O

IN THE NAME OF ALLAH,
THE ALL-BENEFICENT, THE ALL-MERCIFUL

قال الله تعالى:

﴿إِنَّمَا يُرِيد اللَّه لِيُذْهِب عَنْكُم الرِّجْس أَهْل الْبَيْت وَيُطَهِّرَكُم تَطْهِيرًا﴾

"Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification."

Sūrah al-Aḥzāb 33:33

THE SHĪ‘AH REBUTS

قَال رَسُول الله:

إنِّي تَارِكٌ فِيكُم الثَّقَلَيْن: كِتَاب

اللهِ وَعِتْرَتِي أهْلَ بَيْتِي، مَا إنْ تَمَسَّكْتُمْ

بِهِمَا لَنْ تَضِلُّوا بَعْدِي أبَداً، وَإنَّهُمَا لَنْ

يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

The Messenger of Allah (*ṣ*) said:

"Verily, I am leaving among you two weighty things [*thaqalayn*]: The Book of Allah and my progeny [*'itratī*], the members of my Household [*Ahl al-Bayt*]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond [*ḥawḍ*] (of *Kawthar*)."

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- At-Tirmidhī, *Aṣ-Ṣaḥīḥ*, vol. 5, pp. 621-2, *h adīth*s 3786, 3788; vol. 2, p. 219
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THE SHĪ‘AH REBUTS

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Written under the Supervision of

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Ahl al-Bayt(‘a) World Assembly

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Symbol	Transliteration	Symbol	Transliteration
ء	’	أ	a
ب	b	ت	t
ث	th	ج	j
ح	ḥ	خ	kh
د	d	ذ	dh
ر	r	ز	z
س	s	ش	sh
ص	ṣ	ض	ḍ
ط	ṭ	ظ	ẓ
ع	‘	غ	gh
ف	f	ق	q
ك	k	ل	l
م	m	ن	n
ه	h	و	w
ي	y	ة	ah
Long Vowels		**Short Vowels**	
آ	ā	ـَ	a
و	ū	ـُ	u
ي	ī	ـِ	i

Foreword

?

O

In the Name of Allah, the All-beneficent, the All-merciful

The precious legacy left behind by the Holy Prophet's Household [*ahl al-bayt*] (may peace be upon them all) and their followers' preservation of this legacy from the menace of extinction is a perfect example of an all-encompassing school [*maktab*], which embraces the different branches of Islamic knowledge. This school has been able to train many talented personalities by quenching them with this gushing fountain. This school has presented scholars to the Muslim *ummah* who, by following the Holy Prophet's Household (*'a*), have occupied the station of clarifying doubts and skepticisms brought forth by various creeds and intellectual currents both inside and outside Muslim society. Throughout the past centuries, they have presented the firmest answers and solutions to these doubts.

Anchored in the responsibilities it is shouldering, the Ahl al-Bayt (*‘a*) World Assembly has embarked upon defending the sanctity of *risālah* [messengership] and its authentic beliefs—truths which have always been opposed by the chiefs and leaders of anti-Islamic sects, religions and trends. In this sacred path, the Assembly regards itself as a follower of the upright pupils of the school of the Ahl al-Bayt (*‘a*)—those who have always been ready to refute those accusations and calumnies and have tried to be always in the frontline of this struggle on the basis of the expediencies of time and space.

The experiences in this field, which have been preserved in the books of scholars belonging to the school of the Ahl al-Bayt (*‘a*), are unique in their own right. It is because these experiences have been based upon knowledge [*‘ilm*] and the preeminence of the intellect and reasoning, and at the same time, they are completely devoid of blind prejudice, whim and caprice. These experiences address experts, scholars and thinkers in a manner that is acceptable to a healthy mind and the pure human natural disposition [*fiṭrah*].

In a bid to assist those who are in quest of truth, the Ahl al-Bayt (*‘a*) World Assembly has endeavored to enter a new phase of these worthy experiences within the framework of research and compiling and translating the works of contemporary Shi‘ah writers or those who, through divine guidance, have embraced this noble school.

The Assembly is also engaged in the study and publication of the valuable works of pious predecessors and outstanding Shī‘ah personalities so that those who are thirsty for the truth could quench their thirst from this refreshing fountain by listening and embracing this truth, which the Holy Prophet’s Household (*‘a*) has offered as a gift to the entire world.

It is hoped that our dear readers would not deprive the Ahl al-Bayt (*‘a*) World Assembly of their valuable opinions, suggestions and constructive criticisms in this arena.

We also invite scholars, translators and other institutions to assist us in propagating the pure Muh ammadan (*ṣ*) Islam.

We ask God, the Exalted, to accept this trivial effort and enhance it further under the auspices of His vicegerent on earth, H ad rat al-Mahdī (may Allah, the Exalted, expedite his glorious advent).

It is appropriate here to express our utmost gratitude to Ḥujjat al-Islām wa'l-Muslimīn Sayyid Riḍā Ḥusaynī Nasab for writing the book,[1] and to Mr. Mansoor Limba for translating it, as well as to all our honorable colleagues in accomplishing this task especially the dear ones in the Translation Office for undertaking this responsibility. ?

Cultural Affairs Department
Ahl al-Bayt (*'a*) World Assembly

[1] Sayyid Riḍā Ḥusaynī Nasab, *Shī'eh Pāsokh Mīdahad*, supervised by Āyatullāh Ja'far Subḥānī (Qum: Nashr-e Mash'ar, Autumn 1384 AHS (2005)), 248 pp.

Preface

?

O

In the Name of Allah, the All-beneficent, the All-merciful

The spiritual facets of *Ḥajj*, which are the asset of eternal life and take man to the horizon of monotheism [*tawḥīd*] and transcendence [*tanzīh*], cannot be realized unless the devotional precepts of *Ḥajj* are properly and fully observed.

H ad rat[1] Imām Khomeinī (*q*)[2]

---

[1] H ad rat: The Arabic word *H ad rat* is used as a respectful form of address. [Trans.]

[2] The abbreviation, "*q*" stands for the Arabic invocative phrase, *quddisa sirruh* [may his soul be sanctified], which is used after the names of pious people. [Trans.]

Ḥajj is a splendid spectacle of a monotheist's utmost deliverance from everything except Him; a battlefield in which the unbridled urges of the self [*nafs*] are suppressed; and an unparalleled manifestation of love and sacrifice as well as awareness and responsibility throughout individual and social life. Hence, *Ḥajj* is a genuine crystallization of the truths and values of the Islamic school [*maktab*].

Although believers have for long been familiar with this divine devotional rite, and through their astounding presence from around the world every year they cleanse the heart's rust with the putrid well [*zamzam*] of monotheism and renew their allegiance to the Beloved, and albeit our legacy of literature and culture is replete with the revitalizing tenets of *Ḥajj*, numerous dimensions of this significant religious duty have remained unknown and ignored.

Thanks to the luminous thoughts of Imām Khomeinī (*q*), the victory of the Islamic Revolution has located *Ḥajj* in its real position as in the case of other Islamic tenets and laws, and brought out its authentic visage and rich content. Yet, there is still a long way to go before the philosophy, dimensions, effects, and blessings of *Ḥajj* would be understood and internalized and before *Ḥajj*-performing believers would take steps with religious consciousness and ardor in those holy stations [*mawāqif al-karīmah*] and magnificent sites [*mashā'ir al-'aẓīmah*], which were the descending spots of the angels of Allah and the places of sojourn of the prophets and saints [*awliyā'*].

Inspired by the lofty and everlasting thoughts of the reviver of the Abrahamic *Ḥajj*, the late Imām (*q*), and benefiting from the valuable guidelines of the beloved Leader of the Islamic Revolution, H ad rat Āyatullāh Sayyid 'Alī Khāmene'ī (may his sublime presence endure), the Delegation of the Supreme Leader has established the Education and Research Department. Its aim is to open a new chapter beyond the way sought by the Muslim scholars interested in the culture of *Ḥajj*, and the

pilgrims and visitors to the Two Holy Places. In the field of research, writing and translation, it has commenced its work in publishing different works on the facts and precepts of *Ḥajj*, familiarity with the holy places, history and biographies of great personalities of Islam, analysis of events, presentation of reminiscences, and most importantly, a catechism of the issues [*masā'il*] and etiquettes [*ādāb*] of *Ḥajj*.

What is presented herein is a green page of this book.

Undoubtedly, the guideline and assistance of scholars will remove the inadequacies, so the Education and Research Department of the Delegation of the Supreme Leader welcomes the cooperation of all those who are interested and warmly shakes their hands.

"And success comes from Allah and to Him we repose our trust." ❓

Education and Research Department
The Delegation of the Supreme Leader

Introduction

?

O

In the Name of Allah, the All-beneficent, the All-merciful

Those who are aware of the circumstances prevailing in the Muslim world know well that nowadays the Muslim *ummah*[1] has become "*ummah*s" and every "*ummah*" has its own way and customs and the life of its subjects has fallen into the grasp of individuals who regard their hegemony and survival as depending on kindling flame of differences. Consequently, these individuals have made investment in various forms and are able to make use of every possible means.

This situation has left no room for dialogue among the Islamic sects and there has been a lot of dispute over many questions. Most of these questions are scholastic [*masā'il-e*

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[1] *Ummah*: the entire Islamic community which knows no territorial or ethnic distinction. [Trans.]

kalāmī] originated by Muslim scholastic theologians [*mutakallimūn*] and many Muslims are unaware of those differences. However, there are common axes which form a good ground for unity among them. In fact, the common points of the various Muslim sects are more than the points of difference; yet, the sponsors of discord have dwelt on those differences and so they mention nothing but the common issues related to the roots and branches of religion.

In one of the conferences on "Proximity among the Islamic Schools of Thought", I was assigned to expound on the topic, "The Schools of Jurisprudence Regarding Personal Statuses" (marriage, divorce, inheritance, etc.). I presented to the conference the writer's paper which surprised the Sunnī participants. Prior to reading the paper, they rejected the idea that in most issues pertaining to these three questions the Shī'ah jurisprudence has identical view with that of the present four Sunnī schools of thought.

From a distance a grudge is nursed and the Shī'ah is regarded as apart from the Muslim sects. Day and night they speak in the mass media against this group which has been wronged by history. This act can only render service to the common enemy. This unwary group is invited to lift the veils of ignorance from their views and establish better ties with the Shī'ah,[1] strengthen their connection with their *'ulamā'* and scholars, and recognize the Shī'ah as their own brothers—an aim which the Shī'ah has for centuries been looking for, and thus, realizing the purport of the verse that follows:

﴿إِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾

[1] In this volume, I have maintained the word "Shī'ah" to refer to both the group (single collective unit) and the individuals constituting the group (plural). [Trans.]

"Indeed this community of yours is one community, and I am your Lord. So worship Me."[1]

One of the old plots hatched by imperialism in the Muslim nations is to create skepticisms and to intensify problems and then to strike a blow for the glorious Islamic Revolution, and various forms of this old method was common in the Middle East and other regions in recent centuries.

On meeting Iranian pilgrims during the *Ḥajj* season, many pilgrims who have familiarity with the Islamic Revolution and whose minds are poisoned with the enemy's sinister propaganda, ask questions and want to know the answers.

In response to this demand, the eminent and honorable scholar, Sayyid Riḍā Ḥusaynī Nasab, compiled the answers (to those questions) under my supervision and according to the permission given to him, he was to observe brevity in answering the questions and to put detailed explanations to a later time.

It is hoped that this little service would be accepted by the Imām of the Time (may our souls be his ransom). ❓

Ja'far Subḥānī
The Islamic Seminary, Qum
Ādhār 1, 1374 AHS
(December 22, 1995)

---

[1] *Sūrah al-Anbiyā'* 21:92. A similar verse is *Sūrah al-Mu'minūn* 23:52: *"Indeed this community of yours is one community, and I am your Lord, so be wary of Me."* In this volume, the translation of Qur'anic passages is adapted from Sayyid 'Alī Qulī Qarā'ī, *The Qur'an with a Phrase-by-Phrase English Translation* (London: Islamic College for Advanced Studies Press, 2004). [Trans.]

Question 1

S

Which is correct, "*wa 'iṭratī*" [and my progeny], or "*wa sunnatī*" [and my tradition]?

The *h adīth* scholars [*muḥaddithūn*] have narrated *h adīth ath-thaqalayn* [Tradition on the Two Weighty Things] in two ways and it has been recorded in the books of *h adīth*. An examination must be made to see which way is correct:

1. "*Kitāb Allāh wa 'iṭratī ahli baytī*" ["The Book of Allah and my progeny, the members of my Household"], or

2. "*Kitāb Allāh wa sunnatī*" ["The Book of Allah and my tradition"].

Reply: The authentic [*ṣaḥīḥ*] and established [*thābit*] *h adīth* of the Holy Prophet (*ṣ*)[1] is the one with the phrase, "*wa*

---

[1] The abbreviation, "*s* ", stands for the Arabic invocative phrase, *s allallāhu 'alayhi wa ālihi wa sallam* [may God's blessings and peace be upon him and his progeny], which is mentioned after the name of the Holy Prophet Muh ammad (*s*). [Trans.]

ahl bayti" [and the members of my Household]. The chain of transmission [*sanad*] of the narration which contains the phrase, "*sunnatī*" [my tradition] instead of "*ahla bayti*" [the members of my Household] is invalid, therefore it is rejected [*mardūd*] and the chain of transmission of the *h adīth*, "*wa ahla bayti*" is absolutely sound.

The chain of transmission of the narration, "*wa ahli baytī*" [and my Household]

This text has been narrated by two prominent *muḥaddith*s [*ḥadīth* scholars]:

1. In his *Ṣaḥīḥ*, Muslim narrates from Zayd ibn al-Arqam, thus: One day Allah's Messenger (*ṣ*) stood up to deliver sermon near a pool known as Khumm situated between Mecca and Medina. In the said sermon, he extolled Allah and exhorted the people, and then he said:

"ألا أيُّها الناس فانّما أَنَا بشر يوشك أن يأتي رسول ربِّي فأجيب و أنا تارك فيكم الثَّقلين: أولهما كتاب الله فيه الهدى و النور فخذوا بكتاب الله واستمسكوا به – فحث على كتاب الله و رغّب فيه ثم قال: – و أهل بيتي أذكركم الله في أهل بيتي أذكركم الله في اهل بيتي أذكركم الله في أهل بيتي."

Now to our purpose: O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah's call, (would bid goodbye to you), but I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it. He exhorted (us) (to hold fast) to the Book of Allah and then said: The second are the members of my Household; I remind you (of your duties) to the members of my family. I remind you (of

> your duties) to the members of my family. I remind you (of your duties) to the members of my family.[1]

Dārmī has also mentioned this text in his *Sunan*.[2] It must be said that the chain of transmission of each of the two is as bright as the sun and there is no room for doubt about it.

2. In his narration which contains the phrase, "And my progeny, the members of my Household" [*wa 'iṭratī ahla baytī*], Tirmidhī writes that the Prophet (*ṣ*) has said:

> **"إنّي تارك فيكم ما ان تمسّكتم به لن تضلّوا بعدي أحدهما**
> **أعظم من الآخر: كتاب الله حبل ممدود من السماء إلى**
> **الأرض و عترتي أهل بيتي لن يفترقا حتى يردا عَليَّ الحوض**
> **فانظروا كيف تخلفوني فيها."**

> Verily, I am leaving among you two weighty things to which if you hold fast, you shall never go astray. One is greater than the other: the Book of Allah, which is the cord extending from the heaven to the earth and my progeny, the members of my Household. These two will never separate from each other until they meet me at the Pond [*ḥawḍ*] (of *Kawthar*). Be careful as to how you will behave toward them after me.[3]

Both Muslim and Tirmidhī, who are among the compilers of *Ṣaḥīḥ*s and *Sunan*s (compilations of *h adīth*s regarded as authentic by the Ahl as-Sunnah), highlight the phrase, "*Ahl al-Bayt*", and this evidence supports our view, and the chains of transmission of both *h adīth*s enjoy such accuracy and special reliability that they need no discussion and argumentation.

---

[1] Muslim, *Ṣaḥīḥ*, vol. 4, p. 1803, *h adīth* no. 2408 ('Abd al-Bāqī Edition). Abdul-Hamid Siddiqui (trans.), *Ṣaḥīḥ Muslim* (English Translation), vol. 4, *h adīth* no. 5920. [Trans.]

[2] Dārmī, *Sunan*, vol. 2, pp. 431-432.

[3] Tirmidhī, *Sunan*, vol. 5, p. 663, *h adīth* no. 37788.

The chain of transmission of the narration, "*wa sunnatī*" [and my tradition]

The tradition, which mentions the phrase, "*sunnatī*" [my tradition] instead of "*ahli baytī*" [members of my Household], is a fabricated *h adīth*, which apart from the weakness of its chain of transmission, was concocted and transmitted by the 'Umayyad agents:

1. In his *Mustadrak ('alā'ṣ-Ṣaḥiḥayn)*, Ḥakīm al-Nayshābūrī relates this narration with the following chain of transmission:

عن عبّاس بن أبي أويس عن ابي اويس عن ثور بن زيد الديلمي
عن عكرمة عن ابن عبّاس قال: قال رسول الله:

"يا ايّها النّاس إنّي قد تركت فيكم و أن اعتصمتم به فلن تضلّوا
أبدا كتاب الله و سنّة نبيه!"

> 'Abbās ibn Abī Uways narrates on the authority of Abī Uways from Thawr ibn Zayd ad-Daylamī from 'Ukrumah from Ibn 'Abbās: The Messenger of Allah (*ṣ*) said:
>
> "O people, I am leaving among you two things to which if you hold fast, you shall never go astray: the Book of Allah and the tradition of His prophet!"[1]

Among the transmitters of this narration are Ismā'īl ibn Abī Uways and Abū Uways—a father and a son who were not found trustworthy, and they were also accused of lying, fabrication and forgery.

What the *'ulamā'* of *rijāl* say about the two versions

In *Tahdhīb al-Kamāl*, Ḥāfiẓ al-Mizzī,[1] one of the researchers of the science of *rijāl*,[2] writes about Ismā'īl and his father as follows:

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[1] Ḥākim al-Nayshābūrī, *Mustadrak ('alā'ṣ-Ṣaḥiḥayn)*, vol. 1, p. 93.

> Yaḥyā ibn Muʻīn (who is one of the prominent *ʻulamā'* of *ʻilm ar-rijāl*) says: "Abū Uways and his son (Ismāʻīl) are 'weak' [*ḍaʻīf*]. It is also reported that Yaḥyā ibn Muʻīn used to say: "These two persons used to steal *h adīth*." Ibn Muʻīn also says about the son (Ismāʻīl): "He cannot be trusted."
>
> Regarding the son (Ismāʻīl), Nisā'ī says: "He is 'weak' and not trustworthy."
>
> Abū'l-Qāsim Lālkā'ī says: "Nisā'ī has said a lot against him, concluding that his narration must be rejected."
>
> Ibn ʻAdī, one of the *ʻulamā'* of *rijāl*, says: "Ibn Abī Uways, a maternal uncle of Mālik, narrates strange *h adīth*s, which nobody accepts."[3]

In the Introduction to *Fatḥ al-Bārrī*, Ibn Ḥajar (al-ʻAsqalānī) has stated: "One can never refer (as proof) to the *h adīth* of Ibn Abī Uways on account of the reproach which Nisā'ī has heaped on him."[4]

In the book, *Fatḥ al-Mulk al-ʻAlā*, Ḥāfiẓ Sayyid Ah mad ibn Ṣādīq narrates on the authority of Salmah ibn Shayb, thus: "Ismāʻīl ibn Abī Uways was heard to have said: 'Whenever the people of Medina split into two over an issue, I fabricated a *h adīth*'."[5]

Therefore, the son (Ismāʻīl ibn Abī Uways) is charged with fabricating *h adīth* and Ibn Mūʻīn says that he lies. In addition, his narration has come neither in the *Ṣaḥīḥ* of Muslim nor in the *Sunan* of Tirmidhī or any other *Ṣaḥīḥ* books.

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[1] Ḥāfiẓ: literally means 'memorizer' and is used in *h adīth* terminology, as in the case of this book, to describe a scholar who has an excellent memory and has memorized a great number of traditions. [Trans.]

[2] *Rijāl* or *ʻIlm ar-Rijāl*: a branch of the science of *h adīth* dealing with the biography of the *h adīth* transmitters or reporters. [Trans.]

[3] Ḥāfiẓ al-Mazzī, *Tahdhīb al-Kamāl*, vol. 3, p. 127.

[4] Ibn Ḥajar al-ʻAsqalānī, Introduction to *Fatḥ al-Bārrī* (Dār al-Maʻrifah Edition), p. 391.

[5] Ḥāfiẓ Sayyid Ah mad, *Fatḥ al-Mulk al-ʻAlā*, p. 15.

Concerning Abū Uways, it is enough to state that Abū Ḥātam ar-Rāzī in the book, *Al-Jaraḥ wa't-Ta'dīl*, says: "His narration may be recorded but it must not be referred to (as proof), and his narration is neither strong [*qawī*] nor firm [*muḥkam*]."[1]

Abū Ḥātam who relates on the authority of Ibn Mu'īn says that Abū Uways is unreliable.

Any narration [*riwāyah*] related by any of these two is by no means authentic [*ṣaḥīḥ*]. Moreover, it does not accord with authentic and sound narrations.

It is worth considering that the narrator of the *h adīth*, viz. Ḥākim al-Nayshābūrī has acknowledged the weakness of the *h adīth* and instead of putting right its chain of transmission, he has brought forth a witness who speaks in favor of it and whose chain of transmission is also weak and devoid of any credibility and so, instead of strengthening the *h adīth*, he has made its weakness more distinct. Now, let us see the following weak witness:

The second chain of transmission of the narration, "*wa sunnatī*" [and my tradition]

With a chain of transmission that will come later on, Ḥākim al-Nayshābūrī thus relates on the authority of Abū Hurayrah in a narration termed *marfū'*:[2]

"إنّي قد تركت فيكم شيئين لن تضلّوا بعدهما:

كتاب الله و سنّتي و لن يفترقا حتى يردا عليَّ الحوض."

Verily, I am leaving among you two things to which (if you hold fast) you shall never go astray: the Book of Allah and my

[1] Abū Ḥātam ar-Rāzī, *Al-Jaraḥ wa't-Ta'dīl*, vol. 5, p. 92.

[2] *Marfū'*: 'traceable' – refers to any tradition that can be traced back to a *Ma'ṣūm* (infallible – referring specifically to the Prophet (*ṣ*) and the Imāms (*'a*)), regardless of the continuity in its chain of transmission. [Trans.]

> *Sunnah* [tradition] and they will never separate (from each other) until they meet me at the Pond [*ḥawḍ*] (of *Kawthar*).[1]

Ḥākim has transmitted this narration with the following chain of transmission:

"Aḍ-Ḍabī relating on the authority of Ṣāliḥ ibn Mūsā aṭ-Ṭalḥī from 'Abd al-'Azīz ibn Rafī' from Abī Ṣāliḥ from Abū Hurayrah."

Like the previous narration, this narration is a fabricated one, and Ṣāliḥ ibn Mūsā aṭ-Ṭalḥī is one of its transmitters about whom great figures of *'ilm ar-rijāl* say:

> Yaḥyā ibn Mu'īn says: "Ṣāliḥ ibn Mūsā is unreliable." Abū Ḥātam ar-Rāzī says: "His *h adīth* is 'weak' [*ḍa'īf*] and 'unusual' [*munkar*]; he narrates many of his 'unusual' *h adīth*s from trustworthy individuals." Nisā'ī says: "His *h adīth* cannot be recorded." In another place, he says: "His *h adīth* is rejected [*matrūk*]."[2]

In *Tahdhīb at-Tahdhīb*, Ibn Ḥajar (al-'Asqalānī) writes: "Ibn Ḥibbān says: 'Ṣāliḥ ibn Mūsā attributes to trustworthy individuals, things which do not correspond with their words.' He then says: 'His *h adīth* does not represent a sound proof' and Abū Na'īm says: 'His *h adīth* is rejected and he always narrates unusual *h adīth*s'."[3]

Also, in *At-Taqrīb*,[4] Ibn Ḥajar says: "His *h adīth* is rejected." In *Al-Kāshif*,[5] Dhahabī says: "His *h adīth* is weak." In *Mizān al-I'tidāl*,[6] Dhahabī relates a disputable *h adīth* from him, and says that it is among his 'usual' *h adīth*s.

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[1] Ḥākim al-Nayshābūrī, *Mustadrak ('alā 'ṣ-Ṣaḥiḥayn)*, vol. 1, p. 93.
[2] Ḥāfiẓ al-Mazzī, *Tahdhīb al-Kamāl*, vol. 13, p. 96.
[3] Ibn Ḥajar (al-'Asqalānī), *Tahdhīb at-Tahdhīb*, vol. 4, p. 355.
[4] Ibn Ḥajar (al-'Asqalānī), *At-Taqrīb* (translated version), no. 2891.
[5] Dhahabī, *Al-Kāshif* (translated version), no. 2412.
[6] Dhahabī, *Mīzān al-I'tidāl*, vol. 2, p. 302.

The third chain of transmission of the narration, "*wa sunnatī*" [and my tradition]

In *At-Tamhīd*, Ibn 'Abd al-Barr relates this narration with the following chain of transmission:

> 'Abd ar-Raḥmān ibn Yaḥyā relating on the authority of Ah mad ibn Sa'īd from Muh ammad ibn Ibrāhīm ad-Dubaylī from 'Alī ibn Zayd al-Farā'iḍī from al-Ḥunaynī from Kathīr ibn 'Abd Allāh ibn 'Amrū ibn 'Awf from his father from his grandfather.[1]

Concerning Kathīr ibn 'Abd Allāh, Imām ash-Shāfi'ī says: "He is one of the pillars of lying."[2] Abū Dāwūd says: "He is one of the mendacious and liars."[3] Ibn Ḥibbān says: "'Abd Allāh ibn Kathīr narrates from his father and grandfather a book of *h adīth* based on forgery. Relating any narration from that book and any of 'Abd Allāh's narration is unlawful except if it is intended to express surprise or for the sake of criticism."[4]

Nisā'ī and Dārquṭnī say: "His *h adīth* is rejected." Imām Ah mad (ibn Ḥanbal) says: "He is *munkar al-h adīth* (he who relates odd *h adīth*s) and he is not reliable". And Ibn Mu'īn has the same view about him.

It is surprising that in the biographical account of Kathīr, *At-Taqrīb*, Ibn Ḥajar has contented himself with the term, "weak" [*ḍa'īf*], regarding those who have accused him of lying as fanatic. Meanwhile the forerunners of *'ilm al-rijāl* have charged him with lying and forgery. Moreover, Dhahabī says: "His statement is unfounded and weak."

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[1] *At-Tamhīd*, vol. 24, p. 331.
[2] Ibn Ḥajar (al-'Asqalānī), *Tahdhīb at-Tahdhīb* (Dār al-Fikr), vol. 8, p. 377; *Tahdhīb al-Kamāl*, vol. 24, p. 138.
[3] *Ibid*.
[4] Ibn Ḥibbān, *Al-Majrūḥīn*, vol. 2, p. 221.

Narration without a chain of transmission

In *Al-Muwaṭṭa'* Mālik has narrated it as *mursal*[1] without mentioning the chain of transmission,[2] and we all know that such a narration is devoid of any value.

This survey has clearly shown that the narration, "*wa sunnatī*" [and my tradition] has been forged and concocted by the mendacious narrators affiliated to the 'Umayyads who have fabricated it as opposed to the authentic *h adīth*, "*wa 'itratī*" [and my progeny]. As such, it is necessary for those who deliver sermons in mosques, religious orators, and prayer leaders to abandon the unfounded narration attributed to the Messenger of Allah (*ṣ*), and to familiarize, instead, the people with the authentic *h adīth*—the *h adīth* which has been narrated by Muslim in his *Ṣaḥīḥ* with the phrase "*ahla baytī*" [members of my Household] and Tirmidhī (in his *Sunan*) with the words "'*itratī ahla baytī*" [my progeny, the members of my Household]. It is incumbent upon the seekers of knowledge to observe the rules of the science of *h adīth* and distinguish between the authentic *h adīth* and the 'weak' one.

In conclusion, we have to note that by the term, "*ahla baytī*" the Prophet (*ṣ*) is referring to his offspring [*dhurriyyah*], namely H ad rat Fāt imah, H asan and H usayn (*'a*)[3] as Muslim in

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[1] *Mursal*: 'hurried' – a tradition, whose complete chain of transmission is unknown, i.e. the names of one or more of its narrators are missing or unknown. The word '*mursal*' literally means 'forwarded on' because often the tradition is forwarded on by a Follower [*Tābi'ī*], missing out the name of the Companion [*Ṣāḥib*] who narrated it to him. [Trans.]

[2] Mālik ibn Anās, *Al-Muwaṭṭa'*, p. 889, *h adīth* no. 3.

[3] The abbreviation, "'*a*" stands for the Arabic invocative phrase, *'alayhis-salām*, *'alayhimus-salām*, or *'alayhās-salām* [may peace be upon him/them/her], which is mentioned after the names of the prophets, angels, Imāms from the Prophet's progeny, and saints (*'a*). [Trans.]

his *Ṣaḥīḥ*[1] and Tirmidhī in his *Sunan*[2] have narrated on the authority of 'Ā'ishah:

نزلت هذه الآية على النّبي – صلّى الله عليه [وآله] وسلّم – إنَّما
يُريد الله لِيُذْهِب عَنْكُم الرِّجس أهل الْبَيْت و يُطَهِّر كُم تطهيرا
في بيت أم سلمة فدعا النّبي – صلّى الله عليه [وآله] وسلّم –
فاطمة و حسنا و حسينا فجلّلهم بكساء و على خلف ظهره
فجلّله بكساء ثم قال: اللهم هولاء أهل بيتي فاذهب عنهم
الرِّجس و طَهِّرَهم تطهيرا. قالت أمُّ سلمة: و أنا معهم يا نبي
الله ؟ قال: أنت على مكانك و أنت إلى الخير.

The verse, "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification*"[3] was revealed in the house of Umm Salamah. The Prophet wrapped Fāt imah, H asan and H usayn in a cloak, and 'Alī was behind him. He wrapped him in it and then said: "O God! They are the members of my Household [*ahl al-bayt*]. Repel all impurity from them and purify them with a thorough purification." Umm Salmah said: "O Prophet of Allah! Am I with them?" He said: "Remain where you are and you are in good (position)."[4]

The meaning of *H adīth ath-Thaqalayn* [Tradition on the Two Weighty Things]

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[1] Muslim, *Ṣaḥīḥ*, vol. 4, p. 1883, *h adīth* no. 2424.
Abdul-Hamid Siddiqui (trans.), *Ṣaḥīḥ Muslim* (English Translation), vol. 4, *h adīth* no. 5955. [Trans.]
[2] Tirmidhī, *Sunan*, vol. 5, p. 663.
[3] *Sūrah al-Aḥzāb* 33:33. [Trans.]
[4] Quoted from H asan ibn 'Alī ash-Shaqqāf, *Ṣaḥīḥ Ṣifah Ṣalāt an-Nabī (ṣ)*, pp. 289-294.

As the Holy Prophet has mentioned *ʻitrah* [progeny] alongside the Qur'an, describing both of them as the proofs of Allah for the *ummah*, two conclusions can be deduced from it:

1. The words of the Prophet's progeny [*ʻitrah*], like the very Qur'an, is a proof [*ḥujjah*], and so in religious affairs—both ideological and jurisprudential—their words must have to be adhered and with the existence of the proof that they have to be followed, one must not turn away from them and follow others.

Although after the demise of the Prophet (*ṣ*) the Muslims split over the issue of caliphate and administering the political affairs of the *ummah* and they became two groups each of which has its own logic and basis, they ought to have no disagreement about the intellectual authority of the *Ahl al-Bayt* (*ʻa*) because all Muslims confirm the authenticity of *H adīth ath-Thaqalayn*, which regards the Qur'an and the Prophet's *Ahl al-Bayt* (*ʻa*) as the authority on beliefs and laws, and if the Muslim *ummah* abide by this *h adīth*, the scope of difference will be narrowed and this will pave the way to the unity of the Muslims.

2. The Qur'an, the Word of Allah, is preserved from error and mistake. So how could it include errors when God says about it: ﴿ لا يَأْتِيه الْبَاطِل مِن بَيْن يَدَيْه وَلا مِن خَلْفِه تَنزِيل مِّن حَكِيم حَمِيد ﴾ *"Falsehood cannot approach it, from before it nor from behind it, a [gradually] sent down [revelation] from One all-wise, all-laudable"*[1]?

If the Qur'an is preserved from error, then its partner and counterpart, i.e. the *ʻitrah* must also be preserved from error because it is incorrect to couple an errant person or errant people with the Qur'an.

This *ḥadīth* is a testimony to their immunity from any sort of impurity. It must be observed here that infallibility [*ʻiṣmah*] is not a special privilege which only prophets (*ʻa*) enjoy. It is not

[1] *Sūrah Fuṣṣilat* 41:42.

impossible for an individual to be immune from sin eventhough he or she is not a prophet. Based on the following verse,

﴿إِنَّ اللهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ العَالَمِينَ﴾

> *"Allah has chosen you and purified you, and He has chosen you above the world's women,"*[1]

H ad rat Maryam (Saint Mary) is free from sin though she is not a prophet. **?**

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[1] *Sūrah Āl 'Imrān* 3:42.

Question 2

S

What does “Shī‘ah” mean?

Reply: In Arabic “Shī‘ah” literally means “follower”. The Glorious Qur’an states: ﴿ وَإِنَّ مِن شِيعَتِهِ لَإِبْرَاهِيمَ ﴾ *“Indeed Abraham was among his followers [Shī‘ah].”*[1]

But the Muslims use the word “Shī‘ah” to mean the group of people who believe that prior to his demise, the Prophet (*ṣ*) had designated his successor and the caliph of the Muslims in numerous occasions such as the day known as “Ghadīr” on Dhū’l-Ḥijjah 18, 10 AH and in a mammoth assembly (of Muslims) he (*ṣ*) appointed him as the political, intellectual and religious authority after him (*ṣ*).

To elucidate, after the Holy Prophet (*ṣ*), the *Muhājirūn*[2] and the *Anṣār*[1] were divided into two groups:

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[1] *Sūrah aṣ-Ṣāffāt* 37:83.

[2] *Muhājirūn*: a title given to the Muslims of Mecca who accompanied the Prophet (*ṣ*) in his *hijrah* (migration) to Medina. [Trans.]

1. A group believed that the Prophet of Allah (*ṣ*) did not ignore the question of caliphate and he designated ‘Alī ibn Abī Ṭālib (*‘a*)—the first person who believed in him (*ṣ*)—as his successor.

This group is composed of *Muhājirūn* and *Anṣār* with all the leading figures of the Banī Hāshim[2] and a number of great Companions [*ṣaḥābah*][3] such as Salmān al-Fārsī, Abū Dharr, Miqdād, Khabbāb ibn Art, and the like. They remained firm in their belief and were called the “Shī‘ah of ‘Alī (*‘a*)”.

