



# REVEALING THE TRUTH

## Ali un-Wali Allah; in Kalima & Adhan

**Work file:** kalima\_adhan.pdf  
**Project:** Answering-Ansar.org Articles

### Revisions:

No.	Date	Author	Description	Review Info
2.0.0	01.01.2009	Answering-Ansar.org	2 <sup>nd</sup> Edition	
1.0.1	19.04.2005	Answering-Ansar.org	Scanned references included in chapter 3	
1.0.0	20.01.2005	Answering-Ansar.org	Created	

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## 1. Introduction

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

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

## 2. Kalima (declaration)

### 1. The definition of Kalima

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

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

All three Kalima's are correct.

### 2. The definition of Kalima Tayyiba

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

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

#### 047.019

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

### 3. Open challenge

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

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

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

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

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

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

**YUSUFALI: For they, when they were told that there is no god except Allah, would puff themselves up with Pride, And say: "What! shall we give up our gods for the sake of a Poet possessed?"**

The second time is in Surah Muhammad verses 19:

**047.019**

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

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

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

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

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

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

## 5. Kalima Tayyiba from the Holy Qur'an

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

**035.010**

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

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

- Kalimatun means one Kalima
- Kalimataan means two Kalimas
- Kalim means three or more

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

Maula 'Ali (as), which is why we recite the third Kalima 'Ali is the Wali of Allah'. We shall now substantiate our assertion with Qur'anic proofs.

## 6. Verses proving that Ali bin Abi Talib [as] is Waliullah

### 7. First verse

We read in Holy Quran:

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

Various explanations of the Holy Quran state that this divine verse was revealed in honor of Imam Ali bin Abi Talib (as) when he gave his ring to a beggar whilst he was bowing during prayers. Unsurprisingly the Nasibi par excellence Ansar.Org have sought to refute this fact in one of their articles but we have written a detailed refutation of Ansar.org's article which can be read here:

 [The Verse of Wilayah](#)

### 8. Comment

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

### 9. Second verse

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

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


### 10. Third verse

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

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

**"during the lifetime of the Holy Prophet (s) we used to recite this verse as:  
O Messenger! Deliver what has been revealed to you from your Lord that Ali is**

**'master of al believers...'**

1. Tafseer e Durre Manthur, volume 2, page 298, published in Egypt.
2. Tafseer e Fatah ul-Qadeer, volume 2, page 60, published in Egypt.
3. Tafseer e Fatah ul-BaYun, volume 3, page 89, published in Egypt.
4.  [Tafseer Mazhari, Volume 3 page 353 published by Daar ul Isha` t Karachi](#)

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

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

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

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

**11. Declaration of Ali (as) as the successor**

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

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

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

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

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

**"Surely the turban differentiates between Muslims and polytheists."**

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

**This tradition is recorded in the following books:**

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

 [The Ghadir Declaration, Page 80](#)

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

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

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

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

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

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

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

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

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

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

*Imam Nisai in Khasais, Imam Hakim in his Mustadrak and Ibn Hajar Asqlani in Al-Istiyab, Mulla Mutaqi Hindi in Kanz ul Ummal, Dahabi in Talkhees Mustadrak and Albaani the Wahabi in 'Silsilat al-ahadith al-Sahihah' have decalred the tradition 'Sahih'.*

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

## 14. Hadeeth point to the Wilayat of Ali (as) as being obligatory

Maulana Thanauallah Panipatti al-Uthmani al-Mujadadi says about these two Hadeeth in his Tafseer e Mazhari:

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

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

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

## **15. Ali (as) is the polar star (qutb) of Wilayat**

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

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

 [Tafseer Mazhari, Volume 6 page 20 published by Daar ul Isha`t Karachi](#)

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

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

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

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

 [The Ghadir Declaration, Page 15 & 16](#)

## **16. The Wilayat of Ali (as) is the criteria for honor and dignity**

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

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

*Sawaiq al-Muhriqa, page 176, published in Egypt*

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

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

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

 [Sawaiq al-Muhriqa, Page 503](#)

Mohib Tabari records the same Hadeeth in:

 [Riyadh al Nadira Volume 2 page 116](#)

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

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

 [Mansab e Imamah, Page 109 & 110](#)

## 18. Prophethood (of past Prophets) was dependent upon acknowledging the Wilayah of Maula Ali (as)

Imam Abu Ishaq Thalabi recorded:

**Abdullah Ibn Mas'ud narrated that Holy Prophet [s] said: "An angel came to me and said: "O Muhammad! Ask the messengers sent before you that how were they designated as messengers." I inquired that how were they designated? The angel replied "They were designated on the affirmation of your and Ali Ibn Abi Talib's Wilayah"**

 [Tafseer Thalabi, Volume 5 page 416, verse 55 of Surah Zukhrif](#)

Allama Nishapoori in his Tafseer Gharib al-Quran has also quoted the same text.

## 19. Rasulullah (s) took allegiance from the Sahaba on Maula 'Ali (as)'s Wilayah

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

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

## 20. Why recite 'Ali yun Waliyullah in Kalima and adhan?

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

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

La Ilaha Ilallah Adam Safi ullah  
 La Ilaha Ilallah Nuh Naji ullah  
 La Ilaha Ilallah Ibrahim Khalil ullah  
 La Ilaha Ilallah Musa Kaleem ullah  
 La Ilaha Ilallah Esa Ruh ullah

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

It is for this reason, that despite the passage of over 1400 years no false prophet has emerged from the Shi'a, it is an established fact that all the hypocrites who have declared themselves as prophets have been from the different sects of Ahl' ul Sunnah. Now let us know that who are the real guards of the seal of Prophethood, the Shi'a or the Sunnis?

5. If according to the narration of Abdullah ibn e Mas'ud from Tafseer e Gharaib al-Qur'an, volume 25, page 58, all the Prophets (as) from Adam till Jesus accepted the Wilayat of Ali (as) in order to get the Prophethood, then who are these Nasibi to reject it? The Shi'a declare the Wilayat of 'Ali (as) in their Kalima and Adhan to maintain their identity as the true followers of the Prophets (peace be upon all of them).
6. Dr Tahir ul Qadri al Hanafi a highly respected modern day Sunni scholar in his excellent book 'The Ghadir declaration' states in the preface:

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

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

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

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

7. We read in the Holy Qur'an:

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

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

8. Bearing witness to Allah's Unity.
9. Bearing witness to the Prophethood of Muhammad (as).
10. Bearing witness to the Wilayah of Ali (as).

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

## **21. The Wilayah of 'Ali (as) has been written as Kalima on the highest heavens [Arsh]**

Allah (swt) says in his Glorious Book:

**Should they intend to deceive thee, Verily God sufficeth thee. He it is that hath strengthened thee, with His aid (Nusrat) and with the company of the believers"**  
*Surah Anfal: 62*

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

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

 [Tafsir Durre Manthur, by al Hafiz Jalaladeen Suyuti, P 199](#)

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

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

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

successorship as the Wasi of the Prophet (s).

