected for the mission of imamat, khalifat, succession of prophethood after Rasul Akram (pbuh) and Hazrat Housein (as) is one from the inheritor grandsons...

*“Each prophet has twelve regents, deputies (khaliphats) and I have twelve regents, khaliphats (emirs) who will be all be from quraish and come after me!..”*²⁷ With this hadith sharif the fact that twelve khaliphats-imams consisted the most honourable and dignified branch of Ahlul Bayt and Banu Hashim, they will be from Quraish, the leader tribe of the Arab nation and their number will be limited with twelve...

Thus; we understand that the symbol of Khanif religion believing in only Allah (swt), and the ancestor of the prophet chain Hazrat Ibrahim’s sons (Ahlul Bayt in other words the household of Ibrahim) take on the mission **imamat** in two branches.²⁸ One is **Ali Yakoub**, consisting by means

²⁷ Muslim (Turkish version): 8/674-677; Tirmidhi (Turkish version): 4/86; Abu Dawood (Turkish version): 5/89; Tacrid Sarih :12/365; Musnad Ahmad ibn Hanbal: 1/398,406;... and see 32th footnote of part of Muqaddimah...

²⁸ As the divine gift of Hazrat Ibrahim’s (as) prayer: “..(O my Lord), "And appoint my descendants (as Leaders)!... " **Al-i Yaqob** from Hazrat Ishak were the **Leaders of true path** in their era (Anbiya:70-73); **Al-i Mohammad** (PBUH) who descended from Hazrat Ismael and and after Rasool Akram (PBUH), they have been conducted to perfection of religion of Islam (Maidah:3) and victory of Islam against other religions (Tawbah:33; Fath:28; Saf:9) and world domination as **Leaders of true path** with the name of **Ahlul Bait**...

Because; it is clear that Rasool Akram (as), who is the root of Al-i Mohammad, is the last Prophet (*Khatam an-Nabiyyin*) and He will carry out de facto ruling of his prophethood with Al-i Mohammad (as). Rasulullah’s being mercy for the worlds (*Rahmatan Lil 'Alamin*) (Anbiya:107) is also required it...

“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, Ask blessings on him and salute him with a worthy salutation.” (Ahzab: 56) Rasool Akram (PBUH) described the blessing which is compulsory according to the ayat above as following:

“When Rasulullah (PBUH) said: ‘Never send me incomplete (unfinished- disjointed) Salawat! People replied: ‘What is incomplete Salawat?’. Rasool Akram: ‘saying only Allahumme salli ala Mohammad!’ and then being quiet. And Rasulullah added: ‘(Complete) Salawat is this: ‘Allahumme salli ala Mohammeden ve ala ali Mohammad!’. (Namely: O My Lord! Peace upon Muhammad and his Ahlul Bait!..) Furthermore; whoever does not send me and my Ahlul Bait Salawat while performing prayer, that prayer is not accepted from him!” (As-Savaiq-ul Muhrika:87,139);

The following part is available in other and famous hadiths; “...Kama sallayta wa barakta `ala Ibrahema wa ali Ibrahema....” (...In the same way as You have blessed and conferred benedictions upon (Prophet) Ibrahim and the Household of Ibrahim). (Muslim (Arabic version): Salawat/65,66,69; (Turkish version): 3/125-135; Buhari:

of Hazrat Ishak, the other one is Al-i Muhammad (pbuh) consisting and coming from the family of Hazrat Ismail. Not only in the Holy Book's verses, but also with the proclamation of Rasul Akram (pbuh) and the proof history, all of the Imams fulfilled and accomplished their divine mission as the Imams and leaders of the straight path...

Undertaking the mission of leading the Ummah after Rasul Akram (pbuh), Ahlul Bayt (pbuh) enlightened all the ages as the sun of Islam, directed the humanity to the path of liberation and salvation... The Imam ideology, starting with Imam Ali (pbuh) and ending with Hazrat Imam Mahdi (pbuh), will be effective till the day of judgement. It has gained a unique and a special characteristic with the Martyr of Karbala Eba Abdullah Husein bin Ali (pbuh) and he has been the sign of the divine and glorious path...

"Hasan and Husein are the lords of heaven youth!"²⁹ "Hassan and Housein are the two Raihans I have smeared in the world."³⁰ "The one who loves Hassan and Hussein loves me, the ones who hate them hate me."³¹ etc.. Many hadith sharifs referring to the supremacy of the two lords of the Ahlul bayt Hasan and Housein are the two earlier suns rising before the twelve suns of Rasulallah's Ahlul Bayt (pbuh).

