Shiism from the Quran

One of the arguments we hear from our Sunni brothers and sisters, is that if the concept of Imamate was Essential component of the Religion, the concept would surely be in Quran.

It has been repeated many times and Sunnis are convinced that Ali (as), Hassan (as) and Hussain (as) Leadership and Authority is not in the Quran. Imam Mahdi (as) too is said not to be in the Quran.

According to Shia belief, the Messenger (saw) was told to proclaim the message of Wilayah on the Day of Ghadeer. This was in the verse "o Messenger deliver what has been revealed to you, for if you do not, then you have not delivered the message, and Allah will protect you from the people, verily Allah does not guide the disbelieving people"

After mentioning that Two Weighty Things were to be left by him, Quran and his family, and that they would not separate from each other till they return to him at the pond. The Prophet (saw) asked the Muslims "Do I not have more authority over the believers then themselves?" after they confirmed and in this context he said "Whomever I am his Mawla, then Ali is his Mawla"...

If that won't convince someone of Wilayah of Ali (as) and the infallibility of his family (as) - and they are chosen people whom won't separate from the Quran and are to be held on to, and are imposing a heavy weight upon the Umma by their rights, then I don't know what will.

That was the clear delivery of the message of Wilayah. He declared the family of Guidance, and made clear that among the heaviness of it (or rather the heaviness of it) is the Mastership of Ali (as).

Anyone unconvinced of that I do not expect to be convinced of what the Quran says regarding the family of Guidance.

The offspring

Among the objections Sunni hold to Shias, is that Shias have singled out the offspring of Mohammad (saw) through Fatima (as) and essential made Islam to a monarchy.

One of the Quran revelation of wisdom of Allah (swt) in Guiding mankind is that he would put Nubuwa in the offspring of Major Prophets (as).

We read in Quran:

(57:26) And certainly We sent Nuh and Ibrahim and We gave to their offspring the Nubuwa and the Book; so there are among them those who go aright, and most of them are transgressors.
(6:87) And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way.

We can see in these verses Allah (swt) is essential telling us about his Sunna in guiding mankind. Obviously Allah is revealing these facts to Guide us and show wisdom in such guidance.

We also read about Yahya (as) being given to Zakaria (as). Mariam (as) and Isa (as) to Imran. Ismael (as), Isaac (as) and Yaqoub (as) to Ibrahim (as).

It makes sense that Chosen Ones would be from the offspring of Mohammad (saw). This is not us making up this concept but can be found clearly in these verses.

The Ma’asomeen are the True Family.

Another objection Sunni have is with the Shia concept of family. According to Shia, the true family of Mohammad (saw) refers to specific Chosen Souls whom are very close to him Spiritually and linked to him Spiritually.

From the view point of normal definition of family, Allah (swt) tells Nuh (as):

(11:40)
Until when Our command came and water came forth from the valley, We said: Carry in it two of all things, a pair, and your own family-- except those against whom the word has already gone forth, and those who believe. And there believed not with him but a few.

"except those against whom the word has already gone forth" is included in his family, even though they are unjust and rebellious.

But then we see that his True Family, the unjust cannot be included:

(11:46) He said: O Nuh! surely he is not of your family; surely he is (the doer of) other than good acts, therefore ask not of Me that of which you have no knowledge; surely I admonish you lest you may be of the ignorant

Here we can see that as he is doer of other then good deeds, he is not included in family.

Now if a person is of good deeds and bad deeds, he is also doer of other then good deeds. That is he does good and bad deeds. Therefore this shows only those whom do only good acts can be of his family. That is those whom are pure without sin.

If "amalan" is taken to be singular and not generic, it would still mean that, as doing other then a good act would show one is not of the family. That means one cannot have done one act that is not virtuous.

Another verse that confirms this concept is the Family of Ibrahim (as) were chosen above the world and said to be offspring, some of it from some, while not all offspring of Ibrahim (as) were righteous let alone chosen, of which the Quran says:

(27:59)Say: Praise be to Allah and peace on His servants whom He has chosen: is Allah better, or what they associate (with Him)?

The verse of the family of Ibrahim (as) being Chosen is

(3:33)Verily Allah chose Adam and Nuh and the family of Ibrahim and family of Imran over the worlds. (3:34) Offspring some of it from some, and Allah is the hearing, the knowing.

This shows the family of Ibrahim (as) is of chosen ones, and the verse of Nuh's (as) family, shows it's only of the Ma'asoomeen whom are without sin and all acts of theirs is of good deeds.

In the same, the True Family of Mohammad (saw) would refer to only Ma'asoomeen (as), those whom are linked to him spiritually and connected to him beyond that of blood. It also makes sense that a long with that closeness, they are close with regard to blood tie as well, and close to each other in all sense of the word.