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

**"When I went on Mirage I saw on the Pillars of Arsh an inscription, which I read and understood as "There is no God but I alone Muhammad is my servant and my Messenger Whom I supported by means of Ali"**

 [Riyadh al Nadira, by Mohib al Tabari, Part 3, p 117](#)

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

 [Kitab al-Shifa, Page 89](#)

## 22. The Wilayah of Ali (as) on the pillars of Paradise

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

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

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

**Third Line: There is no God but Allah, Muhammad is the Messenger of Allah, Ali is the Waliullah**

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

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

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

 [Sayyida tun-Nisa al-Jannah, Page 76](#)

## 23. Declaration of the Wilayat and Brotherhood of Ali (as) on the Door of Paradise

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

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

 [Yanabi al-Mawadah, Volume 1, Page 294](#)

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

 [Riyadh al Nadira, Volume 2, Page 112](#)

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

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

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

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

## 24. Comment

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

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

In Lisan al Meezan Volume 5 page 147, Ibn Hajr al Asqalani whilst writing on 'Muhammad bin Hameed' narrates the following from him:

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

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

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

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

## 26. The will of Muslim bin Aqeel (as) bore testimony to the Wilayah of 'Ali (as)

Muslim was the emissary of Imam Husayn (as). When the Nasibi forces captured him in Kufa, the Sunni work Yanabi al-Muwadah records the following narration on page 390:


**"Umar Ibn Sa'd asked Muslim if he had a Will, to which he replied 'My first will is that no one is worthy of worship save Allah, Muhammad is his Messenger, 'Ali is the Wali of Allah, the Wasi of Rasulullah, and the Khaleefa of his Ummah'".**

 [Yanabi al-Muwadah, Volume 1, Page 390](#)

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

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

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

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

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

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

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

**"There is no doubt that Allah (swt) has made a promise to me with regards to 'Ali. I asked my Lord 'What is it?' Allah (swt) said 'Listen', to which I replied 'I am listening'. Verily Allah (swt) said 'Ali is the Flag of Guidance, Imam of the Saints,**

**and the Light of Truth for those that follow me, and is that Kalima that has been made compulsory upon the Believers. Whoever loves him, loves me, whoever angers 'Ali, angers Me, O Muhammad convey this good news to 'Ali..."**

 [Hilayath al Awliya, Volume 1, Page 66 & 67](#)

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

 [Manaqib Ameerul Momineen, Page 49](#)

## 29. Appeal to Justice

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

## 30. The Ahl'ul Sunnah have five different Kalimas

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

 <http://www.markazulmaarif.org/ebooks/teachingofislam/part1.htm> - [Cached](#)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Whilst the Sahaba differed on the Wilayah, no one rejected it. There was only one person, who totally rejected the Wilayah of Ali Ibn Talib in the presence of the Prophet (s) and Sunni scholars of Tafseer and Hadeeth affirm that the individual (Harith) was punished with the wrath of Allah (swt). He came to Prophet Muhammad and announced his refusal of accepting the Wilayyah of Ali Ibn Talib. Nur al-Din al-Halabi al-Shafi`I records the events as follows in Seerah al Halabi vol. 3, p. 337 records the event as follows:

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

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

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

**was on this occasion that Allah, the exalted, caused to descend the following verses:**

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

So, what happened` ?

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

### 31. First Nasibi Objection

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

### 32. Reply

This is only the classical stupid logic of Nawasib. Kufr is to 'negate' that Allah is God (naudobillah) and to 'negate' that Muhammad (saw) was his Rasool (Naudobillah). Now, its a challenge to Nawasib to prove how come the recitations of "Aliyan Wali Ullah" makes it 'negation' of Allah and his Rasool (saw)? The fact is that saying "Aliyan Wali Ullah" does not and cannot negate "La Illaha Illallah Muhammadur Rasool Allah" in anyway. If saying "Aliyan Wali Ullah" was really a negation of Tauheed and Risalat, then first one who said this was Muhammad (saw) himself, when he declared at Ghadeer Khum:

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

### 33. Second Nasibi Objection: Adding Aliyan Wali Allah is an Innovation

Some Nawasib issue the edict against Shias that reciting Ali un waliullah in Adhan is Bidah. Sometimes Nawasib take help of the comments of Shaykh Saduq from Man la yaduru al-Faqih, Volume 1 pages 188-189 that adding 'Ali un waliullah' was the act of extremist Shias (mufawwidah).

### 34. Reply One

It is not an innovation as we have already proven the existence of such a Kalima in Heaven, and have also proven that past Prophet's also attested to the Wilayah of 'Ali as a declaration of faith. As for the statement of Shaykh Saduq, he was talking about those who add 'Ali un Waliullah' in Adhan considering it as the part of original Adhan while the most known reason for the present day Shias for adding 'Ali un waliullah' in Adhan is that they do not consider it as a part of original Adhan. For example we read in Resalat Tawdhih al-Masael by Mukaram Shirazi, page 153:

جملة ((أشهد أن علياً ولي الله)) ليست جزء من الأذان والإقامة ، ولكن يستحسن الإتيان بها بعد جملة ((أشهد أن محمداً رسول الله)) بقصد التبرك ، بنحو يفهم أنها ليست جزءاً

**The sentence ((Ashhadu ena Aliun Wali Allah)) is neither the part of Adhan nor of Iqama but its well liked to recite it after the sentence ((Ashhadu ena Muhammadan rasool Allah)) for the sake of blessing and in a manner that it is understood that it is not the part (of Adhan).**

We read in Kitab al-Salat by Sayed Khoei, Volume 2 page 287:

وأما الشهادة لعلي عليه السلام بالولاية وإمرة المؤمنين فليست جزءاً منهما

**"The testimony of Ali [as]'s Wilayah is not part of it (Adhan & Iqama)"**

On next page we read:

وان كان الإتيان بها فيه بقصد الجزئية بدعة باطلة وتشرعيا محرما

**"If it is added as a part (of Adhan) then it is a false innovation (Bid'a) and illegal".**

### 35. Reply Two

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

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

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

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

Along the same lines we read in Sahih Bukhari, Kitab al Salat Volume 1, Book 12, Number 764: Narrated Rifa'a bin Rafi Az-Zuraqi:

**One day we were praying behind the Prophet. When he raised his head from bowing, he said, "Sami'a-l-lahu Liman hamida." A man behind him said, "Rabbana walaka-l hamd hamdan Kathiran taiyiban mubarakan fih" (O our Lord! All the praises are for You, many good and blessed praises). When the Prophet completed the prayer, he asked, "Who has said these words?" The man replied, "I." The Prophet said, "I saw over thirty angels competing to write it first." Prophet rose (from bowing) and stood straight till all the vertebrae of his spinal column came to a natural position.**

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

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

We have cited this from the following on line link:

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

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

### 36. The Deobandi Kufr Kalima

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

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

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

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

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

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

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

### 37. The Kalima of Sipah e Sahaba

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

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

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

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

Ali [as] and its testimony while we have proved the importance of Wilayah from Quran and Sunnah?

### 3. Adhan (call to prayers)

Once we have established the legitimacy of saying Aliyun Waliyullah as part of our Kalima then it is natural that no objection should be said if do likewise in Adhan. Unfortunately, since Nasibi find hearing the name of Ali (as) unpalatable, hearing this blessed name on speakers brings them into fit of anger! That is why in Pakistan they have constantly pushed for the banning of the Shi'a adhan, since they have made additions that contravene the Shari'ah. Whilst the arguments in regards to Kalima are indeed applicable here, we shall dedicate this chapter to placing the Sunni Adhan under the microscope and will then leave it to our readers to decide whether Mu'awiya's children have any right to raise objection against us.