Of course, this appellation has been given by the Holy Prophet (*ṣ*) himself during his lifetime to the followers of the Commander of the Faithful (*‘a*). While pointing to ‘Alī ibn Abī Ṭālib (*‘a*), he said:

”والّذي نفسي بيده إن هذا و شيعته لهم الفائزون يوم القيامة.“

> “By Him in Whose hand my life is, verily this man (‘Alī) and his Shī‘ah shall be the triumphant on the Day of Resurrection.”[4]

Therefore, “Shī‘ah” means a group of Muslims of the early period of Islam who, on account of the belief that *wilāyah*

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[1] *Anṣār*: a title given to the Muslims of Medina who received the Prophet (*ṣ*) and the Muslims of Mecca who migrated (*hijrah*) to Medina. [Trans.]

[2] Banī Hāshim: a clan in Mecca to which the Prophet and his descendants belong. [Trans.]

[3] Companions [*ṣaḥābah*]: it refers to the Companions of the Prophet (*ṣ*). In earlier times, the term was given only to his close friends who had close contact with him. Later, the term was extended to include the believers who had seen him, eventhough it was for a brief moment or at an early age. [Trans.]

[4] Jalāl ad-Dīn as-Suyūṭī, *Ad-Durr al-Manthūr*, vol. 6, on the commentary of *Sūrah al-Bayyinah* 98:7: ﴿ إِنَّ الَّذِين ءامَنُوا وَعَمِلُوا الصّالِحَات أُوْلَئِك هُم خَيْر الْبَرِيَّة ﴾ “*Indeed those who have faith and do righteous deeds—it is they who are the best of creatures.*”

[guardianship][1] is based on revelation [*tanṣīṣī*], are given this appellation, and this group has remained faithful to the Prophet's Household [*Ahl al-Bayt*] (*ʻa*) until today.

From this, we realize the station and position of the Shīʻah, and in this way the groundless statement of some ignorant or spiteful concocters who claim that Shīʻism is a product of the later periods, becomes clear. For further information on the history of the Shīʻah, one may refer to such books as *Aṣl ash-Shīʻah wa Uṣūluhā*, *Al-Murājaʻāt*, and *Aʻyān ash-Shīʻah*.

2. Another group believed that the station of caliphate is an electoral position. As such, they paid allegiance to Abubakr and later on, they were known as the "Ahl as-Sunnah" or "Sunnī". The result was that notwithstanding the fact that these two Muslim sects have so many common views about the roots of religion, they have different attitudes toward the question of caliphate and succession to the Prophet. The members of each of the two groups were from among the *Muhājirūn* and *Anṣār*. **?**

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[1] For further information about the idea of guardianship [*wilāyah*] and the guardian [*wālī*], see Murtad ā Mut ahharī, *Wilāyah: The Station of the Master*, trans. Yah yā Cooper (Tehran: World Organization for Islamic Services, 1982). [Trans.]

Question 3

S

Why is ‘Alī ibn Abī Ṭālib (*‘a*) regarded as the *waṣī* [executor of will] and successor of the Prophet (*ṣ*)?

Reply: As we already stated, the Shī‘ah have a firm belief that the position of caliphate is determined through revelation [*tanṣīṣī*] and that after the Holy Prophet (*ṣ*) the *Imāmah* [leadership] is in some respects like prophethood [*nubuwwah*]. Just as the Prophet (*ṣ*) has to be appointed through Divine decree, the *waṣī* [executor of will] of the Prophet (*ṣ*) too must be designated by Him, the Glorious and Sublime.

The biography of the Messenger of Allah (*ṣ*) is a testimony to this belief; for, in many occasions he designated ‘Alī (*‘a*) as his successor [*khalīfah*]. Here, we shall mention only three of these occasions:

1. At the Commencement of the Prophetic Mission. When the Prophet (*ṣ*) received from God the commission to invite his relatives to the doctrine of monotheism as it is confirmed by the

the verse, ﴿ وَأَنذِرْ عَشِيرَتَكَ الأَقْرَبِينَ ﴾ "*Warn the nearest of your kinsfolk,*"[1] he addressed them by saying:

فَأَيّكم يوازرني في هذا الأمر على أن يكون أخي
و وزيري و خليفتي و وصيّي فيكم؟

> "Which of you will assist me in this affair so that he would my brother [*akhī*], minister [*wazīrī*], successor [*khalīfatī*], and the executor of my will [*waṣī*] among you?"

The only person who gave a positive response to this heavenly call was 'Alī ibn Abī Ṭālib (*'a*). Then, facing his relatives, the Messenger of Allah (*ṣ*) said:

"إن هذا أخي و وصيّي و خليفتي فيكم فاسمعوا له و أطيعوه."

> "Verily, he ('Alī) is my brother, the executor of my will and my successor among you. So, listen to him and obey him."[2]

2. During the Tabūk Expedition. The Prophet (*ṣ*) said to 'Alī (*'a*):

أما ترضى أن تكون منّي بمنزلة هارون من موسى إلا أنه لانبي بعدي؟

> "Are you not satisfied that you are to me as Hārūn (Aaron) is to Mūsā (Moses) except that there will be no prophet after me?"[3]

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[1] *Sūrah ash-Shu'arā'* 26:214.

[2] *Tārīkh aṭ-Ṭabarī*, vol. 2, pp. 62-63; *Tārīkh al-Kāmil*, vol. 2, pp. 40-41; *Musnad Ah mad ibn Ḥanbal*, vol. 1, p. 111; Ibn Abī'l-Ḥadīd, *Sharḥ Nahj al-Balāghah*, vol. 13, pp. 210-212.

[3] *Sīrah Ibn Hishām*, vol. 2, p. 520; Ibn Ḥajar (al-'Asqalānī), *Aṣ-Ṣawā'iq al-Muḥriqah* (Egypt, 2nd Edition), Book 9, Chapter 2, p. 121.

That is to say, "Just as Hārūn (*ʿa*) is the executor of will and the immediate successor of Mūsā (*ʿa*), you are my successor."

3. In the 10th Year after *Hijrah*. On his return from the Farewell Pilgrimage [*Ḥajjah al-Widāʿ*], at a place called Ghadīr Khumm the Messenger of Allah (*ṣ*) introduced ʿAlī (*ʿa*) before a mammoth assembly (of pilgrims) as the *walī* [guardian] of the believers, male or female, saying:

"مَن كُنْت مَولاَه فَهٰذا عَلِيٌّ مَوْلاَه."

"Of whosoever I am master [*mawlā*], then ʿAlī is also his master [*mawlā*]."

The important and noteworthy point is that at the beginning of his speech, the Prophet (*ṣ*) asked:

أَلست أولى بكم من أنفسكم؟

"Have I more authority over you than you have over yourselves?"

And the Muslims unanimously replied in the affirmative. Therefore, it must be noted here that in this *h adīth* the Prophet (*ṣ*) meant by the word, "*mawlā*" the absolute guardianship over the believers, and we can conclude that the Prophet (*ṣ*) had established ʿAlī (*ʿa*) in the same position which he had. And on that very day Ḥassān ibn Thābit versified the historic event of Ghadīr as follows:

يناديهم يوم الغدير نبيّهم

بخم واسمع بالرّسول مناديا

فقال: فمن مولاكم و نبيّكم؟

فقالوا: و لم يبدوا أهناك التّعاميا

إلهك مولانا و أنت نبيّنا

و لم تلق منّا في الولاية عاصيا

فقال له: قم يا علي فإنّني

رضيتك من بعدي إماما و هاديا

فمن كنت مولاه فهذا وليّه

فكونوا له اتباع صدق مواليا

هناك دعا: اللّهم وال وليّه

وكن للذي عادى عليّا معاديا

Their Prophet calls on them on the day of Ghadīr Khumm; now, listen to the call of the Prophet:

Then he said to the people: "Who is your Master [mawlā] and your guardian [walī]? Then, without showing inattention, they said:

"Your Lord is our Master [mawlā] and you are our guardian [walī], and no one among us today disobeys you."

Then he said: "Stand up O 'Alī! For, I am indeed well pleased that you are the Imām and guide after me."

[Then he said:] "Therefore, of whomsoever I am master, 'Alī is his master also. May you be their true supporters!"

He then prayed, saying: "O Allah! Be Thou a Friend of those who are his ('Alī s) friends, and be Thou an Enemy of those who are his enemies."[1]

The *h adīth* on Ghadīr is among the *mutawātir*[2] *h adīth*s, which is narrated not only by the Shī'ah *'ulamā'* but also by

[1] Khwārazmī al-Mālikī, *Al-Manāqib*, p. 80; Sibṭ ibn Jawzī al-Ḥanafī, *Tadhkirat Khawāṣ al-Ummah*, p. 20; Ganjī Shāfi'ī, *Kifāyah aṭ-Ṭālib*, p. 17; and others.

[2] *Mutawātir*: a tradition from the Prophet (ṣ) or an infallible Imām, repeatedly and widely narrated in an uninterrupted sequence, through successive reliable narrators. [Trans.]

approximately 360 Sunnī scholars[1] and the number of transmitters reaches 110 Companions. Twenty six prominent Muslim *'ulamā'* have written a separate book about the chain of transmission and transmitters of this *h adīth*.

Abū Ja'far Ṭabarī, the renowned Muslim historian, has compiled the chain of transmission and transmitters of this *h adīth* in two bulky volumes. For further information, one may refer to the book, *Al-Ghadīr*. **?**

?

[1] See, for example, Ibn Ḥajar, *Aṣ-Ṣawā'iq al-Muḥriqah* (Egypt, 2nd Edition), Book 9, Chapter 2, p. 122.

Question 4

S

Who are the Imāms?

Reply: During his lifetime, the Holy Prophet (*ṣ*) declared that after him there shall be twelve caliphs all of whom will be from Quraysh, and through whom Islam shall be exalted.

Jābir ibn Samurah narrates:

> **"سمعت رسول الله–صلّى الله عليه [وآله] وسلّم– يقول لايزال الإسلام عزيزا إلى اثنى عشر خليفة ثم قال كلمة لم أسمعها فقلت لأبي ما قال ؟ فقال: كلّهُم من قريش."**
>
> I heard the Messenger of Allah (*ṣ*) saying: 'Islam will keep its honor through twelve caliphs.' Then, he said a statement which I failed to catch. So I asked my father, "What did he (*ṣ*) say?" He (my father) replied that he (*ṣ*) said: "All of them will be from Quraysh.[1]

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[1] Muslim, *Ṣaḥīḥ* (Egypt), vol. 6, p. 2.
Abdul-Hamid Siddiqui (trans.), *Ṣaḥīḥ Muslim* (English Translation), vol. 3, *h adīth* no. 4480. [Trans.]

In the history of Islam, there are not twelve caliphs who preserve the honor of Islam except the twelve Imāms in whom the Shī‘ah believe; for they are the twelve caliphs whom the Prophet (*ṣ*) introduced as his successors.

Now, let us see who the twelve caliphs are. If we say that they are the four caliphs who are known by the Ahl as-Sunnah as "Rightly-Guided Caliphs" [*khulafa' ar-rāshidūn*], there are no other caliphs who contributed to exalting Islam. The biography of the ‘Umayyad and ‘Abbāsid caliphs is a testimony to this fact. As for the twelve Imāms in whom the Shī‘ah believe, they were a clear manifestation of piety and virtue during their respective periods. They were also preservers of the Messenger of Allah's (*ṣ*) *Sunnah* and the people to whom *Ṣaḥābah* [Companions] and *Tābi‘ūn* [Followers] were attracted,[1] and whose knowledge and trustworthiness are acknowledged by historians. These twelve Imāms are:

1. ‘Alī ibn Abī Ṭālib;
2. H asan ibn ‘Alī (al-Mujtabā);
3. H usayn ibn ‘Alī;
4. ‘Alī ibn al-H usayn (Zayn al-‘Ābidīn);
5. Muh ammad ibn ‘Alī (al-Bāqir);
6. Ja‘far ibn Muh ammad (aṣ-Ṣādiq);
7. Mūsā ibn Ja‘far (al-Kāẓim);
8. ‘Alī ibn Mūsā (ar-Rid ā);
9. Muh ammad ibn ‘Alī (at-Taqī);
10. ‘Alī ibn Muh ammad (an-Naqī);
11. H asan ibn ‘Alī (al-‘Askarī); and
12. Muh ammad ibn al-H asan (al-Mahdī).

There have been *mutawātir* traditions related from the Prophet (*ṣ*) regarding the last Imām who is known as the

[1] *Tābi‘ūn* ['Followers' or 'Successors'] refers to the second generation of Muslims who came after the Companions, who did not know the Prophet (*ṣ*) but who knew his Companions. [Trans.]

"Promised Mahdī" transmitted by Muslim *h adīth* scholars [*muḥaddithūn*].

For further information about the life of these great leaders, whom the Messenger of Allah (*ṣ*) himself has named, one may refer to the following books:

1. *Tadhkirat al-Khawāṣ (Tadhkirah Khawāṣ al-Ummah)*;
2. *Kifāyat al-Athar*;
3. *Wafiyāt al-A'yān*; and
4. *A'yān ash-Shī'ah* (by Sayyid Muḥsin Amīn al-'Āmilī), which is the most comprehensive of the four books. **?**

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Question 5

S

When invoking blessings [*ṣalawāt*] on Muḥammad (*ṣ*), why do you also associate his progeny [*ā*] to him by saying, "*Allāhumma ṣalli ʻalā Muḥammad wa Āli Muḥammad*" ["O Allah! Bless Muḥammad and the progeny of Muḥammad"]?

Reply: It has been established that the Prophet (*ṣ*) himself had taught the Muslims how to invoke blessings on him. When the following noble verse,

﴿إِنَّ اللَّه وَمَلَائِكَتَه يُصَلُّون عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِين آمَنُوا صَلُّوا عَلَيْه وَسَلِّمُوا تَسْلِيمًا﴾

> *"Indeed Allah and His angels bless the Prophet. O you who have faith! Invoke blessings on him and invoke Peace upon him in a worthy manner,"*[1]

was revealed, the Muslims asked the Prophet (*ṣ*): "How should we invoke blessings (on you)?" The Prophet (*ṣ*) said:

"لا تصلّوا علي الصّلوة البتراء."

"Do not invoke 'incomplete' blessings on me."

They again asked: "How should we invoke blessings on you?" He (*ṣ*) replied: "Say:

أَللّهُمَّ صَلِّ عَلى مُحَمَّد و عَلى آل مُحَمَّد

Allāhumma ṣalli 'alā Muḥammad wa Āli Muḥammad.

"O Allah! Bless Muh ammad and the family of Muh ammad."[2]

The exceptionally high station of the Prophet's family [*āl*] ('*a*) led Imām ash-Shāfi'ī to compose the following famous poem:

يا أهل بيت رسول الله حبّكم

فرض من الله في القرآن أنزله

كفاكم من عظيم القدر انّكم

من لم يصلِّ عليكم لا صلوة له

---

[1] *Sūrah al-Aḥzāb* 33:56.

[2] Ibn Ḥajar, *Aṣ-Ṣawā'iq al-Muḥriqah*, 2nd edition (Cairo: Maktabat al-Qāhirah), Book 11, Chapter 1, p. 146 and a similar one in Jalāl ad-Dīn as-Suyūtī, *Ad-Durr al-Manthūr*, vol. 5, commentary of *Sūrah al-Aḥzāb* 33:56 has been narrated by *h adīth* scholars [*muḥaddithūn*] and compilers of *Ṣāḥīh*s and *Musnad*s such as 'Abd ar-Razzāq, Ibn Abī Shaybah, Ah mad ibn Ḥanbal, al-Bukhārī, Muslim, Abū Dāwūd, Tirmidhī, Nisā'ī, Ibn Mājah, Ibn Mardaway, from Ka'ab ibn 'Ujrah from the Holy Prophet (*ṣ*).

O members of the Household [Ahl al-Bayt] of the Messenger of Allah! (Our) love for you is an obligation, which God has revealed in the Qur'an.

Your lofty station such that if one does not invoke blessings on you (while offering prayers) one's prayer will be of no avail.[1] **?**

?

[1] *Aṣ-Ṣawā'iq al-Maḥriqah*, Book 11, Chapter 1, p. 148; Shabrāwī, *Al-Itḥāf*, p. 29; Ḥamzāwī Mālikī, *Mashāriq al-Anwār*, p. 88; Zarqānī, *Al-Mawāhib*; Ṣabbān, *Al-As'āf*, p. 119.

Question 6

S

Why do you regard your Imāms as "infallible" [*ma'ṣūm*]?

Reply: There are numerous proofs which confirm the infallibility [*'iṣmah*] of the Imāms who are all members of the Prophet's Household [*Ahl al-Bayt*]. We shall mention only one of them:

According to a narration related by both Shī'ah and Sunnī scholars, during the last days of his life the Prophet (*ṣ*) said:

"إِنّي تارك فيكم الثّقلين كتاب الله و أهل بيتي
و أنَّهُما لن يفترقا حتّى يردا عليَّ الْحوض."

Verily, I am leaving among you Two Weighty Things: the Book of Allah (the Qur'an) and the members of my Household [*Ahl al-Bayt*], and they will never separate from

> each other until they meet me at the Pond [*Al-Ḥawḍ*] (of *Kawthar* on the Day of Resurrection).[1]

Here is an interesting point: without an iota of doubt, the Glorious Qur'an is free from any form of deviation and error. How could an error approach the divine revelation when the Sender is God, the messenger is the Angel of Revelation (*'a*) and the receiver is the Prophet of God (*ṣ*)? Since the infallibility of these three is as crystal clear as the sun; the Muslims of the world regard the Holy Prophet (*ṣ*) as immune from committing error with respect to receiving, preserving and conveying the revelation and it is clear that the Book of Allah has such a constant and veracious immunity, then the *Ahl al-Bayt* of the Messenger of Allah (*ṣ*) are also immune from any sort of lapse and error. For, in this *h adīth*, the progeny [*'itrah*] of the Prophet have been described as equal to the Glorious Qur'an in guiding and leading the *ummah*, which means that they both are equal in terms of infallibility [*'iṣmah*].

In other words, it is absurd to regard a person or persons who are not infallible as equal to the Book of Allah.

The most explicit testimony to the infallibility of the Imāms (*'a*) is the following expression of the Prophet (*ṣ*):

"و أنَّهُما لن يفترقا حتّى يردا عليَّ الْحوض."

> "And they will never separate from each other (in guidance and leadership) until they meet me at the Pond [*Al-Ḥawḍ*] (of *Kawthar* on the Day of Resurrection)."

Once the *Ahl al-Bayt* of the Prophet (*ṣ*) were not free from lapses and errors, they would be separated from the Qur'an

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[1] *Mustadrak al-Ḥākim*, vol. 3, p. 148; *Aṣ-Ṣawā'iq al-Muḥriqah*, Book 11, Chapter 1, p. 149. There is also a similar text in *Kanz al-'Ummāl*, vol. 1, *Bāb "Al-I'tiṣām bi'l-Kitāb wa's-Sunnah"*, p. 44; *Musnad Ah mad ibn Ḥanbal*, vol. 5, pp. 182, 189; and others.

which is free from error and they would go astray, whereas the Holy Prophet (*ṣ*) has emphatically negated it.

Of course, the "*Ahl al-Bayt*" according to the statement of the Prophet (*ṣ*) does not refer to all his consanguineous and affinitive relatives for not all of them were free from lapses.

Therefore, only a specific group of his progeny has such an honor and this station and status is applicable to a limited members of his relatives, and these are the very Imāms from the *Ahl al-Bayt* (*ʿa*) who, throughout history, have been the light of the path of the *ummah*, the preservers of the Prophet's *Sunnah* and the guardians of the *Sharīʿah*. **?**

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Question 7

S

In *adhān* [call to prayer], why do you say, "*Ashhadu anna 'aliyyan waliyyullāh*" ["I bear witness that 'Alī is *Walī* of Allah"] and give testimony to the *wilāyah* [guardianship] of 'Alī (*'a*)?

Reply: In order to reply to this question, let us consider the following points:

1. In their books on jurisprudence, all the Shī'ah jurists [*fuqahā*] stress that to say: "I bear witness to the *wilāyah* of 'Alī (*'a*)" is not part of *adhān* or *iqāmah*, and no one has the right to say that it is part of any of the two.

2. From the viewpoint of the Qur'an, 'Alī (*'a*) is one of the *awliyā'*, and the following verse explicitly points to his *wilāyah* over the Muslims:

﴿ إِنَّمَا وَلِيُّكُم اللّه وَرَسُولُه وَالَّذِين آمَنُوا الَّذِين يُقِيمُون الصَّلاَةَ وَيُؤْتُون الزَّكَاة وَهُم رَاكِعُون ﴾

> *"Your guardian is only Allah, His Apostle, and the faithful who maintain the prayer and give the zakāt while bowing down."*[1]

The Sunnī *Ṣaḥīḥ*s and *Musnad*s include narrations that highlight the fact that the noble verse was revealed to praise 'Alī (*'a*) who, while doing *rukū'* [bowing down in prayer], gave his ring to a poor person.[2] When this verse which refers to 'Alī (*'a*) was revealed, Ḥassān ibn Thābit versified this event in the following paean:

فأنْت الّذي أعْطَيْت في أنْت راكع
فَدَتْك نَفُوس القَوم يا خَير راكِع
فَأنْزَ فِيك الله خَير وِلايَة
و بينها في مُحْكَمات الشَّرايع

You are the one who donated, while doing rukū'. May the souls of the folk be sacrificed to you, O the best of those who bow down!

Thus, God has sent down the best wilāyah to you, and explained it through the decrees of the Sharī'ah.

3. The Holy Prophet (*ṣ*) said:

إنَّما الأعمال بالنّيات.

"Verily, actions are (judged) by intention."

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[1] *Sūrah al-Mā'idah* 5:55.

[2] The references concerning the circumstances related to the revelation of this verse on the said case is more than what have been enumerated here. Anyway, below are some of these ample references:

a. *Tafsīr aṭ-Ṭabarī*, vol. 6, p. 186;
b. *Aḥkām al-Qur'ān (Tafsīr Jaṣāṣ)*, vol. 2, p. 542;
c. *Tafsīr al-Bayḍāwī*, vol. 1, p. 345;
d. *Ad-Durr al-Manthūr*, vol. 2, p. 293.

Since the *wilāyah* of ʻAlī (*ʻa*) is one of the principles stipulated in the Qur'an, and the said phrase is not regarded as part of the *adhān* (or *iqāmah*), what is wrong about uttering it alongside the testimony to the apostleship of the Prophet (*ṣ*)?

Here, it is necessary to mention that if due to adding a sentence to *adhān*, the Shīʻah must be castigated, how could the following two cases be justified?

1. Authentic historical references confirm that the following phrase:

حي عَلى خَير الْعَمَل

Ḥayya ʻalā khayr al-ʻamal

"Come to the best of deeds"

was part of *adhān*,[1] but during the caliphate of the second caliph, this phrase was omitted under the pretext that when people hear the words "the best of deeds" they will think that praying is better than *jihād* and cease taking part in *jihād*. And things remained as such.[2]

2. The sentence,

ألصّلوة خَيْر مِن النّوم

Aṣ-ṣalātu khayrun mina 'n-nawm

"Prayer is better than sleeping"

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[1] *Kanz al-ʻUmmāl*, "kitāb aṣ-ṣalāh," vol. 4, p. 266, *an aṭ-ṭabrānī*, "kāna Bilāl yu'dhdhin bi'ṣ-subḥ fayaqūl: ḥayya ʻalā khayr al-ʻamal"; *Sunan Bayhaqī*, vol. 1, pp. 424-425; Mālik, *Al-Muwaṭṭa'*, vol. 1, p. 93.

[2] *Kanz al-ʻIrfān*, vol. 2, p. 158; *Ṣirāṭ al-Mustaqīm wa Jawāhir al-Akhbār wa al-Āthār*, vol. 2, p. 192; Qawshachī, *Sharḥ at-Tajrīd*, mabḥath imāmah, p. 484, "*ṣaʻad al-minbar wa qāl: ayyuha ' n-nās thalāth kann ʻalā ʻahd rasūl Allāh anā anhī ʻanhum wa aḥarramahunna wa hiya mutʻah an-nisā'ī wa mutʻah al-ḥajj wa ḥayya ʻala khayr al-ʻamal*".

was not part of the *adhān* during the time of the Holy Prophet (*ṣ*) but has been included therein later on,[1] and as such, in the book, *Al-Umm*, Imām ash-Shāfi'ī says:

"أكره في الاذان الصَّلوة خير من النَّوم لأنَّ أبا مَحْذورة لم يذكره."

> It is not pleasing for me that we say in the *adhān*: '*aṣ-ṣalātu khayrun mina 'n-nawm*' because Abū Maḥdhūrah (one of the narrators and *muḥaddithūn*) has not included it (in his compilation of *h adīth*s).[2] **?**

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[1] *Kanz al-'Ummāl*, "kitāb aṣ-ṣalāh," vol. 4, p. 270.
[2] Quoted in *Dalā'il aṣ-Ṣidq*, vol. 3, "al-qism ath-thānī," p. 97.

Question 8

S

Who is the Mahdī of Muḥammad's Progeny [*Āl Muḥammad*] and why are you waiting for his advent?

Reply: Among the issues on which the heavenly religions have consensus of opinion is the "Global Reformer" who shall appear at the end of time. Not only the Muslims but also the Jews and Christians are waiting for the advent of this man who will spread justice in the world. A survey of the Old and New Testaments will make this fact clear.[1]

In this regard, *muḥaddithūn* narrate that the Holy Prophet (*ṣ*) has said:

لو لم يبق من الدَّهر إلا يوم لبعث الله رجلا من أهل بيتي

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[1] *Psalms of David*, Songs 96-97; *Book of Daniel*, chap. 12 of the Old Testament; *Gospel of Matthew*, chap. 24; *Gospel of Mark*, chap. 13; *Gospel of Luke*, chap. 21 of the New Testament are narrating about the Promised One for whose advent the world is waiting.

يَمْلأُها عدلا كما مُلِئَت جَوراً.

> Even if only one day is to remain in this world, God will surely send a man from my *Ahl al-Bayt* who shall fill the world with justice and equity just as it has been filled with oppression.[1]

Therefore, as it has been mentioned earlier, the belief in the coming of such a reformer is commonly acknowledged by the authorities of the heavenly religions, and by many traditions regarding the Promised Mahdī presented in the *Ṣaḥīḥ* and *Musnad* books of the Ahl as-Sunnah. The *muḥaddithūn* and scholars of the two Islamic sects (Shī'ah and Sunnī) have written a good many books regarding him (*'a*).[2]

The compendium of these traditions have specified his characteristics and salient features in such a manner that they are exactly applicable to the direct son of Imām H asan al-'Askarī (*'a*),[3] the 11th Imām followed by the Shī'ah. According to these traditions, his name is the same as that of the Holy Prophet (*ṣ*);[4] he is the twelfth Imām,[5] and he is from the progeny of H usayn ibn 'Alī ibn Abī Ṭālib (*'a*).[6]

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[1] *Sunan Abū Dāwūd* (Egypt: Tāziyyah Press, n.d.), vol. 2, p. 207; *Yanābī' al-Mawaddah*, p. 432; *Nūr al-Abṣār, bāb* 2, p. 154.

[2] See, for example, Muh ammad ibn Yūsuf ibn al-Kanjī ash-Shāfi'ī, *Al-Bayān fī Akhbār Ṣāḥib az-Zamān*; 'Alī ibn Ḥusām ad-Dīn known as Muttaqī al-Hindī, *Al-Burhān fī 'Alāmāt Mahdī Ākhir az-Zamān*; Ah mad Amīn Miṣrī, *Al-Mahdī wa'l-Mahdawiyyah*. The Shī'ah *'ulamā'* have written a lot of books in this regard which are too many to enumerate such as *Al-Malāḥim wa'l-Fitan*, etc.

[3] *Yanābī' al-Mawaddah*, part 76, on "virtues", from Jābir ibn 'Abd Allāh al-Anṣārī.

[4] *Ṣaḥīḥ Tirmidhī* (New Delhi, 1342 AH), vol. 2, p. 46; *Musnad Ah mad ibn Ḥanbal* (Egypt, 1313 AH), vol. 1, p. 376.

[5] *Yanābī' al-Mawaddah*, p. 443.

[6] *Ibid.*, p. 432.

By Divine Command, the Promised Mahdī was born in 255 AH and he is now living like other people, though in a state of occultation [*ghaybah*].

It is necessary to note that such a long life is incongruent neither with science and learning, nor with the logic of revelation. Today science is at the threshold of increasing man's longevity, believing that man has the ability to live for ages and ages, and if one remains safe from defects and vulnerabilities, the prospect for a long life will be brighter. History has also recorded the names of those who had lived to a very great age.

Concerning Prophet Nūḥ (Noah) (*'a*), the Glorious Qur'an says: ﴿ فَلَبِث فِيهِم أَلْف سَنَة إِلاَّ خَمْسِين عَامًا ﴾ *"And he remained with them (his people) for a thousand-less-fifty years."*[1]

And regarding H ad rat Yūnus (Jonah) (*'a*), it says:

﴿ فَلَولا أَنَّه كَان مِن الْمُسَبِّحِينَ لَلَبِث فى بَطْنِه إِلى يَوْمِ يُبْعَثون ﴾

> *"And had he not been one of those who celebrate Allah's glory, he would have surely remained in its belly till the day they will be resurrected."*[2]

Similarly, from a Qur'anic viewpoint and in the view of all Muslims of the world, H ad rat Khiḍr (*'a*) and H ad rat 'Īsā (Jesus) (*'a*) are still alive and they will continue to live. **?**

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[1] *Sūrah al-'Ankabūt* 29:14.
[2] *Sūrah aṣ-Ṣāffāt* 37:143-144.

Question 9

S

If the Shī‘ah are right, then why are they in the minority and why do most Muslims in the world not recognize them (as Muslims)?

Reply: Recognition of truth from falsehood is not determined by the fewness or plentitude of followers. Today the Muslims compared to the non-Muslims in the world constitute one-fifth or one-sixth. Idol-worshippers, cow-worshippers and all those who do not believe in the supernatural constitute the bulk of people in the Near East.

With a population of more than one billion, China is part of the atheistic camp of communism, and in India, which has a population of about one-billion the cow-worshippers and idol-worshippers are in the majority.

Majority is not the criterion of soundness. The Glorious Qur’an often disapproves majorities and praises some minorities. Here are some examples:

﴿ وَلا تَجِد أَكْثَرَهُم شَاكِرِين ﴾

"And You will not find most of them to be grateful."[1]

﴿إِنْ أَوْلِيَاؤُه اِلا الْمُتَّقُون وَلكِنَّ أَكْثَرَهُم لا يَعْلَمُون ﴾

"Its custodians are only the God-wary, but most of them do not know."[2]

﴿ وَقَلِيل مِّن عِبَادِ الشَّكُور ﴾

"And few of My servants are grateful."[3]

Therefore, a realistic person should by no means fear for the fewness of the followers of his creed nor take pride in their plentitude. One would rather light the lamp of one's reason and take benefit from its light and radiance.

Once a man asked the Commander of the Faithful 'Alī (*'a*): "How could it be that your opponents in the Battle of Jamal, who are relatively in majority, be false?

The Imām (*'a*) said:

"إن الحق و الباطل لايعرفان بأقدار الرجال، إعرف الحق
تعرف أهله إعرف الباطل تعرف أهله."

"Truth and falsehood are not recognized through the number of men. If you know the truth you can know its followers and if you know falsehood you can know its followers."

It is necessary for every Muslim to analyze this question in a scientific and logical manner, and take the following verse as a

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[1] *Sūrah al-A'rāf* 7:17.
[2] *Sūrah al-Anfāl* 8:34.
[3] *Sūrah Saba'* 34:13.

lamp to illuminate his or her path: ﴿ وَلا تَقْف ما لَيس لَك بِه عِلْم ﴾ "*Do not follow that of which you have no knowledge.*"[1]

In addition, although the Shī'ah cannot match the Ahl as-Sunnah in number, if a precise counting is made, we will see that the Shī'ah constitute one-fourth of the Muslim population in the world, living in the Muslim-populated parts of the world.[2] There have been famous writers, scholars and authors of literary works and treatises from among the Shī'ah throughout history. It is worth noticing that the founders of Islamic sciences have been mostly Shī'ah, among whom are:

- Abū'l-Aswad Da'ilī, the founder of Arabic syntax [*'ilm an-naḥū*];
- Khalīl ibn Ah mad, the founder of Arabic prosody [*'ilm al-'arūḍ*];
- Mu'ādh ibn Muslim ibn Abī Sārah al-Kūfī, the founder of the Arabic etymology [*'ilm aṣ-ṣarf*]; and
- Abū 'Abd Allāh Muh ammad ibn 'Umrān Kātib Khorāsānī (Marzbānī), one of the forerunners of Arabic eloquence [*'ilm al-balāghah*].[3]

For more information about the number of the works written by Shī'ah *'ulamā'* and scholars which are too many to count, one may see the valuable book, *Adh-Dharī'ah ilā Taṣānīf ash-Shī'ah*, and for familiarity with great Shī'ah figures, one may read *A'yān ash-Shī'ah*, and *Tārīkh ash-Shī'ah* for familiarity with the history of the Shī'ah. **?**

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[1] *Sūrah al-Isrā'* (or *Banī Isrā'īl*) 17:36.
[2] For a detailed explanation, see *A'yān ash-Shī'ah*, vol. 1, *bāb* 12, p. 194.
[3] In this regard, one may refer to *Ta'sīs ash-Shī'ah* by Sayyid H asan aṣ-Ṣadr.

Question 10

S

What is *raj'ah* ["return"] and why do you believe in it?

Reply: In Arabic, *raj'ah* literally means "return" but it is used to mean "the return of a group of people after death and prior to the Day of Resurrection". This truth is contradictory to neither reason nor the logic of revelation.

From the viewpoint of Islam and other divine creeds, the essence of man consists in his absolute soul, which is also described as the "self" [*nafs*], and after the extinction of the body it continues to exist forever.

On the other hand, God, the Exalted, from the viewpoint of the Qur'an, is Omnipotent whose power nothing can hinder or limit.

This short introduction makes clear that *raj'ah*, from the viewpoint of reason, is not impossible; for, we will find through reflection that the revival of this group of people is far easier than God's first creation of them.

Therefore, the Lord Who created them in the first time is undoubtedly capable of reviving them.

According to the logic of revelation, there are examples of *raj'ah* in the past nations.

In this regard, the Glorious Qur'an says:

﴿ وإذ قُلْتُم يا مُوسى لَن نُؤْمِن لَك حَتّى نَرى الله جَهْرَةً فَأَخَذَتْكُم الصّاعِقَة وأنْتُم تَنْظُرُون* ثُمَّ بَعَثْناكُم مِن بَعْد موْتِكُم لَعَلَّكُم تَشْكُرون ﴾

"And when you said, 'O Moses, we will not believe you until we see Allah visibly.' Thereupon, a thunderbolt seized you as you looked on. Then We raised you up after your death so that you might give thanks."[1]

Elsewhere, the Qur'an quotes 'Īsā al-Masīḥ (Jesus the Messiah) (*'a*) as saying: ﴿ وأُحْيِي الْمَوْتى بِإِذْنِ الله ﴾ *"And I revive the dead by Allah's leave."*[2]

The Holy Qur'an not only endorses the possibility of *raj'ah* but also affirms the occurrence and certainty of the revival of a group of people after their departing the world. In the two verses below, the Qur'an points to the return of a group of people after death and prior to the occurrence of the Day of Resurrection.