Fatima (as) very example is close to him (saw) because she is his daughter but also because of her Spirituality and inheriting his Light and being born out of his Light.

The True Rulers.

Shias believe the True Rulers and Masters over Mankind are those whom Allah (swt) gives his authority to. They believe they are Rulers and Kings whether people accept them or not.

We read in Quran Allah (swt) gives his Authority to whom he pleases, and the Chosen ones are shown to be given this Authority.

2:247
Their Prophet said to them: "Allah hath appointed Talut as king over you." They said: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?" He said: "Allah hath Chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah Granteth His authority to whom He pleaseth. Allah careth for all, and He knoweth all things."

Essentially Talut (as) is given the Mastership of God and this shown to be what makes him King.
The Sign of his Authority is shown to be inheriting from the family of Musa (as) and family of Harun (as) which by the singular Taraka are shown to be one family.

This essentially shows the true authority was in that blessed family.

In the same, True Authority is in the family of Mohammad (saw) and Ali (as). This because the Chosen ones are shown to have the Authority of God.

God gives his authority to whom he pleases. We see this as a Quranic concept. More over we will discuss verses surrounding (4:59) which point to the authority of Auli-Mohammad (saw).

But first let's see if there is any direct designation of Ahlulbayt (as) in Quran.

The Perfectly Pure

The verses surrounding the purification verse is addressed to the Wives. The conclusion of Sunnis is that they are then obviously concluded. They take the "Inama" to reflect All God intends by the commands to the wives. But this would mean that Allah (swt) desires by the command to the wives, to purify all members of the family, like Fatima (as), Hassan (as) and Hussain (as) and like Rasool (saw), with commands that are unrelated to them and commands that apply to wives only. For example, it would mean Allah (swt) desires by the commands to the wives to purify Hassan (as). Obviously this does not make sense. Another issue is that since Rasool (saw) is already pure, it can't mean "to remove" but it means "to keep away", as he no impurities are there to remove from him.

We are left with two possibilities of the Inama. 1) That it refers to Ahlulbayt (as) as exclusive people of this wish. This would mean in the Umma, they are the only ones kept perfectly pure of all levels of impurities. 2) He refers to what God desires to keep away from their souls, which is nothing but the uncleanness. They will thus be blessed with every blessing, that is regarding their souls.

It either translates to

'God only desires to keep the impurities away from you o People of the House and to purify you a perfect purification" "

or to

'God only desires to keep the impurities away from you o People of the House and purifies you a perfect purification"

The latter must be the translation in the 2nd possibility.

This obviously by meaning would refer to the definition of family that includes only the Ma'asoomeen. The verse shows Mohammad (saw) has such a family, that is his true family, that are perfectly pure and protected against all sins.

The hadithal Kisaa shows it was specifically revealed for five people at the time of the revelation. This doesn't exclude all unborn but shows at that time, only those members were of the Pure Infallible Family.

The Wage of Love

في القرْبَى وَمَنْ يُقْتَرِفُ الصَّالِحَاتِ فَلَا أَسْتَلَّكُمْ عَلَيْهِ أَحْرَرًا إِلَّا الْمُوْؤِدَةِ دَايِّ يَسِيرُ إِلَيْهِ عَبْدَةُ الْلَّهِ إِنْذَا أَمَنَّاهُ وَعَمِلَهَا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ حُسْنٌ نَزِدْ حَسَنَةً شَكُورٌ غَفُورٌ الزَّيْتُوْنُيَّةُ(42:23)

That is of which Allah gives the good news to His servants, (to) those who believe and do good deeds. Say: I do not ask of you any wage for it but love for the Qurba; and whoever earns good, We give him more of good therein; surely Allah is Forgiving, Thankful. (42:23)

The Qarba refers to specific close relatives to the Prophet (saw).

The apparent meaning it's "the near kin"

However Sunnis have given to alternative meanings to the verse.
It's obvious by these two words, that it does not make sense, and hence words in brackets must be assumed which itself makes it a far fetch possibility and out of the norm of language.

1) the Kinship (between you and me) [sunnis support by this hadith]
2) The closeness (to Allah). [there is no hadith to support this]

Now nobody assumes words like that in brackets, and it makes sense it would be said. This is enough to refute it but it will also be refuted by other means.

However in the case of "the Near Kin", nothing is assumed, and "the" points to a specific Kin or general kin, either one. There is no hidden words assumed.

With other verses it can be shown to refer to specific kin, and 'the' points to the fact they been mentioned by the Rasool (saw), and this is none on other then his true family that consists of chosen ones.