#### 38. The Sunni Adhan

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

- ALLAHO AKBAR (4 times)  
God is Great
- ASH-HADO AL-LAA ILAAHA-ILLALLAAH (2 times)  
I bear witness that there is no God but Allah
- ASH-HADO ANNA MUHAMMADAR-RASOO-LULLAAH (2 times)  
I bear witness that Muhammad (S.W.) is the Messenger of Allah
- HAYYA A'LASSALAAH (2 times)  
Hasten towards prayer
- HAYYA A'LALFALAAH (2 times)  
Hasten towards prosperity
- ALLAHO AKBAR (2 times)  
Allah is Great
- LAA ILAAHA IL-LALLAAH

Total – 14

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

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

 [Mishkat al Masabeeh, chapter of Adhan, Published in Delhi, Page 140](#)

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

#### 39. Shi'a Adhan

- ALLAHO AKBAR (4 times)  
God is Great


- ASH-HADO AL-LAA ILAAHA-ILLALLAAH (2 times)  
I bear witness that there is no God but Allah
- ASH-HADO ANNA MUHAMMADAR-RASOO-LULLAAH (2 times)  
I bear witness that Muhammad (S.W.) is the Messenger of Allah
- ASH-HADO ANNA ALIYAN WALI-YULLAH (2 times)  
I bear witness that Ali is the representative of Allah
- HAYYA A'LASSALAAH (2 times)  
Hasten towards prayer
- HAYYA A'LALFALAAH (2 times)  
Hasten towards prosperity
- HAYYA A'LA KHAYRIL AMAL (2 times)  
Hasten towards the best of action
- ALLAHO AKBAR (2 times)  
Allah is Great
- LAA ILAAHA IL-LALLAAH (2 times)  
There is no God except Allah

Total - 20

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

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

#### **40. Inclusion of the statement 'prayer is better than sleep' was an innovation of Umar bin Khattab**

1. Muwatta of Malik, Book 3, Hadeeth Number 3.1.8
2. Al-Farooq by Allama Shibli No'mani, page 295, published in Karachi.
3. Muwatta Imam Malik, Dhikr e Adhan.
4. Izalatul Khifa, volume 3, page 328, Sunan e Adhan.
5. Kanz al Ummal volume 4, page 270, Dhikr e Adhan.
6. Seerat AL Halbiya, volume 2, page 303, Dhikr e Adhan.
7. Naill al-AWtar, volume 2, page 43.
8. Sunan al-Kubra, page 425, by al-Beyhaqqi.
9. Tareekh Baghdad, volume 9, page 409.
10.  [Mishkat al Masabeeh, Volume 1 page 142](#)

Muwatta:

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

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

We read in Musnaf Abdulrazaq:

عبد الرزاق عن ابن جريج قال : أخبرني عمر بن حفص أن سعدا أول من قال : الصلاة خير من النوم في خلافة عمر... فقال : بدعة ثم تركه ، وإن بلالا لم يؤذن لعمر.

**Umar bin Hafs said: 'Saad was the first one who said 'Prayer is better than sleep' during the reign of Umar... he (Umar) said: 'It is an innovation (bid'a)' and then he abandoned it and Bilal never performed Adhan for Umar'.**

[Musnaf Abdulrazaq, Volume 1 page 474 Tradition 1829](#)

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

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

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

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

#### 42. Ibn Umar deemed tathweeb an innovation

Let us read the testimony of non other than the son of Umar regarding Tathweeb:

عبد الرزاق عن ابن عيينة عن ليث عن مجاهد قال : كنت مع ابن عمر فسمع رجلا يتوب في المسجد فقال : اخرج بنا من [ عند ] هذا المبتدع .

**Mujahid said: 'I was with Ibn Umar and then he heard a man reciting Tathweeb in the mosque, thus he (Ibn Umar) said: 'Let us go away from this innovator (mubtadie)'**

[Musnaf Abdulrazaq, Volume 1 page 475 Tradition 1832](#)

**Mujahid bin Jabir:** Ibn Hajar said: **'Thiqah'** (Taqrib al-Tahdib, v2 p159). **Laith bin Abi Salim:** Ibn Hajar said: **'Seduq'** (Taqrib al-Tahdib, v2 p48). **Sufyan bin Auyyana:** Ibn Hajar said: **'Thiqah'** (Taqrib al-Tahdib, v2 p611). **Abdulrazaq bin Humam:** Ibn Hajar said: **'Thiqah'** (Taqrib al-Tahdib, v1 p599).

These Nawasib keep on demanding that the Shi'a refrain from reciting **'Ali un-Wali Allah'** perhaps they could direct us to the Quranic verse or authentic Hadeeth that has given them the green light to recite **'Prayer is better than sleep'** in the Call for prayers. If the Adhan does not become void with the inclusion of **'Prayer is better than sleep'** then the same is the case with the recitation of **'Ali un-Wali Allah'**. If the Ahl'ul Sunnah say that **'Prayer is better than sleep'** is recited in order to wake the people from sleep, then we will respond by stating that we recite **'Ali un-Wali Allah'** to wake the ignorant masses from their unconscious state, one wherein they have no knowledge of Wilayah of Ali bin Abi Talib (as).

When the cunning Nawasib realized that the above cited testimony of Ibn Umar will unveil the Bidah of Tathweeb introduced by their hero, they had no other choice than to fabricate another tradition in order to cover up the statement of Ibn Umar which we read in Sunan Abo Dawood:

**Muhammad bin Kathir narrated from Sufiyan from Abu Yahyah al-Qatat from Mujahid: 'The statement 'prayer is better then sleep' was said during Dhuhr and Asr, that is why Ibn Umar said it was Bidah.'**

The weakness in this fabrication comes from the narrator Abu Yahyah al-Qatat about whom Imam Ibn Hajar said: '**Unreliable**' (Taqrib al-Tahdib, v2 p490), Imam Yahya bin Mo'in said: '**Weak**' (Tahdib al-Kamal, v34 p402), Imam Nisai said: '**Not strong**' (Tahdib al-Kamal, v34 p402).

#### **43. Tawoos's testimony that Tathweeb didnt exist during the time of Prophet [s]**

We read the following testimony of one of the famed Tabayee namely Tawoos:

**Hassan bin Muslim said: 'Someone questioned Tawoos: 'When was 'Prayer is better than sleep' was said?' He replied: 'This recitation did not exist in Adhan during the days of the Holy Prophet (s). During the reign of Abu Bakr, Bilal had heard a caller (Moazzin) recite this phrase, therefore he too included it in the Adhan. After the death of Abu Bakr, Umar had said that they should stop Bilal from practicing that innovation but later on Umar forgot it, hence it is still practiced'".**

[🌐 Kanz ul Ummal, Volume 8 page 367 Tradition 23251](#)

#### **44. Imam Shafiyee did not believe Tathweeb to be the part of Sunnah**

Unlike to general Sunni perception about Tathweeb being something prescribed by Prophet [s], one of the four Imams of Sunni school namely Imam Idrees Shafiyee did not believed Tathweeb to have its root in Islam, as he stated in his authority book al-Umm, page 104:

ولا أحب التثويب في الصبح ولا غيرها لان أبا محذورة لم يحك عن النبي صلى الله عليه وسلم أنه امر بالتثويب فأكره الزيادة في الأذان وأكره التثويب بعده

