

## **Aliyan Wali Allah in Namaz**

### **Namaz & The 3rd Shahadat**

Namaz is a very important part of Deen-e- Islam and there is a Riwayat that if ones Namaz is accepted all his acts of worship will be accepted and if ones Namaz is not accepted all his acts of worship will be rejected. Hence it is compulsory on every one of us to make sure that we pray Namaz in a way which is accepted by God Almighty. Tashahud in Namaz is a very important part of it .

Tashahud is standing witness to or giving testimony. All other sects of Islam / Muslims have consensus on tashahud as they all agree that be it Kalma or Azaan, Aqamah or Tashahud in every place only 2 testimonies i.e. testifying the oneness of God & Prophet hood of Hazrat Mohammad ( pbuh & hp ) is enough, whereas Shias believe that the main difference between Shi'ism and other sects is the acceptance of Wilayat-e- Moula Ali so where ever we give the first 2 testimonies ( i.e. Touheed & Risalat ) we should immediately give the 3rd testimony, the wilayat of Moula Ali and all shias believe that the Third testimony ( ) is just as necessary as the first 2 testimonies. Unfortunately, since a few years because of the ignorance of Shias towards the orders of Quran and Holy Traditions of Aimmah , just like other muslims we too have stopped reciting the Third Shahadat and have restricted ourselves to only 2 testimonies in Namaz. Our ignorance towards the orders of Quran and Ahadith results in our shias raising questions and objections on the very basis of our sect i.e. . Even though there are many books dedicated to prove the necessity of recitation of in Namaz but the fact is that firstly these books are not in reach of everyone as they are either in Arabic, Farsi or Urdu and many shias are not familiar with either of the languages, secondly our lives have become so hectic that we don't even get enough time for our selves let alone reading such big and lengthy books. This is the reason why we decided to compile this article with some undeniable proofs while keeping it as short as we possibly can.

We have to bear this in mind that just because something is not practiced at present time it does not mean that it is not a part of our act of worship. We all know that so many things have been changed in Namaz that it is now a very big problem between different sects of Muslims as they all have different ways to pray Namaz so accepting Namaz as it is practiced today cannot be justified without trying hard to find out the things which were originally part of Namaz but were struck off sometime back by the enemies of Islam in a well planned and organized manner. We have to look and seek further deep down inside it Specially if something is regarding the Wilayat of Moula Ali as we surely know that this was the very things that the rulers have tried their level best to eradicate and there was a time when just taking the name of Moula Ali was enough to be killed by the tyrant rulers and their equally tyrant lobby. Thinking about such a time we have to consider that how could anyone testify the wilayat of Ameer ul Momineen Ali ibn - e - Abi Talib openly and loudly? Majority of people during those times used to do ' Taqayya ' just to save themselves from harm. This period of Taqayya was so prolonged that disappeared even from the thoughts of Shias

themselves. Even our Aimmah refrained from openly teaching the Kalma which included to general public but instead used to teach the complete Kalma to some trustworthy companions only who would then convey it to the lovers of Ahlul Bait . Hence in the Book Al Kafi there is a tradition ( Hadith ) of Imam Mohammad Baqar which says " If we would have fixed the tashahud of Namaz , our followers and lovers ( Mawalis ) would have been killed " . Hence if the recitation of in Tashahud is not practiced today it should not be taken for granted but instead we should try and see if it was practiced earlier and if we could find the proofs in Saqalain ( Quran & Ahadith of Aimmah ). We should all try and find out the answers to the following questions which come to our mind regarding the Third Shahadat in Namaz :

Does our faith and logic ( Aql ) allow us to recite in Tashahud of Namaz ?

Has Quran ever Ordered us to recite the third Shahadat ?

Are there any Ahadith ( Traditions of Aimmah [as]) to support the recitation?

How did Rasool-e-Khuda ( pbuh & hp ) and our Imam used to recite Tashahud ?

What does the Fuqahas ( Islamic Clergy / Scholars) say about Third Shahadat?

Now let us try and shed some light on each of the Questions separately :

Aql ( reasoning )

Normally at present time we only give 2 testimonies i.e. of Touheed & Risalat. In Arabic 2 testimonies are called Shahadatain whereas if the testimonies are at least 3 or more the word used in Arabic is Shahad'aat. The word Shahadatain ( 2 testimonies ) cannot be found any where in Quran but the word Shahad'aat can be seen in Quran and that too in the context of Namaz. But if someone still refuses to stand witness to atleast 3 testimonies , would that not be rejecting Quranic order ?