﴿ وإذا وَقَع الْقَوْلُ عَلَيْهِم أَخْرَجْنا لَهُم دابَّةً مِّن الأرْض تُكَلِّمُهُم أنَّ النَّاس كانُوا بِئايٰتِنا لا يوقِنُون* وَيَوْمَ نَحْشُر مِن كُلِّ أُمَّة فَوْجًا مِّمَّن يُكَذِّب بِئايٰتِنا فَهُم يُوزَعُون ﴾

"And when the word [of judgment] falls upon them, We shall bring them an Animal from the earth who shall speak to them that the people had no faith in Our signs. That day We shall resurrect from every nation a group

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[1] *Sūrah al-Baqarah* 2:55-56.
[2] *Sūrah Āl 'Imrān* 3:49.

of those who denied Our signs, and they shall be held in check."[1]

In order to provide a good ground for proving the question of *raj'ah* on the basis of these two verses, let us consider the following points:

1. The exegetes of the Qur'an [*mufassirūn*] think that these two verses talk about the Day of Resurrection and the first one discusses one of the pre-Resurrection signs just as Jalāl ad-Dīn as-Suyūṭī narrates in his exegesis [*tafsīr*], *Ad-Durr al-Manthūr*, on the authority of Ibn Abī Shaybah from Ḥudhayfah that *khurūj ad-dābbah* (in the first verse) is among the events which precede the Day of Resurrection.[2]

2. There is no doubt that on the Day of Resurrection, all human beings shall be mustered and not only a specific group from every community. Regarding the mustering of all human beings, the Qur'an states: ﴿ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ ﴾ "*That is a day on which all mankind will be gathered.*"[3]

And in another place, it states:

﴿ وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴾

"The day We shall set the mountains moving and you will see the earth in full view, We shall muster them, and We will not leave out anyone of them."[4]

Therefore, on the Day of Resurrection all human beings shall be gathered, and not only a specific group.

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[1] *Sūrah an-Naml* 27:82-83.

[2] *Ad-Durr al-Manthūr*, vol. 5, p. 177, in the commentary of *Sūrah an-Naml* 27:82-83.

[3] *Sūrah Hūd* 11:103. In *Ad-Durr al-Manthūr*, vol. 3, p. 349, this day has been interpreted as the Day of Resurrection.

[4] *Sūrah al-Kahf* 18:47.

3. The second of the aforementioned two verses points clearly to the mustering of a particular group from every community, and not all human beings, as is stated below:

﴿ وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴾

“That day We shall resurrect from every nation a group of those who denied Our signs, and they shall be held in check.”[1]

This statement points clearly to the fact that not all human beings will be mustered.

Conclusion: These three short preliminaries show clearly that the mustering of a particular group of human beings who denied the divine signs, as deduced from the second verse, is an event that shall happen prior to the Day of Resurrection. This is because on the Day of Resurrection the mustering includes the entire humanity and it is not limited to a particular group.

This clarification proves the idea of the return of a group of human beings after death and before the Resurrection, and this phenomenon is referred to as *raj‘ah*.

On this basis, the *Ahl al-Bayt* of the Prophet (*ṣ*), who are equal to the Qur’an and who are interpreters of the divine revelation, elucidate this fact, and for the sake of brevity we quote only two of their sayings:

Imām aṣ-Ṣādiq (*‘a*) says:

أيّام الله ثلاثة يوم القائم u و يوم الكرّ و يوم القيامة.

“The Days of Allah are three: the day of (uprising of) H ad rat al-Qā’im (Imām al-Mahdī) (*‘a*), the day of ‘return’ and the Day of Resurrection.”

He (*‘a*) also says:

[1] *Sūrah an-Naml* 27:83.

ليس منّا من لم يؤمن بكرّتنا.

"He who does not believe in our 'return' does not belong to us."

At this juncture, it is proper to highlight two important points:

1. The philosophy of *raj'ah*

In analyzing the motives of *raj'ah*, we encounter two sublime aims the first of which is to show the real beauty and splendor of Islam and the ignominy of *kufr* [disbelief], and the second is to reward the faithful and beneficent human beings and chastise the unbelievers and oppressors.

2. The main difference between *raj'ah* and *tanāsukh* [transmigration]

It is necessary to point out that in the view of the Shī'ah the issue of *raj'ah* never entails believing in transmigration [*tanāsukh*], for the theory of transmigration is grounded on the denial of Resurrection and regards the world in perpetual cycle and every cycle is a repetition of the previous one.

According to this theory, the soul of every man returns after death to the world and unite another body. Thus, if the soul was good in the previous time (life), it will unite a body with which it will enjoy a good life, but if it was among the bad ones, it will unite a body with which it will face a difficult life. And this return represents its resurrection! Conversely, because those who believe in *raj'ah* abide by the Islamic law, they believe in the Day of Resurrection and think that it is impossible for the soul which has separated from the body to unite another body.[1]

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[1] Refuting the belief in transmigration [*tanāsukh*], Ṣadr al-Muta'allihīn (Mullā Ṣadrā) thus says in his book, *Asfār al-Arba'ah*, vol. 9, "*bāb*" 8, chap. 1, p. 3:

فلو تعلّقت نفس منسلخة ببدن آخر عند كونه جنينًا او غير ذلك يلزم كون أحدهما بالقوة والآخر بالفعل،

و كون الشئ بما هو بافعل بالقوّ. و ذلك ممتنع لان التركيب بينهما طبيعي إتحادي، و التركيب

Rather, they believe that a group of human beings shall return to this world before the Resurrection and after the wisdoms and profit of return are accomplished, they shall die again and be mustered with the rest of human beings on the Day of Resurrection. And after the separation of soul from the body, the soul will never transfer to another body. **?**

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الطبيعي يستحيل بين أمرين أحدهما بالفعل والآخر بالقوّة .

Question 11

S

What is *shafāʻah* [intercession], which you believe in?

Reply: *Shafāʻah* [intercession] is one of the principles confirmed by Islam which has been acknowledged by all Muslim sects and schools of thought which abide by the Qur'an and *Sunnah* regardless of their different views about the outcome of *shafāʻah*. *Shafāʻah* means that an honorable person who enjoys special station and proximity to God can plead with God, the Exalted, for the forgiveness of the sins of sinners, or elevation of the station of others.

The Holy Prophet (*ṣ*) says:

> "أُعْطِيْت خَمْسًا... و أُعْطِيْت الشَّفاعَة فَادَّخَرْتُهَا لأُمَّتِي."
>
> "I have been granted five things… and I have been granted intercession which I have reserved for my *ummah*."[1]

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[1] *Musnad Ah mad ibn Ḥanbal*, vol. 1, p. 301; *Ṣaḥīḥ al-Bukhārī* (Egypt), vol. 1, p. 91.

The extent of *shafā'ah*

The Qur'an rejects the idea of absolute and unconditional intercession. Intercession cannot be effective without the following conditions:

First: The intercessor must be authorized by God to intercede. The only group that can intercede are those who, apart from having spiritual proximity to God, are authorized by Him (to intercede). In this regard, the Glorious Qur'an says:

﴿ لاَّ يَمْلِكُون الشَّفَٰعَة إِلاَّ مَن اتَّخَذ عِند الرَّحْمَٰن عَهْدًا ﴾

> *"No one will have the power to intercede [with Allah], except for him who has taken a covenant with the All-beneficent."*[1]

Also, it states: ﴿ يَوْمَئِذ لاَّ تَنفَع الشَّفَٰعَة إِلاَّ مَن أَذِنَ لَه الرَّحْمَٰن وَرَضِىَ لَه قَوْلا ﴾ *"Intercession will not avail that day except from him whom the All-beneficent allows and approves of his word."*[2]

Second: Also, the person to be interceded for should also be worthy of attaining the divine grace through the intercessor. That is, his faith in God and his spiritual ties with the intercessor should not be broken. As such, the unbelievers who have no faith in God and some of the sinful Muslims, such as murderers and those who do not offer prayers, who are not spiritually attached to the intercessor, will not be interceded for.

Concerning those who do not offer prayers and deny the Day of Resurrection, the Qur'an states: ﴿ فَمَا تَنفَعُهُم شَفَٰعَة الشَّٰفِعِين ﴾ *"So the intercession of the intercessors will not avail them."*[3]

And regarding the wrongdoers, it says:

﴿ مَا لِلظَّٰلِمِين مِن حَمِيم وَلا شَفِيع يُطَاع ﴾

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[1] *Sūrah Maryam* 19:87.
[2] *Sūrah Ṭā Hā* 20:109.
[3] *Sūrah al-Muddaththir* 74:48.

> *"The wrongdoers will have no sympathizer, nor any intercessor who might be heard."*[1]

The philosophy of *shafā'ah*

Shafā'ah [intercession], like *tawbah* [repentance], is a gleam source of hope for those who can abandon their sins in the midway of deviation and sin, and spend the rest of their life in obedience to God; for, whenever a sinful person feels that he or she can, under limited circumstances (not any circumstances), attain the intercession of the intercessor, he or she will try to keep to this limit and not go any further.

The outcome of *shafā'ah*

Different views are shown by exegetes on whether the outcome of intercession is forgiveness of sins or elevation of one's station, but the following saying of the Prophet (*ṣ*):

"إنَّ شَفَاعَتِي يَوم الْقِيَامَة لأَهْل الْكَبَائِر مِن أُمَّتي."

> "My intercession on the Day of Resurrection is granted to those from my *ummah* who have committed major sins"[2]

highlights the first view. **?**

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[1] *Sūrah al-Ghāfir* (or *al-Mu'min*) 40:18.
[2] *Sunan Ibn Mājah*, vol. 2, p. 583; *Musnad Aḥmad Ibn Ḥanbal*, vol. 3, p. 213; *Sunan Ibn Dāwūd*, vol. 2, p. 537; *Sunan at-Tirmidhī*, vol. 4, p. 45.

Question 12

S

Is asking the rightful intercessors for intercession [*shafā'ah*] tantamount to polytheism [*shirk*]?

While discussing this question, it is assumed that intercession [*shafā'ah*] exclusively rests with God as it is stated in the Holy Qur'an: ﴿ قُل لله الشَّفَٰعَة جَمِيعًا ﴾ "*Say, 'All intercession rests with Allah'.*"[1]

Therefore, turning for intercession to any other than God means asking for God's absolute right from His servant and seeking such a need is, in reality, worshipping other than God which is inconsistent with "monotheism in worship" [*tawḥīd fī'l 'ibādah*].

Reply: Here, *shirk* [polytheism] does not mean polytheism in essence, creative power or in design (governing); it actually means polytheism in worshipping Him.

Obviously, elucidating this point depends on the correct interpretation of worship and devotion, and we all know that in

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[1] *Sūrah az-Zumar* 39:44.

interpreting the word "worship" we have not been authorized to consider as "worship" any form of submission to a creator or any type of request from a servant (of God).

According to the Glorious Qur'an, the angels prostrated to Ādam (Adam) (*‘a*):

﴿ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ* فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴾

> *"'So when I have proportioned him and breathed into him of My spirit, then fall down in prostration before him.' Thereat the angels prostrated all of them together."*[1]

This prostration, though decreed by God, it was not meant to worship Ādam (*‘a*), otherwise God would not have ordered it.

Similarly, the sons of Ya‘qūb (Jacob) (*‘a*) as well as Ya‘qūb himself prostrated before Yūsuf (Joseph) (*‘a*):

﴿ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ﴾

> *"And he seated his parents high upon the throne, and they fell down prostrate before him."*[2]

If we consider this humility as equivalent to worshipping Yūsuf (*‘a*), then Prophet Ya‘qūb (*‘a*) who has a station of infallibility [*‘iṣmah*] must not have done it nor must he have been pleased with his sons' act. Meanwhile, there is no way of expressing humility that is loftier than prostration.

Consequently, we must distinguish between the concept of "humility" or "asking from other than God" and that of "worshipping God". The true meaning of worship is to think of a creature as a god and worship it/him, or to regard a phenomenon

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[1] *Sūrah Ṣād* 38:72-73.
[2] *Sūrah Yūsuf* 12:100.

as one of God's creatures and assume that it has been commissioned to perform divine actions, such as governing the world and forgiving sins. But when showing humility to someone and we do not regard that one as a god and we do not think that he or she has been commissioned to perform divine actions, such humility will mean nothing but an expression of respect to that one as in the case of the angels' reverence to Ādam (*ʿa*) or the honor paid by the sons of Yaʿqūb to Yūsuf (*ʿa*).

Regarding this question, it must also be stated that to assume that the right of intercession has been granted to the rightful intercessors and that they can unconditionally intercede for people or forgive their sins will entail polytheism [*shirk*], for this means seeking what is with God from other than Him. But when we think that a group of pure servants of God are authorized within a certain context to intercede on behalf of the sinners without assuming that they possess the station of *shafāʿah* and we think that the most important requisite is God's permission and good pleasure, it is clear that resorting to a righteous servant (of God) for intercession does not mean recognizing him as a god nor does it mean that the responsibility of the divine affairs has been entrusted to him; rather, it means asking someone who is worthy of it.

In the lifetime of the Prophet (*ṣ*) sinners would come to him and ask him for forgiveness (of the sins) and he would not accuse them of polytheism. In the *Sunan* of Ibn Mājah, the Prophet (*ṣ*) is reported to have said:

> **"أتدرون ما خيّرني ربّي الليلة؟ قلنا: الله و رسوله أعلم. قال: فإنّه خيّرني بين أن يدخل نصف امّتي الجنّة و بين الشّفاعة فاخترت الشّفاعة، قلنا يا رسول الله أدع الله أن يجعلنا من أهلها قال هي لكل مسلم."**

> Do you know what God has granted me this night?" We said: "God and His Prophet know better." He added: "He has granted me the favor of choosing one of two things: the first is

> that half of my *ummah* shall enter paradise and the second is the authority to intercede. So I chose the second." We said: "O Messenger of Allah! Ask God that we will be worthy of it (intercession)." He said: "It will be for all Muslims.[1]

In this *h adīth*, it is clearly shown that the Companions of the Prophet (*ṣ*) are asking him for intercession, saying, "Ask God that…"

The Holy Qur'an also states:

﴿ وَلَو أَنَّهُم إِذ ظَّلَمُوا أَنفُسَهُم جَآءُوكَ فَاسْتَغْفَرُوا اللّه وَاسْتَغْفَرَ لَهُم الرَّسُول لَوَجَدُوا اللّه تَوَّابًا رَّحِيمًا ﴾

> *"Had they, when they wronged themselves, come to you and pleaded Allah for forgiveness, and the Apostle had pleaded for forgiveness for them, they would have surely found Allah all-clement, all-merciful."*[2]

Elsewhere, the Qur'an quotes the sons of Yaʻqūb (*ʻa*) as saying: ﴿ قَالُوا يَأَبَانَا اسْتَغْفِر لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَٰطِئِين ﴾ *"They said, 'Father! Plead [with Allah] for forgiveness of our sins! We have indeed been erring'."*[3]

So, Ḥaḍrat Yaʻqūb (*ʻa*) promised them to plead with Allah to forgive them without accusing them of polytheism (for asking him to plead for forgiveness):

﴿ قَال سَوْفَ أَسْتَغْفِر لَكُم رَبِّي إِنَّه هُو الْغَفُور الرَّحِيم ﴾

> *"He said, 'I shall plead with my Lord to forgive you; indeed He is the All-forgiving, the All-merciful'."*[4] **?**

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[1] *Sunan Ibn Mājah*, vol. 2, "Bāb Dhikr ash-Shafāʻah," p. 586.
[2] *Sūrah an-Nisā'* 4:64.
[3] *Sūrah Yūsuf* 12:97.
[4] *Sūrah Yūsuf* 12:98.

Question 13

S

Is seeking help from someone other than God regarded as a kind of polytheism [*shirk*]?

Reply: From the viewpoint of reason and logic of revelation, just as all human beings, nay, all phenomena of the world, are in need of God in their creation, they are also in need of Him for their subsistence.

In this regard, the Holy Qur'an states:

﴿ يَأَيُّهَا النَّاس أَنتُم الْفُقَرَاء إِلَى الله وَالله هُو الغَنِيُّ الْحَمِيد ﴾

"O mankind! You are the ones who stand in need of Allah, and Allah—He is the All-sufficient, the All-laudable."[1]

In another place, it attributes all victories to the Lord of the worlds, stating: ﴿ وَمَا النَّصْر إِلاَّ مِن عِنْد الله الْعَزِيْز الحَكِيم ﴾ *"And victory comes only from Allah, the All-mighty, the All-wise."*[1]

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[1] *Sūrah Fāṭir* (or *al-Malā'ikah*) 35:15.

Abiding by this principle confirmed by Islam, we, Muslims, recite this noble verse in every prayer: ﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾ "*You [alone] do we worship, and to You [alone] do we turn for help.*"[2]

Now, let us clarify the abovementioned question:

Seeking help from someone other than God is viewed in two ways:

1. The first is that we seek assistance from another man or phenomenon by holding that he or it is independent in his or its power or action, and supposing him or it as needless of God in giving assistance.

Without any doubt, seeking assistance from someone other than God in this way is sheer polytheism. The Holy Qur'an points to its futility in the following verse:

﴿ قُلْ مَن ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴾

> "*Say, 'Who is it that can protect you from Allah should He desire to cause you ill, or desire to grant you mercy?' They will not find for themselves any protector or helper besides Allah.*"[3]

2. The second is that we seek help from another person by holding that that person is someone who is in need of God, as not independent and that his power comes from God, the Exalted, through which to solve some of the problems of the servants (of God).

On the basis of this mindset, the one from whom we seek is granted "mediation" by God, the Exalted, for fulfilling some of the needs. Seeking help in this way is, in reality, seeking

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[1] *Sūrah Āl 'Imrān* 3:126.
[2] *Sūrah al-Fātiḥah* 1:5.
[3] *Sūrah al-Aḥzāb* 33:17.

assistance from God Who has endowed existence to these mediums and intermediaries, and granted power and effect to them for fulfilling others' needs. In principle, the life of every human being is founded on seeking help from mediums and intermediaries without which man's life will be chaotic. Now, if we look at these mediums as the agents for fulfilling the assistance of God and hold that they have been originated and granted power by Him, in this case seeking help will by no means contradict monotheism.

If a devoted godly farmer seeks aid through such agents like land, water, air, and the sun to plant seeds and bring them up until they yield fruit, he has actually sought help from God because it is He Who has given power and activity to these agents.

It is clear that seeking assistance in the mentioned way is totally consistent with the spirit of monotheism. In fact, the Glorious Qur'an invites us to seek assistance through such things like patience and prayer as in the following verse:

﴿ وَٱسْتَعِينُوا بِالصَّبْرِ وَٱلصَّلَوٰةِ ﴾

"And take recourse in patience and prayer."[1]

It is evident that constancy and patience is a human attribute, yet we are invited to seek assistance through it. The aforementioned way of seeking assistance is not inconsistent with turning for help to God as stated in the following verse:

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾

"You [alone] do we worship, and to You [alone] do we turn for help."[2] **?**

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[1] *Sūrah al-Baqarah* 2:45.
[2] *Sūrah al-Fātiḥah* 1:5.

Question 14

S

Is calling on someone tantamount to worshipping him and to polytheism?

What has prompted this question to be posed is the outward meaning of some of the verses of the Qur'an, which seemingly prohibit invoking anyone other than Allah.

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾

"The places of worship belong to Allah, so do not invoke anyone along with Allah."[1]

﴿ وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ ﴾

"Nor invoke besides Allah that which neither benefits you nor can do you any harm."[2]

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[1] *Sūrah al-Jinn* 72:18.
[2] *Sūrah Yūnus* 10:106.

Referring to such verses, a group of people hold that calling on others and invoking dead sacred figures or righteous people as polytheism and an act of worshipping them.

Reply: In order to make clear the answer to this question, we ought to explain the meaning of the two terms, *du'ā'* [supplication] and *'ibādah* [worship]:

As a matter of fact, the word "*du'ā*" literally means "calling" and "invoking" while the term "*'ibādah*" means "worship", and these two terms should not be considered synonymous. That is, the word "call" or "invocation" does not always mean "worship" for the reasons that follow:

First: The term "*da'wah*" (a derivative of *du'ā'*) has been used in some Qur'anic verses but not in the sense of "*'ibādah*". For example, ﴿ إِنِّي دَعَوت قَوْمي لَيْلا و نَهَارًا ﴾ "*He (Nūḥ) said, 'My Lord! Indeed I have summoned my people night and day'.*"[1]

Can we say that what Nūḥ (Noah) (*'a*) meant is: "I have *worshipped* my people night and day"?

As such, it cannot be said that *da'wah* and *'ibādah* are synonyms, or that to seek help from the Prophet or a righteous person is to worship him; for, *da'wah* or *nidā'* [call] has more general meaning than worship.

Second: *Du'ā'* in these verses does not absolutely mean invocation; rather, it means a particular call which can be a constituent part of the word "worship"; for, this group of verses are about idol-worshippers who took their idols as gods.

No doubt idol-worshippers's humility, supplication and imploration were dedicated to the idols they described as possessors of the right of intercession, forgiveness, etc. and recognized as independent possessors of the affairs in this world and the hereafter. It is obvious that under such conditions to turn to these creatures in supplication or request of any kind will be

[1] *Sūrah Nūḥ* 71:5.

considered as worship and devotion. As vivid evidence to the fact that the idol-worshippers' supplication or invocation is an expression of their belief in the divinity of idols, we introduce the following verse: ﴿ فَمَا أَغْنَت عَنْهُم ءَالِهَتُهُم الَّتِى يَدْعُون مِن دُونِ اللهِ مِن شَىْءٍ ﴾ *"Of no avail to them were their gods whom they would invoke besides Allah, in any wise."*[1]

Therefore, the verses under discussion are irrelevant to our subject; our subject is concerned with the asking of one servant from another servant (of God) whom the former does not regard as lord and god nor an omnipotent master and possessor of the affairs in this world and the hereafter; rather, he regards him as an honorable servant who is loved by God and has been chosen for the station of prophethood or *imāmah* [leadership] and God has promised to grant his supplication on behalf of His servants as He says:

﴿ وَلَو أَنَّهُمْ إِذ ظَّلَمُوا أَنفُسَهُم جَآءُوكَ فَاسْتَغْفَرُوا اللّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللّهَ تَوَّابًا رَّحِيمًا ﴾

> *"Had they, when they wronged themselves, come to you and pleaded Allah for forgiveness, and the Apostle had pleaded for forgiveness for them, they would have surely found Allah all-clement, all-merciful."*[2]

Third: The quoted verses prove clearly that calling on someone [*da'wah*] does not mean mere asking for a need or something to be done but a 'devotional' call. As such, in one of the verses, the term "*'ibādah*" has been mentioned immediately after the word *da'wah*:

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[1] *Sūrah Hūd* 11:101.
[2] *Sūrah an-Nisā'* 4:64.

﴿ وَقَال رَبُّكُم ادْعُونِي أَسْتَجِب لَكُمْ إِنَّ الَّذِين يَسْتَكْبِرُون عَن عِبَادَتِي سَيَدْخُلُون جَهَنَّم دَاخِرِين ﴾

"Your Lord has said, 'Call Me, and I will hear you[r supplications]!' Indeed those who are disdainful of My worship will enter hell in utter humility."[1]

We notice that at the beginning of the verse, the term "*ud'ūnī*" [call me] is followed by the term "*'ibādatī*" [My worship]. This testifies to the fact that *da'wah* means a particular way of asking or seeking help from certain beings that have been recognized as having divine attributes.

Conclusion

From the three stated preliminaries, we reach the conclusion that the main purport of these Qur'anic verses is prohibition from calling upon the groups of idolaters who regard the idols as partners of God or having the power of intercession, and from any gesture of humility, meekness, or lamentation, seeking assistance, pleading, and request for intercession, or seeking help for the fulfillment of need with the belief that they are gods who have been commissioned to do divine acts and to do some acts related to this world and the hereafter. What relationship do these verses have with imploring a pure soul which, according to the supplicator has not gone a speck beyond the limit of servitude, but a beloved and honorable servant of God?!

When the Qur'an says, ﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾ "*The places of worship belong to Allah, so do not invoke anyone along with Allah,*"[2] it refers to the way the Arabs before Islam called upon the idols, celestial bodies, angels, and *jinn*s that they worshipped. This verse and other related verses are pertaining to

[1] *Sūrah al-Ghāfir* (or *Mu'min*) 40:60.
[2] *Sūrah al-Jinn* 72:18.

calling upon a person or thing deemed as an object of worship. No doubt, requesting from these beings in such a belief is tantamount to worshipping them. But what do these verses have to do with the idea of asking a person to pray for you without considering that person as god, lord or capable of governing world, but treats him instead as a worthy servant whom God loves?

Some may imagine that one can call on outstanding godly figures only when they are alive and it is an act of polytheism to do so after their demise. In reply, we say:

First: It is from the pure souls of such good servants (of God) as the Prophet and the Imāms (*ʻa*) who are, as described by the Qur'anic verses, alive and leading their purgatorial [*barzakhī*] life, that we seek aid and not from their dead bodies in the ground. And our presence in the vicinity of their shrines contributes to strengthening our communion with and attention to their sacred souls. According to *h adīth*s, in these sites supplications are granted.

Second: Their being alive or dead cannot be a criterion for distinguishing monotheism from polytheism. It is worth noticing that our discussion is about the criteria of polytheism and monotheism, and not about the importance or unimportance of these supplications.

Of course, this issue (that is, the importance or unimportance of this kind of implorations) has been treated elsewhere. **?**

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Question 15

S

What is *badā'* and why do you believe in it?

Reply: In Arabic, the word "*badā'*" literally means "manifestation" and "appearance", and in the parlance of Shī'ah scholars it applies to the change in the natural course of someone's destiny as a result of his or her righteous and wholesome behavior. The question of *badā'* is one of the lofty summits of the dynamic Shī'ī school, which springs from the logic of revelation and intellectual investigation.

From the viewpoint of the Holy Qur'an, man is not always hindered from deciding on his destiny; rather, the path of felicity is open for him, and by reverting to the right path and meritorious conduct he can change the ultimate destination of his life. The Qur'an points to this truth as a universal and permanent principle as follows: ﴿إِنَّ اللهَ لا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنفُسِهِم﴾ "*Indeed Allah does not change a people's lot, unless they change what is in their souls.*"[1]

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[1] *Sūrah ar-Ra'd* 13:11.

It also says elsewhere:

﴿ وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ ﴾

"If the people of the towns had been faithful and God-wary, We would have opened to them blessings from the heaven and the earth."[1]

And regarding the change in the destiny of Ḥaḍrat Yūnus (Jonah) (*'a*), it says: ﴿ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ لَلَبِثَ فِي بَطْنِهِ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴾ *"And had he not been one of those who celebrate Allah's glory, he would have surely remained in its belly till the day they will be resurrected."*[2]

Apparently, the latter verse indicates that Prophet Yūnus (*'a*) would have remained in that particular prison (belly of whale) till the Day of Resurrection were it not for his meritorious conduct (glorifying Allah) which resulted in changing the course of his destiny and safety.

This truth has also been acknowledged by the Islamic traditions. In this regard, the Holy Prophet (*ṣ*) says:

إن الرجل ليحرم الرِّق بالذّنب يصيبه ولايرد القدر

إلا الدّعاء ولايزيد في العمر إلا البر.

It is due to his sin that one is deprived of his sustenance, and there is nothing that can change one's destiny and fate except supplications and there is nothing that can prolong one's lifespan except good deeds.[3]

From this and similar *ḥadīth*s, it can be deduced that on account of man's sins and disobedience, he is deprived of sustenance but his meritorious acts like supplication can change

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[1] *Sūrah al-A'rāf* 7:96.
[2] *Sūrah aṣ-Ṣāffāt* 37:143-144.
[3] *Musnad Aḥmad ibn Ḥanbal*, vol. 5, p. 277; *Mustadrak al-Ḥākim*, vol. 1, p. 493; and a similar narration in *At-Tāj al-Jāmi' li'l-Uṣūl*, vol. 5, p. 111.

the course of his destiny and his good deeds can prolong his lifespan.

Conclusion

It can be inferred from the verses of the Qur'an and the *Sunnah* that the destiny of so many a man is determined, within the framework of his common behavior, on the basis of natural cause and effect and ordinary order of the interplay of actions, and man may be informed by one of the *awliyā'* of God, prophets or Imāms, for example, if this kind of conduct of this person continues, he will face the stated fate, but due to a sudden shift, a different behavior would surface and result in a change in his destiny.

This truth which stems from the logic of revelation, *Sunnah* of the Prophet (*ṣ*) and sound intellectual investigation is referred to by the Shī'ah scholars as *badā'*.

It is worth noticing that explaining *badā'* is among the salient features of Shī'ism, but this word is also found in the writings of the Ahl as-Sunnah and the speeches of the Holy Prophet (*ṣ*). For example, the Prophet (*ṣ*) has used the term "*badā'*" in the *ḥadīth* below:

"بَدَا لله عز وجل أن يبتليهم."

"The *bada'* of Allah, the Glorious and Dignified, is to examine them."[1]

It is necessary to note that the idea of *badā'* does not mean that the change will occur in God's knowledge because God is aware from the beginning of the natural course of man's behavior and of the effect of the transformative elements which cause *badā'*, and He does point to this fact in the Qur'an:

[1] Majd ad-Dīn Mubārak ibn Muḥammad al-Juzrī, *An-Nihāyah fī Gharīb al-Ḥādīth wa'l-Athar*, vol. 1, p. 109.

﴿ يَمْحُوا اللهُ مَا يَشَاءُ وَيُثْبِتُ وَعِندَهُ أُمُّ الْكِتَابِ ﴾

> *"Allah effaces and confirms whatever He wishes and with Him is the Mother of the Book."*[1]

Therefore, at the occurrence of *badā'* God, the Exalted, manifests to us the truth, which has been known to Him from the very beginning of existence. As such, Imām aṣ-Ṣādiq (*'a*) says:

"ما بدا الله في شيء الا كان في علمه قبل أن يبدوله."

> "*Badā'* has never happened unless God is aware of it from the very beginning of existence."[2]

The philosophy behind *badā'*

No doubt, if man knows that he has access to changing his own destiny, he will be at the threshold of building a better future and will endeavor with a better spirit and greter efforts to improve his conduct in life.

In other words, just as repentance [*tawbah*] and intercession [*shafā'ah*] save man from feeling of hopelessness and getting bored in life, the truth of *badā'* brings to him mirth and joy and makes him full of optimism for the future. With this outlook, man knows that he can, through the decree of God, the Exalted, change his destiny and move toward a better future and more splendorous destiny. **?**

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[1] *Sūrah ar-Ra'd* 13:39.
[2] *Uṣūl al-Kāfī*, vol. 1, "Kitāb at-Tawḥīd," "Bāb al-Badā'," *ḥadīth* 9.

Question 16

S

Do the Shī‘ah believe in the *taḥrīf* [distortion] of the Qur’an?

Reply: Renowned Shī‘ah scholars are of the opinion that the Holy Qur’an is free from any kind of *taḥrīf* [distortion], and the version of the Qur’an which is in our hands today is the same as the heavenly book which was revealed to the Holy Prophet (*ṣ*) and it has been subject to no deletion or addition. In order to clarify this point, let us consider pieces of evidence that follow:

1. The Lord of the worlds has guaranteed the Muslims to preserve and protect the heavenly scripture, i.e. the Qur’an, saying: ﴿ إِنَّا نَحْن نَزَّلْنَا الذِّكْر وإِنَّا لَه لَحَٰفِظُون ﴾ *“Indeed We have sent down the Reminder and indeed We will preserve it.”*[1]

It is obvious that when the Shī‘ah in the world take the Qur’an as the reliable basis of their thinking and action, they recognize the value of this noble verse and believe in the

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[1] *Sūrah al-Ḥijr* 15:9.

message it conveys regarding God’s protection and preservation of the Book of Allah.

2. The great Imām followed by the Shī‘ah, ‘Alī (‘*a*), who was always in the company of the Holy Prophet (*ṣ*) and one of the scribers of the revelation, has called people on various occasions to abide by this very Qur’an. Below are some of what he has said in this regard:

”واعلموا أن هذا القرآن هو النّاصح الّذي لايغش و الهادي الّذى لايضل.“

“Know that this Qur’an is the adviser that never deceives and the guide that never misleads.”[1]

”إنَّ الله سُبْحَانَه لَم يَعِظ أَحَداً بِمِثْل هٰذَا القُرآن فَإِنَّه حَبْل الله المَتِيْن و سَبَبُه الْمُبِيْن.“

“Allah, the Glorified, has not admonished anyone as He has done through lines of this Qur’an; it is Allah’s strong cord and His trustworthy means.”[2]

”ثم أنزل عليه الكتاب نوراً لا تطفأ مصابيحه و سراجًا
لايخبوا توقده و منهاجًا لايضل نهجه و فرقانًا لايخمد برهانه.“

Then, Allah sent to him the Book as a light whose flames cannot be extinguished, a lamp whose gleam does not die, a way whose direction does not mislead, and a separator (of good from evil) whose arguments do not weaken.[3]

The magnificent words of the great leader of the Shī‘ah make it clear that the Holy Qur’an is like a radiant light which always illuminates the path of the human beings who abide by it and it is subject to no change that causes its flames to extinguish or human beings to get lost.

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[1] *Nahj al-Balāghah* (Ṣubḥī aṣ-Ṣāliḥ), Sermon 176.
[2] *Ibid*.
[3] *Ibid.*, Sermon 198.

3. The Shī‘ah scholars have consensus of opinion that the Holy Prophet (*ṣ*) has said: “Verily, I am leaving among you Two Weighty Things: the first is the Book of Allah (Qur’an) and the other is my progeny, the members of my Household [*Ahl al-Bayt*]. If you hold fast to them, you will never go astray.”

This *h adīth* is among the *mutawātir h adīth*s, which has been narrated by both the Shī‘ah and the Sunnī. From the aforementioned statement, it is obvious that the Shī‘ah believe that the Book of Allah (the Qur’an) will undergo no alteration; for, if it undergoes any *taḥrīf* [distortion], holding fast to it will neither guarantee guidance nor eliminate misguidance, and this does not accord with what has been confirmed by the text [*nass*] of this *mutawātir h adīth*.

4. The traditions of the Imāms followed by the Shī‘ah, which have been narrated by all our scholars and jurists confirm that the Qur’an is the criterion for distinguishing truth from falsehood and the standard by which good is separated from evil in the sense that any statement, including the “*h adīth*s” that came down to us should be judged according to the Qur’an. If it is in agreement with its verses, it is correct and authentic; otherwise, it is deemed a fabrication and incorrect.

The Shī‘ah books of jurisprudence and *h adīth* include a lot of narrations in this regard. We shall only quote one of them:

Imām aṣ-Ṣādiq (‘*a*) says:

”مَا لَم يُوَفِق مِن الْحَدِيْث الْقُرآن فَهُو زُخْرُف.“

> “Any statement that is not in accord with the Qur’an is futile and false.”[1]

It is also clear from these *ḥadīth*s that alteration has no place in the Qur’an, and thus, this sacred book can forever be a

[1] *Uṣūl al-Kāfī*, vol. 1, “Kitāb Faḍl al-‘Ilm,” “Bāb al-Akhdh bi’s-Sunnah wa Shawāhid al-Kitāb,” *h adīth* 4.

criterion for recognizing the difference between truth and falsehood.