**"I dislike Tathweeb in morning (Adhan) and so the other (Adhan) because Aba Mahdhura didn't narrate from the prophet (s) that He (s) ordered to recite Tathweeb, thus I dislike adding it to Adhan and dislike Tathweeb after it".**

#### **45. Traditions falsely attributed to the Prophet (s)**

In order to absolve Sahaba from the sin of introducing Bidah of Tathweeb, the staunch followers of Sahaba fabricated some reports and attributed to Holy Prophet [s]. Let us have a look at some of those reports alongwith an analysis of their authenticity:

##### **Tradition One to Three**

We read in Sunan Abi Dawood, Volume 1 page 189:

**Abdulmalik bin Abi Mahdhura narrated from his father from his grandfather [i.e. Abu Mahdhura] that he said "O! Allah's Apostle, bless me with the knowledge of Azan (call for prayer)" He perambulated his hand over my forehead and said:  
you shall loudly say Allah is Great (4 times)  
I do bear witness that there is no god except Allah (twice)  
I do bear witness that Muhammad is the apostle of Allah (twice)  
Come to prayer (twice)  
Come to success (twice)**

**And if it is call for the morning prayers, then "Prayer is better than sleep" shall be said, twice. Then Allah is Great (twice), no god except Allah (twice)**

Al-Bayhaqi in his Sunan, Volume 1 page 394 recorded this tradition with the following chain:

**'Abu Ali al-Rudbari narrated from Abu Bakr bin Dasa from Abu Dawood from Musadad from al-Harith bin Ubaid from Muhammad bin Abdulmalik bin Abi Mahdhura from his father from his grand father'**

In Sahih Ibn Habban, Volume 4 page 578 we read a similar tradition having the following chain of narration:

**'al-Fadhel bin al-Habab al-Jumahi narrated from Musadad bin Masarhad from al-Harith bin Ubaid from Muhammad bin Abdulmalik bin Abi Mahdhura from his father from his grand father'**

## Reply

All these chains of narrations contain al-Harith bin Ubaid al-Eyadi about whom Imam Dahabi said: **'Not strong'** (Al-Kashif, v1 p303), Imam Ahmad ibn Hanbal said: **'His narration is not reliable'** (Tahdib al-Kamal, v5 p259), Imam Yahya bin Moin said: **'Weak'** (Tahdib al-Kamal, v5 p260), Imam Abu Hatim said: **'Not strong'** (Tahdib al-kamal, v5 p260), Imam Nisai said: **'Not strong'** (Tahdib al-Kamal, v5 p260).

Moreover, the chains also include Muhammad bin Abdulmalik who has been declared **unknown** by ibn al-Qatan (Tahdib al-Tahdib, v9 p317), Mardini (Al-Jawhar al-Naqi, v1 p392), Shawkani (Nail al-Awtar, v2 p17) and Zailaei (Nasb al-Raya by Zailaei, v1 p363).

Lastly, the chain contains Abu Mahdhura and as we already have cited the statement of Imam Shaifyee that the narrations which attribute the recitation of Tathweeb in Adhan to Prophet [s] narrated by Abu Mahdhura are rejected.

## Tradition Four

We read in Sunan Abi Dawood, Volume 1 page 193:

**al-Nufaili narrated from Ibrahim bin Ismail bin Abdulmalik bin Abi Mahdhura from Abdulmalik bin Abi Mahdhura from Abu Mahdhura who said: 'Allah's Apostle taught me Adhan word by word:**

**Allah is Great (4 times)**

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

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

**Come to prayer (twice)**

**Come to success (twice)**

**And he used to call for the morning prayers, 'Prayer is better than sleep''**

## Reply

The chain contains Ibrahim bin Ismail bin Abdulmalik who is unknown as declared by Imam Ibn Hajar Asqalani in Taqrib al-Tahdib, Volume 1 page 52. Moreover, the chain contains Abu Mahdhura and as we already have cited the statement of Imam Shaifyee that the narrations which attribute the recitation of Tathweeb in Adhan to Prophet [s] narrated by Abu Mahdhura are rejected.

## Tradition Three & Four

We read in Sunan Abi Dawood, Volume 1 page 191:

**Hasan bin Ali narrated from Abu Athim and Abdulrazaq from Ibn Juraij from Uthman bin Saeb from his father and Um Abdulmalik bin Abi Mahdhura from Abu Mahdhura who narrated from the prophet the same tradition and included call for the morning prayers, then "Prayer is better then sleep"**

Similarly we have a tradition in Sunan Darqatni, Volume 1 page 234 with the following chain:

**'Abu Bakr al-Nisaboori narrated from Abu Hamid al-Musisi from Hajaj from Ibn Juraij from Uthman bin al-Saeb from his father and Um Abdulmalik bin Abi Mahdhura from Abu Mahdhura'**

We also have one narration in Sahih Ibn Khuzaima, Volume 1 page 200 which the following chain:

**Abu Tahir narrated from Abu Bakr Yaqub bin Ibrahim al-Duqi from Raouh from Ibn Juraij from Uthman bin al-Saeb from Um Abdulmalik bin Abi Mahdhura from Abu Mahdhura'**

## Reply

The chains contain Uthman bin al-Saeb who has not been mentioned by any scholar except by Ibn Habban and Ibn al-Qatan, and in this situation, those with the knowledge of science of Hadith would know that the opinion of Ibn al-Qatan would be accepted while rejecting that of Ibn Habbans's and according to Ibn al-Qatan, Uthman bin Saeb is **unknown** (Tahdib al-Tahdib, v7 p117) and he has similarly been declared **unknown** by Zailaei (Nasb al-Raya, v1 p363) and Mardini (Al-Jawhar al-Naqi, v1 p392).

Also these chains contain Abu Mahdhura and as we already have cited the statement of Imam Shaifeye that the narrations which attribute the recitation of Tathweeb in Adhan to Prophet [s] narrated by Abu Mahdhura are rejected.

## Tradition Five & Six

We read in Sunan Ibn Majah, Volume 1 page 237:

**Abu Bakar bin Abi Shaybah narrated from Muhammad bin Abdullah al-Asadi from Abi Israil from Hakam from Abdulrehman bin Ubai Laila from Bilal who said: 'Allah's messenger ordered me to recite tathweeb in morning prayer and he forbid me to recite it in Isha prayer'**

We read in Tirmidhi:

**"Abdurehman bin Abi Laila narrated from Bilal [ra] that Holy Prophet [s] said: 'Do not recite Tathweeb except in Fajar'**

 [Jami Al-Tirmidhi, Volume 1, Page 153 & 154](#)

## Reply

Both the verions of episode contain a narrator namely Abu Israil. The version of Ibn Majah has

been declared weak by Albani in Erwa al-Ghalil, Volume 1 page 253 while the version of Tirmidhi's episode is also not authentic for the following reasons written right after the tradition:

**In this chapter it has also been narrated from Abu Mahdhura [ra]. Abu Isa stated: 'We do not know this Hadith from Bilal except from him narrating from Abu Israil al-Malai and Abu Israil al-Malai did not hear this Hadith from Hakam bin Utibah. Imam Tirmidhi stated that he narrated it from Hassan bin Ammarah who narrated from Hakam bin Utibah and Abu Israil's name is Ismaeel bin Abu Ishaq and he is not strong in the eyes of Muhaditheen.**

 [Jami Al-Tirmidhi, Volume 1, Page 153 & 154](#)

Besides the comments of Imam Tirmidhi, we should also point out that Abu Israil he has been declared '**weak**' by Imam Dahabi (Al-Kashif, v1 p245), Imam Yahya bin Mo'in (Tahdib al-Kamal, v3 p79), Imam Nisai (Tahdib al-Kamal, v3 p80) while Jawzajani said: '**Fabricator**' (Tahdib al-Kamal, v3 p80).

