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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam
azwj: - Az Za Wa Jalla
asws: - Allay hay Salawat Wass Salam
AJFJ: Ajal Allah hey wa Fara Jaak
ra: - Razi Allah azwj
La: - Laan Allah azwj
In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadasww and hisasww Purified Progenyasws, and greetings with abundant greetings.

‘Raziq o Khaliq (Provider and Creator)’

Summary:

Some of the religious speakers belonging to 12 Imami Shias, have been emphasising the following points:

1. Raziq (provider) is only Allahazwj and one should not ask for ‘sustenance’ from anyone else including Masomeenasws;

2. Only Allahazwj Creates and is the ‘Khaliq’ (creator) and only Allahazwj kills and therefore those Ahadith which suggest otherwise (that Masomeenasws possess these attributes) are fabricated and should be rejected;

A famous sermon of Amir-ul-Momineenasws (see Appendix I) is usually presented in the support of their above statements. However, in the sermon, Amir-ul-Momineenasws (Ali Ibn Abi Talibasws) has defined the Attributes of Allahazwj, as Raziq, the Oneazwj who Creates and Takes Away life. These days, in the speeches and statements of some religious figures statements from the sermon are taken out of context in order to harmonise 12 Imami Shias beliefs with those of the followers of ‘Wahabi’ Muslim sect.

In this short article, we provide some Holy Verses and Ahadith to refute their (some Mullah’s) superficial and political propaganda – which, for sure, cannot be substantiated when considering the doctrine of 12 Imami Shia Islam.

Introduction:

We take these two points, one after the other and refute the propaganda of those who are trying to alter the centuries old 12 Imami Shia beliefs under the political agenda of ‘itihad ban ul Muslameen (unity among the Muslims) promoted by the wilayah-e-faqih.
1 Who is Raziq?

Allahazwj is the ‘خَيْرُ الرَّازِقِينَ’ (khair ul raziqueen- the best of the providers). There are several Holy Verses in the Quran (e.g., 5:114. 15:20, 22:58, 23:72, 34:39 and 62:11), also in Ahadith we read the same message to ask for the ‘sustenance/rizq’ from Allahazwj. How we ask for the ‘Rizq’? Indeed through prayers! Can we make a ‘Wasila’ to ask for our needs? (From Shia perspective) Yes!

In the Holy Quran, we find:

يَاِأَيُّهَاِالَّذِينَِآمَنُواِات َّقُواِاللَّهَِوَاب ْت َغُواِإِلَيْهِِالْوَسِيلَةَِوَجَاهِدُواِفِِِسَبِيلِهِِلَعَلَّكُمِْت ُفْلِحُونَِ

O you who believe! Fear Allah and seek the intermediary to Him and strive hard in His Way, perhaps you would be successful [5:35]

ابن شهر آشوب، قال: قال أمير المؤمنين (عليه السلام) في قوله تعالى: و اتبعوا إليه الوسيلة: «أنا وسيلةه». 

Ibn Shehr Ashub who said,

‘Amir-Al-Momineenasws said regarding the Words of the High and seek the intermediary to Him [5:35]: ‘Iasws am Hisazwj intermediary. 

Similarly, there are several Holy Verses, which allow for the ‘Wasila’ (intermediary), (e.g., 2:255, 20:109, 34:23, 53:6, 21:28, 43:86, and 4:64).

Can one ask for Rizq from Allahazwj as well as from Masomeenasws?

Here we present a Hadith from Imam Jafar-e-Sadiqasws, when Abu Hanifa objected to himasws for thanking Rasool-Allahsaww along with Allahazwj after eating food.

وَقَالَ أَبُوِحَنِيفَةَ وَاللَّهِِلَكَأَنِِّمَاِقَرَأْتُهُمَاِقَطُِّمِنِْكِتَابِِاللَّهِِوَََِِّ

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It is written in Kanzul Fawaid by Karajaki that once Imam Jafar-e-Sadiq asws was eating food with Abu Hanifa and after finishing, Imam Jafar-e-Sadiq asws expressed gratitude like this: “I thank Allah azwj who is the Sustainer of all worlds, O Allah azwj this was a blessing from You azwj as well as from Your Prophet saww.”