5. Great Shī'ah scholars, who have always been the forerunners of the Islamic and Shī'ī culture acknowledge that the Holy Qur'an will never be altered. These great figures are too many to enumerate, therefore we shall point to only some of them:

a. Abū Ja'far Muḥammad ibn 'Alī ibn Ḥusayn Bābawayh al-Qummī, known as "Ṣadūq" (d. 381 AH), says:

> Our belief regarding the Qur'an is that it is God's Word and revelation; it is a book which is free from falsehood and incorrectness and it has been sent down by God, the All-wise, and He is its guardian.[1]

b. Sayyid Murtaḍā 'Alī ibn Ḥusayn Mūsawī 'Alawī, known as 'Alam al-Hudā (d. 436 AH), says:

> A group of the Prophet's Companions such as 'Abd Allāh ibn Mas'ūd, Ubayy ibn Ka'b and others recited the Qur'an from the beginning to the end to the Holy Prophet (*ṣ*) many times and all of them confirm that the Qur'an has been compiled and well arranged, and it is free from any deletion and dispersion.[2]

c. Abū Ja'far Muḥammad ibn Ḥasan aṭ-Ṭūsī, known as "Shaykh aṭ-Ṭā'ifah" (d. 460 AH), says:

> As for the talk about the imperfection and addition in the Qur'an, it cannot be covered in this book; for, all Muslims have consensus of opinion that nothing has been added to the Qur'an, and regarding the supposition of imperfection, it is rejected by Muslims. The idea of the absence of addition is more concordant with our school. This idea has been acknowledged and approved by Sayyid Murtad ā and the

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[1] *Al-I'tiqādāt*, p. 93.

[2] *Majma' al-Bayān*, vol. 1, p. 10 as quoted from the reply to *Al-Masā'il aṭ-Ṭarāblusiyyāt* by Sayyid Murtaḍā.

> outward meaning of *h adīth*s also confirms this fact. A small number of Shī‘ah and Sunnī narrators points to the narrations which talk about the imperfection and alteration in the Qur’anic verses. These narrations which have been transmitted by Shī‘ah and Sunnī are among the ‘solitary reports’[1] which need not to be known or abided by, and they had better be discarded.[2]

d. Abū ‘Alī aṭ-Ṭabarsī, the author of an exegesis named *Majma‘ al-Bayān*, says:

> Regarding the idea of addition in the Qur’an, the entire Islamic *ummah* has consensus of opinion that it is groundless, and regarding the mutilation of its verses, a small number of our companions and a group of the Hashawiyyah sect of the Ahl as-Sunnah have transmitted narrations which assume that there is addition in the Qur’an, but the thing which our school accepts and regards as correct is the opposite.[3]

e. ‘Alī ibn Ṭāwūs al-Ḥillī, known as “Sayyid Ibn Ṭāwūs” (d. 664 AH), says: “The Shī‘ah view is that no alteration has taken place in the Qur’an.”[4]

f. Shaykh Zayn ad-Dīn al-‘Āmilī (d. 877 AH) explains the following verse, ﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾ “*Indeed We have sent down the Reminder and indeed We will preserve it*”[5] and says it means: “We (Allah) shall protect and keep the Qur’an from any alteration, change and addition.”[6]

g. Qāḍī Sayyid Nūr ad-Dīn Tustarī, the author of the book, *Iḥqāq al-Ḥaqq* (d. 1019 AH), says:

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[1] *Khabar al-wāḥid* or *āḥad*: Although termed ‘solitary report’, this refers to any report that is not *mutawātir*. [Trans.]
[2] *At-Tibyān*, vol. 1, p. 3.
[3] *Majma‘ al-Bayān*, vol. 1, p. 10.
[4] *Sa‘d as-Su‘ūd*, p. 144.
[5] *Sūrah al-Ḥijr* 15:9.
[6] *Iẓhār al-Ḥaqq*, vol. 2, p. 130.

> What some say about the Imāmiyyah Shī'ah that they believe in the alteration of the Qur'an is not accepted by all the Shī'ah. Only very few of them have such a belief to which the Shī'ah give no attention.[1]

h. Muḥammad ibn al-Ḥusayn, known as "Bahā'uddīn al-'Āmilī" (d. 1030 AH), says:

> The correct view is that the Magnificent Qur'an is immune from any form of addition or imperfection and the claim that the name of the Commander of the Faithful (*'a*) has been omitted from the Qur'an is not accepted by learned scholars. Anyone who delves into history and traditions knows that on account of the *tawātur*[2] of the traditions and narration transmitted by thousands of the Companions, the Qur'an is intact and fixed and the entirety of it has been compiled in the lifetime of the Holy Prophet (*ṣ*).[3]

i. Fayḍ al-Kāshānī, the author of the book, *Al-Wāfī* (d. 1091 AH), who mentions the verse, ﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾ *"Indeed We have sent down the Reminder and indeed We will preserve it,"*[4] in addition to other Qur'anic verses which verify that the Qur'an has been preserved from any kind of alteration, says:

> At this point, how is it possible that *taḥrīf* [distortion] and alteration will take place in the Qur'an? Besides, what has been related about the existence of *taḥrīf* contradicts what the

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[1] *Ālā' ar-Raḥmān*, p. 25.

[2] By *tawātur* is meant the multiplicity of the sources of a certain report that leads to certitude in the listener that the report is indeed true. A *mutawātir h adīth* is one which has been reported by so many different chains of transmission and such a number of narrators in every generation as normally could not agree to fabricate a tradition without the fact of its fabrication becoming known. [Trans.]

[3] *Ālā' ar-Raḥmān*, p. 25.

[4] *Sūrah al-Ḥijr* 15:9.

Book of Allah says. So, such traditions must be regarded as groundless.[1]

j. Shaykh Ḥurr al-ʻĀmilī (d. 1104 AH), says:

A researcher of history and *h adīth* knows well that on account of the *tawātur* of traditions and narrations of thousands of the Companions, the Qur'an is intact and fixed and has been compiled with utter accuracy and arranged in the lifetime of the Prophet (*ṣ*).[2]

k. The great researcher, Kāshif al-Ghiṭā', in his renowned book, *Kashf al-Ghiṭā'*, says:

No doubt the Qur'an, owing to the divine protection and preservation, has been preserved from any deletion (and alteration). This fact has been verified by the Qur'an and scholars' consensus of opinion of all periods. And the opposition of a small group is not worth considering.

l. Also, the Leader of the Islamic Revolution, Ḥaḍrat Āyatullāh al-ʻUẓmā Imām Khomeinī (*q*) has a statement in this regard. This statement which we shall quote below is another clear proof:

Anyone, who is aware of the great care taken by the Muslims in compiling, preserving, recording, reciting, and writing the Qur'an will testify to the groundlessness of the notion of "distortion of the Qur'an", and consider it unbelievable. Also, the accounts that have been transmitted in this regard will be found either so 'weak' [*ḍaʻīf*] that they lack soundness of judgment, or so 'unknown' [*majhūl*] that they seem obviously fabricated, or are narrations of other sorts, the explication of which needs writing a comprehensive book. And were it not for the fear of deviating from the point in question, we would explain the course of history of the Qur'an over the past

[1] *Tafsīr aṣ-Ṣāfī*, vol. 1, p. 51.
[2] *Ālā' ar-Raḥmān*, p. 25.

> centuries and make clear that the Glorious Qur’an is exactly the same version of heavenly book which is in our hands, and concerning the difference of opinion among the reciters of the Qur’an, it is something new, which has nothing to do with what Jibra’īl al-Amīn (Archangel Gabriel the Trustworthy) has brought down onto the pure heart of the Holy Prophet (*ṣ*).[1]

Conclusion

The Muslims, both Shī‘ah and Sunnī, are of the opinion that the present version of this heavenly book is the same as the original version of the Qur’an which was sent down onto the Holy Prophet (*ṣ*), and that it is safe from any form of distortion, alteration, addition, and deletion.

This is solid evidence to the groundlessness of the unfair accusation against the Shī‘ah, and if the transmission of pertinent ‘weak’ narrations has led to this accusation, it is worth noticing that such narrations have not been transmitted only by a small faction of the Shī‘ah but also by a group of Sunnī exegetes [*mufassirūn*]. Below are some examples:

1. Abū ‘Abd Allāh Muh ammad ibn Ah mad al-Anṣārī al-Qurṭubī in his exegesis narrates on the authority of Abūbakr al-Anbāzī from Ubayy ibn Ka‘b, that in the lifetime of the Prophet (*ṣ*) *Sūrah al-Aḥzāb* (with 73 verses) was the same size as *Sūrah al-Baqarah* (with 286 verses) and the ‘verse of stoning’ [*āyah ar-rajam*] was in that *Sūrah*. Now, such alleged verse is not found in *Sūrah al-Aḥzāb*![2]

And it is stated in the same book that ‘Ā’ishah is reported to have said:

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[1] *Tahdhīb al-Uṣūl*, “Accounts of Imām Khomeinī’s Lectures”, vol. 2, p. 96 [written by Professor Ja‘far Subḥānī].

[2] *Tafsīr al-Qurṭubī*, vol. 14, p. 113, the beginning of the commentary on *Sūrah al-Aḥzāb*.

"In the lifetime of the Prophet (*ṣ*) *Sūrah al-Aḥzāb* had 200 verses. Then, after the *muṣḥaf* was written, we do not find more than that which the present version has!"[1]

2. The author of the book, *Al-Itqān* narrates that the number of *sūrah*s in Ubayy ibn Ka'b's *muṣḥaf* was 116 because two other *sūrah*s called *Ḥafd* and *Khal'* were included therein.[2]

What we all know is that the Holy Qur'an has 114 *sūrah*s and there is no trace of such two *sūrah*s like *Ḥafd* and *Khal'* in the Qur'an.

3. Hibat Allāh ibn Salāmah, in his book, *An-Nāsikh wa'l-Mansūkh*, narrates that Anas ibn Mālik is reported to have said:

> In the lifetime of the Prophet (*ṣ*), when we recited the Qur'an we used to read a *sūrah* which was similar in size to *Sūrah at-Tawbah* (*Barā'ah*) in length, and all that I remember of it is only one verse, and that is:
>
> "لَو ان لابْن آدمَ وَدِيَان مِن الذَّهَب لابْتَغَى اِلَيْهِمَا ثالِثًا و لَو انَّ لَه ثَالِثًا لابْتَغَى اِلَيْهَا رابِعًا وَلايَملأ جَوف اِبْن آدمَ اِلا التُّرَب و يَتُوب الله عَلى مَن تَاب!"
>
> "Should the Children of Adam have two valleys of gold, he would ask for a third and should he have three he would ask for a fourth. Nothing can fill the bellies of the Children of Adam except dust. God accepts the repentance of those who repent."

This is while we know that there is no such a verse in the Qur'an, and when we consider its eloquence [*balāghah*] we find that it is essentially inharmonious.

4. Jalāl ad-Dīn as-Suyūṭī, in his exegesis, *Al-Durr al-Manthūr*, reports on the authority of 'Umar ibn al-Khaṭṭāb that

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[1] *Ibid*.
[2] *Al-Itqān*, vol. 1, p. 67.

Sūrah al-Aḥzāb was similar in length to *Sūrah al-Baqarah* and the verse of stoning was part of the former *sūrah*.[1]

A small group of both the Shī'ah and the Sunnī schools have narrated 'weak' [*ḍa'īf*] and untenable traditions on "the occurrence of alteration in the Qur'an". According to the vast majority of the Muslims—both Shī'ah and Sunnī—these weak narrations are not acceptable. According to the Qur'anic verses, authentic [*ṣaḥīḥ*] and *mutawātir* traditions, consensus [*ijmā'*] and unanimity of thousands of the Companions of the Prophet (*ṣ*) and consensus of opinion of the Muslims of the world no such *taḥrīf*, alteration, addition, or deletion has taken place and it will never take place. **?**

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[1] *Ad-Dūrr al-Manthūr*, vol. 5, p. 180, the beginning of the commentary on *Sūrah al-Aḥzāb*.

Question 17

S

How do the Shī‘ah view the *Ṣaḥābah* [Companions]?

Reply: According to the Shī‘ah, those who happened to meet and accompany the Prophet (*ṣ*) can be divided into some groups. Before explaining this statement in detail, we had better define the word, "*ṣaḥābī*" [companion].

There are various definitions of the word "Companion" of the Prophet (*ṣ*). Below are some of them:

1. Sa‘īd ibn Musayb says: "*Ṣaḥābī* is referred to the person who kept company with the Prophet for one or two years and fought alongside him one or two battles."[1]

2. Wāqidī says: "Scholars are of the opinion that whoever saw the Prophet, embraced Islam, thought of the religion, and was pleased with it, even if that was for only one hour, is regarded as among the Companions of the Prophet."[2]

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[1] *Asad al-Ghābah* (Egypt), vol. 1, pp. 11-12.
[2] *Ibid*.

3. Muh ammad ibn Ismā'īl al-Bukhārī states: "Any Muslim who accompanied the Prophet and saw him is regarded as one of his Companions."[1]

4. Ah mad ibn Ḥanbal says: "Anyone, who accompanied the Prophet for a month, a day or an hour, or saw him, is considered among the Companions."[2]

Some of the *'ulamā'* of Ahl as-Sunnah acknowledge that the justice of the Companions is an indisputable principle in the sense that whoever kept companionship with the Prophet (*ṣ*) is just![3]

Now, taking into consideration the explicit verses of the Qur'an, we shall examine this statement to point out the Shī'ah viewpoint which is derived from the logic of revelation:

History has recorded the names and descriptions of more than 12 thousand people as the Companions of the Prophet (*ṣ*) including people of various personalities. The station of companionship of the Prophet is, without doubt, a great honor granted to a certain group, and the Muslim *ummah* always holds the Companions in high esteem because they are the first group of Muslims to hoist Islam's banner of glory and grandeur.

The Holy Qur'an also hails those pioneering standard-bearers (of Islam), stating:

﴿ لا يَسْتَوِي مِنكُم مَّن أَنفَقَ مِن قَبْلِ الْفَتْحِ وَقَاتَلَ أُوْلَئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَقُوا مِن بَعْدُ وَقَاتَلُوا ﴾

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[1] *Ibid*.
[2] *Ibid*.
[3] *Al-Isti'āb fī Asmā' al-Aṣḥāb*, vol. 1, p. 2, the margin of "*Al-Iṣābah*"; *Asad al-Ghābah* (Egypt), vol. 1, p. 3, related from Ibn Athīr.

> *"Not equal [to others] are those of you who spent and fought before the victory. They are greater in rank than those who have spent and fought afterward."*[1]

We should also confess that the companionship of the Prophet of God is not an alchemy that transforms man's disposition, ensures his piety throughout his life or causes him to be one of the just.

In order to clarify this point, it is worth concentrating on the Qur'an, which is accepted by the Muslims all over the world, and resort to this sacred book for solving this issue:

Ṣaḥābī [Companion] from the viewpoint of the Qur'an

In the logic of revelation, those who happened to meet the Holy Prophet (*ṣ*) and accompany him are divided into two groups:

The first group

The people of this group are hailed and praised by the everlasting verses of the Qur'an and described as the founders of the castle of the glory and grandeur of Islam. The following are some of the Qur'anic verses regarding this group of the Companions:

1. The first followers

﴿ مِن الْمُهَاجِرِين وَالأَنصَار وَالَّذين اتَّبَعُوهُم بِإِحْسَان رَّضِي اللّه عَنْهُم وَرَضُوا عَنْه وَأَعَدَّ لَهُم جَنَّات تَجْرِي تَحْتَهَا الأَنْهَار خَالِدِين فِيهَا أَبَداً ذَلِك الْفَوْز الْعَظِيم ﴾

> *"The early vanguard of the Emigrants and the Helpers and those who followed them in virtue—Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens with streams running in*

[1] *Sūrah al-Ḥadīd* 57:10.

them, to remain in them forever. That is the great success."[1]

2. Those who swore allegiance under the tree

﴿ لَقَد رضِي اللَّه عَن الْمُؤْمِنِين إِذْ يُبَايِعُونَك تَحْت الشَّجَرَة فَعَلِم مَا فِي قُلُوبِهِم فَأَنزَلَ السَّكِينَة عَلَيْهِم وَأَثَابَهُم فَتْحًا قَرِيبًا ﴾

"Allah was certainly pleased with the faithful when they swore allegiance to you under the tree. He knew what was in their hearts, so He sent down composure on them, and requited them with a victory near at hand."[2]

3. The *Muhājirūn* [Emigrants]

﴿ لِلْفُقَرَاء الْمُهَاجِرِين الَّذِين أُخْرِجُوا مِن دِيارِهِم وَأَمْوَالِهِم يَبْتَغُون فَضْلا مِّن اللَّه وَرِضْوَانًا وَيَنصُرُون اللَّه وَرَسُولَه أُوْلَئِك هُم الصَّادِقُون ﴾

"[They are also] for the poor Emigrants who have been expelled from their homes and [wrested of] their possessions, who seek grace from Allah and [His] pleasure and help Allah and His Apostle. It is they who are the truthful."[3]

4. The Companions who fought alongside the Prophet (*ṣ*)

﴿ مُّحَمَّد رَّسُول اللَّه وَالَّذِين مَعَه أَشِدَّاء عَلَى الْكُفَّار رُحَمَاء بَيْنَهُم تَرَاهُم رُكَّعًا سُجَّدًا يَبْتَغون فَضْلا مِّن اللَّه وَرِضْوَانًا سِيمَاهُم فِي وُجُوهِهِم مِّنْ أَثَر السُّجُود ﴾

"Muḥammad, the Apostle of Allah, and those who are with him are hard against the faithless and merciful

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[1] *Sūrah at-Tawbah* 9:100.
[2] *Sūrah al-Fatḥ* 48:18.
[3] *Sūrah al-Ḥashr* 59:8.

among themselves. You see them bowing and prostrating [in worship], seeking Allah's grace and [His] pleasure. Their mark is [visible] on their faces, from the effect of prostration."[1]

The second group

The other group of those who accompanied the Prophet (*ṣ*) consist of two-faced and sick-hearted men the reality of whose nature the Holy Qur'an has revealed and of whose danger it has warned the Prophet (*ṣ*). Here are some examples of this group:

1. Known hypocrites

﴿ إِذَا جَاءكَ الْمُنَافِقُون قَالُوا نَشْهَد إِنَّك لَرَسُول اللَّه وَاللَّه يَعْلَم إِنَّك لَرَسولُه وَاللَّه يَشْهَد إِنَّ الْمُنَافِقِين لَكَاذِبُون ﴾

"When the hypocrites come to you they say, 'We bear witness that you are indeed the apostle of Allah.' Allah knows that you are indeed His Apostle, and Allah bears witness that the hypocrites are indeed liars."[2]

2. Unknown hypocrites

﴿ وَمِمَّن حَوْلَكُم مِّن الأَعْرَاب مُنَافِقُون وَمِن أَهْل الْمَدِينَة مَرَدُوا عَلَى النِّفَاق لا تَعْلَمُهُم نَحْن نَعْلَمُهُم سَنُعَذِّبُهُم مَّرَّتَيْن ثُمَّ يُرَدُّون إِلَى عَذَاب عَظِيم ﴾

"There are hypocrites among the Bedouins around you and among the townspeople of Madīnah, steeped in hypocrisy. You do not know them; We know them, and

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[1] *Sūrah al-Fatḥ* 48:29.

[2] *Sūrah al-Munāfiqūn* 63:1. The other characteristics of the hypocrites are described in the entire *sūrah*.

We will punish them twice, then they shall be consigned to a great punishment."[1]

3. Sick-hearted ones

﴿ وَإِذْ يَقُول المُنَفِقُون وَالَّذِيْن في قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا الله وَرَسُولُه إِلاَّ غُرُوراً ﴾

"And when the hypocrites were saying, as well as those in whose hearts is a sickness, 'Allah and His Apostle did not promise us [anything] except delusion'."[2]

4. Sinners

﴿ وَآخَرُون اعْتَرَفُوا بِذُنُوبِهِم خَلَطُوا عَمَلا صَالِحًا وَآخَر سَيِّئًا عَسَى اللّه أَن يَتُوب عَلَيْهِم إِنَّ اللّه غَفُور رَّحِيم ﴾

"[There are] others who have confessed to their sins, having mixed up righteous conduct with other that was evil. Maybe Allah will accept their repentance. Indeed Allah is all-forgiving, all-merciful."[3]

In addition to the noble verses of the Qur'an, many traditions have been narrated regarding the Holy Prophet's (*ṣ*) reproaching some of the Companions. We shall cite two examples:

1. Abū Ḥāzim narrates on the authority of Sahl ibn Sa'd that the Holy Prophet (*ṣ*) is reported to have said:

"أنا فرطكم على الحوض من ورد شرب و من شرب لم يظمأ أبداً و ليردن علي أقوام أعرفهم و يعرفونني ثمَّ يُحال بيني و بينهم."

I will send you toward the Pool; whoever comes upon it will drink from it, and whoever drinks from it will no longer feel

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[1] *Sūrah at-Tawbah* (or *al-Barā'ah*) 9:101.
[2] *Sūrah al-Aḥzāb* 33:12.
[3] *Sūrah at- Tawbah* (or *al-Barā'ah*) 9:102.

thirsty. There will come to me some people; I know them and they know me, but they will be separated from me.

Abū Ḥāzim has said: "While I was narrating this *h adīth*, Nu'mān ibn Abī 'Ayyāsh heard it and asked me, 'Did you hear it from Sahl like that?' I said, 'Yes'. He said: 'I bear witness that Abū Sa'īd al-Khudrī says that the Prophet has also said':

"إنَّهُم مِنِّى فيقال انّك لاتدري ما أحدثوا بعدك فأقول: سحقًا سحقًا لمن بدَّل بعدي."

"They are from me." Then someone says, "You do not know what they did after you!" So I shall say, "Damn those who have changed (the truth) after me."[1]

It is obvious that such words like, "I know them and they know me," or, "Damn those who have changed (the truth) after me," refer to the Companions of the Prophet (*ṣ*) who were in his company for a time. This *h adīth* has also been narrated by al-Bukhārī and Muslim.

2. Al-Bukhārī and Muslim narrate that the Prophet (*ṣ*) is reported to have said:

"يرد علي يوم القيامة رهط من أصحابي . أو قال من أمّتي . فيحلؤون عن الحوض فأقول يا رب أصحابي فيقول إنّه لاعلم لك بما أحدثوا بعدك أنّهم ارتدّوا على أدبارهم القهقري."

On the Day of Resurrection, a group from among my Companions—(or, "my *ummah*") shall come to me but they shall be prevented from reaching the Pool (of *Kawthar*). Then, I shall say, 'O Lord! They are my Companions.' Then He shall

[1] Ibn Athīr, *Jāmi' al-Uṣūl*, vol. 11, "kitāb al-ḥawḍ fī wurūd an-nās 'alayh," p. 120, *h adīth* 7972.

say, 'You do not know what they did after you; they returned to their former state (state of *jāhiliyyah* or ignorance)'."[1]

Conclusion

From the Qur'anic verses and *Sunnah* of the Prophet (*ṣ*), it is clear that the Companions of the Prophet (*ṣ*) and those who accompanied him were of more than one type or category; a group of them were refined men at the apex of merit whose valuable services led to the fruition of the nascent bud of Islam and another group composed of individuals who were two-faced, hypocrites, sick-hearted, and sinners from the very beginning.[2]

The aforementioned observations make clear that the view of the Shī'ah regarding the Companions of the Prophet (*ṣ*) is the same as that of the Book of God and the *Sunnah* of the Prophet (*ṣ*). **?**

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[1] *Ibid.*, *h adīth* 7973.
[2] For more information, see *Sūrah al-Munāfiqūn* of the Glorious Qur'an.

Question 18

S

What is meant by "temporary marriage" [*mut'ah*] and why do the Shī'ah regard it as lawful?

Reply: Marriage [*nikāḥ*] is an agreement between a man and a woman. Sometimes this bond has a permanent effect and the contract [*'aqd*] does not have time limit, and sometimes its effect is temporary and its time limit is fixed. Both kinds are recognized as legal and the only difference between them is that one is "permanent" and the other is "temporary". In other aspects they are the same. The conditions below render valid both *mut'ah* "temporary" marriage and "permanent" marriage:

1. There should be no such religious prohibitions like consanguineous and affinitive relationships or the like which render the contract null and void.
2. The dowry [*mahr*] agreed upon by both sides has to be stipulated in the contract.
3. The duration of marriage has to be fixed.
4. The contract must be performed.

5. The child that they will beget is considered their legitimate child. Just as a birth certificate that is granted to a child born out of permanent marriage, a child that is born due to a temporary marriage has to be granted a birth certificate. So, there is no difference between permanent and temporary contracts in this regard.

6. The expenditure on the child or children is one of the duties of the father, and the child or children are to inherit from the father and from the mother.

7. When the marriage contract expires, the woman who has not reached menopause has to observe a waiting period [*'iddah*]. If during the waiting period she is found pregnant, she has to refrain from any type of marriage during pregnancy.

Also, the other laws of permanent marriage have to be observed in *mut'ah*. The only difference between the two is that since *mut'ah* has been ordained to fulfill man's needs, the expenses of the woman is not incumbent on man. If, during signing of the contract, the woman did not make it a condition that she can have a share from the inheritance, she shall not inherit from her husband. It is clear that these two differences have no effect on the nature of marriage.

We all know that the Islamic creed is the eternal and final law, which can satisfy all needs. Nowadays, we see the situation of the youth, who have to spend many years of study in a foreign country or city. On account of the limited resources, they cannot afford permanent marriage, and have one of these three alternatives to choose:

a. to endure the mentioned condition;
b. to fall in the quagmire of corruption and perdition;
c. to marry a woman with whom it is permissible for a man to make a temporary marriage contract for a certain period.

Regarding the first alternative, in most cases, it ends in failure. Although a few individuals can abstain from any type of

sex and exercise patience and fortitude, this method is not applicable to all.

The second option also ends in corruption and desperation, and according to Islam it is forbidden [*ḥarām*] and to prescribe it under the pretext of necessity is but a kind of mental deviation and perversion.

Therefore, the third alternative is the only practical way recommended by Islam and it was practiced in the lifetime of the Prophet (*ṣ*) and the dispute over this issue started after that.

At this juncture, we have to point to something and that is, those who have a sense of anxiety about *mut'ah* and regard it as illegitimate should know that all Muslim jurists [*fuqahā*] and scholars have accepted something which is similar to that of a permanent (marriage) contract. They agree on the idea that the two sides can conclude a permanent contract with the intention that they separate through divorce after one year, or more or less.

It is clear that such an agreement is apparently "permanent" but in reality it is temporary. The difference between this type of "permanent" marriage and that of *mut'ah* is that the latter is, exoterically and esoterically, limited and temporary while the former is exoterically "permanent" but esoterically temporary.

Why do those who declare as permissible this type of permanent marriage, on which all Muslim jurists agree, entertain fear and anxiety when it comes to prescribing and recommending *mut'ah*?

Now that we have understood what *mut'ah* is, let us see why *mut'ah* is regarded as religiously lawful and why it has been decreed. It is appropriate that the discussion will be at two levels:

1. The legitimacy of *mut'ah* during the early period of Islam, and

2. The non-abrogation of this religious law in the lifetime of the Messenger of Allah (*ṣ*).

The following verse is an explicit proof of the legitimacy of *mut'ah*: ﴿ فَمَا اسْتَمْتَعْتُم بِهِ مِنْهُنَّ فَئَاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ﴾ "*For the enjoyment you have had from them thereby, give them their dowries, by way of settlement.*"[1]

The wording [*alfāẓ*] of this verse testifies that something has been revealed about *mut'ah* because:

First: The word "*istimtā'*"apparently refers to "temporary marriage". If it meant permanent marriage, there would be a need for analogy [*qarīnah*].

Second: The word "*ujūrahunna*" which means "their dowries" is a clear proof that it is about *mut'ah* because in the case of permanent marriage, such words as "*mahr*" or "*ṣadāq*" is used.

Third: The Shī'ah and Sunnī exegetes [*mufassirūn*] are of the opinion that the said verse is about *mut'ah*.

Jalāl ad-Dīn as-Suyūṭī, in his exegesis [*tafsīr*], *Ad-Durr al-Manthūr*, narrates on the authority of Ibn Jarīr and Saddī that the abovementioned verse is pertaining to *mut'ah*.[2]

Also, Abū Ja'far Muḥammad ibn Jarīr aṭ-Ṭabarī, in his exegesis, narrates on the authority of Saddī, Mujāhid and Ibn al-'Abbās, that this verse is related to temporary marriage.[3]

Fourth: The compilers of *Ṣaḥīḥ*, *Musnad* and *Jāmi'* books of *ḥadīth* have also accepted this fact. For example, Muslim ibn al-Ḥajjāj in his *Ṣaḥīḥ* narrates on the authority of Jābir ibn 'Abd Allāh and Salmah ibn Akū' that they have said:

"خرج علينا منادي رسول الله فقال أنَّ رسول الله قد أذن لكم أن تستمعوا؛ يعني متعة النّساء."

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[1] *Sūrah an-Nisā'* 4:24.
[2] *Ad-Durr al-Manthūr*, vol. 2, p. 140, on the commentary of the said verse.
[3] *Jāmi' al-Bayān fī Tafsīr al-Qur'ān*, vol. 5, p. 9.

> "The harbinger of the Messenger of Allah came to us and said: The Messenger of Allah has granted you permission to have "*istimtā'*"; that is, temporary marriage."[1]

The traditions in *Ṣaḥīḥ* and *Musnad* books are too many to be mentioned in this (concise) book. Therefore, Muslim scholars and exegetes agree on the idea that *mut'ah* was decreed in the early period of Islam and in the lifetime of the Holy Prophet (*ṣ*).[2]

The question which is worth considering here is: Has the purport of the verse on *mut'ah* been abrogated [*mansūkh*]?

Perhaps, those who have doubt about the principle of legitimacy of *mut'ah* in the lifetime of the Messenger of Allah are very few. This indicates this law has not been abrogated.

The traditions and history of Islam is replete with evidence that till the caliphate of the second caliph this law had been prevalent among Muslims but the second caliph prohibited it out of expediency.

In his *Ṣaḥīḥ*, Muslim ibn al-Ḥajjāj narrates that Ibn al-'Abbās and Ibn az-Zubayr opposed the prohibition of *mut'ah* on women and *mut'ah* on *Ḥajj*. Jābir ibn 'Abd Allāh said:

"فعلنا هما مع رسول الله ثم نهانا عنهما عمر فلم نعد لهما."

> "In the lifetime of the Messenger of Allah, we used to perform both the two (*mut'ah*s). Then, 'Umar prohibited

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[1] *Ṣaḥīḥ Muslim* (Egypt), vol. 4, p. 130.

[2] For instance, let us consider the following evidence:

Ṣaḥīḥ al-Bukhārī, "Bāb Tamattu';" *Musnad Aḥmad ibn Ḥanbal*, vol. 3, p. 356; vol. 4, p. 436; Mālik, *Al-Muwaṭṭā'*, vol. 2, p. 30; *Sunan al-Bayhaqī*, vol. 7, p. 306; *Tafsīr aṭ-Ṭabarī*, vol. 5, p. 9; *Nihāyah Ibn al-Athīr*, vol. 2, p. 249; *Tafsīr ar-Rāzī*, vol. 3, p. 201; *Tarīkh Ibn Khālikān*, vol. 1, p. 359; Al-Jiṣāṣ, *Aḥkām al-Qur'ān*, vol. 2, p. 178; *Muḥāḍarāt ar-Rāghib*, vol. 2, p. 94; Jalāl ad-Dīn as-Suyūṭī, *Al-Jāmi' al-Kabīr*, vol. 8, p. 293; Ibn Ḥajar, *Fatḥ al-Bārrī*, vol. 9, p. 141.

us from doing them and since then we have not practiced them."[1]

In his book of exegesis, Jalāl ad-Dīn as-Suyūṭī narrates on the authority of 'Abd ar-Razzāq, Abū Dāwūd and Ibn Jarīr, and they narrate the decree when he was asked, "Has the verse on *mut'ah* been abrogated?" He replied, "No," and 'Alī (*'a*) said:

"لولا أن عمر نهى عن المتعة ما زنى إلا شقي."

"Had 'Umar not prohibited *mut'ah*, no one would have ever committed adultery and fornication [*zinā*] except a wretched person."[2]

Also, 'Alī ibn Muḥammad Qawshchī says: "'Umar ibn al-Khaṭṭāb announced from the pulpit:

"أيّها النّاس ثلاث كن على عهد رسول الله أنا أنهي عنهن و أحرّمهن
و أعاقب عليهن و هي متعة النّساء و متعة الحج و حيّ على خير العمل."

O people! Three things were prevalent in the time of the Messenger of Allah and now I prohibit them, and punish those who practice them. They are *mut'ah* on women, *mut'ah* on *Ḥajj* and saying "*ḥayya 'alā khayri'l-'amal*" [come to the best of deeds] (in *adhān*).[3]

It is worth noticing that there are so many traditions in this regard that they cannot be covered in this (concise) book.[4]

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[1] *Ṣaḥīḥ Muslim*, vol. 1, p. 395; *Sunan al-Bayhaqī*, vol. 7, p. 206.
[2] *Durr al-Manthūr*, vol. 2, p. 140, on the commentary of the verse on *mut'ah*.
[3] *Sharḥ Tajrīd al-Qawshchī*, "Mabḥath al-Imāmah," p. 484.
[4] For further information, see the following references:
Musnad Aḥmad ibn Ḥanbal, vol. 3, pp. 356, 363; Al-Jāḥiẓ, *Al-Bayān wa't-Tabyīn*, vol. 2, p. 223; Al-Jaṣṣāṣ, *Aḥkām al-Qur'ān*, vol. 1, p. 342; *Tafsīr al-Qurṭubī*, vol. 2, p. 370; Sarkhasī al-Ḥanafī, *Al-Mabsūṭ*, "Kitāb al-Ḥajj," "Bāb al-Qur'ān;" Ibn al-Qayyim, *Zād al-Ma'ād*, vol. 1, p. 444; *Kanz al-'Ummāl*, vol. 8, p. 293; *Musnad Abū Dāwūd aṭ-Ṭayālisī*, p. 247; *Tārīkh aṭ-Ṭabarī*, vol. 5, p.

It must be stated that *mut'ah* is one of the types of marriage because marriage is categorized into two kinds: permanent and temporary. A woman who concludes a temporary marriage is ruled as a man's wife and he as her husband. Naturally, such a marriage is referred to in the Qur'anic verses on marriage.

Since the Qur'an states,

﴿ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ* إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ ﴾

> *"(Certainly, the faithful have attained salvation—those) who guard their private parts except from their spouses or their slave women,"*[1]

a woman who has entered a temporary marriage contract with the stated conditions is considered among the individuals referred to by ﴿ إِلَّا عَلَى أَزْوَاجِهِمْ ﴾ "*except for their spouses*" and is not excluded from it. Accordingly, the woman who is married to a man by making a *mut'ah* contract becomes his spouse and wife and she becomes one of those who are included in the term "*azwājihim*".

And if according to the stated verse (in *Sūrah al-Mu'minūn*) both groups of women (spouses and slave women) are allowed to have marital relations, the woman who has entered a temporary marriage contract is included in the first group (spouses).