## Tradition Seven, Eight & Nine

Imam Al-Bayhaqi records in Al-Sunnan al-Kubra, Volume 1 page 422:

**Zuhri narrated from Hafs bin Umar bin Saad who said: 'My relatives told me that Bilal went to Allah's messenger (S) to recite Adhan for morning prayer, hence they said to him: 'He (prophet) is sleeping'. Therefore Bilal raised his voice and said: 'Prayer is better than sleep' hence it was added to morning prayer'**

 [Al-Sunnan al-Kubra, Volume 1 page 422 Tradition 1833](#)

Imam Tabarani records in Al-Mujam al-Kabir, Volume 1 page 466 Tradition 1072:

**Muhammad bin Ali narrated from Yaqub bin Hameed from Abdullah bin Wahb from Yuns bin Yazeed from Zuhri from Hafs bin Umar who said: 'Bilal went to the prophet (S) to recite adhan for morning prayer, but he found him sleeping, therefore he said: 'Prayer is better than sleep' twice, then the prophet (S) said: 'O Bilal, how nice was that, add it to your adhan''.**

 [Al-Mujam al-Kabir, Volume 1 page 466 Tradition 1072](#)

Similarly we read in Sunan Darimi, Volume 1 page 289:

**"Uthman bin Umar bin Fares narrated from Yunus from al-Zuhri from Hafs bin Umar bin Saad..."**

## Reply

All these similar chains contain a common narrator namely Hafs bin Umar bin Saad. In first episode, he claimed that some of his relatives told him the story while he did not mention the names of those relatives. On the contrary, in the second episode he claimed that he heard it directly from Bilal while those familiar with the science of Hadith know that he never met Bilal being from two different Tabaqat. Thus, both the episodes are Mursal! That is why we see that in the version we referred to above from Sunan Darimi, the margin writer of the book namely Hussain Salim Asad stated:

إسناده ضعيف فيه جهالة

**'The chain is weak, there is unknown (narrator) in it.'**

## Tradition Ten and Eleven

Imam Tabarani records:

**Sahl bin Maaz bin Anas narrated from his father that Allah's messenger said: 'Failure and unhappiness is sufficient for the believer if he heard the caller reciting tathweeb and he doesn't answer.'**

[al-Mujam al-Kabir, Volume 15 page 111 Tradition 16805](#)

We read in Musnad Ahmed:

**Sahl bin Maaz narrated from his father that Allah's messenger said: 'If you heard the caller recite tathweeb, then recite as he recites.'**

[Musnad Ahmad, Volume 3 page 438 Tradition 15658](#)

## Reply

The Tabarani version of episode has been declared weak by Albani in Da'ef al-Tarhib wa al-Tarhib, Volume 1 page 60 while the margin writer of Musnad Ahmed namely Shaykh Shu'aib al-Arnaout stated the following about latter version:

**'The chain is weak'**

## Tradition Twelve and Thirteen

We read in Musnad Ahmed:

**"Abdullah narrated from Abdulrahman from Sufyan from Abu Jaffar from Abdulrahman from Abu Sulayman from Abu Mahdhura who said: 'I used to recite adhan during the prophet (s)'s reign for morning prayer and when I used to say "Hay ala al-Falah" I would say after it "al-salat khayr men al-naum" in the first adhan'."**

[Musnad Ahmed bin Habnbal, Volume 3 page 408 Tradition 15415](#)

Imam Nasai records in Sunan al-Kubra, Volume 1 page 503:

**Suwaid bin Nasr narrated from Abdullah from Sufyan from Abu Jaffar from Abu Salman from Abu Mahdhura who said: 'I used to recite adhan during the prophet (s)'s reign, I used to recite in the morning adhan "Hay ala al-salat, hay ala al-Falah, al-salat khayr men al-naum, Allah Akbar, Allah Akbar, la ilah ila Allah'."**

## Reply

The first tradition has been declared weak by the margin writer of Musnad Ahmed namely Shaykh Shoib al-Arnaout. The narration of Nasai is also weak because its chain contains Abu Salman al-Moazen whose status is unknown. al-Ghytabi al-Hanafi said about him in Maghani al-Athar, Volume 5 page 336:

**"No criticism or praise is mentioned about him'."**

Moreover, the chain contains Abu Mahdhura and as we already have cited the statement of Imam Shaifeyee that the narrations which attribute the recitation of Tathweeb in Adhan to Prophet [s] narrated by Abu Mahdhura are rejected.

## Tradition Fourteen and Fifteen

Imam Tabarani records in Al-Mujam al-Kabir, Volume 1 page 354:

**Ishaq bin Ibrahim al-Dabri narrated from Abdulrazaq from Mu'amar from al-Zuhari from Saeed bin al-Musayab who stated that Bilal went to the prophet (s) to recite adhan for him, hence it was said to him: 'He is sleeping'. Thus he called "al-Salat khayr men al-Naum". Therefore it was added to the morning prayer.**

We read in Sunnan ibn Majah, Volume 1 page 237:

**Umar bin Rafee narrated from Abdullah bin al-Mubarak from Mu'amar from al-Zuhari from Saeed bin al-Musayab who stated that Bilal went to the prophet (s) to recite adhan for him, hence it was said to him: 'He is sleeping'. Thus he called "al-Salat khayr men al-Naum". Therefore it was added to morning prayer.**

## Reply

The Nawasib belonging to Ummawi fabricated all these traditions in order to provide (false) approval of Prophet [s] to the Bidah of Tathweeb but in this effort they have made to stupid mistakes that can easily be caught. For example, in the above two cited traditions, they tried to show that Saeed bin al-Musayab narrated the episode from Bilal while the reality is that Saeed bin al-Musayab never met Bilal. Imam Ibn Hajar Asqalani records in Tahdeeb al-Tahdeeb, Volume 4 page 87:

و أما حديثه عن بلال و عتاب بن أسيد فظاهر الانقطاع بالنسبة إلى وفاتيهما و مولده

**"His narration from Bilal and Utab bin Usaid is clearly disconnected due to their death (year) and his birth (year)"**

## Tradition Sixteen

Imam Tabarani records in Al-Mujam al-Awsat, Volume 7 page 175:

**Muhammad bin Ibrahim narrated from Amer from his father from his grand father from Amro bin Saleh al-Thaqafi from Saleh bin Abi al-Akhdar from al-Zuhari from Urwa from Ayesha who said: 'Bilal went to the prophet (s) to recite adhan for him, but he found him sleeping. Thus he called "al-Salat khayr men al-Naum", therefore it was added to the morning adhan'.**

## Reply

The chain is weak because it contains Saleh bin Abi al-Akhdar in its chain who has been declared '**weak**' by Ibn Hajar (Taqrib al-Tahdib, v1 p426), Imam Yahya bin Moin (Tahdib al-Kamal, v13 p13), Abu Zara (Tahdib al-Kamal, v13 p14), Imam Bukhari (Tahdib al-Kamal, v13 p14) and Imam Nisai (Tahdib al-Kamal, v13 p15) while Darqutni said: '**Not reliable**' (Tahdib al-Tahdib, v4 p381).