Upon hearing this Abu Hanifa said: “O Abu AbdAllah asws! You have include ‘someone else’ along with Allah azwj.”

Imam Jafar-e-Sadiq asws replied: “Be Careful! Allah azwj Says in His Book(9:59)3: “If only they had been content with what Allah and His Messenger had gave them, and had said, "Sufficient unto us is Allah! Allah and His Messenger will soon give us out of their Kindness:

And at another place Allah azwj Says (9:74)4: “......And they only stayed in opposition because Allah and His Messenger enriched them out of His grace......;

After listening to these Verses from Imam Jafar-e-Sadiq asws, Abu Hanifa said: “By Allah azwj! It seems I have never read or heard someone reciting these Verses of the Holy Quran before.”

Imam Jafar-e-Sadiq asws said: “No, it’s not like this! You have not only heard these Verses before but also have read them. However, Allah azwj Says for you and people like you (47:24): “Will they then not meditate on the Qur'an, or are there locks on the hearts?” and Says (83:14)5: “Nay, but that which they have earned is rust upon their hearts. 6

Further Ahadith on the Mastership (total submission – Wilayah) are included in Appendix II.

Masomeen asws are ‘Hazir o Nazir’ (present and watching):

We say in Ziarat-e-Imam asws:

آنتم نورنا و آنتم جاهنا أوقات صلاتنا و عصمنا بكم

---

2 بحار الأنوار 47 240
3 9:59
4 9:74
5 83:14
6 47 240
You are the elevated Noor which is surrounding us when we offer Salat and through you is our salvation.\(^7\)

**Masomeen are not ‘Ghair Allah’ (Appointed other than Allah):**

Anything carried out for ‘Ghair Allah’ will not be accepted, however, Masomeen are not ‘Ghair Allah’, as they are His Representatives and are Charged with Divine Duties - to be performed on behalf of Allah.

In a letter (Touqi Mubarak), Imam-e-Zaman\(^9\) says: ‘O Allah, there is no difference between You and Muhammad and Aaly-Muhammad except that You are their Creator and they are the Creation. They are the rulers on masses as nominated by You.’

The latter concept (tasks carried out on behalf of Allah) will become further clear when we look at the next point (2):

**2 Only Allah Creates and is the ‘Khaliq’ (creator) and only Allah kills;**

Of course, Allah is the ‘Maalik and Khaliq’ (Master-Who Creates and Kills). Allah is so Mighty and Majestic to Carry-Out small and large tasks by Himself – so Allah has Created Angels and Employed Messengers to Perform and Convey various assignments. The rationale behind these assignments is as per His ‘Mashiya’ (Desire/Decision) Allah has Bestowed these abilities to His Chosen People as, who when needed have demonstrated the qualities of ‘creating, bring back to life and taking away life’ as per Wish of and on behalf of Allah.

This fact is revealed in the Qur’an:

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\(^7\) Bihar-ul-Anwar, vol. 91, pg. 38

\(^8\) For example are not man-made, people have made idols, imams...

\(^9\) also 646 مماراز الأموات 953 الباج 23 - أعمال مطلق أيام شهر رجب
As a Messenger to the tribe of Israel, saying: "I have brought you a sign from your Lord. I will create the shape of a bird out of clay for you and then breathe into it and it will be a bird by God's permission..." (Surah Al 'Imran, 49)

Remember when God said, "Jesus, son of Mary, remember My blessing to you and to your mother when I reinforced you with the Purest Spirit so that you could speak to people in the cradle and when you were fully grown; and when I taught you the Book and Wisdom, and the Torah and the Gospel; and when you created a bird-shape out of clay by My permission, and then breathed into it and it became a bird by My permission..." (Surat al-Ma'ida, 110)

The bird comes to life through the hands of Prophet Isa as while in the 'Service' of Allah azwj. As an example, we quote one Hadith:

From Aban Bin Tablugh who said,

‘Abu Abdullah asws was asked, ‘Did Isa as Bin Maryam as ever revive a dead one to the extent that he ate, and for a term and had children?’ So he asws said, ‘Yes, there was a friend of his as whom he as had established brotherhood with for the Sake of Allah azwj. And Isa as used to pass by him and stay with him. Isa as was absent for a while, then passed by his house and greeted him. So his mother came out to return the greeting. So he as asked about him. So his mother said, ‘He died, O Rasool of Allah azwj.’ So he as said to her: ‘Would you like to see him (again)?’ She said, ‘Yes’. He as said to her: ‘I as shall come to you tomorrow and revive him by the Permission of Allah azwj’.