It is surprising that some regard the stated verse in *Sūrah al-Mu'minūn* as the abrogator [*nāsikh*] of the verse on *mut'ah* in *Sūrah an-Nisā'*. This is while we all know that the revelation of the abrogator verse [*āyat an-nāsikh*] should be after the abrogated verse [*āyat al-mansūkh*], but in the mentioned case, it is otherwise. *Sūrah al-Mu'minūn*, which some assume to be the "abrogator", is a *Makkī sūrah* (that is, it was revealed in the Holy

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32; Ṭabarī, *Al-Mustabīn*; *Tafsīr ar-Rāzī*, vol. 3, p. 202; *Tafsīr Abū Ḥayyān*, vol. 3, p. 218.

[1] *Sūrah al-Mu'minūn* 23:5-6.

City of Mecca prior to the Holy Prophet's emigration [*hijrah*] to Medina) and *Sūrah an-Nisā'*, which contains the verse on *mut'ah* is a *Madanī sūrah* (that is, it was revealed in the city of Medina after the *hijrah* of the Prophet (*ṣ*)).

Now, how could a verse in a *Makkī sūrah* abrogate another verse in a *Madanī sūrah*?

The other vivid proof that refutes the claim of abrogation of the verse on *mut'ah* in the lifetime of the Prophet (*ṣ*) are the many traditions that deny the abrogation of that verse in the time of the Messenger of Allah (*ṣ*). The tradition narrated and explained by Jalāl ad-Dīn as-Suyūṭī in *Ad-Durr al-Manthūr* is an example.[1]

In conclusion, it should be noted that the Imāms from the *Ahl al-Bayt* who, according to the *Ḥadīth ath-Thaqalayn*, are the source of guidance of the *ummah* and the intimate peer of the Qur'an, emphasize the legitimacy of *mut'ah* marriage and reject the idea of abrogation.[2]

The fact that Islam is capable of solving the problems of mankind in every epoch confirms the legitimacy of such a marriage with the conditions stipulated earlier; for, one of the ways of saving the youth from the quagmires of corruption and perversion today is this fixed-time marriage which has to be performed within the framework of certain conditions. **?**

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[1] *Ad-Durr al-Manthūr*, vol. 2, pp. 140-141, the commentary of the verse on *mut'ah*.

[2] *Wasā'il ash-Shī'ah*, vol. 14, "Kitāb an-Nikāḥ," the first section on *mut'ah*, p. 436.

Question 19

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Why do the Shī‘ah prostrate on *turbah* [dried clay]?

Reply: Some think that prostration on the earth or *turbah* taken from the burial site of martyrs is tantamount to worshipping it and consider it a form of polytheism [*shirk*].

In reply to this question, it must be noted that there is a great difference between the phrase, "*as-sujūd lillāh*" [prostration *for* Allah], and "*as-sujūd ‘ala’l-arḍ*" [prostration *on* earth]. The problem of the mentioned people is that they fail to distinguish between the meanings of the two phrases.

It is clear that the meaning of "*as-sujūd lillāh*" is "prostration for the sake of Allah" while "*as-sujūd ‘ala’l-arḍ*" means "prostration on the earth". In other words, by prostrating on earth we prostrate for the sake of God, and in principle, all Muslims of the world prostrate on something for the sake of God. All pilgrims to the House of God prostrate on the stones of Masjid al-Ḥarām in the same way but their aim is prostrating for the sake of God.

Given this, it becomes clear that prostration on earth, plant byproduct, etc. does not mean worshipping them but it means prostrating for the sake of God and worshipping Him by lowering oneself and getting close to earth. Similarly, it becomes clear that prostration *on turbah* is different from prostration *for turbah*.

On one hand, the Holy Qur'an states:

﴿ وَلِلَّهِ يَسْجُدُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ﴾

"To Allah prostrates whoever there is in the heavens and the earth."[1]

Also, the Holy Prophet (*ṣ*) says:

"جُعِلَت لِي الأَرْضُ مَسْجِدا و طَهُورا."

"The (pure) earth has been made for me as a place of prostration and an agent of purification."

Therefore, "prostration *for* God" and "prostration *on* earth or *turbah*" are not only far from being inconsistent but they agree with each other completely. This is because prostration on earth or plant byproduct represents the highest form of meekness and humbleness before the One and Only God.

In order to clarify the Shīʿah view, it is worth pointing to part of a speech by our great leader—Imām aṣ-Ṣādiq (*ʿa*):

عن هشام ابن الحكم قال: قلت لأبي عبد الله u: اخبرني عمّا يجوز السّجُود عليه و عمّا لايجوز؟ قال: السّجُود لايجور إلاعلى الأرض أو ما أنبتت الأرض إلا ما أكل أو لبس. فقلت له جعلت فداك ما العلّة في ذلك؟ قال لأن السجود هو الخضوع لله عزّ وجل فلاينبغي أن يكون على ما يؤكل و

[1] *Sūrah ar-Raʿd* 13:15.

يلبس، لأن أبناء الدّنيا عبيد ما يأكلون و يلبسون، و الساجد في سجوده في عبادة الله عزّ وجل فلاينبغي أن يضع جبهته في سجوده على معبود أبناء الدّنيا الّذين اغتروا بغرورها. و السجود على الأرض أفضل لأنّه أبلغ في التّواضع و الخضوع لله عزّ وجل.

Hishām ibn al-Ḥakam says: "I asked Abū Abd Allāh (Imām aṣ-Ṣādiq) (*'a*) regarding the things on which one is allowed to prostrate and the things on which one is not allowed to prostrate." The Imām said: "Prostration is permissible only on earth and whatever grows in it excluding the edible and wearable." I asked: "May I be your ransom! What is the reason?" He replied: "In prostration one shows humility and obeisance to God, the Honorable and Glorious, and so it is not proper to perform it on anything edible or wearable because materialists are slaves to things which they eat and wear while in prostration man is in a state of worshipping God, the Honorable and Glorious. Thus, it is not appropriate for one to place his forehead on something which stubborn materialists worship. Prostration on earth is the best way of prostration because it is the most appropriate way of showing humility and meekness to God, the Honorable and Glorious.[1]

This lucid statement clearly testifies that prostration on earth is performed as the most suitable way of expressing humility and meekness to the One and Only God.

* * *

Also, this question may be posed: Why do the Shī'ah prostrate only on earth or some plant byproducts and why do they not prostrate on other things?

The reply is: Just as the act of worship should emanate from the sacred law of Islam, its conditions, parts and ways of

[1] *Biḥār al-Anwār*, vol. 58, 147 as in *'Ilal ash-Sharāyi'*.

performance should be explained in the light of the Holy Prophet's (*ṣ*) words and actions; for, the Messenger of Allah (*ṣ*), according to the Holy Qur'an, is an exemplar of excellence for the entire humanity.

Now, we shall state some Islamic traditions [*aḥādīth*] that elucidate the conduct and lifestyle of the Prophet (*ṣ*)—all of which indicate that the Prophet (*ṣ*) used to prostrate on pure earth and on things that grow from it including straw mat, which is exactly the same method which the Shī'ah follow:

1. A group of *h adīth* scholars [*muḥaddithūn*] recount the statement of the Prophet (*ṣ*) in which he defines the earth as the place of his prostration, when he says:

"جُعِلَت لِي الأَرْضُ مَسْجِدا و طَهُوراً."

> "The (pure) earth has been made for me as a place of prostration and an agent of purification."[1]

From the word "*ja'ala*" ["made"] which is used here to have a legal and legislative sense, meaning ("ordained"), we understand that this issue is a decree ordained by the Divine for the followers of Islam to abide by. This proves the legitimacy of prostration on earth, stone, and some other parts of the ground.

2. A group of narrations verify the fact that the Holy Prophet (*ṣ*) used to order the Muslims to place their forehead on (pure) earth while prostrating. Umm Salamah, a spouse of the Prophet (*ṣ*), narrates that the Prophet (*ṣ*) said:

"تُرِّبْ وجهك لله."

> "Place your face for the sake of Allah on earth."[1]

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[1] *Sunan al-Bayhaqī*, "Bāb at-Tayammum bi-ṣ-Ṣa'īd aṭ-Ṭayyib," vol. 1, p. 212; *Ṣaḥīḥ al-Bukhārī*, vol. 1, "Kitāb aṣ-Ṣalāh," p. 91; Ibn Taymiyyah, *Iqtiḍā' aṣ-Ṣirāṭ al-Mustaqīm*, p. 332.

And from the word "*tarrib*" in the statement of the Prophet (*ṣ*), two points can be inferred; one is that at the time of prostration one should place his forehead on "*turāb*", i.e. dust; and the other is that this act is a binding order because the word "*tarrib*" which comes from "*turāb*" meaning "dust" has been expressed in the form of command.

3. The conduct of the Holy Prophet (*ṣ*) in this respect is another vivid proof and a good guide for the Muslims. Wā'il ibn Ḥajar says:

"رأيت النّبى – صلى الله عليه [وآله] وسلّم –
إذا سجد وضع جبهته و أنفه على الأرض."

"I noticed that whenever the Prophet (*ṣ*) prostrated, he would place his forehead and nose on the earth."[2]

Anas ibn Mālik, Ibn al-'Abbās, some spouses of the Prophet (*ṣ*) such as 'Ā'ishah and Umm Salamah and a large group of *muḥaddithūn* thus narrate:

"كان رسول الله – صلى الله اليه [وآله] وسلّم – يُصَلّى عَلى الخمرة."

"The Messenger of Allah (*ṣ*) used to prostrate on *khumrah* (a mat made from palm fibers)."[3]

Abū Sa'īd al-Khudrī, a Companion of the Messenger of the Allah (*ṣ*), says:

"دخلت على رسول الله – صلى الله عليه [وآله] وسلّم – و هو يصلي على حصير."

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[1] *Kanz al-'Ummāl* (Ḥalab), vol. 7, p. 465, *h adīth* 19809, "Kitāb aṣ-Ṣalāh, as-Sujūd wa mā Yata'allaq bih."
[2] Jaṣṣāṣ al-Ḥanafī, *Aḥkām al-Qur'ān* (Beirut), vol. 3, "Bāb as-Sujūd 'ala'l-Wajah," p. 209.
[3] *Sunan Bayhaqī*, vol. 2, "Kitāb aṣ-Ṣalāh," "Bāb aṣ-Ṣalāh 'ala'l-Khumrah," p. 421.

> "Once I came to the Messenger of Allah (ṣ) and saw him praying on a straw mat."[1]

This statement is another proof which supports the Shī‘ah view that prostration on whatever grows in the earth other than what is eaten or worn is permissible.

4. The sayings and actions of the Companions and the Followers [*tābi‘ūn*] of the Prophet (*ṣ*) also affirm this *Sunnah*:

Jābir ibn ‘Abd Allāh al-Anṣārī says:

> **"كُنت أُصَلي الظُّهر مع رسول الله – صلى الله عليه [وآله] وسلّم – فآخذ قبضة من الحصاء لتبرد في كفي أضعها لجبهتي أسجد عليها لشدّة الحر."**

> I used to perform noon [*ẓuhr*] prayer with the Messenger of Allah (*ṣ*). Because it was very hot I used to take a handful of small gravel, keep it in my hand till it got cool, and place my forehead on it for prostration.[2]

Then, the narrator adds: "If prostration on the garment worn by someone were permissible, it would be easier than keeping a gravel (in one's hand).

Ibn Sa‘d (d. 209 AH), in his book, *Aṭ-Ṭabaqāt al-Kubrā*, thus writes:

> **"كان مسروق إذا خرج يخرج بلبنة يسجد عليها في السّفينة."**

> "Whenever Masrūq (ibn Ajda‘) traveled, he used to keep a mud-brick with him on which to prostrate while onboard the ship."[3]

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[1] *Sunan al-Bayhaqī*, vol. 2, "Kitāb aṣ-Ṣalāh," "Bāb aṣ-Ṣalāh ‘ala'l-Ḥaṣīr," p. 421.

[2] *Sunan al-Bayhaqī*, vol. 1, "Kitāb aṣ-Ṣalāh," "Bāb mā Ruwiya fī't-Ta‘jīl bihā fī Shiddat al-Ḥarr," p. 439.

[3] *Aṭ-Ṭabaqāt al-Kubrā* (Beirut), vol. 6, p. 79, the biography of Masrūq ibn Ajda‘.

It is necessary to note that Masrūq ibn Ajda‘ was one of the Followers and a companion of Ibn Mas‘ūd, and the author of *Aṭ-Ṭabaqāt al-Kubrā* considers him among those in the first class of the Kūfans after the Prophet (*ṣ*) and among those who narrated from Abū Bakr, ‘Umar, Uthmān, ‘Alī, and ‘Abd Allāh ibn Mas‘ūd.

This explicit statement establishes the groundlessness of the claim that bringing along a piece of *turbah* [dried clay] is an act of polytheism and innovation in religion [*bid‘ah*] and makes clear that the forerunners in the history of Islam used to prostrate like that also.[1]

Nāfī‘ says:

”إن ابن عمر كان إذا سجد و عليه العمامة يرفعها حتّى يضع جبهته بالأرض.“

“Whenever (‘Abd Allāh) ibn ‘Umar prostrated, he removed his turban so as to place his forehead on the ground.”[2]

Rizīn says:

”كتب إلي علي بن عبدالله بن عبّاس رضي الله عنه أن ابعث
إليَّ بلوح من أحجار المروة أسجد عليه.“

“‘Alī ibn ‘Abd Allāh ibn ‘Abbās (may Allah be pleased with him) wrote to me: ‘Send me a tablet of the stones of Mount Marwah so that I may prostrate on it.”[3]

5. Also, *ḥadīth* scholars narrate that the Holy Prophet (*ṣ*) has prohibited people from placing part of their turbans between their forehead and the ground while prostrating.

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[1] For further information, refer to the book, *Sīratunā*, written by ‘Allamah Amīnī.

[2] *Sunan al-Bayhaqī* (Hyderabad), vol. 2, “Kitāb aṣ-Ṣalāh,” “Bāb al-Kashf ‘an as-Sajadah fī’s-Sujūd,” p. 105.

[3] Azraqī, *Akhbār Makkah*, vol. 3, p. 151.

Ṣāliḥ as-Saba'ī says:

"إن رسول الله – صلى الله عليه [وآله] وسلّم – رأى رجلا يسجد بجنبه و قد اعتم على جبهته فحسر رسول الله – صلى الله عليه [وآله] وسلّم – عن جبهته."

Once the Messenger of Allah (*ṣ*) saw a person prostrating beside him, with his turban covering his forehead. The Messenger of Allah (*ṣ*) removed the turban from the person's forehead.[1]

'Ayyāḍ ibn 'Abd Allāh al-Qarashī says:

"رأى رسول الله – صلى الله عليه [وآله] وسلّم – رجلا يسجد على كور عمامته فأومأ بيده: إرفع عمامتك و أومأ إلى جبهته."

"The Messenger of Allah (*ṣ*) saw a person prostrating on part of his turban, so he gestured to him to remove (that part of) the turban, pointing to his forehead."[2]

From these traditions it becomes clear that in the time of the Holy Prophet (*ṣ*) the need to prostrate on earth was beyond dispute and it was such that if one of the Muslims put part of his turban between his forehead and the ground, he would be prohibited by the Prophet (*ṣ*) from doing so.

6. The infallible Imāms followed by the Shī'ah who, according to the *H adīth ath-Thaqalayn*, are the inseparable peer of the Qur'an, as well as members of the Prophet's Household [*Ahl al-Bayt*], emphasize this fact in their speeches:

Imām aṣ-Ṣādiq (*'a*) says:

"السجود على الأرض فريضة و على الخمرة سنّة."

"Prostration on the earth is obligatory while prostrating on a straw mat is a *sunnah*."[1]

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[1] *Sunan al-Bayhaqī*, vol. 2, p. 105.
[2] *Ibid*.

He (*ʻa*) also says:

"السجود لايجوز إلا على الأرض أو على ما أنبتت الأرض إلا ما أكل أو لبس."

"It is not permissible to prostrate on anything except the earth or what grows in it excluding that which is eaten or worn."[2]

Conclusion

From the aggregate of the stated proofs, it becomes very clear that not only the traditions of the *Ahl al-Bayt* (*ʻa*) but also the *Sunnah* of the Messenger of Allah (*ṣ*) and the actions of his Companions and Followers [*Tābiʻūn*] testify to the necessity of prostrating on the earth and what grows in it (excluding that which is worn and eaten).

In addition, the permissibility of prostration on the mentioned things is definite whereas the permissibility of prostration on other things is doubtful and disputable. Therefore, by precaution—which is the way to attain deliverance and uprightness—it is appropriate to prostrate on the mentioned things only.

Finally, it should be noted that this discussion is a *fiqhī* question and differences among Muslim jurists concerning such minor issues are very common, but such differences should not be a source of concern because these differences are also common among the four Sunnī *fiqhī* schools. For example, the Mālikīs say that placing the nose on the place of prostration is recommended [*mustaḥabb*] while the Ḥanbalīs consider it

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[1] *Wāsā'il ash-Shīʻah*, vol. 3, "Kitāb aṣ-Ṣalāh," "Abwāb mā Yusjad ʻAlayh," p. 593, *h adīth* 7.
[2] *Ibid*., p. 591, *h adīth* 1.

obligatory [*wājib*] and say that ignoring it renders the prayer invalid [*bāṭil*].[1] **?**

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[1] *Al-Fiqh 'alā'l-Madhhab al-Arba'ah* (Egypt), "Kitāb aṣ-Ṣalāh," "Mabḥath as-Sujūd," vol. 1, p. 161.

Question 20

S

During *ziyārah*, why do the Shī‘ah kiss the doors and walls of the shrine of *awliyā’* and seek blessings [*tabarruk*] whereby?

Reply: Seeking blessings [*tabarruk*] through the remnants (and symbols) of the saints [*awliyā’*] of God is not a new phenomenon among Muslims; rather, this behavior can be traced back to the Prophet’s life account and to the life of his Companions.

Not only the Holy Prophet (*ṣ*) and his Companions did this act but also past prophets (*‘a*) used to do it. Below are the proofs provided by the Qur’an and *Sunnah* concerning the legitimacy of seeking blessings through the remnants (and symbols) of the *awliyā’*.

1. In the Holy Qur’an we read that when Yūsuf (Joseph) the Truthful (*‘a*) introduced himself to his brothers and forgave them, he said: ﴿ ٱذْهَبُوا بِقَمِيصِي هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا ﴾ “*Take this*

shirt of mine, and cast it upon my father's face; he will regain his sight."[1]

Then, the Qur'an recounts:

﴿ فَلَمَّآ أَن جَآءَ ٱلْبَشِيرُ أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ فَٱرْتَدَّ بَصِيرًا ﴾

"When the bearer of good news arrived, he cast it on his face, and he regained his sight."[2]

The expressive content of these Qur'anic words proves clearly how a prophet of God (Ḥaḍrat Ya'qūb (*'a*)) seeks blessings through the shirt of another prophet (Ḥaḍrat Yūsuf (*'a*)). Furthermore, it indicates that the said shirt caused Ḥaḍrat Ya'qūb (*'a*) to regain his sight.

Now, can we say that this act of the two holy prophets (*'a*) is not within the ambit of monotheism and worship of God?!

2. No one doubts that while circumambulating the House of God [*tawāf*], the Holy Prophet of Islam (*ṣ*) used to touch or kiss the Black Stone [*Ḥajar al-Aswād*].

Bukhāri in his *Ṣaḥīḥ* says:

"رأيت رسول الله – صلى الله عليه [وآله] وسلّم – يستلمه و يقبله."

"I saw the Messenger of Allah (*ṣ*) touch and kiss it (*Ḥajar al-Aswād*)."[3]

So, if touching or kissing a stone was an act of associating partner with God, how would the Prophet who called for monotheism do it?

3. In the *Ṣaḥīḥ*s, *Musnad*s and books of history and traditions, there are plentiful *ḥadīth*s regarding the Prophet's Companions' seeking blessings through the Prophet's (*ṣ*)

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[1] *Sūrah Yūsuf* 12:93.
[2] *Sūrah Yūsuf* 12:96.
[3] *Ṣaḥīḥ al-Bukhārī* (Egypt), vol. 2, "Kitāb al-Ḥajj," "Bāb Taqbīl al-Ḥajar," pp. 151-152.

belongings such as garment, water of *wuḍū'* [ablution], water vessel, etc. These *ḥadīth*s remove any doubt about the legitimacy and wholesomeness of this practice.

We cannot cite all the *ḥadīth*s related to this issue in this volume, and we shall mention only some of them:

a. In his *Ṣaḥīḥ*, Bukhāri narrates a long tradition which contains a description of some of the features of the Prophet (*ṣ*) and his Companions, and says:

"و إذا توضّأ كادوا يقتتلون على وضوئه."

"When he (Prophet) performed *wuḍū'*, they (Muslims) would seemingly fight with one another (in order to get some of the water the Prophet (*ṣ*) used in *wuḍū'*)."[1]

b. Ibn Ḥajar says:

"إنَّ النّبي – صلى الله عليه [وآله] وسلّم – كان يؤتى بالصّبيان فيبرك عليهم."

"They brought children to the Prophet (*ṣ*) and he blessed them."[2]

c. Muḥammad Ṭāhir al-Makkī says:

"Umm Thābit is reported to have said: 'Once the Messenger of Allah (*ṣ*) called on me and while standing drank water from the mouth of a waterskin, which was suspended. So I rose up and cut off the mouth of the waterskin'."

He then adds:

"Tirmidhī narrates this *ḥadīth*, too and says: 'It is an authentic [*ṣaḥīḥ*] and sound [*ḥasan*] *ḥadīth*', and the commentator of this *ḥadīth* says in the book, *Riyāḍ aṣ-Ṣāliḥīn*:

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[1] *Ṣaḥīḥ al-Bukhārī* (Egypt), vol. 3, "Kitāb mā Yajūz min ash-Shurūṭ fī'l-Islām," "Bāb ash-Shurūṭ fī'l-Jihād wa'l-Maṣālaḥah," p. 195.
[2] *Al-Iṣābah* (Egypt), vol. 1, "Khuṭbah al-Kitāb," p. 7.

'Umm Thābit cut off the mouth of the waterskin so as to keep for herself the place of the Prophet's mouth whereby she sought blessing [*tabarruk*]. Similarly, the Companions would drink water from where the Prophet used to drink'."[1]

"كان رسول الله – صلى الله عليه [وآله] وسلّم – إذا صلى الغداة
جاء خدم المدينة بآنيتهم فيها الماء فما يؤتى بإناء إلا غمس
يده فيها فربّما جاؤوه في الغداة الباردة فيغمس يده فيها."

> "The servants of Medina used to go to the Messenger of Allah (*ṣ*) after morning [*ṣubḥ*] prayer with vessels full of water and he would place his hand into each vessel. Sometimes they would go to him in cold mornings and he would place his hand into them (vessels)."[2]

This shows clearly that seeking blessings through the belongings of *awliyā'* of God is not a problem. It also shows that those who accuse the Shī'ah of polytheism and associating partners with Allah on account of this practice have no clear idea of the meaning of monotheism [*tawḥīd*]. Polytheism or worshipping other than Allah means to have one of the creatures as a god along with Allah or to attribute to that creature some divine acts by considering him as independent and needless of

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[1] Muḥammad Ṭāhir al-Makkī, *Tabarruk aṣ-Ṣaḥābah*, trans. Anṣārī, chap. 1, p. 29.

[2] *Ṣāhīḥ Muslim*, vol. 7, "Kitāb al-Faḍā'il," "Bāb Qurb an-Nabī (*ṣ*) min an-Nās wa Tabarrukihim bihi," p. 79. For more information, refer to the following references:

a. *Ṣaḥīḥ al-Bukhārī*, "Kitāb al-Ashribah";
b. Mālik, *Al-Muwaṭṭa'*, vol. 1, the section on invoking blessings to the Prophet (*ṣ*), p. 138;
c. *Asad al-Ghābah*, vol. 5, p. 90;
d. *Musnab Aḥmad ibn Ḥanbal*, vol. 4, p. 32;
e. *Al-Istī'āb*, vol. 3, at the margin of "*al-Iṣābah*," p. 631;
f. *Fatḥ al-Bārī*, vol. 1, pp. 281-282.

God in the essence of creation or power. This is while the Shī‘ah regard the belongings of *awliyā’* of God, just like theirs owners, as things that are made by God and these things are in need of Him both in the essence of existence and in power.

The Shī‘ah seek blessings through these symbols only to show respect to their leaders and forerunners of the religion of God and to express their sincere love for them.

When the Shī‘ah kiss part of the shrine or its doors or walls during their visitation to the holy shrine of the Prophet (*ṣ*) and his *Ahl al-Bayt* (*‘a*), it is only because they love the Holy Prophet (*ṣ*) and his progeny, and this is an issue of human emotion, which manifests itself in the person in love. A sweet-tongued man of letter says:

أَمُرُّ عَلَى الدّيار دِيار سَلْمٰى
أُقَبِّل ذا الجِدار و ذا الجِدارا
و ما حُبُّ الدِّيار شَغَفْن قَلْبي
وَلٰكِن حُبُّ مَن سَكَن الدِّيارا

By Laylā’s residence I pass; I kiss this wall and that wall.

It is not the love of residence that gladdens my heart; rather, the love of its dweller. **?**

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Question 21

S

Is according to Islam religion separate from politics?

Reply: First of all we had better clarify the meaning of "politics" so that its relationship with religion may become clear. There are two interpretations for the word "politics":

1. Sometimes, politics is interpreted as "trickery, ruse, and the use of every possible means to reach a particular objective". In other words, the end justifies the means.

In fact, this interpretation of politics, apart from its being inconsistent with the real sense of the word, does not mean but deceit and treachery and this meaning is not compatible with religion.

2. The second interpretation of "politics" is the management of social life affairs by applying the principles of Islam in various aspects.

Politics which means management of the affairs of the Muslims according to the Qur'an and the *Sunnah* is an integral part of religion.

We shall elaborate here on the idea of the concordance of religion and politics and the need for establishing government:

The most vivid evidence which substantiates this idea is the conduct of the Holy Prophet (*ṣ*) during the period of his mission which was full of ups and downs. On studying the words and practices of the Messenger of Allah (*ṣ*), we become fully aware that from the outset of his mission, he was in pursuit of establishing a strong government founded on faith in God and capable of implementing the agenda and programs of Islam.

At this juncture, it is worth citing some of the instances of the Prophet's efforts to achieve this aim:

The Prophet (*ṣ*) as the founder of Islamic government

1. When the Messenger of Allah (*ṣ*) was ordered to publicize his divine mission, he started to organize the nucleus of resistance and guidance and mobilize Muslims. Along this line, he used to meet groups of pilgrims coming from far and near to visit the *Ka'bah*, inviting them to Islam. Meanwhile, he held a meeting with two groups of the people from Medina at a place called "'Aqabah" and they pledged to invite him to their city and give him support.[1] So, this was the first step toward establishing an Islamic government.

2. After his emigration [*hijrah*] to Medina, the Messenger of Allah (*ṣ*) started to found and organize a powerful and dignified army corps—an army that fought 82 battles during the period of the Prophet's mission and managed, through glorious victories, to remove the hurdles and set up the Islamic government.

3. After the establishment of the Islamic government in Medina, the Prophet (*ṣ*) made contacts with the powerful political and social centers of his time by dispatching

[1] *Sīrah Ibn Hishām* (Egypt, 2nd Edition), vol. 1, "Discussion on the First 'Aqabah," p. 431.

ambassadors, sending historic letters, and forging economic, political and military links with many leaders.

The biography of the Prophet (*ṣ*) contains a detailed account of his letters to Khosroe, the Emperor of Persia; Caesar, the Emperor of Byzantine; Muqauqis, the King of Egypt; Negus, the King of Abyssinia; and other rulers at that time.[1]

4. In a bid to elevate the objectives of Islam and maximize the cohesion of the bases of the Islamic government, the Messenger of Allah (*ṣ*) appointed rulers and chiefs for many tribes and cities. Below is an example of his decisions in this respect:

The Holy Prophet (*ṣ*) dispatched Rafāʻah ibn Zayd as his representative to the tribe of Khwaysh and wrote the following letter:

بِسْم الله الرَّحْمٰن الرَّحِيم

(هذا كتاب) من محمد رسول الله لرفاعة بن زيد

إنّى بعثته إلى قومه عامّة و من دخل فيهم يدعوهم إلى الله و إلى رسوله

فمن أقبل منهم ففي حزب الله و حزب رسوله و من أدبر فله أمان شهرين.

In the Name of Allah, the All-beneficent, the All-merciful

[This letter] is from Muḥammad, the Messenger of Allah, to Rafāʻah ibn Zayd. I have dispatched him to his tribe and those related to them to invite them toward God and His Messenger. Whoever accepts his invitation will be among the Party of Allah and the Party of His Messenger and whoever turns away from him will have a two-month security respite.[2]

These practices and decisions of the Prophet (*ṣ*) confirm that from the beginning of his mission, he had been in pursuit of

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[1] See, for example, Muḥammad Ḥamīd Allāh, *Al-Wathā'iq as-Siyāsiyyah* and ʻAlī Aḥmadī, *Makātib ar-Rasūl*.

[2] *Makātib ar-Rasūl*, vol. 1, p. 144.

setting up a strong government through which to administer the universal laws of Islam in all facets of life.

Do such actions like forging pacts with active groups and tribes, organizing a strong army, dispatching ambassadors to different countries, warning kings and rulers and communicating with them, sending governors and rulers to cities and districts far and near, and the like have any other name than "politics" in the sense of managing and administering different aspects of society?

In addition to the conduct of the Prophet (*ṣ*), the manner of the Four Caliphs, and in particular the way followed by the Commander of the Faithful 'Alī ibn Abī Ṭālib (*'a*) during his caliphate and rule in his treatment of the Shī'ah and the Sunnī is a testimony to the concordance of religion and politics.

The scholars of both Islamic groups offer extensive proofs from the Book (Qur'an) and *Sunnah* to support the idea of the need for the establishment of government and management of the affairs of society. Here are some examples:

In his book, *Al-Aḥkām as-Sulṭāniyyah*, Abū'l-Ḥasan al-Māwardī says:

"الإمامة موضوعة لخلافة النّبوّ في حراسة الدّين و سياسة الدّنيا، عقدها لمن يقوم بها في الأمّة واجب بالإجماع."

> *Imāmah* has been laid to succeed the prophethood [*nubuwwah*] and to safeguard the religion and manage the affairs of this world, and pledging loyalty to the one who undertakes it is obligatory according to the consensus of the *ummah*.[1]

[1] Abū'l-Ḥasan al-Māwardī, *Al-Aḥkām as-Sulṭāniyyah* (Egypt), "Bāb al-Awwal," p. 5.

This Muslim scholar, who is one of the renowned *'ulamā'* of the Ahl as-Sunnah, presents both rational and religious proofs to support this idea.

The following is his rational proof:

> **"لما في طباع العقلاء، من التّسليم لزعيم يمنعهم من التّظالم،**
> **و يفصل بينهم في التّنازع و التّخاصم، و لولا الولاة لكانوا**
> **فوضى مهملين و همجا مضاعين."**

> It is the nature of wise peple to follow a leader so that he may prevent them from oppressing one another and settle their problems at the time of dispute. And if it were not for the rulers, the people would have live in chaos like lose savages.[1]

His religious proof is as follows:

> **ولٰكن جاء الشّرع بتفويض الأمور إلى وليّه في الدّين، قال الله عزّ وجل:**
> **﴿ يَٰٓأَيُّهَا ٱلَّذِين ءامَنُوا أَطِيعُوا ٱللَّه وَأَطِيعُوا ٱلرَّسُول وَأُوْلِي ٱلأَمْر مِنكُم ﴾**
> **ففرض علينا طاعة أولي الامر فينا و هم الأئمّة المتامرون علينا.**

> But religious law is intended to entrust the affairs to a religious authority. God, the Honorable and Glorious, says: *'O you who have faith! Obey Allah and obey the Apostle and those vested with authority among you.'*[2] Thus, God has made it incumbent upon us to obey those who are vested with authority and such people are our leaders and rulers.[3]

Shaykh aṣ-Ṣadūq narrates on the authority of Faḍl ibn Shādhān something attributed to Imām 'Alī ibn Mūsā ar-Rid ā (*'a*). This sublime narration includes the Imām's words

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[1] *Ibid*.
[2] *Sūrah an-Nisā'* 4:59.
[3] Abū'l-Ḥasan al-Māwardī, *Al-Aḥkām as-Sulṭāniyyah* (Egypt), "Bāb al-Awwal," p. 5.

regarding the necessity of establishing a government. Below is an excerpt from his speech:

> "انّا لانجد فرقة من الفرق و لا ملّة من الملل بقوا و عاشوا إلا بقيّم و رئيس لما لابد لهم منه من أمر الدّين و الدّنيا فلم يجز في حكمة الحكيم أن يترك الخلق لما يعلم أنّه لابد لهم منه ولاقوام لهم إلا به فيقاتلون به عدوّهم و يقسمون به فيئهم و يقيمون بِه جمعتهم و جماعتهم و يمنع ظالمهم من مظلوهم."

> We do not find any group or community that has been able to survive without a ruler and leader because they need a ruler for managing both religious and worldly affairs. Thus, it is far beyond the wisdom of the Wise Lord to leave the people without a leader when He knows that they do need him and that they cannot exist without a ruler under whose supervision, they fight their enemies, divide the booties and spoils of war, perform their Friday and other congregational prayers, and who prevents the oppressors from oppressing the others.[1]

If we want to expound on the traditions and analyze the various speeches of Muslim jurists [*fuqahā*] from a juristic perspective we cannot do it in this short treatise, and we need a separate volume for this purpose.

A comprehensive study of Islamic jurisprudence [*fiqh*] makes it clear that many religious laws cannot be implemented without the establishment of a government.

Islam calls on us to take part in *jihād* and defense, plead for justice against tyrants, protect the oppressed, implement *ḥudūd*[2] and *ta'zīrāt*,[3] enjoin good and forbid evil in a broad sense, form a

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[1] *'Ilal ash-Sharā'i'*, vol. 9, *bāb* 182, p. 253.

[2] *H udūd* is the plural form of *h add* which literally means a limit between two things. [Trans.]

[3] *Ta'zīrāt* is the plural form of *ta'zīr* which literally means to reproach and to blame. While technically describing *h add* and *ta'zīr*, Muh aqqiq al-H illī

codified financial system, and safeguard the unity of the Muslim society. It is obvious that the mentioned objectives cannot be achieved without the establishment of a potent system and cohesive government because if we want to protect the sacred religion and defend the jurisdiction of Islam, we need an organized army, and the organization of such a strong army, in turn, requires the establishment of a powerful government that applies the Islamic precepts. In the same vein, implementing *ḥudūd* and *ta'zīrāt* with the aim of performing the obligations, preventing crimes, regaining the rights for the oppressed from the oppressors and the other aforementioned objectives will not be accessible without a systematized and potent system and organization. Without such a system or organization, executing them will lead to chaos and tumult.

Although according to Islam the proofs of the need of establishing a government are far more than what we have stated, it is clear from the mentioned proofs that religion and politics are inseparable and establishing an Islamic government on the basis of the values of the luminous Islamic law is indispensable and all of the Muslims of the world are responsible for achieving this goal. **?**

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said to the effect: Whenever the punishment for a crime is specified by the sacred law, it is called *h add*; for example, punishments for stealing, murder, etc. Whenever the punishment for a crime is not specified by the sacred law, it is called *ta'zīr* and its limit is entirely determined by the judge and competent jurist. See Shahid ath-Thānī, *Sharh al-Lum'ah*, "Kitāb al-Ḥudūd wa't-Ta'zīrāt"; Muh aqqiq al-Hillī, *Kitāb al-H udūd wa't-Ta'zīrāt*. [Trans.]