## Tradition Seventeen

We read in Nasb al-Raya by Zailai, Volume 1 page 221:

**Abu al-Sheikh ibn Hayan recorded in his book al-Adhan from Abdan who narrated**

from Muhammad bin Musa al-Harshi from Khalaf al-Hazan from Ibn Umar who said: 'Bilal went to the prophet (s) to recite adhan for him but he found Him (s) sleeping. Thus he called "al-Salat khayr men al-Naum", then he (prophet) said: 'Add it to the adhan when you recite adhan for morning prayer'. Therefore Bilal used to recite it whenever he recited adhan for morning prayer'.

## Reply

The chain is weak because it contains Muhammad bin Musa al-Harashi in its chain who has been declared **unreliable** by Ibn Hajar Asqalani in Taqrib al-Tahdib, Volume 2 page 138.

### 46.No clue of Tathweeb in Sahih Bukhari and Sahih Muslim

It should also be noted that there is no clue of Tathweeb in Sahih Bukhari and Sahih Muslim, the two most authentic books after Quran according to Salafies! In fact, the traditions we have in Sahih Muslim narrated on the authority of Umar and Abu Mahdhura attributed to Holy Prophet [s], do not mention Tathweeb at any point. We read in Sahih Muslim, Book 004, Number 0740:

**Abu Mahdhura said that the Apostle of Allah (may peace be upon him) taught him Adhan like this: Allah is the Greatest, Allah is the Greatest; I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad Is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah, and it should be again repeated: I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad Is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah. Come to the prayer (twice). Come to the prayer (twice). Ishaq added: Allah is the Greatest, Allah is the Greatest; there Is no god but Allah.**

We read in Book 004, Number 0748:

**'Umar b. al-Khattab reported: The Messenger of Allah (may peace be upon him) said: When the Mu'adhdhin says: Allah is the Greatest, Allah is the Greatest, and one of you should make this response: Allah is the Greatest, Allah is the Greatest; (and when the Mu'adhdhin) says: I testify that there is no god but Allah, one should respond: I testify that there is no god but Allah, and when he says: I testify that Muhammad is the Messenger of Allah, one should make a response: I testify that Muhammad is Allah's Messenger. When he (the Mu'adhdhin) says: Come to prayer, one should make a response: There is no might and no power except with Allah. When he (the Mu'adhdhin) says: Come to salvation, one should respond: There is no might and no power except with Allah, and when he (the Mu'adhdhin) says: Allah is the Greatest, Allah is the Greatest, then make a response: Allah is the Greatest, Allah is the Greatest. When he (the Mu'adhdhin) says: There is no god but Allah, and he who makes a re- sponse from the heart: There is no god but Allah, he will enter Paradise.**

### 47.Shias are not the only one to reject these fabrications

We should make it clear that some Nawasib may try to teach their adherents that Shias reject the above cited fabrications merely on account of being from opponent sect but the truth is that the rejection of Tathweeb as a part of Adhan is not exclusive to the Shias rather group of Sunni scholars too shared the same view and we have already cited the opinion of Imam Shafiyye in this regard bet let us here cite the words recorded by Ibn Rushd in Bidayat al-Mujtahid, page 89 who mention the views of the very group of Sunnies:

واختلفوا في قول المؤذن في صلاة الصبح: الصلاة خير من النوم هل يقال فيها أمر لا؟ فذهب الجمهور إلى أنه يقال ذلك فيها وقال آخرون: إنه لا يقال لأنه ليس من الاذان المسنون، وبه قال الشافعي. وسبب اختلافهم: اختلافهم هل قيل ذلك في زمان النبي (ص)؟ أو إنما قيل في زمان عمر؟

**They disagreed that whether the caller (moazen) in morning prayer should say "al-Salat khayr men al-naum" or not? The majority believe that it should be said while others believe that it should not be said because it is not part of Adhan and that what Shafiyye believed. The reason for the disagreement is that whether it was said during prophet's reign? Or was said during Umar's reign?**

Thus, it is not only the Shia who hold the view that Tathweeb was introduced in Umar's reign and not in Prophet's time rather a group of Sunnies too hold the same view!

#### 48. Misuse of Shia traditions about Tathweeb by Nawasib

The Nawasib often jump for joy when they identify Shia Hadeeth that would suggest that our Imam (peace be upon them) practised the Bidah introduced by Umar in the morning prayers called Tathweeb. Let us read and analyze all such Shia traditions:

#### First Tradition

The leader of a Nasibi organization namely Sipah Sahaba (kr-hcy.com) in his book Khutbaat-e-Jail, page 307 stated:

Azam Tariq states:

Imam Zayn al Abdeen while praying in his house used to say '**Prayer is better than sleep**'. Moreover in this very book (Al-Istibsar) under the discussion of Adhan: 'Hussain bin Saeed narrated from Fadhala who narrated from Ala who narrated from Imam Baqir [as] that he used to say: 'My father Imam Zayn al Abdeen in his house during the Adhan of morning used to say 'Prayer is better than sleep' and if I do not say this even then there is no harm. All traditions of this kind in which the saying of 'Prayer is better than sleep' is mentioned are understood in respect of Taqqiyah.

#### Reply

We should first of all point out that Shaykh Tusi did not cite the complete chains of narrations in Al-Istibsar and rather he quoted the remaining part of the chains in another book. Allow us to present the Arabic words of the tradition along with the complete chain and correct English translation:

عن أبي جعفر عليه السلام قال : كان أبي ينادي في بيته بالصلاة خير من النوم ولو رددت ذلك لم يكن به بأس

**Hussain bin Ubaidullah from Ahmad bin Muhammad bin Yahya al-Attar from his father from Muhammad bin Ali bin Mahbub from Ahmad bin Hassan from Hussain bin Saeed from Fudhalah from al-Alaa from Muhammad bin Muslim from Abi Jaffar [as] who said: 'My father used to call in his house: 'Prayer is better than sleep'. If you repeat that, there will be no problem'.**

*Al-Istibsar, Volume 1 page 308*  
*Also in Al-Tahdeeb, Volume 2 page 63 Hadeeth Number 15*

The word 'Adhan' does not appear in Arabic words of the tradition, therefore those Nawasib who make use of this tradition to prove that Imams of Ahlulbayt [as] believed in the recitation of Tathweeb i.e. the sentence 'Prayer is better than sleep' as the part of the Adhan, can not achieve their objective with this tradition. Unlike the Bidah introduced by the Salaf of Nawasib, according to the Shia view Tathweeb is not a part of the Adhan but there is no harm if someone says it away from the Adhan.

It should be known that Imam Zayn al Abdeen [as] led his life amongst the tyrants of Bani Ummayah who were staunch adherents of the Sunnah of the first three caliphs, and they bore a grudge against Ali bin Abi Talib [as]. They utilized spies to ascertain whether the Imams of Ahlulbayt [as] were 'dissenting' from State-propagated religion. They would have increased their propaganda against the Imam [as] had they come to know of their deviation from the State-sponsored religion. Therefore, even if Imam Zayn al Abdeen [as] recited Tathweeb and that too, not as the part of Adhan, it should not be a problem.