So when it was the next day, he as came to her and said: ‘Come with me to his grave’. So she went with him as until she came to his grave. So Isa as paused, then supplicated to Allah azwj. The grave split open and her son came out alive. So when his mother saw him, and he saw her, they cried. Isa as felt merciful to the both of them, so he as said to him: ‘Would you like to remain with your mother in the world?’ He said, ‘O Rasool as of Allah azwj! (Would that be) with the eating, and the sustenance, and a term, or without a term, nor sustenance, nor eating?’ So Isa as said to him: ‘But, (it would be) with the sustenance, and eating, and a term. You shall live for twenty years, and get married, and there would be children for you’. He
said, ‘Yes, then’. So Isa\textsuperscript{as} handed him over to his mother, and he lived for twenty years, and had children'.\textsuperscript{10}

A similar example mentions the Prophet Abraham\textsuperscript{as} when birds are resurrected upon calling them subsequent to killing and scattering their body parts:

When Abraham said, "My Lord, show me how You bring the dead to life." He asked, "Do you not then believe?" He replied, "Indeed I do! But so that my heart may be at peace." He said, "Take four birds and train them to yourself. Then put a part of them on each mountain and call to them; they will come rushing to you. Know that God is Almighty, All-Wise." (Surat al-Baqara, 260)

Similarly, in a long sermon of Amir-ul-Momineen\textsuperscript{asws} in reply to a non-believer’s questions on the Holy Quran, when he alleged that there are many contradictions in the Holy Quran: (He said), in some places (in the Holy Quran) Allah\textsuperscript{azwj} Says in\textsuperscript{azwj} ‘Take Back’ life whereas in other places (in Quran, Allah\textsuperscript{azwj}) Says: the Angel of Death takes back life and in another place Allah\textsuperscript{azwj} Says My\textsuperscript{azwj} Angels take back life. We only present the reply of Amir-ul-Momineen\textsuperscript{asws}, the complete sermon (with Arabic text) is given elsewhere, see the link below:


Amir-ul-Momineen\textsuperscript{asws} said. I\textsuperscript{asws} would like to give an explanation to your questions. One cannot do any good except after getting inspiration from Allah\textsuperscript{azwj}. I fully rely (Tawakkal) on Him\textsuperscript{azwj}, seek His\textsuperscript{azwj} blessings and all those who seek nobility turn towards Him\textsuperscript{azwj}.

Allah\textsuperscript{azwj} Says: \textit{Allah Takes back life at the time of their death (39:42)}.\textsuperscript{11}

And Says: \textit{The Angel of Death takes life away from you (32:11)},\textsuperscript{12} and our Prophets\textsuperscript{as} take life away. And those are the righteous who meet their death by the hands of our Angels\textsuperscript{as}. And also, those who are killed by the Angels\textsuperscript{as} are those who have indulged themselves in inappropriate matters.

Thus, Allah\textsuperscript{azwj} is so Elevated and Magnificent that it is inappropriate that He\textsuperscript{azwj} would Himself perform such tasks, therefore He\textsuperscript{azwj} refers those tasks to Himself\textsuperscript{azwj} which are conducted by His angels and His Prophets\textsuperscript{as}, on His\textsuperscript{azwj} behalf as they act purely on His\textsuperscript{azwj} instructions. Thus, Allah\textsuperscript{azwj} has Decided to create, among His creations some Angels\textsuperscript{as} and Messengers\textsuperscript{as}, and for whom Allah\textsuperscript{azwj} Says:

\textit{Thus a devotee’s soul will be taken away by the kind angels whereas a sinner’s soul is removed by the angels of wrath (22:75)}.\textsuperscript{13} Both Angels of Blessings and Wrath are helpers of ‘Malakul Moat’ (The Angel of Death). They just carry out Allah\textsuperscript{azwj}’s Commands, thus their

\textsuperscript{10} نصسه الواعظ: 1: 174/51

\textsuperscript{11} الله يبتز الظلمين حين موتهما وأيما لم يصلح في منامها فليس على هذين الدوامين السماوية إلى أن يلتفتون بإيمان ليلتفرد (39:42)

\textsuperscript{12} فَلْيَمْلَؤُكُمُ اللَّهُ مِنكُمْ كَمَا نُمِلَّكُمُ اللَّهُ فَلْيَبْنُوا لَهُمْ نَيْبًا إلَّهًا (32:11)

\textsuperscript{13} الله يستضعف من النملة برسالة ومن الناس إني الله سميع تصيير (22:75)
actions are referred to as His\textsuperscript{azwj} actions. As other Angels’ actions are the actions of Angel of Death, similarly, the work of Angel of Death is the work of Allah\textsuperscript{azwj} because it is Him\textsuperscript{azwj} who chooses the means to bring death onto someone, or to stop it or to extend life or/and gives the rewards or the punishment. Indeed, the tasks of His\textsuperscript{azwj} trustees are His\textsuperscript{azwj} tasks. As Allah\textsuperscript{azwj} Says:

\textbf{You would never desire for until and unless Allah wants it (76:30).}\textsuperscript{14} And Says: \textbf{Who carried out ‘Amal-ul-Salay\textsuperscript{15} is a Momin\textsuperscript{16} (21:94).} Thus, do not be disobedient in the striving of the good deeds. And also Says: ‘He who repented, accepted ‘Eman’, carried out ‘Amal-e-Salay’ and thus found ‘Guidance’, will be forgiven’.

(An Extract from a long sermon of Amir-ul-Momineenasws, see the complete one http://hubeali.com/articles/Questions-of-Zanadiqa-on-Quran.pdf)\textsuperscript{17}

\begin{footnotesize}
\begin{enumerate}
\item You would never desire for until and unless Allah wants it (76:30).
\item Belief in Wilayat (mastership) of Masomeen\textsuperscript{asws}.
\item ‘Amal-ul-Salay\textsuperscript{15} is a Momin\textsuperscript{16} (21:94).
\item Kitab al-Ahtijaj Tabrasi, pp. 358 and Bihar-ul-Anwar, Vol-90, Page-98
\end{enumerate}
\end{footnotesize}
Appendix I: Allah’s attributes and some advice

Praise be to Allah who is well-known without being seen, Who Creates without pondering over, Who has (always) been existent when there was no sky with domes, nor curtains with lofty doors, nor gloomy night, nor peaceful ocean, nor mountains with broad pathways, nor curved mountain roads, nor earth of spread floors, nor self-reliant creatures. He is the Originator of creation and their Master. He is the God of the creation and its feeder. The sun and the moon are steadily moving in pursuit of His Will. They make every fresh thing old and every distant thing near. He Distributed their sustenance and has Counted their deeds and acts, the number of their breaths, their concealed looks, and whatever is hidden in their bosoms. He Knows their places of stay and places of last resort in the loins and wombs till they reach their end. His punishment on enemies is harsh despite the extent of His Mercy, and His Compassion on His friends is vast despite His harsh punishment. He Overpowers one who wants to overcome Him, and Destroys one who clashes with Him. He Disgraces one who opposes Him and Gains sway over one who bears Him hostility. He is Sufficient for one who relies on Him. He Gives one who asks Him. He Repays one who lends to Him. He Rewards one who thanks Him. O’ creatures of Allah, weigh yourselves before you are weighed and assess yourselves before you are assessed. Breathe before suffocation of the throat. Be submissive before you are harshly driven. Know that if one does not help himself in acting as his own adviser and warrior then no one else can (effectively) be his adviser or warned.
Appendix II: Allahazwj and Rasool-Allahsaww are the providers (of the Rizq)

They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain;