The last Imam of Innocent Imams (pbuh), the leader of the late comers³² is Imam Muntadhar and Sahib Zaman Hazrat Imam Mahdi (pbuh). Hazrat Mahdi (pbuh) who has the divine mission of

Anbiya/10; Zubdat al-Bukhari. Tacrid Sarih :9/128; Ibn Majah : Ikame/25; (Turkish version): 3/163-176; Nasa'i: Sehv/49, 50-54; (Turkish version): 3/67-75];..

Consequently, it is understood that the glory of Ahlul Bait and its divine interest and relationship with Household of Ibrahim is rooted.

²⁹ Tirmidhi: Manakib/30; (Turkish version): 6/304, 312; Ibn Majah: Muqaddimah/11; (Turkish version): 1/202-203; Musnad Ahmad ibn Hanbal: 3/3, 62, 64, 82; 5/391, 392; History of Islam (Madinah Period- M.Asım Koksali): 4/165;...

³⁰ Bukhari: K. Fadha'il As-Sahaba /22; K. Al-Adab/18; Z. Buhari: 662-663; Tacrid Sarih: 9/396; Tirmidhi: Manakib/30 (Turkish version): 6/305; Musnad Ahmad ibn Hanbal: 5/51; Kanzul Ummal: 5/107; Zahabi-A'lâm: 3/189 cited in History of Islam (M.Asım Koksali): 4/165; The Tragedy of Karbala: 10.

³¹ Ibn Majah: Muqaddimah/11; (Turkish version): 1/237; History of Islam (M.Asım Koksali): 4/165; The Tragedy of Karbala: 9; Musnad Ahmad ibn Hanbal: 2/288;...

³² **"It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error -And [to] the latter ones (akharin)who have not yet joined them. And He is the Exalted in Might, the Wise."** (Jumu'ah:2-3); In these ayats is mentioned that Our Prophet (PBUH) has been sent as unlettered and as a prophet for both **unlettered ones** (Predecessor) and **the latter ones** (akherin); thus the ones lived in interim period were **slur overed** and removed here...

While people of *Madinah period* is known as the **unlettered ones (predecessors)** and (according to some ayats) the **first forerunners (Sabiqa Awwalin)** (Tawbah:100), but the **latter ones (akharin)** who have not yet joined them became an enigma and Sahabah asked Prophet persistently that who the **latter ones (akharin)** were?, whereupon Rasool Akram (PBUH), touched the shoulder of Salman the Persian and said: (They are the nation of Salman!) *'Even if Faith was at (the place of) Ath-Thuraiya (Pleiades, the highest star), then some men from these people (i.e. Salman's nation) would attain (and bring back to the earth) it!'* (Bukhari, Ibn Abu Hatim, Nasai and Ibn Jarir al-Tabari cited in; Ibn Kathir: 14/7879-7880; Tirmidhi: Tafsir/62; (Turkish version): 5/412; 6/397; Muslim: Fadha'il As-Sahaba: 59; (Turkish version): 10/476-477; Zubdat al-Bukhari: 842; Tadrish Sarif: 11/200-201; Al-Mizan: 19/269; Durr ul-Mansur: 6/215; Tafsir al-Hazin (in M. Tafasir): 6/258; (Nasafi interpreted **the latter ones (akherin)** as; "They are similar to the unlettered ones (predecessors).." 6/258;..)!!!.....;

"...If you turn away (and do not spend in the cause of Allah), He will replace you with another people; then they will not be the likes of you!" (Mohammad:38), the aforementioned hadith was declared that the aforesaid praised people mentioned in this ayat are Persians (as Akherin), as it was mentioned in Maidah 54 (including 55 and 56). (See; Hak Dini Kur'an Dili: 3/1719; Al-Baydawi: 2/304; Nasafi: 2/304; al-Tafsir al-Kabir (Fakhruddin Razi): (Turkish version): 9/110; Ibn Kathir: 5/2388; 13/7313; Al-Mizan: 5/367-401; 18/250; Majma al-Bayan: 3/208; Tirmidhi: 5/371; Al-Mizan interpreted Maidah: 51-54 with '**Akher uz-zaman**' (the last era of the world) and '**malahim**' (great battles, tragedies in the last era of the world) and recorded many narratives related to the subject. So that; the mission that **the latter ones (akherin)** will undertake is revealed. Ibn Kathir pointed out that Rasool Akram (PBUH) say takbir and called out **"...indeed, Hezbollah will be the victorious.!"** (Maidah:56). So, the aforementioned ayats that include Hazrat Ali and Ahlul Bait, is also involve (jointly) **the Akherin** who are **Hezbollah**, namely the **Persian people** of the last era of the world (that is nowadays) in its divine circle too...