Question 22

S

Why do the Shī‘ah regard the sons of ‘Alī ibn Abī Ṭālib (*‘a*) (Ḥasan and Ḥusayn (*‘a*)) as the sons of the Messenger of Allah (*ṣ*)?

Reply: A study of the exegesis [*tafsīr*], history and *h adīth* books will show that this idea is not accepted only by the Shī‘ah but by almost all Muslim researchers from all Islamic groups.

Now, let us consider this issue by citing evidences from the Glorious Qur’an, *h adīth*s and statements of renowned commetators [*mufassirūn*]:

In essence, the Holy Qur’an regards a person’s consanguineous children as his children. Also, it deems as his children (both male and female) those who are born from his children.

In the Qur’an and the *Sunnah*, there are plenty of proofs substantiating this fact. Here are some of them:

1. In the verse below, the Holy Qur’an considers H ad rat ‘Īsā (Jesus) (*‘a*) among the children of Ibrāhīm al-Khalīl (Abraham the Friend [of Allah]) (*‘a*) whereas ‘Īsā, the child of

Maryam (Mary) (*ʻa*), can be traced back to H ad rat Ibrāhīm (*ʻa*) through his mother:

﴿ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلاًّ هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ* وَزَكَرِيَّا وَيَحْيَى وَعِيسَى ﴾

"And We gave him (Abraham) Isaac and Jacob and guided each of them. And Noah We had guided before, and from his (Abraham's) offspring, David and Solomon, and Job, Joseph, Moses and Aaron—thus do We reward the virtuous—and Zechariah, John and Jesus."[1]

Muslim scholars regard the stated verse as a clear proof that Imām al-Ḥasan and Imām al-Ḥusayn (*ʻa*) are children of the Messenger of Allah (*ṣ*) as well as his offspring.

Below is one of the instances:

Jalāl ad-Dīn as-Suyūṭī narrates:

"أرسل الحجاج إلى يحيى بن يعمر فقال: بلغني أنّك تزعم أن الحسن و الحسين من ذرّيّة النّبي – صلى الله عليه [وآله] وسلّم – تجده في كتاب الله و قد قرأته من أوّله إلى آخره فلم أجده. قال: ألست تقرأ سورة الأنعام: وَمِن ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَٰنَ حتّى بلغ و يحيى و عيسىٰ قال: بلى. قال: أليس عيسى من ذريّة إبراهيم و ليس له أب؟ قال: صدقت."

One day, Ḥajjāj (ibn Yūsuf) ordered that Yaḥyā ibn Yaʻmur should be brought and when he saw him he said to him: "I have been told that you opine that al-Ḥasan and al-Ḥusayn are the children and offspring of the Prophet (*ṣ*) and you say that you have found this in the Book of Allah whereas

[1] *Sūrah al-Anʻām* 6:84-85.

I have read the Qur'an from the beginning to the end but I have not found such a thing."

Yaḥyā asked: "Have you not read this verse in *Sūrah al-An'am*: '*and from his (Abraham's) offspring, David and Solomon*' and continued up to, '*and John and Jesus*'?" He replied: "Yes, I have."

Yaḥyā asked: "In this Qur'anic verse, has Jesus not been considered among the offspring of Abraham eventhough Abraham was not his father [and Jesus can be traced back to Abraham through his mother (Mary)]?" Ḥajjāj said: "You are correct."[1]

From the aggregate of the quoted verses and the words of Qur'an exegetes, it becomes obvious that not only the Shī'ah but in fact all Muslim scholars regard Imām al-Ḥasan and Imām al-Ḥusayn (*'a*) as the children and offspring of the Messenger of Allah (*ṣ*).

2. One of the explicit verses of the Qur'an which testifies to the truthfulness of the said view is the verse of imprecation [*āyah al-mubāhilah*] in *Sūrah Āl 'Imrān*. Below is the verse along with the exegetes' notes:

﴿ فَمَن حَآجَّكَ فِيهِ مِن بَعْدِ مَا جَاءكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَاءنَا وَأَبْنَاءكُمْ وَنِسَاءنَا وَنِسَاءكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَةَ اللّهِ عَلَى الْكَاذِبِينَ ﴾

"Should anyone argue with you concerning him, after the knowledge that has come to you, say, 'Come! Let us call our sons and your sons, our women and your women, our selves and your selves, then let us pray earnestly and call down Allah's curse upon the liars'."[2]

Exegetes say: The stated verse which is known as the verse of *mubāhilah* tells about the debate of the Holy Prophet (*ṣ*) with

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[1] *Ad-Durr al-Manthūr* (Beirut), vol. 3, p. 28, the commentary of the said verse in *Sūrah al-An'ām*.

[2] *Sūrah Āl 'Imrān* 3:61.

the chiefs of the Christians of Najrān after their expression of obstinacy. By a Divine command, the Prophet went out along with 'Alī ibn Abī Ṭālib, Fāṭimah az-Zahrā, and Imām al-Ḥasan and Imām al-Ḥusayn (*'a*) with the aim of imprecation. When the chiefs of the Christians noticed the behavior of the Prophet and the *Ahl al-Bayt* (*'a*), fear struck in their hearts and they asked the Messenger of Allah (*ṣ*) to reconsider his decision to imprecate and curse them. The Prophet (*'a*) accepted their suggestion and at the end they agreed to forge a pact.

Since both the Shī'ah and Sunnī scholars have consensus of opinion on the fact that on the day of *mubāhilah*, the Commander of the Faithful ('Alī) (*'a*), Fāṭimah az-Zahrā, and Imām al-Ḥasan and Imām al-Ḥusayn (*'a*) were with the Prophet (*ṣ*), it becomes very clear that when the Mesenger of Allah (*ṣ*) said "*abnā'anā*" [our sons] he meant Imām al-Ḥasan and Imām al-Ḥusayn (*'a*). And as such, it becomes clear that in this verse al-Ḥasan and al-Ḥusayn are considered the Holy Prophet's (*ṣ*) sons.

It is necessary to note that after narrating many *ḥadīth*s pertaining to the verse of *mubāhilah*, exegetes testify to the validity of this view. Here are some examples:

a. Jalāl ad-Dīn as-Suyūṭī narrates on the authority of Ḥākim, Ibn Marūdiyyah and Abū Na'īm from Jābir ibn 'Abd Allāh (al-Anṣārī):

"أنفسنا: رسول الله – صلى الله عليه [وآله] وسلّم –
و عليّ و أبناءنا: الحسن و الحسين و نساءنا: فاطمة."

""*Anfusanā*" [our selves] means the Messenger of Allah (*ṣ*) and 'Alī ibn Abī Ṭālib, "*abnā'nā*" [our sons] means al-Ḥasan

and al-Ḥusayn, and "*nisā'nā*" [our women] refers to Fāṭimah."[1]

b. In his exegesis [*tafsīr*], Fakhr ad-Dīn ar-Rāzī mentions the said verse and says:

"واعلم أن هذه الرواية كالمتّفق على صحتها بين أهل التفسير و الحديث."

"Know that this tradition is an example of *ḥadīth* on whose authenticity the *mufassirūn* and *muḥaddithūn* have consensus of opinion."[2]

Then, he says:

"المسألة الرّبعة: هذه الآية دالّة على أن الحسن و
الحسين u كانا إبني رسول الله – صلى الله عليه [وآله] وسلّم –
وعد أن يدعوا أبناءه فدعا الحسن و الحسين فوجب أن يكون إبنيّه."

"The fourth issue: The said verse testifies to the fact that al-Ḥasan and al-Ḥusayn (*'a*) were sons of the Messenger of Allah (*ṣ*) because when he was asked to call his "sons", he called al-Ḥasan and al-Ḥusayn (*'a*)."[3]

c. In his exegesis, Abū 'Abd Allāh al-Qurṭubī states:

"[أبناءنا] دليل على أن ابناء البنات يسمّون أبناءا."

""*Abnā'nā*" [our sons] (in the stated verse) testifies to the fact that the sons of one's daughter are considered that one's sons."[4]

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[1] *Ad-Durr al-Manthūr* (Beirut), vol. 2, p. 39, the end of the commentary of the verse under discussion.
[2] *Tafsīr Mafātīḥ al-Ghayb* (Egypt, 1308 AH), vol. 2, p. 488.
[3] *Ibid*.
[4] *Al-Jāmi' Li Aḥkām al-Qur'ān* (Beirut), vol. 4, p. 104.

3. The Messenger of Allah's (*ṣ*) words are a vivid proof that Imām al-H asan and Imām al-H usayn (*'a*) are sons of the Prophet (*ṣ*).

Here are two examples of his sayings:

a. The Messenger of Allah (*ṣ*) thus says concerning al-H asan and al-H usayn (*'a*):

"هذان إبناي من أحبّهما فقد أحبّني."

"These two are my sons. He who loves them loves me."[1]

b. Pointing to Imām al-H asan and Imām al-H usayn (*'a*), the Holy Prophet (*ṣ*) also says:

"إن أبني هذين ريحانتى من الدّنيا."

"Verily, these two sons of mine are my bunch of sweet basil in this world."[2] **?**

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[1] Ibn 'Asākir, *Tārīkh Madīnah Dimashq* (Beirut, 1400 AH), p. 59, *ḥadīth* 106.
[2] *Ibid*., p. 62, *ḥadīth* 112.

Question 23

S

Why do the Shī‘ah believe that caliphate [*khilāfah*] is a matter of appointment [*tanṣīṣī*]?

Reply: It is clear that the sacred religion of Islam is a universal and eternal creed and while alive, the Holy Prophet (*ṣ*) had the responsibility of leading the people, and after his departure, this responsibility had to be delegated to the most appropriate individual of the *ummah*.

There are two views concerning the question whether the station of leadership after the Prophet (*ṣ*) is a *tanṣīṣī* one (in the sense that it is determined by the order of the Lord of the worlds and stipulation of the Messenger of Allah (*ṣ*)) or it is an electoral position. The Shī‘ah believe that the station of leadership is a *tanṣīṣī* position and the successor of the Prophet (*ṣ*) has to be appointed by God, whereas the Ahl as-Sunnah believe that this station is an electoral position and that the *ummah* should elect the individual who administers the affairs of the country after the Prophet (*ṣ*).

Social considerations which testify to the belief that caliphate is a matter of appointment [*tanṣīṣī*]

The Shī‘ah scholars introduce many reasons in their books of beliefs about the idea of the need for appointment as a condition for holding the position of caliphate. We can, however, make an analysis of the circumstances prevailing during the period of apostleship [*risālah*] in order to testify to the validity of the Shī‘ah view.

A study of Islam's foreign and domestic policies in the lifetime of the Prophet (*ṣ*) will warrant that the successor of the Prophet (*ṣ*) had to be designated by God through the Prophet (*ṣ*) himself because the Muslim society was always under the threat of three challenges (Byzantium Empire, Persian Empire and the hypocrites [*munāfiqūn*]). The interests of the *ummah* also dictated that the Prophet (*ṣ*) would appoint a political leader to ensure the unity of the entire *ummah* and enable it to stand against the foreign enemy and leave no way for the enemy's infiltration and dominance, which might be exacerbated by internal disputes.

Further explanation

The Byzantine Empire represented one side of the dangerous triangle. This great power, which was at the north of the Arabian Peninsula concerned the Prophet (*ṣ*) till the last moment of his life.

The first military encounter of the Muslims with the Christian army of Byzantine was in 8 AH in Palestine. This encounter ended in a sorrowful defeat of the Muslim army and the killing of three commanders: Ja‘far ibn Abī Ṭālib aṭ-Ṭayyār, Zayd ibn Ḥārithah and ‘Abd Allāh ibn Rawāḥah.

The withdrawal of the army of Islam in the fight against the army of *kufr* gave courage to the army of Caesar to think that one day the Islamic capital would be under his control. For this

reason, in 9 AH the Prophet (*ṣ*) moved with a huge and equipped army toward the coasts of Shām[1] so as to personally conduct every military activity. In this journey which was full of difficulties and vicissitudes, the army of Islam was able to regain its former glory and revive its political status.

This victory did not convince the Prophet (*ṣ*) and a few days after his ailment, he decided to send an army under the command of Usāmah ibn Zayd to the coasts of Shām.

The second side of the challenging triangle was the King of Persia. Out of rage, Khosroe of Persia tore the letter sent to him by the Prophet (*ṣ*) and insultingly dismissed his envoy. Khosroe wrote to his governor in Yemen a letter in which he ordered him to capture the Prophet (*ṣ*) and threatened to kill him if he refused.

Although Khosroe Pervez, the King of Persia, died in the lifetime of the Prophet (*ṣ*), the issue of independence of the territory of Yemen, which was one of the Persian colonies for long time, was not away from the perspective of the Persian Sassanid kings. Arrogance and conceit would never allow the Sassanid statesmen to tolerate the existence of such a power.

The third side of the challenging triangle was the threat of the group of hypocrites [*munāfiqūn*], who formed a fifth column in the midst of Muslim comunity, and were always busy creating discord and intended to kill the Prophet (*ṣ*) en route from Tabūk to Medina. The hypocrites whispered to themselves that the Islamic movement would come to an end and everybody would be relieved.[2]

The destructive power of the hypocrites was so dangerous that the Qur'an has referred to it in many *sūrah*s such as in *Āl 'Imrān* (3), *An-Nisā'* (4), *Al-Mā'idah* (5), *Al-Anfāl* (8), *At-*

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[1] Shām or Shāmāt: until five centuries ago, included Syria of today, Lebanon and parts of Jordan and Palestine. [Trans.]

[2] *Sūrah at-Tūr* 52:30: *"Do they say, '[He is] a poet, for whom we await a fatal accident'?"*

Tawbah (9), *Al-‘Ankabūt* (29), *Al-Aḥzāb* (33), *Muḥammad* (47), *Al-Fatḥ* (48), *Al-Ḥadīd* (57), *Al-Mujādilah* (58), *Al-Ḥashr* (59), and *Al-Munāfiqūn* (63).[1]

With the existence of such enemies who were lying in ambush for Islam, is it appropriate to assume that the Prophet of Islam (*ṣ*) had not designated a successor for the political and religious leadership of the nascent Islamic community?

Social reckonings indicate that the Prophet (*ṣ*) must have designated a chief and leader in order to prevent any kind of discord after his death and ensure Islamic unity by creating a firm and strong line of defense. Preventing any bad and unpleasant incident and avoiding the possibility that, after the demise of the Holy Prophet (*ṣ*), every group would say, "The emir must be from us," would not be without designating a leader.

These social considerations are clear indications to the validity and soundness of the idea that the position of leadership after the Prophet (*ṣ*) is a matter of appointment.

The evidence of the sayings of the Messenger of Allah (*ṣ*)

On the basis of this social context and other aspects, the Prophet (*ṣ*) kept reminding of the idea of succession from the early days of his mission till the last moments of his life. And he (*ṣ*) designated his successor at the commencement of his mission—on the occasion of publicizing his prophethood to his relatives—as well as at the last days of his life—during the return journey from the Farewell Pilgrimage [*ḥajj al-widā‘*] at Ghadīr Khumm—and in different phases of his life. We have introduced three well-based instances of these sayings in reply to the question: "Why is ‘Alī ibn Abī Ṭālib (*‘a*) the *waṣī* [executor of will] and successor of the Prophet (*ṣ*)?" along with references

[1] Excerpted from Prof. Ja‘far Subḥānī's *Furūgh-e Abadiyyat*.

from the books of Muslim scholars and *muḥaddithūn* which confirm this idea.

By taking into account the aforementioned social considerations of the early period of Islam and the sayings of the Messenger of Allah (*ṣ*) regarding the designation of the Commander of the Faithful (‘Alī) (‘*a*) as his successor, we realize the necessity of the idea that the position of caliphate is conditional upon appointment. **?**

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Question 24

S

Is to swear by other than God regarded as a kind of polytheism?

Reply: The interpretation of the words "monotheism" [*tawḥīd*] and "polytheism" [*shirk*] must be in consistency with the Qur'an and the *Sunnah* of the Prophet (*ṣ*) because the Glorious Qur'an and the conduct of the Messenger of Allah (*ṣ*) are the most valuable criteria for distinguishing the truth from falsehood as well as monotheism from polytheism.

Given this, every thought and behavior approved by the awakened and unbiased conscience should be assessed according to the touchstone of the logic of revelation and conduct of the Holy Prophet (*ṣ*).

The following are solid proofs which the Qur'an and the *Sunnah* introduced about the permissibility of swearing by other than God:

1. In the eternal verses of the Glorious Qur'an we find examples of swearing by prolific creatures such as the "life of the Prophet", "soul of man", "pen" which are manifestations of

writing, "sun", "moon", "star", "day and night", "heaven and earth", "time", and "mountains and sea". We shall cite some of these verses:

a.

﴿ لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴾

"By your life, they were bewildered in their drunkenness."[1]

b.

﴿ وَالشَّمْسِ وَضُحَاهَا وَالْقَمَرِ إِذَا تَلَاهَا وَالنَّهَارِ إِذَا جَلَّاهَا وَاللَّيْلِ إِذَا يَغْشَاهَا وَالسَّمَاءِ وَمَا بَنَاهَا وَالْأَرْضِ وَمَا طَحَاهَا وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴾

"By the sun and her forenoon splendor, by the moon when he follows her, by the day when it reveals her, by the night when it covers her, by the sky and Him who built it, by the earth and Him who spread it, by the soul and Him who fashioned it, and inspired it with [discernment between] its virtues and vices."[2]

c.

﴿ وَالنَّجْمِ إِذَا هَوَىٰ ﴾

"By the star when it sets."[3]

d.

﴿ نٓ وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴾

"Nūn. By the Pen and what they write."[4]

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[1] *Sūrah al-Ḥijr* 15:72.
[2] *Sūrah ash-Shams* 91:1-8.
[3] *Sūrah an-Najm* 53:1.
[4] *Sūrah al-Qalam* 68:1.

e.

﴿ وَٱلْعَصْرِ* إِنَّ ٱلإِنسَٰنَ لَفِى خُسْرٍ ﴾

"By Time! Indeed man is at a loss."[1]

f.

﴿ وَٱلْفَجْرِ* وَلَيَالٍ عَشْرٍ ﴾

"By the Dawn, by the ten nights."[2]

g.

﴿ وَٱلطُّورِ* وَكِتَابٍ مَّسْطُورٍ* فِى رَقٍّ مَّنشُورٍ* وَٱلْبَيْتِ ٱلْمَعْمُورِ* وَٱلسَّقْفِ ٱلْمَرْفُوعِ* وَٱلْبَحْرِ ٱلْمَسْجُورِ ﴾

"By the Mount [Sinai], by the Book inscribed on an unrolled parchment; by the House greatly frequented; by the vault raised high, by the surging sea."[3]

Similarly, swearing by the manifestations of the world of creation can also be noticed in *Sūrah*s *Mursalāt* (77), *an-Nāzi'āt* (79), *al-Burūj* (85), *aṭ-Ṭāriq* (86), *al-Balad* (90), *aḍ-Ḍuḥā* (93), and *at-Tīn* (95).

There is no doubt that if swearing by other than God is tantamount to polytheism and associating partners to God, the Holy Qur'an which is the charter of monotheism and unity of God would not have resorted to it, and if such a way of swearing is exclusive to God, the verses of the Qur'an would have warned people from doing so lest they should commit mistakes.

2. All Muslims of the world regard the Holy Prophet (*ṣ*) as their model and consider his conduct and behavior as the criterion for distinguishing right from wrong.

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[1] *Sūrah al-'Aṣr* 103:1-2.
[2] *Sūrah al-Fajr* 89:1-2.
[3] *Sūrah aṭ-Ṭūr* 52:1-6.

Muslim scholars and compilers of *Ṣaḥīḥ*s and *Musnad*s have mentioned so many instances of the Holy Prophet's (*ṣ*) swearing by other than God.

In his *Musnad*, Aḥmad ibn Ḥanbal, the chief of the Ḥanbalīs, thus narrates from the Messenger of Allah (*ṣ*):

"فلعمري لأن تتكلّم بمعروف و تنهى عن منكر خير من أن تسكت."

"By my life! If you would enjoin good and forbid evil, it will be better than keeping silent."[1]

In his *Ṣaḥīḥ*, which the Ahl as-Sunnah consider one of the six authentic compilations of *ḥadīth*, Muslim ibn al-Ḥajjāj states:

"جاء رجل إلى النّبي – صلى الله عليه [وآله] وسلّم –
فقال يا رسول الله أى الصّدقة أعظم أجرًا؟ فقال: أما و أبيك
لتنبانّه أن تصدّق و أنت صحيح شحيح تخشى الفقر و تأمّل البقاء."

There came a person to the Prophet (*ṣ*) and asked the Messenger of Allah: "Which charity is the most rewarding?" He said: "By your father, it is the charity which you give in a state when you are healthy and close-fisted, haunted by fear of poverty, and hoping to live (as rich)."[2]

How can those who consider a great part of global Muslims as polytheists because they believe that it is permissible to swear by other than God justify this explicit act of the Prophet (*ṣ*) (i.e., swearing by a person's father)?

3. Apart from the Book of God and the *Sunnah* of the Prophet (*ṣ*), the conduct of the close Companions of the

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[1] *Musnad Aḥmad ibn Ḥanbal*, vol. 5, pp. 224-225, a *ḥadīth* by Bashīr ibn Khaṣāṣiyyah as-Sadūsī.

[2] *Ṣāḥīḥ Muslim* (Egypt), part 3, "Kitāb az-Zakāh," "Bāb Bayān an Afḍal aṣ-Ṣadaqah, Ṣadaqah aṣ-Ṣaḥīḥ ash-Shaḥīḥ," pp. 93-94.

Abdul-Hamid Siddiqui (trans.), *Ṣāḥīḥ Muslim* (English Translation), vol. 1, chap. 29, *ḥadīth* 2251.

Messenger of Allah (*ṣ*) also proves the permissibility of swearing by other than God.

In many parts of his sublime speeches, ʻAlī ibn Abī Ṭālib (ʻ*a*) swear by his life when he says:

"ولعمري ليضعّفن لكم التّيه من بعدي أضعافًا."

> "By my life! After me your wandering about shall be multiplied."[1]

In another place, he (ʻ*a*) says:

"ولعمري لإن لم تنزع عن غيك و شقاقك لتعرفنّهم عن قليل يطلبونك."

> "By my life, if you do not refrain from hypocrisy, avarice and your rebellious activities, they will soon be known to you."[2]

All these traditions and reports show clearly that no *ijtihād* or exigency can be valid, and no other argument can denigrate the position of God in the Glorious Qur'an, the conduct of the Holy Prophet (*ṣ*) or the conduct his close companions like the Commander of the Faithful (ʻAlī) (ʻ*a*) if it accuses them of polytheism and associating partners with God.

Conclusion

From the aggregate of the stated proofs, it is evident that from the perspective of the Book of God, the *Sunnah* of the Prophet (ʻ*a*) and conduct of the believers the legitimacy of swearing by other than God is an indisputable principle, and it has no contradiction with monotheism and the unity of God.

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[1] *Nahj al-Balāghah* (Muḥammad ʻAbduh), Sermon 161.

[2] *Nahj al-Balāghah* (Muḥammad ʻAbduh), Letter 9. For more information about other cases, see Sermons 168, 182 and 187, and Letters 6 and 54.

Therefore, if the outward meaning of the traditions opposes that which has been confirmed by decisive proofs, it must be justified and interpreted according to this indisputable principle which is derived from the Qur'an and traditions.

Some people cite an ambiguous tradition which is as follows:

إن رسول الله سمع عمر و هو يقول: و أبي فقال إن الله ينهاكم أن تحلفوا بآبائكم و من كان حالفًا فليحلف بالله أو يسكت.

> Verily, the Messenger of Allah (*ṣ*) heard 'Umar swearing by his father. Upon hearing this he said: "Verily, God has prohibited you from swearing by your father, and when one wants to swear one should either swear to God or keep silent."[1]

Although this *ḥadīth* cannot challenge the Qur'anic verses and explicit traditions that consider swearing by other than God as permissible, it must, for the sake of reconciling it and the mentioned verses and tradition, be said that the Prophet's prohibition of 'Umar's swearing by his father and forbidding similar people from swearing by their fathers is attributed to the fact that their fathers were idolaters and polytheists. And an infidel or idol-worshipping person is too unworthy to be an object of swearing. **?**

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[1] *Sunan al-Kubrā*, vol. 10, p. 29; *Sunan an-Nisā'ī*, vol. 7, pp. 4-5.

Question 25

S

Is to resort to the divine saints [*awliyā'*] for mediation [*tawassul*] regarded as polytheism [*shirk*] and tantamount to innovation in religion [*bid'ah*]?

Reply: *Tawassul* means to resort to a sacred being for mediation with God.

Ibn Manẓūr thus says in *Lisān al-'Arab*:

"توسّل إليه بكذا تقرّب إليه بحرمة آصرة تعطفه عليه."

"If you resort to others for mediation; that is, respect and honor them, they will treat you tenderly."[1]

The Glorious Qur'an states:

﴿ يَا أَيُّهَا الَّذِين آمَنُوا اتَّقُوا اللّه وَابْتَغُوا إِلَيه الْوَسِيلَة وجَاهِدُوا فِي سَبِيلِه لَعَلَّكُم تُفْلِحُون ﴾

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[1] *Lisān al-'Arab*, vol. 11, p. 724.

> *"O you who have faith! Be wary of Allah, and seek the means of recourse to Him, and wage jihād in His way, so that you may be felicitous."*[1]

In his *Ṣiḥāḥ al-Lughah*, Jawharī describes "*wasīlah*" [means] in this manner:

> "الوسيلة ما يتقرب به إلى الغير."

> "*Wasīlah* [means] is something through which one seeks nearness to another."

Therefore, a valuable being to which we resort for mediation may be meritorious deeds and sincere worship of God which bring us near to the Lord of the worlds, or a prolific person who enjoys a special station and esteem in the sight of God, the Exalted.

Types of *tawassul*

Tawassul can be divided into three types:

1. *Tawassul* by performing righteous deeds, as stated by Jalāl ad-Dīn as-Suyūṭī who expounds on the noble verse,

﴿ وَٱبۡتَغُوٓاْ إِلَيۡهِ ٱلۡوَسِيلَةَ ﴾

"And seek the means of recourse to Him":

> عن قتادة في قوله تعالى:
>
> ﴿ وَٱبۡتَغُوٓاْ إِلَيۡهِ ٱلۡوَسِيلَةَ ﴾ قال: تقربوا إلى الله بطاعته و العمل بما يرضيه.

> "Qatādah said concerning the verse, "*And seek the means of recourse to Him*": Seeking nearness to God by obeying Him and doing that which pleases Him."[2]

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[1] *Sūrah al-Mā'idah* 5:35.

[2] *Ad-Durr al-Manthūr* (Beirut), vol. 2, p. 280, under the stated verse.

2. *Tawassul* through the supplication of meritorious servants (of God), as the Holy Qur'an recounts in the tongue of the brothers of Yūsuf (Joseph) (*'a*):

﴿ قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ* قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾

"They said, 'Father! Plead [with Allah] for forgiveness of our sins! We have indeed been erring'. He said, 'I shall plead with my Lord to forgive you; indeed He is the All-forgiving, the All-merciful'."[1]

It is evident from the quoted verse that the sons of Ya'qūb (Jacob) (*'a*) had sought the means of recourse to Him through supplication, regarding this act as means of attaining forgiveness. Besides, H ad rat Ya'qūb (*'a*) did not refuse their offer but promised to pray for the forgiveness of their sins.

3. *Tawassul* through spiritually dignified personages who enjoy special station and honor in the sight of God with the aim of seeking divine proximity.

Now, we shall review the proofs of *h adīth*s and behavior of the Companions of the Messenger of Allah (*ṣ*) and great figures of Islam:

1. Aḥmad ibn Ḥanbal thus narrates in his *Musnad* on the authority of 'Uthmān ibn Ḥunayf:

"إن رجلا ضرير البصر أتى النّبي – صلى الله عليه [وآله] وسلّم –
فقال: ادع الله أن يعافيني، قال: إن شئت دعوت لك و إن
شئت أخّرت ذاك فهو خير، فقال: أدعه. فأمره أن يتوضّأ
فيحسن وضوئه فيصلي ركعتين و يدعو بهذا الدّعاء: اللّهم إني
أسئلك واتوجّه إليك بنبيّك محمّد نبي الرّحمة يا محمّد إني

[1] *Sūrah Yūsuf* 12:97-98.

توجّهت بك إلى ربي في حاجتي هذه، فتقضى لي اللّهم شفعه فيّ.“

A blind man came to the Prophet (*ṣ*) and said: "Pray for me and ask God to cure me." Upon hearing this he said: "I will pray for you if you want and if you like I will postpone it and the latter is better." The blind man said: "Will you?" The Holy Prophet commanded him to perform ablution as perfectly as possible, to say two *rak'ah*s [cycles] of prayer and then supplicate with these words: "O God! I beseech You and turn to You through Muḥammad the Prophet of Mercy. O Muḥammad! I turn to my Lord through you to grant this request. O God! Let him be my intercessor."[1]

Indeed, this *h adīth* is considered acceptable by all *muḥaddithūn* so much so that after narrating the quoted *h adīth* Ḥākim al-Nayshābūrī describes it in his *Mustadrak* as an authentic [*ṣaḥīḥ*] *h adīth* while Ibn Mājah who narrates it on the authority of Abū Isḥāq says: "This tradition is authentic." In the book, *Abwāb al-Ad'iyyah*, Tirmidhī confirms the authenticity of this tradition. Also Muḥammad Nasīb ar-Rafā'ī says in *At-Tawassul ilā Ḥaqīqah at-Tawassul*:

”لاشك أن هذا الحديث صحيح و مشهور... و قد ثبت فيه بلاشك و لاريب ارتداد بصر الأعمى بدعاء رسول الله – صلى الله عليه [وآله] وسلّم – له.“

"There is no doubt that this *h adīth* is authentic and known… and it proves that through the supplication of the Messenger of Allah (*ṣ*) the blind man has regained his sight."[2]

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[1] *Musnad Aḥmad ibn Ḥanbal*, vol. 4, "Part: Narrations of 'Uthmān ibn Ḥunayf," p. 138; *Mustadrak al-Ḥākim* (Beirut), vol. 1, "Kitāb Ṣalāh at-Taṭawwa'," p. 313; *Sunan Ibn Mājah* (Dār Aḥyā' al-Kutub al-'Arabiyyah), vol. 1, p. 441; *At-Tāj*, vol. 1, p. 286; Jalāl ad-Dīn as-Suyūṭī, *Al-Jāmi' aṣ-Ṣaghīr*, p. 59; Ibn Taymiyyah, *At-Tawassul wa'l-Wasīlah* (Beirut), p. 98.

[2] *At-Tawaṣul ilā Ḥaqīqah at-Tawassul* (Beirut), p. 158.

This tradition clearly shows that *tawassul* through the Holy Prophet (*ṣ*), with the aim of fulfilling one's need, is permissible. In fact, the Messenger of Allah (*ṣ*) commanded the blind man to pray in such manner and to supplicate the Lord of the worlds by seeking mediation to God through the Prophet (*ṣ*). This is the same type of *tawassul* as that of divine people and those who have proximity to God.

2. Abū ʻAbd Allāh al-Bukhārī thus says in his *Ṣaḥīḥ*:

"إن عمر بن الخطّاب رضى الله عنه كان إذا قحطوا إستسقى
بالعبّاس بن عبد المطلب فقال: أللّهم إنّا كنّا نتوسّل إليك بنبيّنا
فتسقينا و إنّا نتوسّل إليك بعم نبيّنا فاسقنا. قال: فيسقون."

> Every time there was draught, ʻUmar ibn al-Khaṭṭāb would pray for rain seeking mediation through ʻAbbās ibn ʻAbd al-Muṭṭalib (uncle of the Prophet) and say: "O God! We used to seek access to You through our Prophet and You would shower us and now, we seek access to You through the uncle of our Prophet to shower us. And they would be granted their need."[1]

3. The issue of *tawassul* through the saints of God was such common and prevalent that the Muslims of the early period of Islam used to refer to the Prophet (*ṣ*) as the mediator between them and God.

Sawād ibn Qārib recited a poem before the Holy Prophet (*ṣ*) and he thus said:

و أشْهَد ان لا رب غَيرُه
و أنّك مأمون على كل غالِب
وانّك أدنى المرسلين وسيلة
إلى الله يا بن الأكرمين الأطائب

[1] *Ṣaḥīḥ al-Bukhāri* (Egypt), vol. 2, "Kitāb al-Jumʻah," "Bāb al-Istisqā'," p. 27.

And I bear witness that there is no god but Him and that you are indeed entrusted with all the hidden,

And (I bear witness) that among the messengers, you—O son of the honorable and pure ones—are the nearest means [wasīlah] to God.[1]

Albeit the Holy Prophet (*ṣ*) heard this poem from Suwād ibn Qārib, he neither stopped him from reciting it nor accused him of polytheism [*shirk*] and innovation in religious beliefs [*bid'ah*].

In the two lines we quote below, Imām ash-Shāfi'ī also points to this fact:

آل النّبيّ ذريعتي

هم إليه وسيلتي

أرجوبهم أعطىٰ غدا

بيدي اليمين صحيفتي

The progeny of the Prophet are my means [wasīlah] to God.

I hope that I will for their sake be given my account-book in my right hand.[2]

Although the transmitted traditions regarding the permissibility of *tawassul* through divine people are plenty, the traditions which we have mentioned testify to the permissibility of *tawassul* and its consistency with the *Sunnah* of the Prophet (*ṣ*), and the conduct of the Companions and great Muslim scholars, and they need no further comment.

What have been stated proves the groundlessness of the claim of those who say that *tawassul* through the nearest ones to God is an act of polytheism and innovation in religion. **?** ?

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[1] Sayyid Aḥmad ibn Zaynī ad-Daḥlān, *Ad-Durar as-Sunniyyah*, p. 29, quoting from Ṭabrānī.

[2] Ibn Ḥajar al-'Asqalānī, *Aṣ-Ṣawā'iq al-Muḥriqah* (Cairo), p. 178.

Question 26

S

Is celebrating the birthday of the saints [*awliyā'*] of God a kind of polytheism and innovation [*bid'ah*]?

Reply: Although honoring the memory of meritorious servants of God by celebrating their birthday is an indisputable issue from the perspective of learned men, in a bid to remove any kind of doubt in this regard, we shall examine the proofs supporting its legitimacy.

Holding ceremonies is a means of expressing love

The Holy Qur'an invites the Muslims to love the Holy Prophet (*ṣ*) and his *Ahl al-Bayt* (*'a*):

﴿ قُل لَّا أَسْأَلُكُم عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى ﴾

"Say, I do not ask of you any reward for it except the affection for [my] relatives."[1]

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[1] *Sūrah ash-Shūrā* 42:23.

There is no doubt that holding a ceremony in commemoration of divine saints is a manifestation of the people's love and affection to them, an act which is confirmed by the Holy Qur'an.

Holding ceremonies is a way of paying tribute to the Prophet (*ṣ*)

The Qur'an considers the act of honoring the station of the Messenger of Allah (*ṣ*) and helping him as a criterion for uprightness and felicity.