And they hated except if Allah and His Rasool was to Enrich them from His Grace. So if they were to repent, it would be better for them, and if they turn back, Allah would Punish them with a painful Punishment in the world and the Hereafter; and there isn't for them in the earth from a guardian, nor a helper [9:74]

Al Ayyashi, from Jabir Bin Arqam who said,

‘Once we were in a gathering and my brother Zayd Bin Arqam was narrating to us, when a man came upon riding upon his horse, and there were signs of lengthy travel upon him. He greeted us, then paused and said, ‘Is there a Zayd Bin Arqam amongst you?’ So Zayd said, ‘I am Zayd. So what is it that you want?’ The man said, ‘Do you know where I come from?’ He said, ‘No’. He said, ‘From the camps of Egypt, in order to ask you about a Hadeeth which has reached me from you, mentioning in it from Rasool-Allahsaww. So Zayd said to him, ‘And what is it?’ He said, ‘Hadeeth of Ghadeer Khumm, of Wilayah of Aliasws Bin Abu Talibasws’. So he said, ‘O my cousin, it was before Ghadeer Khumm what I narrated to you with it. Jibraeilas, the Trustworthy Spirit descended unto Rasool-Allahsaww with the Wilayah of Aliasws Bin Abu Talibasws. So hecalled the people over, and I was among them, and he consulted with them that he would be carrying out the Command during the season (Hajj). We did not know what to say.'
And he saww wept. So Jibraeel as said to him saww, ‘What is the matter with you saww – O Muhammad saww – you saww are aggrieved by the Command of Allah azwj?’ So he saww said: ‘Never – O Jibraeel as – but my Lord saww Knows what I saww face from Quraysh when they did not accept me saww for the Message until I saww was Commanded for the Jihad, and there descended unto me saww armies from the sky to help me saww. So how would they accept All saww from after me saww?’

So when we encamped at Al-Johfa, returning, and we were struck with the dust, Jibraeel as descended with this Verse: O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67]. So, when we were in the middle of that, we heard Rasool-Allah saww calling out: ‘O you people! Answer to the Caller of Allah azwj! I saww am Rasool-Allah saww!’

Faintened are the men, who experienced hardships and prosecuted an enemy, and some of them were dismissed from their society, and he saww ordered to bring the saddles of our animals, and our camels and our bags. So we place them on top of each other. Then we cast a cloth over it.

We came rushing to him saww in the extreme heat, and he saww had placed some of his robe upon his saww head, and some of it upon his saww feet due to the heat. And he saww ordered for the area to be swept. So we swept what was from the thorns and the stones'.

So the man said, ‘What made him saww call for the sweeping of this place and he saww intended to move from there within the hour?’ He said, ‘In order to not to have any difficulties. So when we were free from the sweeping, Rasool-Allah saww ordered us to bring the saddles of our animals, and our camels and our bags. So we place them on top of each other. Then we cast a cloth over it.’
Then Rasool-Allah ﷺ ascended upon it. So he ﷺ ascended upon it. So he saww Praised Allah azwj and Exalted Him azwj, then said: ‘O you people! There descended unto me saww a matter on the evening of Arafaat which constricted my saww chest due to the fear of being belied by the people of fabrication, until I saww came to this place and a Threat from my Lord azwj if I azwj did not do it, so now I saww am not fearful of the people nor am I saww prejudiced towards my saww near relations’.  

O you people! Who is closer to you all than your own selves?’ They said, ‘Allah azwj and His azwj Rasool saww!’ He saww said: ‘Our Allah azwj, be a Witness, and you as – O Jibraeel as – so be a witness’. To the extent that he saww said it three times. Then he saww grabbed the hand of Ali asws Bin Abu Talib asws and raised it, then said: ‘Our Allah azwj! The one of whom I saww was the Master of, so Ali asws is his Master! Our Allah azwj, Befriend the one befriends him asws and be Inimical to the one who is inimical to him asws, and Help the one who helps him asws, and Abandon the one who abandons him asws.  


He saww said it three times. Then he saww said: ‘Have you all heard?’ They said, ‘Our Allah azwj, Yes!’ He saww said: ‘So you all are accepting it?’ They said, ‘Our Allah azwj, yes!’ Then he saww said: ‘Our Allah azwj! Be Witness, and you as – O Jibraeel as – so be a witness’.  