Because of this divine mystery and courtesy; Hazrat Ali commanded (as the Leader of the unlettered people who were pious and on the right path with the secret of inheritance of prophethood) that: **"...Our fraction is Hezbollah, fi'a al-baghiya (Bani Umayyah) is Hizb al-Shaitan!"**. (As-Sava'iq-ul Muhrika cited in Al-Muracaat:69, the 6th letter); His son and the Leader of lover of martyrdom of **Akherin**, Hazrat Ruhollah al-Khomeini became a **world-wide principle** of his saying: **"You Clerics' becoming Hezbollah is the expectation of the nation!"** and he realized the divine targets of Rasool Akram that he was the inheritor of him and **Ahlul Bait** that he was their representative.

"The example of my 'Ummah is like of rain. It is not known whether the initial part (of the rain) is better or the latter part." (Tirmidhi: 5/17), Rasool Akram (PBUH) said:

- **"I wish I could meet my brothers."** The Prophet's companions said:

- **"Are we not your brothers?"** The Prophet said:

- **"You are my companions, but my brothers are those who have faith in me although they never saw me."** (Muslim: 2/342);

"After you, there will come such days that during those days patience will be like someone holding to a burning coal. During those days the ones who live according to religious principles will reward with rewards of fifty of you." (Tirmidhi:5/171-172); Those hadiths clarify how negative conditions and the atmosphere **the latter ones (Akherin)** live and will live, so their reward will be equal to 50 Sahabah's reward. Thus, the situation and atmosphere Revolutionary and Hezbollahi Muslims face in today's world has proved the events mentioned in the aforesaid hadiths as a fact...

applying the Shariah of Muhammad (pbuh) to all world and to be a means of this divine duty will be the lord of oppressed people enlightening and the leader to guide them to the righteous path of Allah (swt). Quran refers to the fact with the following succession and inheritance verses.

9-) Succession and Inheritance Verses:

- a. **“And We have already written in the book [of Psalms] after the previous (Torah) mention that the land [of Paradise] is inherited by My righteous servants.” [Anbiya(21): 105];...**
- b. **“Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient! [Nour(24): 55];..**
- c. **And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors, successors (Imams)! [Qasas(28): 5];...**

Rather than the thoretical interpretation of the mentioned verses, the practical interpretation which witnesses and refers to the Islamic revolution of our age would be very appropriate. The people of our age who were totally oppressed by all means pointed the Islamic Revolution as if signing with their fingers and realizing it with their glorious revolt and resistance.

It is clearly observed by both friends and enemies that the Islamic Revolution Center has turned to be the real ideal place for the long awaited Owner of the Time (Mahdi(as)). The founder of the renowned, universal Islamic Revolution Imam Khomeini (ra) has also constantly stated the Center of Islamic Revolution as the country of **The Owner of the Time**

“Certainly, Islam began strange, and it will become strange again just like it was at the beginning, so blessed are the strangers. (Ibn Majah: 10/203-205; Muslim: 2/21-23; Musnad Ahmad ibn Hanbal: 1/184, 398;.. Al-Jaami' al-Saghir: 2/164; Tirmidhi: 4/385-386);

This hadith expressed that, such as at all points, for the aspect of being strange, Islamic Revolution and Hezbollahi Muslims have similar position with **unlettered ones (predecessors)** in a terse manner... And moreover; **the latter ones (Akherin)** never left their Imam alone and do not let Him and Islamic State feel pain of homesickness against the all unbelievers of the world in a period of wildness and horridness. At the beginning of the Islamic Era, a large number of the Islamic society and the people did not show faithfulness to Rasool Akram (PBUH), Amir al mu'minin, Hassan and Hussain (as); and even sometimes, on the contrary, people betray them time after time in an incomparable manner. That, expressing this fact personally by the Leader of the **latter ones (Akherin)** late Imam Khomeini increases the significance of the issue further. (See, Imam Khomeini's Last Will and Testament (Turkish version): 37-38;... and so on!

Mahdi (as)...³³ (May Allah(swt) reward us all the privilege to be the real soldier, Hezbollah of the Sacred Owner of the Time Mahdi (pbuh)!.. Amin!)

Even a renowned Imam, commander like Imam Housein (as) says “If I had lived in his age, I would have served him all my life”³⁴ This is the obvious proof of how high Imam Mahdi(as)’s position is!... Vassalam!...

All in all, we have reached the main topic which will be consisting of the chapters after a short introduction and moqaddimah presenting the basic descriptions and main facts , Inshallah!.. The help and donation is only from Allah(swt).

³³ See Imam Khomeini’s (ra) explanations and descriptions related to the issue as an example: Imam Khomeini’s Last Will and Testament (Turkish version): 19; Imam Khomeini’s Hajj message of the year 1987: 16,62.

³⁴ Bihar al-Anwar: 51/133.