Surah Al Maida : Quran said " Al Youma Akmalto Lakum Deenakum..... " This Ayat was revealed on the day of Ghadeer and the word " Al youm " signifies that on one special day one special thing happened which completed the deen ' Islam ' . The history stands witness that the thing that happened on that day was the announcement of Wilayat of Moula Ali . If we look at the aayaats that were sent before announcing the completion of Deen Islam we will notice that the order from God Almighty to convey this message was so strict that if this announcement was not made the Risalat of Rasool-e-Khuda ( pbuh & hp ) would have been in danger. If Rasool-e-Khuda (pbuh & hp ) would not have announced the Wilayat of Moula Ali could his Risalat be saved? Could the Deen Islam be saved without this announcement ? Is Namaz not included in Deen ? Thus, if without testifying and announcing this Shahadat the Risalat of our Holy Prophet (pbuh & hp) was incomplete, The Deen Islam was incomplete - How can the prayers ( Namaz ) of anyone be complete without it?

Who doesn't know that Tashahud is a part of Namaz ( Prayers ) and the Namaz, which tashahud is a part of - Shaikh Mufeed says in his book " Al Ikhtesas " and other Ulemas in

their own books quote from Imam Mohd Baqar - Imam says ' Namaz is Ameer ul Momineen 'At quite many places it is quoted from Moula Ali this saying " Ana Salat ul Momin " I am the Salat ( Namaz ) of Momin.

Is there any logic to exclude the testimony of some one who himself is " Namaz " ?

QURAN :

Surah Al Muarij - Ayat # 33 to 35

وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ {33}  
وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ {34}  
أُولَئِكَ فِي جَنَّاتٍ مُكْرَمُونَ {35}

<http://www.al-islam.org/quran/>

" And those who are upright in their testimonies ( Shahadaatehum ), And those who keep a guard on their prayer, Those shall be in gardens, honored"

It is important to note here that the word Shahad'aat ( Plural ) in Arabic is only used for atleast 3 testimonies - It cannot be used for 2 testimonies , For 2 testimonies the word in Arabic is ' Shahadatain '

In the above Ayat-e-Quran God Almighty is describing the glories of people who testifies 3 Shahad'aat in their Namaz and safeguards their prayers ( Namaz ).

Surah Fatir - Aya # 10

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ  
الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ  
عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ {10}

[Shakir 35:10] Whoever desires honor, then to Allah belongs the honor wholly. To Him do ascend the good words ( Al Kelam Al Tayyab ); and the good deeds, lift them up, and (as for) those who plan evil deeds, they shall have a severe chastisement; and (as for) their

plan, it shall perish.

In the above ayat of Quran the word used is "Al Kelam Al Tayyab" which is again in plural form (Sega-e-Jama) and as mentioned above in Arabic the plural form like this is only only used for Three or more. So the usage of "Al Kelam Al Tayyab" or the The Purified (3 or More) Kalamas clearly indicates that the Kalma which reaches and is accepted by God Almighty consists of Three or more Kalma. Now if we see that majority of Muslims including some Shias only recite Two Kalmas (Kalma-e-Tauheed & Kalma-e-Risalat) in Tashahud, allow me to say that this type of Kalama does not reach or is not accepted by God Almighty as he only accepts the shahadat (witness) which consists of 3 or more Kalmas.

Now lets see how Imam Jafar e Sadiq explains the words "Al Kelam Al Tayyab"

Tafseer Ayashi - Tafseer Saafi

Our Imam said "Al Kelam Al Tayyab means the act of momin whereby he recites La illaha illallah - Mohammedun Rasool Allah and "

The above is an absolutely clear and undeniable proof that we should all recite not just in Kalma, Aazaan and Aqamah as compulsory part but also in (Tashahud) Namaz as an integral part.

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ  
اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ  
وَلَهُمْ سُوءُ الدَّارِ {25}

[Shakir 13:25] And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.

Tafseer-e-Qummi - Vol 1 page 363 " Kala Rasool Allah sallallahu wa Aalayhi wa sallam Al Mesak fil Zar min wilayat-e-Ameeral Momineen wal Aimmah Alaihis salam"

Translation English " This Covenant was that of joining testimony of Wilayat-e-Ali with touheed and Risalat and who ever breaks away from they are the ones who are 'Jahanami' "

URDU " Yeh Ehad Wilayat Ali ki Gawahi ko Bilafasal touheed 'o' Risalat kay saath milanay ka tha - Aur jo qata kartay hain wo hi jahannami hain "

TRADITIONS ( AHADITH ) :

In Tanveerul Eemaan by Shaikh Yaqoob Al Kulainy : Quotes a tradition from Rasool-e-Khuda ( pbuh & hp ) " God instructed Hazrat Mohammad Mustafa when the Prophet (pbuh & hp ) was returning from Mairaj : God said ' inform this to your Ummat that Ali Wali ullah is Waseela between you and me so do not leave him. And remember that neither your Azaan will be complete without it nor Aqamat or Namaz or Roza or Haj or Zakat and not even your birth or death without mentioning .