﴿ فَالَّذِين آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾

"Those who believe in him, honor him, and help him and follow the light that has been sent down with him, they are the felicitous."[1]

It is so evident from the quoted verse that honoring the Messenger of Allah (*ṣ*) is a wholesome and acceptable act from the viewpoint of Islam, and holding a ceremony, which refreshes the splendorous memory of the Prophet (*ṣ*) and hails his lofty station is something which pleases God. This verse mentions four attributes of the righteous:

a. Faith: ﴿ فَالَّذِينَ آمَنُوا بِهِ ﴾ *"Those who believe in him"*;
b. Following his light: ﴿ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ﴾ *"And follow the light that has been sent down with him"*;
c. Helping him: ﴿ وَنَصَرُوهُ ﴾ *"And help him"*; and
d. Honoring the station of the Prophet (*ṣ*): ﴿ وَعَزَّرُوهُ ﴾ *"And honor him"*.

[1] *Sūrah al-A'rāf* 7:157.

Therefore, honoring and paying homage to the Prophet (*ṣ*) alongside faith, assisting him and following his orders, is an expedient affair, and commemorating the Holy Prophet (*ṣ*) corresponds to *"honoring him"*.

Holding of ceremonies is the same as following and obeying God

God hails the Holy Prophet (*ṣ*) in the Glorious Qur'an, and states: ﴿ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴾ *"Did We not exalt your name?"*[1]

This noble verse shows clearly that God wishes that the splendor and magnificence of the Prophet (*ṣ*) prevail in the world and He Himself hails him in the verses of the Qur'an.

Following our heavenly book, we also hail the lofty station of that model of perfection and virtue by holding splendorous ceremonies. In doing so, we express an extent of our loyalty and obedience to the Lord of the worlds.

It is obvious that the aim of the Muslims' holding such ceremonies is nothing but exalting the Holy Prophet (*ṣ*).

Sending down revelation is not less significant than sending down table-spread [*mā'idah*]

The Glorious Qur'an thus quotes a prophet of God, 'Īsā (Jesus) (*'a*) as saying:

﴿ قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَآخِرِنَا وَآيَةً مِّنكَ وَارْزُقْنَا وَأَنتَ خَيْرُ الرَّازِقِينَ ﴾

"Said Jesus son of Mary, 'O Allah! Our Lord! Send down to us a table from the sky, to be a festival for us, for the first ones and the last ones among us and as a

[1] *Sūrah al-Inshirāḥ* 94:4.

> *sign from You, and provide for us; for You are the best of providers'.*"[1]

Ḥaḍrat 'Īsā (*'a*) requests a heavenly table-spread from God to celebrate the day of its coming down.

Now, when a revered prophet like Jesus (*'a*) celebrates the day of sending down the heavenly table-spread, which brings physical enjoyment to people, can we say that Muslims' celebration of the day of sending down divine revelation or the birthday of the Holy Prophet (*ṣ*), who is the savior of mankind and the cause of human societies' survival, an act of polytheism [*shirk*] or innovation in religion [*bid'ah*]?!

The Muslims' practice

The followers of Islam have been holding such ceremony for a long time with the aim of refreshing the memory of the Holy Prophet (*ṣ*).

In *Tārīkh al-Khamīs*, Ḥusayn ibn Muḥammad ad-Diyār Bakrī thus writes:

> The Muslims of the world always hold ceremonies during the month of birth of the Prophet, hold banquets, give charity during the nights, express merriment, multiply their good deeds, and take to reciting poems on his birth, and making known his all-encompassing blessings and graces to all.[2]

The things we have mentioned verify the general ruling of the permissibility and merit of commemorating eminent sacred personages which is consistent with the viewpoint of the Qur'an and the practice of Muslims, and the groundlessness of the supposition that holding ceremonies in commemoration of the beloved of God is *bid'ah*; for, *bid'ah* is something, the particular

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[1] *Sūrah al-Mā'idah* 5:114.

[2] Ḥusayn ibn Muḥammad ad-Diyār Bakrī, *Tārīkh al-Khamīs* (Beirut), vol. 1, p. 223.

or general permissibility of which is not inferred from the Qur'an and the *Sunnah*, whereas the general judgment of the mentioned issue can be noticed in the Qur'anic verses and perennial practice of the Muslims.

In the same vein, holding such ceremonies is intended to express honor and respect to the meritorious servants of God with the belief in their servitude to and neediness of the Lord of the worlds.

Therefore, the said practice is completely compatible with the principle of monotheism and unity of God.

As such, it is evident that the claim of those who say that holding ceremonies in commemoration of eminent sacred people is tantamount to committing polytheism and associating others with God is baseless and unfounded. **?**

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Question 27

S

Why do the Shī‘ah perform the five daily prayers in three periods?

Reply: In order to clarify this point, we had better examine the views of jurists [*fuqahā*] in this regard first:

1. All Muslim groups agree that in ‘Arafah[1] one may perform both noon [*ẓuhr*] and afternoon [*aṣr*] prayers successively without any interval between them, and in Muzdalifah[2] it is also permissible to say sunset [*maghrib*] and night [*‘ishā’*] prayers at the time of *‘ishā’* prayer.

2. The Ḥanafīs say: Performing *ẓuhr* and *‘aṣr* prayers successively with no interval between them and performing *‘ishā’* soon after *maghrib* are permissible only in ‘Arafah and

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[1] ‘Arafāt: a plain about 21 kilometers north of Mecca where pilgrims have to stay from noon to sunset on the 9th day of Dhū’l-H ijjah (Day of ‘Arafāt) as one of the *h ajj* rites. [Trans.]

[2] Muzdalifah: a place where pilgrims [*ḥujjāj*] have to stop to pick up 70 pebbles which are to be thrown on the symbols of Satan in Mīnā. [Trans.]

Muzdalifah. That is, one is not allowed to do so except in these two occasions.

3. The Ḥanbalīs, Mālikīs and Shāfi'īs say: It is permissible to perform *ẓuhr* and *'aṣr* prayers successively or *maghrib* and *'ishā'* prayers one after another with no interval between them while traveling in addition to the two stated cases (i.e., in 'Arafah and Muzdalifah). Some of these groups also say that it is permissible to perform two prayers successively at emergency cases such as rain, sickness, or fear of enemy.[1]

4. The Shī'ah are of the opinion that each of *ẓuhr* and *'aṣr* prayers, and *maghrib* and *'ishā'* prayers has a specific time and a common time:

a. The specific time for *ẓuhr* prayer extends from the beginning of the religiously prescribed noon [*ẓuhr ash-shar'ī*] (i.e. time of decline from the meridian [*waqt az-zuwāl*]) up to the time when one completes the four *rak'ah*s of *ẓuhr* prayer. During this limited period of time, only *ẓuhr* prayer can be performed.

b. The specific time for *'aṣr* prayer is a limited period of time preceding *maghrib*. It extends from the first *rak'ah* until the end of the fourth *rak'ah* of *'aṣr* prayer.

c. The common time for *ẓuhr* and *'aṣr* prayers is the period between the end of the specific time for *ẓuhr* prayer and the beginning of the specific time for *'aṣr* prayer.

The Shī'ah position is that during this common time, one can perform *ẓuhr* and *'aṣr* prayers one after the other with no interval between them. The Ahl as-Sunnah, however, believe that the period allotted exclusively to *ẓuhr* extends from the beginning of *ẓuhr ash-shar'ī* [*waqt az-zuwāl*] up to the time when the shadow of an object becomes as long as itself and in this period performing *'aṣr* prayer is not permissible. They add that the period between the end of *ẓuhr* prayer and the beginning of

[1] Adapted from *Al-Fiqh 'ala'l-Madhāhib al-Arba'ah*, "Kitāb aṣ-Ṣalāh, al-Jam' bayn aṣ-Ṣalatayn Taqdīmān wa Ta'khīrān."

maghrib is allotted exclusively to *'aṣr* prayer in which performing *ẓuhr* prayer is not permissible.

d. The time allotted exclusively to *maghrib* prayer extends from the commencement of the religiously prescribed sunset (*maghrib ash-shar'ī*) up to the time when one completes the three *rak'ah*s of *maghrib* prayer and in this period, performing other than *maghrib* prayer is not permissible.

e. The time allotted exclusively to *'ishā'* prayer is a limited time which precedes the religiously prescribed "midnight" which encompasses only the time for the four *rak'ah*s of *'ishā'* prayer, and in this period, performing other than *'ishā'* prayer is not permissible.

f. The common time for *maghrib* and *'ishā'* prayers extends from the moment which marks the end of the time allotted exclusively to *maghrib* prayer up to the beginning of the time allotted exclusively to *'ishā'* prayer.

According to the Shī'ah, in the common time one is allowed to perform *maghrib* and *'ishā'* prayers one after the other with no interval between them. The Ahl as-Sunnah, however, say that the period which extends from the beginning of *maghrib* to the declension of aurora [*zuwāl ash-shafaq*] is the time allotted exclusively to *maghrib* prayer and in this period performing *'ishā'* prayer is not permissible. And they say that the period between the declension of aurora and the religiously prescribed "midnight" is allotted exclusively to *'ishā'* prayer in which performing *maghrib* prayer is not permissible.

The conclusion is that according to the Shī'ah view, when the religiously prescribed noon [*ẓuhr ash-shar'ī*] begins, we may perform *ẓuhr* prayer and perform *'aṣr* prayer immediately afterward. We may also delay *ẓuhr* prayer and perform it before the time allotted exclusively to *'aṣr* prayer provided that our performing of *ẓuhr* prayer ends before the beginning of the time allotted exclusively to *'aṣr* prayer and we can perform *'aṣr* prayer afterward. As such, we can perform *ẓuhr* and *'aṣr* prayers

successively though it is recommended to perform *ẓuhr* prayer after the declension (from the meridian) and *'aṣr* prayer when the shadow of every object becomes equal to itself in length.

Also, we may perform *maghrib* prayer as soon as the religiously prescribed sunset [*maghrib ash-shar'ī*] begins and perform *'ishā'* prayer immediately afterward. We may also delay the performance of *maghrib* prayer till before the beginning of the time allotted exclusively to *'ishā'* prayer provided that we finish performing *maghrib* prayer before the arrival of the time allotted exclusively to *'ishā'* prayer and we can perform *'ishā'* prayer afterward. As such, we can perform *maghrib* and *'ishā'* prayers successively though it is recommended to perform *maghrib* prayer after the religiously prescribed sunset and *'ishā'* prayer after the declension of the aurora from the west.

This is the Shī'ah's view. As for Ahl as-Sunnah, they say it is not permissible to successively perform *ẓuhr* and *'aṣr* prayers or the *maghrib* and *'ishā'* prayers at any place or time. The bone of contention, therefore, is the performance of two prayers at all times and places so that both prayers are performed in the time of one of them just like performing two prayers successively in 'Arafah and Muzdalifah.

5. All Muslims agree that the Holy Prophet (*ṣ*) had offered these two prayers in succession, but this tradition is interpreted in two ways:

a. The Shī'ah say that what is meant by this tradition is that one is allowed to perform *ẓuhr* prayer at its appointed time and perform *'aṣr* prayer immediately after *ẓuhr* prayer. Similarly, one is allowed to perform *maghrib* prayer at its appointed time and perform *'ishā'* prayer immediately after *maghrib* prayer. And this ruling is applicable without such restrictions like time, place or condition; rather, it is permissible at any time and place.

b. The others say that what is meant by this is that one can wait for a while and perform *ẓuhr* prayer at the end of the period of the time allotted exclusively to it and offer *'aṣr* prayer at its

initial period. Also, one can wait for a while and perform the *maghrib* prayer at the end of the period allotted exclusively to it and offer *'ishā'* prayer at its initial period.

In order to clarify this point, we shall examine the pertinent traditions to prove that what the traditions say about offering two prayers in succession [*jam'*] is consistent with what the Shī'ah say. That is, one can offer the two prayers at the time of the other, and not in the end of the period of the time allotted exclusively to it and the other one at its initial period.

A glance at the traditions

1. In his *Musnad*, Aḥmad ibn Ḥanbal, the founder of the Ḥanbalī school of jurisprudence, thus narrates on the authority of Jābir ibn Zayd:

أخبرنى جابر بن زيد أنّه سمع ابن عبّاس يقول: صلّيت مع رسول الله – صلى الله عليه [وآله] وسلّم – ثمانيًا جميعًا و سبعًا جميعا. قال: قلت: له يا أبا الشّعثاء أظنّه أخّر الظّهر و عجّل العصر و أخّر المغرب و عجل العشاء، قال: و أنا أظن ذلك.

Jābir ibn Zayd reports: I heard Ibn 'Abbās say: I prayed behind the Apostle of Allah (*ṣ*) eight (*rak'ah*s) in combination, and seven *rak'ah*s in combination. I (one of the narrators) said: O Abū Sha'thā', I think that he (the Holy Prophet) had delayed *ẓuhr* prayer and offered *'aṣr* prayer soon afterward, and he delayed *magrib* prayer and offered *'ishā'* prayer soon afterward. He said: I also think so.[1]

[1] *Musnad Aḥmad ibn Ḥanbal*, vol. 1, p. 221.

The same tradition is also reported in Abdul Hamid Siddiqui (trans.), *Ṣaḥīḥ Muslim* (English Translation), vol. 1, chap. 100, "Combination of Prayers, When One is Resident," Book 4, *h adīth* 1521. [Trans.]

It is evident from this tradition that the Holy Prophet (*ṣ*) performed *'aṣr* immediately after *ẓuhr*, and *'ishā'* immediately after *maghrib* without any interval in between.

2. Aḥmad ibn Ḥanbal narrates the following on the authority of 'Abd Allāh ibn Shaqīq:

> **خطبنا ابن عبّاس يوما بعد العصر حتّى غربت الشّمس و بدت النّجوم و علّق النّاس ينادونه الصّلوة و في القوم رجل من بني تميم فجعل يقول: الصّلوة الصّلوة قال: فغضب و قال أتعلّمني بالسّنّة؟ شهدت رسول الله – صلى الله عليه [وآله] وسلّم – جمع بين الظهر و العصر، و المغرب و العشاء. قال عبد الله فوجدت في نفسي من ذلك شيئًا فلقيت أبا هريرة فسألته فوفقه.**
>
> Ibn al-'Abbās one day delivered us a speech in the late afternoon (after the afternoon prayer) till the sun disappeared and the stars appeared. The people began to say: Prayer! Prayer! Among the people who were present was a man from Banū Tamīm. He started crying: Prayer! Prayer! Ibn 'Abbas became angry and said: Do you want to teach me the *Sunnah*? And he added: I saw the Messenger of Allah (*ṣ*) perform afternoon prayer immediately after noon prayer and *'ishā'* prayer immediately after *maghrib* prayer. 'Abd Allāh ibn Shaqīq said: I felt I was not quite satisfied, so when I saw Abū Hurayrah and asked him, he confirmed 'Abbās' words.[1]

In this *ḥadīth*, two of the Companions, 'Abd Allāh ibn 'Abbās and Abū Hurayrah, testify to the fact that the Holy Prophet (*ṣ*) performed *'aṣr* immediately after *ẓuhr*, and *'ishā'* immediately after *maghrib* and Ibn 'Abbās imitated this act of the Prophet (*ṣ*).

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[1] *Musnad Aḥmad ibn Ḥanbal*, vol. 1, p. 251.

The same tradition is also reported in Abdul Hamid Siddiqui (trans.), *Ṣaḥīḥ Muslim* (English Translation), vol. 1, chap. 100, "Combination of Prayers, When One is Resident," Book 4, *h adīth* 1523. [Trans.]

3. Mālik ibn Anas, the founder of the Mālikī school of jurisprudence, thus writes in his book, *Al-Muwaṭṭa'*:

صلّى رسول الله – صلى الله عليه [وآله] وسلّم –

الظّهر و العصر جميعًا و المغرب و العشاء جميعًا في غير خوف ولا سفر.

The Messenger of Allah (*ṣ*) performed noon and afternoon prayers immediately one after the other, and performed *maghrib* and *'ishā'* prayers immediately one after the other though he was neither in a state of fear nor on travels.[1]

4. Mālik ibn Anas thus narrates on the authority of Mu'ādh ibn Jabal:

فكان رسول الله – صلى الله عليه [وآله] وسلّم –

يجمع بين الظّهر و العصر و المغرب و العشاء.

"The Messenger of Allah (*ṣ*) (on the Tabuk expedition) performed afternoon prayer immediately after noon prayer and *'ishā'* prayer immediately after *maghrib* prayer."[2]

5. Mālik ibn Anas thus narrates on the authority of Nafi', from 'Abd Allāh ibn 'Umar:

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[1] Mālik ibn Anas, *Al-Muwaṭṭa'* (Beirut, 3rd Edition 1403 AH), "Kitāb aṣ-Ṣalāh," p. 125, *ḥadīth* 178; *Ṣaḥīḥ Muslim* (Beirut), vol. 2, "Kitāb aṣ-Ṣalāh," "Bāb al-Jam' bayn aṣ-Ṣalātayn fī'l-Ḥaḍr," p. 151.

Abdul Hamid Siddiqui (trans.), *Ṣaḥīḥ Muslim* (English Translation), vol. 1, chap. 100, "Combination of Prayers, When One is Resident," Book 4, *h adīth* 1515. [Trans.]

[2] Mālik ibn Anas, *Al-Muwaṭṭa'* (Beirut, 3rd Edition 1403 AH), "Kitāb aṣ-Ṣalāh," p. 134, *ḥadīth* 176; *Ṣaḥīḥ Muslim* (Egypt), vol. 2, "Kitāb aṣ-Ṣalāh," "Bāb al-Jam' bayn aṣ-Ṣalātayn fī'l-Ḥaḍr," p. 152.

Abdul Hamid Siddiqui (trans.), *Ṣaḥīḥ Muslim* (English Translation), vol. 1, chap. 100, "Combination of Prayers, When One is Resident," Book 4, *h adīth* 1518. [Trans.]

كان رسول الله – صلى الله عليه [وآله] وسلّم –
إذا عجل به السّير يجمع بين المغرب و العشاء.

"Whenever the Messenger of Allah (*ṣ*) was in a hurry, he would perform *'ishā'* prayer immediately after *maghrib* prayer."[1]

6. Mālik ibn Anas thus narrates on the authority of Abū Hurayrah:

إن رسول الله – صلى الله عليه [وآله] وسلّم –
كان يجمع بين الظّهر و العصر فى سفره إلى تبوك.

"Verily, the Messenger of Allah (*ṣ*) combined *maghrib* and *'ishā'* prayers together when he travelled to Tabūk."[2]

7. Mālik ibn Anas thus narrates on the authority of Nafi':

إن عبد الله بن عمر كان إذا جمع الأمراء
بين المغرب و العشاء في المطر جمع معهم.

"Verily, whenever the emirs combined *maghrib* and *'ishā'* prayers while raining, 'Abd Allāh ibn 'Umar would also combine the two prayers."[3]

8. Mālik ibn Anas thus narrates on the authority of 'Alī ibn al-Ḥusayn:

كان رسول الله – صلى الله عليه [وآله] وسلّم – إذا أراد أن
يسير يومه جمع بين الظّهر و العصر، و إذا أراد أن يسير ليله

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[1] Mālik ibn Anas, *Al-Muwaṭṭa'* (Beirut, 3rd Edition 1403 AH), "Kitāb aṣ-Ṣalāh," p. 125, *ḥadīth* 177.
[2] *Ibid*., p. 124, *ḥadīth* 175.
[3] *Ibid*., p. 125, *ḥadīth* 179.

جمع بين المغرب و العشاء.

Whenever the Messenger of Allah (*ṣ*) wanted to travel during the day, he would combine *ẓuhr* and *‘aṣr* prayers, and whenever he wanted to travel during the night, he would combine *maghrib* and *‘ishā’* prayers.[1]

9. In his *Sharḥ al-Muwaṭṭa’*, Muḥammad az-Zarqānī thus narrates on the authority of Abū ash-Sha‘thā’:

إن بن عبّاس صلّى بالبصرة الظّهر و العصر ليس بينهما شيء
و المغرب و العشاء ليس بينهما شيء.

Verily, (‘Abd Allāh) ibn ‘Abbās performed in Baṣrah *ẓuhr* and *‘aṣr* prayers together without any interval in between, and performed *maghrib* and *‘ishā’* prayers together without any interval in between.[2]

10. Zarqānī narrates on the authority of Ṭabrānī, from Ibn Mas‘ūd:

جمع النّبي – صلى الله عليه [وآله] وسلّم – بين الظّهر و العصر و
بين المغرب و العشاء. فقيل له في ذٰلك، فقال: صنعت هٰذا لئلا تحرج أمّتي.

The Prophet (*ṣ*) performed *ẓuhr* and *‘aṣr* prayers together, and the *maghrib* and *‘ishā’* prayers together. When he was asked about the reason for that, he said: I wanted that my *ummah* would not be put to (unnecessary) difficulty.[3]

11. Muslim ibn al-Ḥajjāj narrates on the authority of Abū Zubayr from Sa‘īd ibn Jubayr from Ibn ‘Abbās:

صلّى رسول الله – صلى الله عليه [وآله] وسلّم –

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[1] *Ibid.*, *ḥadīth* 181.
[2] Muḥammad az-Zarqānī, *Sharḥ Muwaṭṭa’ Mālik* (Egypt), vol. 1, “Bāb al-Jam‘ bayn aṣ-Ṣalātayn fī’l-Ḥaḍr wa’s-Safar,” p. 294.
[3] *Ibid.*

الظّهر و العصر جميعًا بالمدينة في غير خوف ولاسفر.

> "The Messenger of Allah (*ṣ*) performed noon and afternoon prayers together in Medina though he was neither in a state of fear nor on travels."[1]

Abū Zubayr said: I asked Sa'īd (one of the narrators) why the Prophet did that. He said: I asked Ibn 'Abbās about it, and he replied that he (the Holy Prophet) wanted that no one among his *ummah* should be put to (unnecessary) hardship.[2]

12. In his *Ṣaḥīḥ*, Muslim thus narrates on the authority of Abū Zubayr from Sa'īd ibn Jubayr from Ibn al-'Abbās:

جمع رسول الله – صلى الله اليه [وآله] وسلّم –

بين الظّهر و العصر المغرب و العشاء فى المدينة من غير خوف ولامطر.

> The Messenger of Allah (*ṣ*) combined the noon prayer with the afternoon prayer and the sunset prayer with the *'ishā'* prayer in Medina without being in a state of danger or rainfall.[3]

Then Sa'īd ibn Jubayr says: I asked Ibn al-'Abbās: "Why did the Prophet do it?" Ibn al-'Abbās replied: "He (the Holy Prophet) wanted that no one among his *ummah* should be put to (unnecessary) hardship".[4]

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[1] *Ṣaḥīḥ Muslim* (Egypt), vol. 2, "Kitāb aṣ-Ṣalāh," "Bāb al-Jam' bayn aṣ-Ṣalātayn fī'l-Ḥaḍr," p. 151.

Abdul Hamid Siddiqui (trans.), *Ṣaḥīḥ Muslim* (English Translation), vol. 1, chap. 100, "Combination of Prayers, When One is Resident," Book 4, *h adīth* 1516. [Trans.]

[2] *Ibid*., under the mentioned *ḥadīth*.

[3] *Ibid*., 152.

Abdul Hamid Siddiqui (trans.), *Ṣaḥīḥ Muslim* (English Translation), vol. 1, chap. 100, "Combination of Prayers, When One is Resident," Book 4, *h adīth* 1520. [Trans.]

[4] *Ibid*., under the mentioned *ḥadīth*.

13. In his *Ṣaḥīḥ*, Abū ʻAbd Allāh al-Bukhārī has allocated a special section for this issue under the heading, "Section: Delaying of *Ẓuhr* Prayer till *ʻAṣr* Prayer" [*bāb taʼkhīr aẓ-ẓuhr ilāʼl-ʻaṣr*],[1] which is itself a solid proof that one may delay performing the *ẓuhr* prayer and observe it along with the *ʻaṣr* prayer at the time of the latter. Then, in that section Bukhārī narrates a tradition, which we shall quote below:

إن النّبى – صلى الله اليه [وآله] وسلّم –

صلّى بالمدينة سبعًا وثمانيًا، الظّهر و العصر و المغرب و العشاء.

"Verily, the Prophet (*ṣ*) prayed eight *rakʻah*s for the *ẓuhr* and *ʻaṣr*, and seven for the *maghrib* and *ʻishāʼ* prayers in Medina."[2]

It is so evident from this tradition that not only that one may delay performing the *ẓuhr* prayer and observe it along with the *ʻaṣr* prayer at the time of the latter, but it can also be inferred, based on contextual analogy, that in following the Holy Prophet (*ṣ*) one may delay performing the *maghrib* prayer and observe it along with the *ʻishāʼ* prayer at the time of the latter.

14. And thus, elsewhere in his *Ṣaḥīḥ*, Bukhārī says:

قال ابن عمر و أبو أيّوب و ابن عبّاس رضى الله عنهم:

صلّى النّبى – صلى الله اليه [وآله] وسلّم – المغرب و العشاء.

"(ʻAbd Allāh) ibn ʻUmar, Abū Ayyūb and Ibn al-ʻAbbās (may Allah be pleased with them) said: The Prophet (*ṣ*)

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[1] *Ṣaḥīḥ al-Bukhārī* (Egypt: Amīriyyah, 1314 AH), "Kitāb aṣ-Ṣalāh," "Bāb Taʼkhīr aẓ-Ẓuhr ilāʼl-ʻAṣr," vol. 1, p. 110.

[2] *Ibid.*

Muḥammad Muḥsin Khān (trans.), *Ṣaḥīḥ al-Bukhārī* (English Translation), vol. 1, book 10, *ḥadīth* 518. [Trans.]

observed the *maghrib* and *'ishā'* prayers (together without any interval)."[1]

Bukhārī seemingly wants to deduce from this tradition that the Holy Prophet (*ṣ*) combined the *maghrib* and *'ishā'* prayers. Otherwise, it is obvious that the Prophet (*ṣ*) never neglected prayer.

15. In his *Ṣaḥīḥ*, Muslim ibn al-Ḥajjāj thus writes:

قال رجل لابن عبّاس الصّلوة فسكت ثم قال الصّلوة فسكت
ثم قال الصّلوة فسكت، ثم قال: لا ام لك أتعلّمنا بالصّلوة و كنّا
نجمع بين الصّلاتين على عهد رسول الله – صلى الله اليه [وآله] وسلّم.

A person said to Ibn al-'Abbās (as he delayed the prayer): Prayer. He kept silence. He again said: Prayer. He again kept silence, and he again cried: Prayer. He again kept silence and said: May you be deprived of your mother, do you teach us about prayer? We used to combine two prayers during the life of the Messenger of Allah (*ṣ*).[2]

16. Muslim narrates:

إن رسول الله – صلى الله اليه [وآله] وسلّم –
جمع بين الصّلاة سفرة سافرها فى غزوة
تبوك فجمع بين الظّهر و العصر و المغرب و العشاء. قال سعيد:
فقلت لابن عبّاس: ما حمله على ذٰلك؟ قال: أراد أن لايحرج امّته.

Ibn al-'Abbās reported that the Messenger of Allah (*ṣ*) combined the prayers as he set on a journey in the expedition to Tabūk. He combined the noon prayer with the afternoon

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[1] *Ibid*., "Bāb Dhikr al-'Ishā'," vol. 1, p. 113.

[2] *Ṣaḥīḥ Muslim* (Beirut), vol. 2, "Kitāb aṣ-Ṣalāh," "Bāb al-Jam' bayn aṣ-Ṣalātayn fī'l-Ḥaḍr," vol. 2, p. 153.

Abdul Hamid Siddiqui (trans.), *Ṣaḥīḥ Muslim* (English Translation), vol. 1, chap. 100, "Combination of Prayers, When One is Resident," Book 4, *h adīth* 1524. [Trans.]

prayer and the sunset prayer with the *'ishā'* prayer. Sa'īd (one of the narrators) said to Ibn al-'Abbās: What prompted him to do this? He said: He wanted that his *ummah* should not be put to (unnecessary) hardship.[1]

17. Muslim ibn al-Ḥajjāj thus narrates on the authority of Mu'ādh ibn Jabal:

خرجنا مع رسول الله – صلى الله اليه [وآله] وسلّم – فى غزوة تبوك فكان يصلّى الظّهر و العصر جميعًا و المغرب و العشاء جميعًا.

Mu'ādh reported: We set out with the Messenger of Allah (*ṣ*) on the Tabūk expedition, and he observed the noon and afternoon prayers together and the sunset and *'ishā'* prayers together.[2]

18. Mālik ibn Anas writes in the book, *Al-Muwaṭṭa'*:

عن ابن شهاب انّه سأل سالم بن عبدالله: هل يجمع بين الظّهر والعصر فى السّفر؟ فقال: نعم لابأس بذٰلك، ألم تر إلى صلاة الناس بعرفة؟.

Ibn Shahāb asked Sālim ibn 'Abd Allāh: "Do you combine the *ẓuhr* and *'aṣr* prayers while in travel?" He replied: "Yes, there is no problem for that. Can you not see how the people pray on the Day of 'Arafah (in the plain of 'Arafah)?"[3]

It is necessary to note that the Muslims regard it as permissible on the Day of 'Arafah in the plain of 'Arafah to

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[1] *Ibid.*, p. 151.
Abdul Hamid Siddiqui (trans.), *Ṣaḥīḥ Muslim* (English Translation), vol. 1, chap. 100, "Combination of Prayers, When One is Resident," Book 4, *h adīth* 1517. [Trans.]

[2] *Ibid.*, p. 152.
Abdul Hamid Siddiqui (trans.), *Ṣaḥīḥ Muslim* (English Translation), vol. 1, chap. 100, "Combination of Prayers, When One is Resident," Book 4, *h adīth* 1518. [Trans.]

[3] Mālik ibn Anas, *Al-Muwaṭṭa'* (Beirut, 3rd Edition 1403 AH), "Kitāb aṣ-Ṣalāh," p. 125, *ḥadīth* 180.

combine the *ẓuhr* and *'aṣr* prayers by observing them together at the time of *ẓuhr* prayer without any interval in between. Here, Sālim ibn 'Abd Allāh is saying that just as the people is performing together the two prayers in 'Arafah, they can also do the same elsewhere.

19. Muttaqī Hindī thus stated in his book, *Kanz al-'Ummāl*:

قال عبدالله: جمع لنا

رسول الله – صلى الله اليه [وآله] وسلّم – مقيمًا غير مسافر

بين الظّهر والعصر و المغرب و العشاء. فقال رجل لإبن عمر: لم ترى النّبى

– صلى الله اليه [وآله] وسلّم – فعل ذٰلك؟ قال: لأن لايحرج امّته إن جمع رجل.

'Abd Allāh (ibn 'Umar) said: "The Messenger of Allah (*ṣ*) combined the *ẓuhr* and *'aṣr* prayers and the *maghrib* and *'ishā'* prayers together while resident and not in travel." A man asked Ibn 'Umar: "Why did the Prophet (*ṣ*) do that?" He replied: "So that his *ummah* would not be put to (unnecessary) difficulty should one prefer to do so".[1]

20. We can also read the following in *Kanz al-'Ummāl*:

عن جابر، أن النّبى – صلى الله اليه [وآله] وسلّم –

جمع بين الظّهر والعصر بأذان و إقامتين.

Jābir (ibn 'Abd Allāh) says: "Verily, the Prophet (*ṣ*) combined together the *ẓuhr* and *'aṣr* prayers with one *adhān* and two *iqāmah*s."[2]

21. In *Kanz al-'Ummāl*, one can read the tradition below:

عن جابر أن رسول الله – صلى الله اليه [وآله] وسلّم –

غربت له الشّمس بمكّة فجمع بينهما بسفر.

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[1] Muttaqī al-Hindī, *Kanz al-'Ummāl* (Ḥalab, 1391 AH), vol. 8, "Kitāb aṣ-Ṣalāh," "Al-Bāb ar-Rābi' fī'ṣ-Ṣalāh al-Musāfir, Bāb Jam'," p. 246.
[2] *Ibid*., p. 247.

Jābir (ibn ʻAbd Allāh) says: "While the Messenger of Allah (*ṣ*) was in Mecca the sun had set. Upon reaching Sarf,[1] he combined the two prayers (*maghrib* and *ʻishā'*)."[2]

22. In *Kanz al-ʻUmmāl*, it is thus narrated from Ibn al-ʻAbbās:

جمع رسول الله – صلى الله اليه [وآله] وسلّم –
بين الظّهر والعصر و المغرب و العشاء بالمدينة فى غير سفر و لامطرٍ، قال:
قلت لابن عبّاس: لم تراه فعل ذٰلك؟ قال: أراد التّوسعة على امّته.

The Messenger of Allah (*ṣ*) combined together the *ẓuhr* and *ʻaṣr* prayers as well as the *maghrib* and *ʻishā'* prayers in Medina while not in a state of journey or rainfall. A narrator says: I asked Ibn al-ʻAbbās: Why did he (the Holy Prophet) do so? He replied: He wanted easiness for his *ummah*.[3]

Conclusion

Now, in the light of the quoted traditions, we shall sum up the clear proofs that testify to the validity of the interpretation of combining prayers from the viewpoint of the Shīʻah:

1. Combining two prayers together is meant to facilitate the conduct of affairs and avoid difficulty.

Many of the traditions testify to the fact that if combining together the *ẓuhr* and *ʻaṣr* prayers or the *maghrib* and *ʻishā'* prayers is not permissible, it will cause difficulty and trouble in the activities of Muslims. As such, in a bid to create a sort of improvement and facility in the affairs of Muslims, the Prophet

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[1] Sarf: a district 9 miles away from Mecca. See *Kanz al-ʻUmmāl* under the quoted *h adīth*.
[2] Muttaqī al-Hindī, *Kanz al-ʻUmmāl* (Ḥalab, 1391 AH), vol. 8, "Kitāb aṣ-Ṣalāh," "Al-Bāb ar-Rābiʻ fī'ṣ-Ṣalāh al-Musāfir, Bāb Jamʻ," p. 247.
[3] *Ibid*.

(*ṣ*) declared as permissible the observance of both prayers (*ẓuhr* and *'aṣr* prayers, and the *maghrib* and *'ishā'* prayers) at one time. In this respect, refer to 10th, 16th, 19th, and 22nd *h adīth*s.

It is clear that if the purport of the quoted traditions is that one may delay performing the *ẓuhr* prayer at its latter period (near the time when the size of any object is equal in size with itself) for the Ahl as-Sunnah and observe the *'aṣr* prayer at its initial period in such a manner that both prayers are performed together at a certain limited time, such a decree not only fails to give comfort but also causes more difficulty and trouble, whereas the purpose behind combining two prayers is comfort in the conduct of affairs.

Having said this, it is evident that the purport of this decree is that one may observe the two prayers throughout their common time such as the initial time of one or the latter part the other's period, and not that we may perform one of these prayers at its latter period and the other one at its initial time.

2. Combining the two prayers together in 'Arafah is an expression of its general applicability.

All Islamic schools of thought have regarded as permissible to combine together the *ẓuhr* and *'aṣr* prayers in 'Arafah.[1] Meanwhile, some of these quoted traditions testify to the fact that combining the two prayers in other places is also like combining the same in 'Arafah, and for this reason, there is no difference between the Day of 'Arafah and other days, or the plain of 'Arafah and other places. In this regard, refer to the 18th *h adīth*.