In the case of "the Kinship", it was said that it refers to disbelievers of Quraysh, to respect him out of kinship and love the kinship between them and him. It therefore means he asks nothing but that. The fact Rasool (saw) asked more, refutes this view.

However several verses refute this view.

One verse is the following:

أَيْدٍ لَهُمْ أَمْ بِھَا يَمْشُونَ أَرْجُلٌ أَلَھُمْ يَسْمَعُونَ آذَانٌ لَهُمْ أَمْ بِھَا يُبْصِرُونَ أَعْيُنٌ لَهُمْ أَمْ بِھَا تُنظِرُونِ فَلاَ كِيدُونِ

"Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears with which they hear? Say: Call your associates, then make a struggle (to prevail) against me and give me no respite." (7:195)

This shows instead of asking disbelievers not to prosecute him, he rather challenged them to do all they can, and that God would protect him.

Another verse is that in fact the wage was asked to take a path to God.

مِنْ أَجْرٍ مِنْ عَلَيْهِ تَسْأَلُھُمْ ﻓَلاَ ﻣَآ إِنْ أَسْأَلُكُمْ مَا ﻗُلْنِ

Say: I do not ask you a wage except that for whom wants to, may take a way to his Lord. (25:57)

Loving the Kinship between them and him, is not enough for taking a path to God. More over there is nothing in the verse or surrounding that would suggest he was asking only Quraysh.

It makes sense then the verse refers to everyone in general, that this is the wage for message he asks, that means whomever accepts the message must pay this wage.

More over the following verse shows it applies to all peoples including Jinn.

وَمَا سَأَلَلَهُمْ عَلَيْهِ مِنْ أَحْرَرَ إِنَّهُ إِلَّا ذَرِّيَّةٌ لِلْفَالِقِينَ

And you do not ask them for a wage for it except that is/be a reminder to the worlds.(12:104)

Now regarding it being the "closeness", aside from the fact it does not make sense to be said without mention to what the closeness is to, the following verse proves this is not the case:

مُنْ أَحْرَرَ إِنَّ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَھُوَ عَلَى كُلِّ سَعِيٍّ شَهِيٍ

Say: Whatever wage I have asked of you, that is for yourselves; surely my wage is with Allah, and He is a witness of all things.(34:47)

This shows the wage can be misunderstood as not being for the benefit of people, and seen to benefit the
Rasool (saw). This only makes sense if we assume the Qarba refers to people the Rasool (saw) is closely attached to. That it's seen to be in his favor, since, he cares for those people.

But the verse says such is not the case, the Rasool (saw) doesn't see this as something he prefers for them, rather it's for the sake of mankind and Jinn that he is asking this. Such misunderstanding cannot take place assuming it's closeness to Allah (swt).

But suffice to say if it was "closeness to Allah", it would be mentioned as that, it would be said "closeness to Allah", as it does not make sense to assume without that. To assume invisible words does not make sense.

An important question is how is loving the family of the Rasool (saw) taking a path to God? This shows the love is not ordinary love people have for believers or their fathers and sisters, but that of attraction to what the person is. It is the type that through the love of whom the person is, the person strives to be like them. It's this attraction to the holy personalities that is essentially taking a path to God.

However obedience to them is due to obeying God. We obey them to obey God. The love however is essentially love the essence of goodness and worship of God and justice and the virtues. This love of whom they are, will make one strive to be like them. This love will manifest in actions, and is the driving force of walking the straight path.

Or is it that you ask them a wage? Then surely the wage of your Lord is best, and He is the best of those who provide sustenance.

And surely you call them to a straight path(23:72-73)

This shows the wage is a call towards the Straight path.

The normal family and near relatives can't be the meaning of Qurba here. This is because there is good and bad offspring, and includes bad people like Abu Lahab. It does not make sense to love all those related to him with a love that essentially would be taking a path to God.

It refers to the chosen ones, and his True family, just as the True family of Nuh (as) included only the Ma'asomeen. Love of these personalities would make people love goodness and worship of God and the right path, and noble qualities. People would love the straight path essentially and that love would include following their example.

This shows they are Chosen... And chosen ones are shown to have Authority over rest.

The Envised people of Authority

"Have you not seen those whom are given a portion of the book, they believe in the Jibt and Taghut and they to those whom disbelieve, these are better guided in the path then those whom believe"

We can see the Jews were supporting the Taghoot.

They are later asked:

Or do they have share of the kingdom/authority, then they would not give the people a date stone"

The question is rhetorical and they don't have share of the Mulk?