Then we encamped, so we left for our luggage, and to the side there were tents for a number of Quraysh, and there were three of them, and with me was Huzayfa Bin al-yaman. So we heard one of the three, and he was saying, ‘By Allah azwj! Muhammadsaww is a fool if he saww sees that the Command would be established for Ali asws from after him saww!’ And another one said, ‘You are making him saww to be a fool? Don’t you know that he saww is insane? There has been a plot to murder him saww with a woman of Ibn Abu Kabasha?’ And the third one said, ‘Leave him saww, whether he saww wants to be a fool or wants to be insane. By Allah azwj! It would never happen, what he saww is saying it to be, ever!’
So Huzayfa got angry from their speech, so he raised the side of the tent and entered his head inside it and said, ‘You are doing this, and Rasool-Allah saww is among you, and the Revelation of Allah azwj has Descended to you? By Allah azwj! I will inform him saww of the contents of your speech’.

So they said to him, ‘O Abu Abdullah! And you are over here, and have heard what we said. Conceal it for us, for every neighbour has a right of safety (from his neighbour)’. So he said to them, ‘This is not (a matter) from the rights of safety from neighbours, nor from its gatherings. And what Allah azwj and His azwj Rasool saww have advised, I have summarised from it in this Hadeeth’.

Then he went until he came to Rasool-Allah saww and Ali asws was to his saww side, included in his saww garment, carrying his asws sword. So he informed him saww of the speech of the people. So Rasool-Allah saww sent for them. They came up to him saww. So he saww said to them: ‘What did you say?’ So they said, ‘By Allah azwj! We have not said anything, and if anything have reached you saww from us, so it is an attribution of lies against us’.

Then Jibraeael as descended with this Verse: They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain [9:74]. And Ali asws said during that: ‘Let them say
whatever they want. By Allah\textsuperscript{azwj}, my\textsuperscript{asws} heart is between my\textsuperscript{asws} ribs, and my\textsuperscript{asws} sword is (worn) upon my\textsuperscript{asws} neck, and if they start (a fight), so let them start it'.

فقال جبرئيل للنبي (صلى الله عليه و آله): اصبر للأمر الذي هو كائن. فأخبر النبي صلى الله عليه و آله (عليه السلام) بما أخبره به جبرئيل. فقال: "إذن أصبر للمفادير".

So Jibraeel\textsuperscript{as} said to the Prophet\textsuperscript{saww}: 'Be patient upon the matter which is bound to happen'. So the Prophet\textsuperscript{saww} informed Ali\textsuperscript{asws} of what Jibraeel\textsuperscript{as} had informed him\textsuperscript{saww} of. So he\textsuperscript{asws} said: 'Then, I\textsuperscript{asws} am patient over the Ordained matters'.


Abu Abdullah\textsuperscript{asws} said: ‘And an old man from the chiefs said, ‘If this was said among our people like what they were saying, we would be worse than the donkeys’. And another youth to his side said, ‘If you are truthful, then we would be worse than the donkeys’.\textsuperscript{19}
Appendix III: Our Conduct with those who Deny Wilayah (Mastership) of Amir-ul-Momineen asws:

I said, ‘What is your asws view of his saww words for Ali asws: ‘One whose Master is his Master, so Ali asws is his Master, did Allah azwj Command him saww with it?’ He asws said: ‘Yes’.

I said, ‘So, shall I disavow (give up/stay away) to Allah azwj from the one who denies that since the day Rasool-Allah saww ordered with it?’ He asws said: ‘Yes’.

I said, ‘Are the people safe until they recognise that?’ He asws said: ‘No, Except the weak ones from the men and the women and the children, not being capable of dodging (Kufr) nor being guided to a Way [4:98]’.

I said, ‘Who is it?’ He asws said: ‘What is your view of your servants and your womenfolk, they are from the ones who do not recognise that, will you be killing your servants while they are joined to you?’ And he asws said: ‘One to whom that is presented, but he denies it, so Allah azwj is Remote from him and he is destroyed, there is no good in him’. (An extract)

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20 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 17 H 1