If we combine the above two paragraphs, then the following words of Muhammad al-Hasoon written in the margin of al-Bahai al-Amili's book Al-Athna Ashria, page 52 are of relevance:

وبعض الأصحاب لم يحملها على التقية بل على قول ذلك في غير الأذان كقصد التنبيه

**"Some of our companions didn't consider it as Taqiyyah, but they deemed it an announcement other than in the Adhan"**

Moreover, we should also mention that some of the Shi'a scholars have not authenticated one of the narrators in the chain namely Ahmad bin Muhammad bin Yahya al-Attar as Sayyed Khoei declared him **Majhul** (Mu'ajam al-Rijal, v3 p123), Ibn Dawood said: '**Muhmal**' (Rijal ibn Dawood, p45), Jawahari said: '**His authentication is not proven therefore he is Majhul**' (al-Mufid, p46) and Sheikh Fayadh said: '**He is not authenticated**' (al-Aradi, p295).

## Second Tradition

**Muhammad ibn Ali ibn Mahbub from Ahmad ibn Al-Hassan from Al-Hussayn from Hammad ibn Isa from Shu'ayb ibn Ya'qub from Abu Basir: "Imam Jafar said: ... Al-Tathweeb (i.e. the statement of 'Al-Salat Khayron Min Al-Nawm') in Iqama is part of the Sunnat.**

*Al-Tahdeeb, Volume 2 page 62 Hadeeth Number 14*

## Reply

We should point out that Allamah Mirza Qumi declared this tradition weak in Minhaj al-Ahkam, page 179.

## Third Tradition

Another tradition often used by Nawasib is from Wasa'el Al-Shia, Volume 5 page 427 Hadeeth number 6998:

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

## Reply

This tradition is taken from the book of ibn abi Nasr al-Bezanti who wrote his book when he was an adherent Waqifi Sect, therefore, any narrations recorded by him during that period are of no value and are accordingly rejected by the Shias. Sayyed Khoei said in Mujam al-Rijal, Volume 3 page 18:

**"He was Waqifi and then he returned."**

## The actual belief of Imams [as] about reciting Tathweeb

It would not be incorrect to reach such a conclusion about the tradition cited by the Nawasib when we have clear tradition from the Imams of Ahlulbayt [as] about Tathweeb, for example we read in Bihar al-Anwar, Volume 81 page 173:

الصلاة خير من النوم بدعة بني أمية وليس ذلك من أصل الأذان ، ولا بأس إذا أراد الرجل أن ينبه الناس للصلاة أن ينادي بذلك ، ولا يجعله من أصل الأذان

**Imam Kazim [as] said: 'Prayer is better than sleep' is an innovation by the Bani Umayya, it is not a part of Adhan but there is no harm if a man wants to wake up the people by saying it, but without including it to the Adhan.**

Moreover, we have the following authentic tradition in all four important canonical Shia works that suffice to to refute any attempt to prove that Imams of the Ahlulbayt [as] believed in the Bidah of Nasibi Salaf:

**Mu'awiyah ibn Wahab asked Imam as-Sadiq about the Tathweeb [saying 'Prayer is better than sleep' between the Adhan and the Iqamah. He said: "It is unknown to us."**

1. *Al-Kafi, Volume 3 page 303*
2. *Al-Faqih, Volume 2 page 63*
3. *Tahdeeb, Volume 2 page 63*
4. *Istibsar, Volume 1 page 308*
5. *Wasa'il, Volume 5 page 426*
6. *Shaykh Baqar Majlesi in Mirat al-Uqool, Volume 15 page 83 and Sayyed Rohani in Fiqh al-Sadiq, Volume 4 page 329 have declared it Sahih.*

Hence we read the following words of Shaykh Tusi in al-Nihayah, page 67:

ولا يجوز التنويب في الأذان. فإن أراد المؤذن إشعار قوم بالأذان، جاز له تكرار الشهادتين دفعيتين. ولا يجوز قول " الصلاة خير من النوم " في الأذان. فمن فعل ذلك، كان مبتدعا

**"Tathweeb is not permissible in Adhan, if the caller (moazen) wanted to notify the people by the adhan, it is permissible for him to repeat the Shahadtayn twice, it is not permissible to say "al-salat khayr men al-naum" in the adhan, whoever does this, he is an innovator (mubtade)".**

Thus, it has been proven that according to the authentic traditions, Imams of Ahlulbayt [as] raised objections at recitation of Tathweeb in Adhan but no harm to recite it generally not as a part of Adhan. Even a tradition showing contrary teaching of Imams [as] was authentic, it would have been understood on the lines of Taqiyah as we have the following tradition from Imam [as]:

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

*Al Kafi, Volume 1 page 85 Hadeeth number 6*

## 49. Invitation to Nawasib to adopt the right path

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

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

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

## 50. "Haya Ala Khair al-Amal" in Adhan

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

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

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

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

Qaushijee states:

**(Umar said): 'O people, three things were there during the reign of Allah's messenger and I forbid them and will punish for practising them and they are the Mut'ah of women, the Mut'ah of hajj and Haya alaa khayri al-amal'**


Imam Sa'aduddin Taftazani stated in Sharah Maqasid:

**It has been narrated that he said: 'Three things were there during the reign of the prophet and I forbid them and they are the two Mut'ah and Haya alaa khayri al-amal'**

**Note:** The Imam of Ahle Sunnah, Abul Hasan Aamidi in Abkaar ul-Afkaar and Imam of Ahle Sunnah Shams-ud-din Mehmood bin Abdul-Rehman bin Ahmed al-Isfahani in Tashayed al-Qawaid have both admitted that the recitation of "Haya Ala Khair al-Amal" in Adhan was stopped by Umar. We want to make it clear to the Nawasib that all four of their Imams have accepted Umar banned the recitation of the concerned phrase in Adhan The author of Tauhfa

Ithna Ashari al Muhaddith Shah Abdul Aziz Dehlavi has admitted in the fourth chapter of his Touhfa that if someone quotes a tradition from the opposition and then does not term it as weak then the authenticity of the tradition is proven. Based on this principle, all four Sunni Imams have quoted this tradition verifying to it being authentic, rather than deem this weak they have offered justifications and explanations. The Nawasib blame us for holding a belief that our Imams have the authority to change and abrogate Islamic edicts, a fact that is against the Shi'a madhab. We ask the Nasibis 'Who gave Umar the authority to ban acts that permitted by Allah and his Holy Prophet (s)?'