Then true motive of supporting taghoot is shown to be out of envy of certain people:
"Or do they envy the people for what Allah has given them out of his grace? For then indeed we had given the family of Ibrahim the book, and the wisdom, and given them a great kingdom/authority".

It's obvious by the fact Auli-Ibrahim (as) authority was mentioned, that these people were similarly graced with knowledge, wisdom, and authority.

We then told to "Obey Allah and Obey the Messenger and the Possessors of the Authority from you". It's obvious here that envied people are those in authority? Whom were given Authority over the people like the family of Ibrahim (as)? The contrast to a chosen family shows it's a chosen family as well.

This, and the fact it has been shown by the wage verses and ayat tatheer verse, that Auli-Mohammad (saw) are chosen, we can conclude they are the Ulil-Amri.

**Every people called with their Imam**

The Quran has shown Ibrahim (as) received Imamate after Nubuwa. This shows it's a different function. The Quran describing Imamate shows it's guidance by Allah's Command.

With addition the Quran has repeated every people will be called with a witness from themselves.

In another verse it says "The day we call every people with their Imam". It's obvious now the witness is the Imam.

To assume it means book goes against the norms of language. While an Imam can be a book, it's still means Leader. A book can be a leader, but the assumption is that it refers to a person. Moreover, since Quran has Imamate as divine function, and there is more then one leader per people, but not more then leader assigned the active guidance of guiding by God's command and is the Witness of them, for each person, it makes sense here it's referring to the divine leader of time. That is the one assigned to spiritual guide the believers inwardly and is their witness. This has primary meaning since the norm is that leader refers to a person whom leads, and not a book, although a book can be a leader.

If we take it as normal meaning of leader, every people have many leaders, and type of leaders... but if we take it as the assigned function of actively guiding spiritually - then there is but one Imam per people.

Each time has a Witness/Imam.

Whom is the Witness/Imam of today?

**The Witness From Mohammad (saw) and the witness whom has knowledge of the book**

Is he then who has with him clear proof from his Lord, and a witness from Him recites it and before it (is) the Book of Musa, a guide and a mercy? These believe in it; and whoever of the (different) parties disbelieves in it, surely it is the truth from your Lord, but most men do not believe.

and who is more unjust than he who forges a lie against Allah? These shall be brought before their Lord, and the witnesses shall say: These are they who lied against their Lord. Now surely the curse of Allah is on the unjust.

(11:17-18)

According to the noble verse 11:17, there is a witness from Mohammad (blessings be upon him and his family). Then in generalization, it says "These" believe in it. "These" then are "witnesses from Mohammad" (blessings upon him and his family). The "witnesses" shall say, show the witnesses will testify against people on the day of judgement. What does "from him" mean. The blessed Surah goes on to talk about chosen family "he is not of your family, verily he is of other then doer of what sets aright" "with blessings upon you and upon the people's with you""The mercy of Allah, and his blessings are upon you o People of the House, indeed he is Majestic Praiseworthy". The witnesses from him, "a witness from him" "these", are people truly from Mohammad (blessings upon him and his family). They are his blessed family liked the blessed chosen ones were the true family of Ibrahim (as) and the true offspring of Nuh (as).
There is many more verses about "witnesses".

How will it be, then, when We bring from every people a witness and bring you as a witness against these? (4:41)
And on the day when We will raise up a witness out of every people, then shall no permission be given to those who disbelieve, nor shall they be made to solicit favor (16:84)
And on the day when We will raise up in every people a witness against them from among themselves and bring you as a witness against these. (16:89)

According to these verses, every people will be called with a witness.
The witness from Mohammad (blessings be upon him and his family) has knowledge of the book:

And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and whom has knowledge of the Book. (13:43)

To support Allah (swt) as a sufficient witness it says:

Say: Allah is sufficient as a witness between me and you; He knows what is in the heavens and the earth. And (as for) those who believe in the falsehood and disbelieve in Allah, these it is that are the losers.(29:52)

And here we see it means being a watcher over them:

I did not say to them aught save what Thou didst enjoin me with: That serve Allah, my Lord and your Lord, and I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wert the watcher over them, and Thou art witness of all things. (5:117)

Conclusion

1) The concept of Chosen ones put in the offspring of major Prophets (as) is in Quran.
2) The concept of true family of Prophets (as) consisting of Ma'asomeen and chosen ones in Quran.
3) The concept of Mohammad (saw) have such a pure family whom loving is taking a path to God is in Quran.
4) The concept that the Chosen are the True Leaders and Kings and Rulers is Quran.
5) The concept that Authority is God's and he gives to whom he pleases is in Quran.
6) The concept each time has a witness/Imam is in Quran.

Essentially Shiism is in Quran.