Book Shajar-e-Touba Published from Najaf - Iraq : - Utba bin Amir Jehni companion of Holy Prophet ( pbuh & hp ) narrates :- We did the ' Bait ' of Rasool-e-Khuda ( pbuh & hp ) on these lines : Ash hado anna La illaha illalla wa Ash hado Anna Mohammedan Nabiye'hi wa an Ali'in Wasi'yehi : and if we reject any one of these testimonies we will become Kafir

Book Muqadmah Mishkat ul Anwar - Imam Ali ibn-e-Abi Talib says " The one who does not accept/ testify my Wilayat will not get any benefit from accepting/ testifying Mohammad's ( pbuh & hp ) Risalat - Be aware both these testimonies are compulsory with each other "

Ehtejaj-e-Tibrisi - Volume 1 : Imam Jaffar As Sadiq ( as ) says " Thus when ever one says La ilaha illalla and Mohammedan Rasool Allah, he must immediately say Ali is Ameer ul Momineen Wali Ullah "

The point to note in the above tradition of Imam Jaffar As Sadiq is that our Imam has not restricted the order which means that WE HAVE TO recite when ever and where ever we recite the first 2 testimonies

Book Imali Suddook : Imam Ali Raza says " God Almighty has said that he will NOT ACCEPT anyone's acts of worship unless he stands witness to Moula Ali 's Wilayat with Prophet's ( pbuh & hp ) Risalat."

Here we should note that isn't Namaz an act of worship ? If it is, then how can it be excluded from the order of Imam Ali Raza in the above tradition ( Hadith ) .

Now let us see if our beloved Rasool-e-Khuda ( pbuh & hp ) and our 14 Masoomeen used to recite the Third Shahadat ( ) in their Namaz :

NAMAZ OF RASOOL-E-KHUDA ( pbuh & hp )

Surah Bani Israel "( O Prophet Mohammad ) Do not recite your prayers loudly nor say it under your breath; seek a course in between. (110) "

In : Tafseer Ayashi - Tafseer Saafi - Tafseer Burhan - Tafseer Noor as Saqalain Tafseer Basair Ad Darajaat : Narrated from Imam Mohammad Baqar : Imam says " æóáÇó ÊóíúäóÑú ÊöÖóáÇóÊöÖó means that the testimony of Wilayat-e-Ali should not be given loudly until God Almighty Orders it ; æóáÇó ÊöíóÇÝöÊú ÊöäóÇ means the testimony wilayat-e-Ali should be given in such a way ( In Namaz ) that only Ali can hear it - Do not hide it from Ali ; æóÇÊúÊöÜö Êóíúäö ÐóáöÖó ÓöÊöíáÇö means that you should keep asking God Almighty about the permission to announce it loudly - Hence Holy Prophet ( pbuh & hp ) kept asking

God Almighty for the permission and on the day of Gadeer-e-Khum Holy Prophet ( pbuh & hp )got the permission to announce it loudly "

The Above Ayat and its Tafseer as done by Imam Mohammad Baqar proves that Rasool-e-Khuda used to testify the wilayat of Moula Ali slowly and quietly until the day of Gadeer after which Rasool -e- Khuda started saying the Third Shahadat loudly.

#### NAMAZ OF IMAM JAFFAR AS SADIQ

Bihar ul Anwar Volume 84 - Tradition ( Hadith ) of Imam Jaffar As Sadiq  
Imam Jaffar As Sadiq used to recite the Tashahud of his Namaz like this

" Ash Hado Annaka Ne'amar rab wa ash hado Annaka Mohammedan Ne'amar Rasool wa ash hado Annaka Ali ibn-e-Abi Talib Ne'amal Moula "

#### NAMAZ OF IMAM ALI RAZA

FIQAH AR RAZA : Imam Ali Raza used to recite this sentence in his Tashahud

" Ash Hado Annaka Ne'amar rab wa an Mohammedan Ne'amar Rasool wa an Ali'in Ne'amal Wali "

Now that you have witnessed what Quran & Ahadith says about the 3rd Shahadat ( ) in Namaz and you have also seen how our Rasool-e-Khuda , Imam Jaffar As Sadiq & Imam Ali Raza used to recite Tashahud.