## 52. Abdullah Ibn Umar, Bilal and Imam Zayn ul Abideen used to recite "Haya Ala Khair al-Amal" in Adhan

1. Seerat al Halabiyah, volume 2, page 205, Dhikr e Adhan.
2. Neel al-Awtar, volume 2 page 41
3.  [Sunan al-Kubra, volume 1 pages 42-425](#)
4. Kanz al-Ummal volume 8 page 342
5. Tehqeeq Ajeeb fil-Tasweeb, page 5, compiled by Abdul-Hai.
6. Musanaf Ibn abi Shaybah, Volume 1 page 195
7. Musanaf Abdulrazaq, Volume 1 page 464
8. Muwatta Imam Malik, Volume 1 page 162
9. Kibriyat al-Ahmer, Volume 1 page 43

Behaqqi records:

وأخبرنا محمد بن عبد الله الحافظ أنا أبو بكر بن اسحاق ثنا بشر بن موسى ثنا موسى بن داود ثنا حاتم بن اسمعيل عن جعفر بن محمد عن أبيه أن علي بن الحسين كان يقول في أذانه إذا قال حي على الفلاح قال حي على خير العمل ويقول هو الأذان الأول

**Jaffar bin Muhammad narrated from his father that Ali bin al-Hussain used to say 'Haya alaa Khayri al amal' after 'Haya alaa alfalah' and he said that this is the first adhan.**

Imam Ibn Abi Shaybah records:

حدثنا أبو بكر قال نا حاتم بن إسماعيل عن جعفر عن أبيه ومسلم بن أبي مريم أن علي بن حسين كان يؤذن فإذا بلغ حي على الفلاح قال حي على خير العمل ويقول هو الأذان الأول

**Jaffar bin Muhammad narrated from his father that Ali bin al-Hussain used to say 'Haya alaa Khayri al amal' after 'Haya alaa alfalah' and he said that this is the first adhan.**

We also read:

حدثنا أبو أسامة قال نا عبيد الله عن نافع قال كان بن عمر زاد في أذانه حي على خير العمل

**Nafee said: Ibn Umar added 'Haya alaa khayri alamal' to his adhan**

Imam Abdulrazaq al-Sanani records:

عبد الرزاق عن بن جريج عن نافع عن بن عمر أنه كان يقيم الصلاة في السفر يقولها مرتين أو ثلاثا يقول حي على الصلاة حي على الصلاة حي على خير العمل

**Nafee said: 'When Ibn Umar performed prayer while he was traveling, he used to say 'Haya alaa alsalat hat alaa khayri alamal' twice or thrice'**

We read in Kanz al-Umal, Volume 8 page 342 Tradition 23174:

عن بلال كان بلال يؤذن بالصبح فيقول : حي على خير العمل

### **Bilal used to recite adhan for morning prayer and say: 'Haya alaa khayri alamal'**

One of the beloved scholars of Salafies namely Showkani stated in his book Nail al Awtar:

أخرج البيهقي في سننه الكبرى بإسناد صحيح عن عبد الله بن عمر أنه كان يؤذن بحي على خير العمل أحيانا وروي فيها عن علي بن الحسين أنه قال : هو الأذان الأول

**Beyhaqqi has reported in his book Sunan al-Kubra through Sahih chain that Abdullah Ibn Umar would sometimes recite "Haya Ala Khair al-Amal" in his Adhan and the same book also reports that Ali bin al-Hussain to have said this is the initial Adhan.**

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

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

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

Abdulwahab Sherani stated in Kibriyat al-Ahmer, Volume 1 page 43:

**"Shaykh Akbar Muhiuddin Ibn Arabi has stated that those who object at the recitation of 'Haya Ala Khair al-Amal' during Adhan, I never come across any proof of their objection because on the day of digging the trench, the Holy Prophet [s] himself instructed to recite this sentence in Adhan"**

### **53. An appeal to the truth**

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

### **54. A Wahaby scholar's acceptance of the Shi'a Adhan**

Famous Ahl-e-Hadeeth Scholar Maulana Waheed uz-Zaman Hyderabad in his book Anwaar ul-Lughat, part (Para) 18, page 5-6, published by Hashmat ul-Islam press, Bangalore, India, under the caption of "An-nazr ala wajh Ali ibadah" writes:

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

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

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

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

Sunan Abu Daud:

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

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

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

**Note:** Qur'an says that the Holy Prophet (s) said: "speaks nothing but revelation." And three of the "Saheeh" books of Sunnis say that Holy Prophet (s) followed the dreams of the companions rather than divine revelations.

## **56. An appeal to logic**

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

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

## **57. Hanafi Fiqh permits citing the names of Khaleefa's while reciting Adhan**

As proof we advance the following esteemed Sunni works:

1. Fatah al-Qadeer Sharh Hidayah, page 215, Dhikr of Adhan.
2. Al-Kifaya Sharh Hidayah, page 215 by Jalal-ud-din Khuwarzmi.
3. Sharh Hidayah, page 215
4. Al-Badaya wal-Nihayah, Volume 9 page 267
5. Aojaz al-Masalik Sharh Muwatta e Imam Malik, volume 2, page 27.

Al-Kifaya:


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

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

**"Umar ibn e Abdul-Aziz's caliphate was the revival of Khilafat-e-Rasihida and the era of second life of the Islamic civilization and culture, Quranic orders, Prophetic Sunnah and the Islamic teachings."**

On the very next page we read:

**"Uthman al-Rahi al-Hamsi narrates that he had heard the Moazzin of Umar ibn e Abdul Aziz convey Salaams to him in between Adhan by saying Asalam-o-Alaikum ya Ameer-al-Mo'mineen wa rehmatullah-e-wa-barakatuhu, Hai-e-alas-salat, hai-e-alal-falah, as-salat qad-qarbat, i-e "O! Leader of the believers, Allah's blessings be on you, Hasten towards prayer, Hasten towards Prosperity, the time for prayer has approached."**

 [Al Bidaya wal Nihaya, Volume 9, Page 267, published by Nafees Academy Karachi](#)

**Note:** If sending blessings on Umar Ibn Abdul Aziz in Azan makes his era the era of Quranic injunctions and Sunnah then how can the recitation of "Ali yun Waliyullah" which is the Sunnah of Prophets and Sahaba constitute a prohibited act?

## **58. The founder of the innovation of taking the names of caliphs in Adhan was Mu'awiyah, the Imam of Nasibis**

We read in Aujaz al-Masalik Sharh Muwatta Imam Malik, volume 2, page 27:

**"Ibn Abi Zaib says that he had asked Zuhri who introduced the practice of conveying Salaams in Adhan he had replied that it was started by Mu'awiyah."**

**Note:** The seed of Banu Zarqa happily accept, hearing the names of these Khaleefa's in Adhan, those who spent their days persecuting the masses and spent their nights drinking and indulging in vulgar acts. Curiously when it comes to reciting the name of righteous Khaleefa and Leader of Believers, Ali (as) in Adhan they deem this abhorrent and unacceptable. This hatred is a trait of the illegal offspring of Banu Umayyah.

## **59. Umar bin Khattab added words in the Salah**

Saheeh Muslim, Book 004, Number 0788:

**'Abda reported: 'Umar b. al-Khattab used to recite loudly these words: Subhanak Allahumma wa bi hamdika wa tabarakasmuka wa ta'ala jadduka wa la ilaha ghairuka [Glory to Thee, O Allah, and Thine is the Praise, and Blessed is Thy Name.**

**and Exalted is Thy Majesty. and there is no other object of worship beside Thee]. Qatada informed in writing that Anas b. Malik had narrated to him: I observed prayer behind the Apostle of Allah (may peace be upon him) and Abu Bakr and Umar and 'Uthman. They started (loud recitation) with: AI-hamdu lillahi Rabb al-'Alamin [All Praise is due to Allah, the Lord of the worlds] and did not recite Bismillah ir-Rahman-ir-Rahim (loudly) at the beginning of the recitation or at the end of it.**

Could the Ahl'ul Sunnah kindly produce a list of those Ulema that issued Fatwas of Bidah against Umar for ADDING words to the Salat of Rasulullah (s)? As Nasibi constantly point out any addition to the Deen (no matter how pious it may seem) is a Bidah, and all Bidah's will be rejected. This being the case what about this Bidah? If the heart of these Nasibis is content with such a Bidah, why the objection if the Shi'a recite Aliyun Waliyullah as part of the call to prayer?

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