Therefore, just as one may observe the *ẓuhr* and *'aṣr* prayers at the time of *ẓuhr* as all Muslims have consensus of opinion in this respect, the said combination of prayers is also permissible in other places.

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[1] *Al-Fiqh 'ala'l-Madhāhib al-Arba'ah*, "Kitāb aṣ-Ṣalāh," "Al-Jam' bayn aṣ-Ṣalatayn Taqdīmān wa Ta'khīrān".

3. The manner of combining the two prayers while traveling is an expression of its general applicability.

On one hand, the Ḥanbalī, Mālikī and Shāfi‘ī jurists [*fuqahā*] have considered permissible to combine the two prayers while one is in travel. On the other hand, the quoted traditions stipulate that there is no difference between the state of traveling and residence and the Holy Prophet (*ṣ*) used to combine the two prayers both in travel and at home.

In this connection, refer to the third, 11th, 13th, 19th, and 22nd traditions. Based on this, just as observing the two prayers together while traveling (as the Shī‘ah are saying) is permissible, it is also permissible when one is resident.

4. The manner of combining the two prayers together in the state of emergency is an expression of its general applicability at usual circumstances.

Plenty of traditions recorded in *Ṣaḥīḥ* and *Musnad* books testify to the fact that the Holy Prophet (*ṣ*) and his Companions used to perform the two prayers together, just as the Shī‘ah are saying, during emergency cases such rainfall, state of fear (against the enemy) or sickness. As such, many jurists of the diverse Islamic schools of jurisprudence have issued religious edicts [*fatāwā*] on its permissibility on some emergency cases, whereas the quoted traditions stipulate that in this respect also, there is no difference between the state of emergency or usual condition, and the Holy Prophet (*ṣ*) combined the two prayers while not in a state of fear or rainfall. In this context, refer to the third, 11th, 12th, and 22nd traditions.

5. The practice of the Companions of the Prophet (ṣ) is an expression of its general applicability.

We may notice in the quoted traditions that many Companions of the Prophet (*ṣ*) used to perform the two prayers together in that ‘Abd Allāh ibn ‘Abbās would so delay the performance of *maghrib* prayer that it would become dark and the stars appear in the sky and that no matter others were saying,

"Prayer, prayer" he would not pay attention to them and finally observe the *maghrib* and *'ishā'* prayers together after the passage of a part of the night and said in reply to the protesters, "I was a witness that the Prophet (*ṣ*) used to observe such a way of praying, too" and Abu Hurayrah also confirmed that statement of Ibn al-'Abbās. Concerning this case, refer to the second, seventh, ninth, and 15th traditions.

In the light of these quoted traditions, there is no more doubt that Ibn al-'Abbās combined together the two prayers in the manner observed by the Shī'ah now.

6. The conduct of the Prophet (ṣ) is an expression of the manner of combining the two prayers.

It is so evident from the 21st *h adīth* that the Prophet (*ṣ*) was once still in Mecca when the time for *maghrib* prayer arrived but he delayed performing it until he reached the district of Sarf, which is nine miles away from Mecca, where he performed the *maghrib* and *'ishā'* prayers together without any time interval in between. This is while it is clear that even if the Prophet (*ṣ*) would have set off from Mecca at the beginning of the *maghrib* time, in view of the slow and antiquated means of transportation, a part of the night would have naturally passed before reaching the district of Sarf, and thus, the Holy Prophet (*ṣ*) had performed both the *maghrib* and *'ishā'* prayers at the time of *'ishā'* prayer.

From the quoted traditions, which are all taken from the *Ṣaḥīḥ* and *Musnad* references of the Ahl as-Sunnah, the validity of the Shī'ah view on the permissibility of combining the *ẓuhr* and *'aṣr* prayers, or the *maghrib* and *'ishā'* prayers together under conditions discussed earlier and with general applicability at all circumstances, places and moments is hereby proved. **?**

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Question 28

S

What are the sources of Shī‘ī jurisprudence [*fiqh*]?

Reply: Following the Book of Allah and the *Sunnah* of the Prophet (*ṣ*), the Shī‘ah infer religious laws from four fundamental sources:

1. The Book of Allah (Qur’an);
2. The *Sunnah* of the Prophet (*ṣ*);
3. Consensus [*ijmā‘*]; and
4. Reason [*‘aql*].

Now, we will take a glance at the Book of Allah and the *Sunnah* of the Prophet (*ṣ*) which are the most fundamental fountainheads of Shī‘ī jurisprudence [*fiqh*]:

The Book of Allah (Qur’an)

The followers of the Shī‘ī school regard the Qur’an as the firmest source of its jurisprudence and the criterion of understanding divine laws. They consider the heavenly book of Islam as the loftiest reference of divine laws, and think that any opinion must be assessed according to the Qur’an, and in case of

its conformity with the Qur'an, it is accepted, and if not, it is rejected.

Imām aṣ-Ṣādiq (*'a*), the sixth Imām followed by the Shī'ah, thus says in this regard:

"و كل حديث لايوافق كتاب الله فهو زخرف."

> "Any statement, which is not in conformity with the Book of Allah, is worthless."[1]

Also, Imām aṣ-Ṣādiq (*'a*) thus narrates from the Holy Prophet (*ṣ*):

"أيّها النّاس ما جاءكم عني يوافق كتاب الله فأنا قلته
وما جاءكم يخالف كتاب الله فلم أقلّه."

> "O people! When you hear a statement which is attributed to me and is in harmony with the Book of Allah, take it for granted that I have said it; otherwise, I have not said it."[2]

These two *h adīth*s show clearly that leaders of the Shī'ah regard the holy scripture of Muslims as the firmest source of religious laws.

The *Sunnah*

The *Sunnah*, that is the sayings, actions of the Messenger of Allah (*ṣ*) and whatever he approved, is the second fountainhead of Shī'ī jurisprudence, and the Imāms from the *Ahl al-Bayt* of the Prophet (*ṣ*) are independently regarded as the transmitters of the *Sunnah* of the Prophet (*ṣ*) and repository of his knowledge. Of

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[1] *Uṣūl al-Kāfī*, vol. 1, "Kitāb Faḍl al-'Ilm," "Bāb al-Akhdh bi's-Sunnah wa Shawāhid al-Kitāb," *h adīth* 3.
[2] *Ibid.*, *h adīth* 5.

course, the Shīʻah also accept the Prophetic *ḥadīth*s which are transmitted by reliable people other than the Imāms (*ʻa*).

At this point, it is appropriate to consider two things:

The reason for clinging to the *Sunnah* of the Prophet (*ṣ*)

The leaders of the Shīʻah have enjoined their followers to cling to the *Sunnah* of the Prophet (*ṣ*) alongside the Qurʾan, commending both the Book of Allah and the *Sunnah* of the Prophet (*ṣ*). Imām aṣ-Ṣādiq (*ʻa*) says:

"إذا ورد عليكم حديث فوجدتم له شاهداً من كتاب الله
أو من قول رسول الله (ص) و إلا فالّذي جاءكم به أولى به."

> If you are introduced to a narration which conforms with the Book of Allah or the words of the Messenger of Allah (*ṣ*), accept it; otherwise, that narration is more worthy for its transmitter.[1]

Similarly, Imām al-Bāqir (*ʻa*) considers holding fast to the *Sunnah* of the Prophet (*ṣ*) as a basic characteristic of an extremely well qualified jurist, and says:

"إن الفقيه حق الفقيه الزّهد في الدّنيا،
الرّغب في الآخرة، المتمسّك بسنّة النّبي (ص)."

> "A true jurist is he who renounces what is in this world, desires for what is in the hereafter and clings to the *Sunnah* of the Prophet (*ṣ*)."[2]

Great leaders of the Shīʻah have such a good mastery over the *Sunnah* that they reject whatever opposes the Book of Allah and the *Sunnah* of the Prophet (*ṣ*), and consider it as *kufr* [denial of faith]. Imām aṣ-Ṣādiq (*ʻa*), who stresses this idea, says:

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[1] *Ibid.*, *ḥadīth* 2.
[2] *Ibid.*, *ḥadīth* 8.

"من خالف كتاب الله و سنّة محمّد (ص) فقد كفر."

> "Anyone who opposes the Book of Allah and the *Sunnah* of Muḥammad (*ṣ*) is an infidel."[1]

This shows clearly that the Shī'ah observe the *Sunnah* of the Holy Prophet (*ṣ*) more than any other Muslim groups, and testify to the groundlessness of the statement of those who accuse the Shī'ah of being alien to the *Sunnah* of the Prophet (*ṣ*).

The reason for clinging to the *ḥadīth*s of the *Ahl al-Bayt* (*'a*)

In order to clarify the Shī'ah's view regarding the *ḥadīth*s of the Prophet's progeny (*'a*), two topics are worth considering:

1. The essence of the *ḥadīth*s of the infallible Imāms (*'a*), and
2. The proofs of the credibility and necessity of holding fast to the *Ahl al-Bayt* of the Prophet (*ṣ*).

Having provided solid proofs, we shall examine the two topics briefly:

The essence of the *ḥadīth*s of the progeny of the Messenger of Allah (*ṣ*)

According to the Shī'ah, only the Lord of the worlds has the right to legislate for human society. He disseminates sacred religious laws and ordinances to the world through His Prophet (*ṣ*). It is obvious that the Messenger of Allah (*ṣ*) is the only one who receives revelation and religious instructions from God and imparts them to the people. Therefore, it is clear that when the Shī'ah regard the *ḥadīth*s of the *Ahl al-Bayt* (*'a*) as a source of their *fiqh*, this does not mean that they consider these *ḥadīth*s as independent of the *Sunnah* of the Holy Prophet (*ṣ*) but they ascribe the credibility of the *ḥadīth*s of the Prophet's progeny

[1] *Ibid.*, *ḥadīth* 6.

(*‘a*) to the fact that they clarify the meaning of the *Sunnah* of the Messenger of Allah (*ṣ*).

Therefore, the *ḥadīth*s of the infallible Imāms followed by the Shī‘ah are not of their own; whatever they say is the same as the *Sunnah* of the Holy Prophet (*ṣ*).

In order to prove this idea, it is appropriate to quote some of the narrations of the Prophet’s progeny (*‘a*):

1. In response to a man’s question, Imām aṣ-Ṣādiq (*‘a*) says:

”مهما أجبتك فيه بشيء فهو عن رسول الله (ص) لسنا نقول برأينا من شيء.“

“All the answers I give you are based on the words of the Messenger of Allah (*ṣ*) and we do not say anything of our own.”[1]

He (*‘a*) also says elsewhere:

حديثي حديث أبي و حديث أبي حديث جدي و حديث
جدي حديث الحسين و حديث الحسين حديث الحسن و
حديث الحسن حديث أميرالمؤمنين و حديث أميرالمؤمنين
حديث رسول الله (ص) و حديث رسول الله قول الله عزّ جل.

My *ḥadīth* is my father’s *ḥadīth*, and my father’s *ḥadīth* is my grandfather’s *ḥadīth*, and my grandfather’s *ḥadīth* is al-Ḥusayn (*‘a*)’s *ḥadīth*, and al-Ḥusayn’s *ḥadīth* is al-Ḥasan’s *ḥadīth*, and al-Ḥasan’s *ḥadīth* is the Commander of the Faithful’s *ḥadīth*, and the Commander of the Faithful’s *ḥadīth* is the Messenger of Allah’s *ḥadīth* (*ṣ*), and the Messenger of Allah’s *ḥadīth* is from Allah, the Honorable and Glorious.[2]

2. Imām Muḥammad al-Bāqir (*‘a*) thus says to Jābir (ibn ‘Abd Allāh al-Anṣārī):

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[1] *Jāmi‘ Aḥādīth ash-Shī‘ah*, vol. 1, p. 129.
[2] *Ibid*., p. 127.

”حدّثني أبي عن جدي رسول الله (ص)
عن جبرئيل u عن الله عزّ وجل وكلّما أُحدّثك بهٰذا الإسناد.“

> My father narrated to me from the Messenger of Allah (*ṣ*), and he from Jibra’īl (Archangel Gabriel) (*‘a*), and Jibra’īl from God, the Honorable and Glorious, and all my narrations are based on this chain of transmission.[1]

The mentioned *ḥadīth*s show clearly that the *ḥadīth*s of the Imāms followed by the Shī‘ah are the very *Sunnah* of the Holy Prophet (*ṣ*).

The proofs of the credibility and necessity of clinging to the *Ahl al-Bayt* (*‘a*)

The *ḥadīth* scholars [*muḥaddithūn*] of both Sunnī and Shī‘ah schools of thought are of the opinion that the Messenger of Allah (*ṣ*) has left behind two precious legacies and invited all Muslims to hold fast to these two legacies, regarding that felicity and guidance are the consequence of people’s holding fast to these two—the first is the Book of Allah (the Qur’an) and the second is his progeny [*‘itrah*] and the members of his Household [*Ahl al-Bayt*] (*‘a*).

Here are some examples of these traditions:

1. In his *Ṣaḥīḥ* (or *Sunan*), Tirmidhī thus narrates on the authority of Jābir ibn ‘Abd Allāh al-Anṣārī that the Messenger of Allah said:

”يا أيُّها النّاس إني قد تركت فيكم ما إن أخذتم به لن تضلّوا:
كتاب الله و عترتي أهل بيتي.“

[1] *Ibid*., p. 128.

"O people! I am leaving behind two things, which if you hold fast to, you will never go astray: the Book of Allah and my progeny, the members of my Household."[1]

2. Tirmidhī thus also writes in the mentioned book:

قال رسول الله – صلى الله عليه [وآله] وسلّم –
إني تارك فيكم ما إن تمسّكتم به لن تضلّوا بعدي أحدهما
أعظم من الآخر: كتاب الله حبل ممدود من السماء إلى
الأرض و عترتي أهل بيتي لن يفترقا حتى يردا عَليَّ الحوض
فانظروا كيف تخلفوني فيهما.

The Messenger of Allah (*ṣ*) said: Verily, I am leaving among you two weighty things, which if you hold fast to, you will never go astray; one is greater than the other: the Book of Allah, which is a cord extending from the heaven to earth. The other is my progeny, the members of my Household. These two will never separate from each other until they meet me at the Pond [*ḥawḍ*] (of *Kawthar*). Be careful how you will behave with them when I leave you.[2]

3. In his *Ṣaḥīḥ*, Muslim ibn al-Ḥajjāj narrates from the Holy Prophet (*ṣ*) and says:

ألا أيها الناس فانّما أَنَا بشر يوشك أن يأتي رسول ربي
فأجيب و أنا تارك فيكم ثقلين: أولهما كتاب الله فيه الهدى و
النور فخذوا بكتاب الله واستمسكوا به – فحث على كتاب
الله و رغّب فيه ثم قال: – و أهل بيتي أذكركم الله في أهل
بيتي أذكركم الله في أهل بيتي أذكركم الله في أهل بيتي.

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[1] *Ṣaḥīḥ Tirmidhī* (Beirut), "Kitāb al-Manāqib," "Bāb Manāqib Ahl Bayt an-Nabī," vol. 5, p. 662, *ḥadīth* 3786.
[2] *Ibid*., p. 663, *h adīth* no. 3788.

> "O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah's call, (would bid goodbye to you), but I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it." He exhorted (us) (to hold fast) to the Book of Allah and then said: "The second are the members of my Household. I remind you (of your duties) to the members of my family."[1]

4. A group of *ḥadīth* scholars has reported the Holy Prophet (*ṣ*) to have said:

> إني تارك فيكم الثّقلين كتاب الله و أهل بيتي و إنّهما لن يفترقا حتّى يردا عليَّ الحوض.

> I am leaving among you two weighty things [*thaqalayn*]: the Book of Allah (the Qur'an) and my Household [*ahla baytī*], and these two will never be separated from each other until they meet me at the Pool [*ḥawḍ*] (of *Kawthar*).[2]

It is necessary to note that the *ḥadīth*s related to this topic are too many to be covered in this volume, and the prolific researcher, Sayyid Mīr Ḥāmid al-Ḥusayn has compiled the chains of transmission of these traditions in his six-volume *'Abaqāt al-Anwār*.

These quoted traditions clearly show that clinging to and following the *Ahl al-Bayt* of the Prophet (*ṣ*), alongside the Book of Allah and the *Sunnah* of the Holy Apostle (*ṣ*), is among the

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[1] *Ṣaḥīḥ Muslim* (Egypt), vol. 7, "Bāb Faḍā'il 'Alī ibn Abī Ṭālib, pp. 122-123; *Ṣaḥīḥ Muslim*, vol. 4, p. 1803, *h adīth* no. 2408 ('Abd al-Bāqī Edition).

Abdul-Hamid Siddiqui (trans.), *Ṣaḥīḥ Muslim* (English Translation), vol. 4, *h adīth* no. 5920. [Trans.]

[2] *Mustadrak al-Ḥākim*, vol. 3, p. 148; *Aṣ-Ṣawā'iq al-Muḥriqah*, sec. 11, chap. 1, p. 149, and a similar narration is also presented in the following books: *Musnad Aḥmad ibn Ḥanbal*, vol. 5, pp. 182, 189; *Kanz al-'Ummāl*, vol. 1, "Bāb al-I'tiṣām bi'l-Kitāb wa's-Sunnah," p. 44.

exigencies of Islam, and ignoring the *ḥadīth*s of the Prophet's progeny (*ʻa*) leads to misguidance and loss.

Now, who are the progeny of the Prophet (*ṣ*) whose obedience is incumbent upon us by the order of the Messenger of Allah (*ṣ*)? In order to clarify this point, we shall cite some narrations and examine the meaning of "the progeny [*ʻitrah*] of the Prophet (*ṣ*)":

Who are the *Ahl al-Bayt* of the Prophet (*ṣ*)?

The quoted traditions affirm that the Holy Prophet (*ṣ*) called upon all Muslims to follow his progeny, considering them, alongside the Book of Allah, as the authorities for people to refer to after his departure. He said very clearly: "The Qur'an and my progeny will never be separated from each other."

Now, because the *Ahl al-Bayt* of the Prophet (*ṣ*) who are introduced by the Messenger of Allah (*ṣ*) as equal to the Qur'an, we realize that they enjoy the station of infallibility [*ʻiṣmah*] and they have access to the pure fountain of Islamic knowledge; for, if this is not the case, they will be separated from the Book of Allah (the Qur'an), whereas the Holy Prophet (*ṣ*) says: "The Qur'an and my progeny will never be separated from each other until they meet me at the Pool [*ḥawḍ*] (of *Kawthar*)."

As such, it is necessary to fully recognize the *Ahl al-Bayt* (*ʻa*) and their outstanding attributes, which characterize only the Imāms followed by the Shīʻah, all of whom are among the progeny of the Prophet (*ṣ*).

Referring to the traditions transmitted by great *muḥaddithūn*, we shall bring forth our convincing proofs in this regard:

1. After narrating the *Ḥadīth ath-Thaqalayn*, Muslim ibn al-Ḥajjāj thus says:

Yazīd ibn Ḥayyām asked Zayd ibn al-Arqam: "Who are the members of the Household of the Prophet (*ṣ*)? Aren't the wives (of the Holy Prophet) included among the members of his household?" In reply, Zayd ibn Arqam thus said:

”لا وايم الله إن المرأة تكون مع الرجل العصر من الدّهر ثم يطلّقها فترجع إلى أبيها و قومها. أهل بيته أصله و عصبته الّذين حرموا الصّدقة بعده.“

> No, by Allah, a woman lives with a man (as his wife) for a certain period; he then divorces her and she goes back to her parents and to her people; the members of his household include his own self and his kith and kin (who are related to him by blood) and for him the acceptance of *zakāh* is prohibited.[1]

This tradition testifies to the fact that "the "progeny of the Prophet (*ṣ*)," clinging to whom, like holding fast to the Qur'an, is obligatory, does not mean his wives but they, apart from the close physical affinity and spiritual attachment they have with him, have a special merit for which we consider alongside the Qur'an, authorities for the Muslims of the world to refer to.

2. The Holy Prophet (*ṣ*) did not only describe the attributes of the *Ahl al-Bayt* (*'a*) but also mentioned their number, and said that they are twelve:

Muslim narrates on the authority of Jābir ibn Samurah:

سمعت رسول الله–صلى الله عليه [وآله] وسلّم– يقول لايزال الإسلام عزيزا إلى إثنى عشر خليفة ثم قال كلمة لم اسمعها فقلت لأبي ما قال ؟ فقال: كلّهُم من قريش.

> I heard the Messenger of Allah (*ṣ*) say: 'Islam will keep its honor with twelve caliphs.' Then, he said a statement which I did not hear. I asked my father, "What he (*ṣ*) said?" Then, he (my father) replied that he (*ṣ*) said: "All of them will be from Quraysh.[2]

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[1] *Ṣaḥīḥ Muslim* (Egypt), vol. 7, "Bāb Faḍā'il 'Alī ibn Abī Ṭālib, p. 123.
Abdul-Hamid Siddiqui (trans.), *Ṣaḥīḥ Muslim* (English Translation), vol. 4, book, 31, *h adīth* no. 5923. [Trans.]

[2] Muslim, *Ṣaḥīḥ* (Egypt), vol. 6, p. 2.

Also, Muslim ibn al-Ḥajjāj thus narrates from the Messenger of Allah (*ṣ*):

"لايزال أمر النّاس ماضيًا ماوليهم إثناعشر رجلا."

"The affairs of the people will continue to be conducted (well) as long as they are governed by twelve men."[1]

The two traditions are a clear testimony to the Shī'ah contention that "The twelve Imāms followed by the Shī'ah are the rightful leaders of the people after the Holy Prophet (*ṣ*)." This is because in Islam, the twelve caliphs who came immediately after the Messenger of Allah (*ṣ*) are the authorities who take care of the Muslims' affairs and the glory and splendor of Islam, are referred to no one except the twelve Imāms from the *Ahl al-Bayt* (*'a*). For, if we apply that to the four caliphs who are known as the "Rightly-Guided Caliphs" [*khulafā ar-rāshidūn*], we find that the other rulers—the Umayyad and 'Abbāsid caliphs—most of whom are known for their unscrupulous characters as testified by history, are a source of Islam and the Muslims' ignominy.

As such, the "*Ahl al-Bayt*", who have been introduced by the Holy Prophet (*ṣ*) as equal to the Qur'an and as the authority for the Muslims in the world to refer to, are the very twelve leaders from the Prophet's progeny. They are the preservers of the *Sunnah* of the Messenger of Allah (*ṣ*) and the repository of his knowledge.

3. Also, the Commander of the Faithful, 'Alī ibn Abī Ṭālib (*'a*), says that the leaders of Muslims are from Banū Hāshim, which is another clear testimony to the soundtness of the Shī'ah

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Abdul-Hamid Siddiqui (trans.), *Ṣaḥīḥ Muslim* (English Translation), vol. 3, *h adīth* no. 4480. [Trans.]

[1] *Ibid*.

Abdul-Hamid Siddiqui (trans.), *Ṣaḥīḥ Muslim* (English Translation), vol. 3, *h adīth* no. 4478. [Trans.]

premise in their recognition of the *Ahl al-Bayt* (*'a*), when he declares:

"إن الأئمّة من قريش غرسوا فى هٰذا البطن من بنى هاشم
لاتصلح على من سواهم ولاتصلح الولاة من غيرهم."

> Surely, the Imāms (divine leaders) will be from the Quraysh. They have been planted in this line through Hāshim. It would not suit others nor would others be suitable as heads of affairs.[1]

Conclusion

The set of the quoted of traditions reveals two facts:

1. Holding fast to the *Ahl al-Bayt* of the Prophet (*ṣ*) and following them alongside the injunctions of the Book of Allah is obligatory.
2. The *Ahl al-Bayt* of the Messenger of Allah (*ṣ*) who have been introduced as "the counterpart of the Glorious Qur'an" and as the authority for all Muslims to refer to, have the following salient features:
   a. All of them are from the tribe of Quraysh and the clan of Banū Hāshim;
   b. They have such affinity to the Messenger of Allah (*ṣ*) that charity [*ṣadaqah*] is unlawful for them to receive;
   c. They have the station of infallibility [*'iṣmah*], otherwise they would be separated from the Glorious Qur'an, whereas the Holy Prophet says: "These two (the Qur'an and *'itrah*) will not be separated from each other until they meet me at the Pool [*ḥawḍ*] of *Kawthar*."

[1] *Nahj al-Balāghah* (Ṣubḥī Ṣāliḥ), Sermon 144.

d. They are twelve all in all and they are the guardians and leaders of the Muslims who succeed the Messenger of Allah (*ṣ*) one after the other.
e. These twelve successors of the Prophet (*ṣ*) are the source of ever-growing glory and splendor of Islam.

Taking into account these descriptions drawn from the traditions, we realize that by his *Ahl al-Bayt* (*ʻa*), the obedience to whom is incumbent on the Muslims, the Prophet (*ṣ*) means the very twelve pure Imāms from the progeny of the Holy Prophet (*ṣ*), obedience and loyalty to whom the Shīʻah take pride when exploring their jurisprudential laws. **?**

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Question 29

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Did Abū Ṭālib die a believer on account of which you visit [*ziyārah*] his shrine?

Reply: From the viewpoint of the Shī‘ah, Abū Ṭālib, the son of ‘Abd al-Muṭṭalib, the eminent father of the Commander of the Faithful ‘Alī (*‘a*) and the uncle of the Holy Prophet (*ṣ*), is among the people who believed in the apostleship [*risālah*] of the Messenger of Allah (*ṣ*), and among his helpers and confidants in time of tribulations and adversities during the early period of Islam.

The family of Abū Ṭālib

He was born in a house and grew up under the supervision of the Prophet’s (*ṣ*) grandfather, the champion of the followers of the school of Ibrāhīm al-Khalīl (Prophet Abraham) (*‘a*), viz. ‘Abd al-Muṭṭalib. A cursory glance at the history of the Arabian Peninsula will reveal that during the most critical and dangerous junctures of his life, ‘Abd al-Muṭṭalib never abandoned worshipping God and safeguarding the creed of monotheism.

When Abrahah headed toward Mecca with a huge army of elephant-riders with the aim of destroying the *Ka'bah*, he took some of 'Abd al-Muṭṭalib's camels which were on the way. As 'Abd al-Muṭṭalib came to him to get back his camels, Abrahah asked him in astonishment: "Instead of requesting for the return of your camel, why do you not ask for the return of my army and do something to save the *Ka'bah* from destruction?"

Full of faith and trust in God, 'Abd al-Muṭṭalib replied:

"أنا رب الإبل وللبيت رب يمنعه [يحميه]."

"I am the owner of the camels, and this House (*Ka'bah*) has its Owner Who shall protect it."[1]

He then went back to Mecca, and holding the door of the *Ka'bah*, he thus said:

يا رب لا أرجولهم سواكا

يا رب فامنع منهم حماكا

إن عدوّ لبيت من عاداكا

امنعهم أن يخربوا فناكا

O God! I plead no one but You to repel the enemies. O God! Guard Your Sanctuary against them.

The enemies of the House are inimical to You. Prevent them from destroying Your House.[2]

These eloquent statements and the like are a clear testimony to the monotheistic belief and unflinching faith of 'Abd al-Muṭṭalib, the eminent father of Abū Ṭālib. In his history book, Ya'qūbī writes the following about 'Abd al-Muṭṭalib:

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[1] Ibn Athīr, *Al-Kāmil* (Egypt, 1348 AH), vol. 1, p. 261.
[2] *Ibid.*

”رفض عبادة الأصنام و وحّد الله عزّ و جل.“

“He kept aloof from worshipping idols and worshipped no one other than Allah, the Honorable and Glorious.”[1]

Now, let us see what is this monotheist and faithful father’s opinion about his own son, Abū Ṭālib:

Abū Ṭālib according to ‘Abd al-Muṭṭalib

Historical records show clearly that some enlightened predictors informed Abū al-Muṭṭalib of the bright future of the Holy Prophet (*ṣ*) and his prophethood [*nubuwwah*].

When Sayf ibn Dhū’l-Yazn took over and became the ruler of Abyssinia, ‘Abd al-Muṭṭalib went to him at the head of a delegation. After delivering an eloquent speech, the ruler of Abyssinia gave him glad tidings of the coming of an honorable prophet from his offspring, and regarding the prophet’s features he thus said:

اسمه محمّد – صلى الله عليه [وآله] وسلّم –
يموت أبوه و أمّه ويكفله جدّه و عمّه.

“His name shall be Muḥammad (*ṣ*); his father and mother will die (early) and his grandfather and uncle will shoulder the burden of his custodianship.”[2]

Then, giving more details about this future prophet, he added:

”يعبد الرّحمٰن و يدحض الشّيطان و يخمد النّيران و يكسر
الأوثان. قوله فصل و حكمه عدل و يأمر بالمعروف و يفعله و
ينهى عن المنكر و يبطله.“

[1] *Tarīkh al-Ya‘qūbī* (Najaf), vol. 2, p. 7.
[2] *Sīrah al-Ḥalabī* (Egypt), vol. 1, pp. 136-137; (Beirut), pp. 114-115.

> He will worship the Most Merciful (God), avert Satan, extinguish the fires, and break down the idols. His words are decisive and his judgment equitable and fair. He will enjoin good and he himself will do good deeds and he will forbid evil and nullify it.[1]

Then, he said to 'Abd al-Muṭṭalib:

> **"إنّك لجدّه يا عبدالمطلب غير كذب."**

> "O 'Abd al-Muṭṭalib! Without doubt, you are his grandfather."[2]

Upon hearing this glad tiding, 'Abd al-Muṭṭalib performed thanks-giving prostration [*sujūd ash-shukr*], and concerning that blessed birth (of the Prophet) he said:

> **أنّه كان لي ابن و كنت به معجبا و عليه رقيقا و إني زوّجته كريمة من**
> **كرائم قومي آمنة بنت وهب بن عبدمناف ابن زهرة فجاءت بغلام**
> **فسمّيته محمّدا مات أبوه و أمّه وكفلته أنا و عمّه [يعني أباطالب].**

> I had a son whom I greatly admired and was gentle with him. I married him off to an honorable lady named Āminah bint al-Wahhab ibn 'Abd al-Manaf. That lady gave birth to a son whom I named Muḥammad. After sometime, his father and mother passed away, and his uncle [Abū Ṭālib] and I took care of him.[3]

These statements indicate that 'Abd al-Muṭṭalib was aware of the bright future of that orphan, and as such, he decided to entrust the child after his death to the most beloved of his sons, Abū Ṭālib, and deprive others of this unequalled felicity.

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[1] *Ibid*.
[2] *Ibid.*
[3] *Ibid.* (Egypt), vol. 1, p. 137.

This shows clearly that in the view of his faithful and monotheist father, Abū Ṭālib was so faithful and upright that he was worthier than any other person to take care of the Holy Prophet (*ṣ*).[1] Now, in order to elaborate on this topic, here are some proofs that confirm Abū Ṭālib's faith.

Proofs which confirm Abū Ṭālib's faith

1. Literary works of Abū Ṭālib

Muslim scholars and historians have recounted eloquent elegies from Abū Ṭālib. The contents of these magnificent works verify his true faith. Below are some of these works which are plenty:

ليعلم خيار النّاس أنَّ محمّدا

نبي كموسى و المسيح ابن مريم

أتانا بهدي مثل ما أتيا به

فكل بأمر الله يهدي ويعصم

Distinguished personalities should be aware that Muḥammad is a prophet like Mūsā (Moses) and Masīḥ (Messiah) the son of Maryam (Mary).

He has brought to us celestial radiance similar to that of these two. Each of them guides people and keeps them away from sins through the command of Allah.[2]

ألم تعلموا أنا وجدنا محمّدا

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[1] For further explanation, see *Sīrah al-Ḥalabī* (Egypt), vol. 1, p. 134; *Sīrah Ibn Hishām* (Beirut), vol. 1, p. 189; *Abū Ṭālib Mu'min Quraysh* (Beirut), p. 109; *Aṭ-Ṭabaqāt al-Kubrā* (Beirut), vol. 1, p. 117.

[2] *Al-Ḥujjah*, p. 57. For a similar text, see *Mustadrak al-Ḥākim* (Beirut), vol. 2, p. 623.

رسولا كموسى خط في أوّ الكتب

وأن عليه في العباد محبة

و لا حيف فيمن خصّه الله بالحب

Don't you know that we consider Muḥammad an apostle (of Allah) like Mūsā (ibn 'Imrān) and read about him in the earlier Scriptures?

The people love him and it is not unfair to love someone, the love of whom Allah has in people's hearts.[1]

لقد أكرم الله النّبي محمّدا

فأكرم خلق الله في النّاس أحمد

وشق له من اسمه ليجلّه

فذو العرش محمود وهٰذا محمّد

Allah has exalted Prophet Muḥammad. So, the most exalted one of the creation of Allah is Aḥmad.

He (Allah) has derived a name from His name so as to exalt him. So, the Owner of the Throne is the Praised One [Maḥmūd] and he is the Highly Praised [Muḥammad].[2]

والله لن يصلوا إليك بجمعهم

حتّى أوسّد في التّراب دفينا

فاصدع بأمرك ما عليك غضاضة

وابشر بذٰلك و قرّمنك عيونا

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[1] *Tārīkh Ibn Kathīr*, vol. 1, p. 42; Ibn Abī'l-Ḥadīd, *Sharḥ Nahj al-Balāghah* (2nd Edition), vol. 14, p. 72.

[2] Ibn Abī'l-Ḥadīd, *Sharḥ Nahj al-Balāghah* (2nd Edition), vol. 14, p. 78; *Tārīkh Ibn Asākir*, vol. 1, p. 275; *Tārīkh Ibn Kathīr*, vol. 1, p. 266; *Tārīkh al-Khamīs*, vol. 1, p. 254.

ودعوتني و علمت أنك ناصحي

ولقد دعوت وكنت ثم أمينا

ولقد علمت بأن دين محمّد

من خير أديان البريّة دينا

By Allah! The enemies will never harm you so long as I am alive.

So, fear not, and execute that which has been entrusted to you. Be glad and let your eyes be at rest.

You invited me to your creed and I knew that you are my well-wisher and you are indeed trustworthy in your invitation.

And I knew well that the religion of Muḥammad is the best of all religions that exist.[1]

ياشاهد الله علي فاشهد

أني على دين النّبي أحمد

من ضل في الدين فإني مهتدي

O witness of Allah! Bear witness that I believe in the religion of Prophet Aḥmad. (Bear witness that) if anyone deviates from the religion, I will remain with the guided.[2]

In the last days of his blessed life, Abū Ṭālib urged the chiefs of Quraysh to completely support the Messenger of Allah (*ṣ*) as shown in the following odes:

أوصي بنصر نبي الخير أربعة

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[1] *Khazānah al-Adab al-Baghdādī*, vol. 1, p. 261; *Tārīkh Ibn Kathīr*, vol. 3, p. 42; Ibn Abī'l-Ḥadīd, *Sharḥ Nahj al-Balāghah* (2nd Edition) vol. 14, p. 55; *Fatḥ al-Bārrī*, vol. 7, pp. 153-155; *Al-Iṣābah* (Egypt, 1358 AH), vol. 4, p. 116; *Dīwān Abī Ṭālib*, p. 12.

[2] Ibn Abī'l-Ḥadīd, *Sharḥ Nahj al-Balāghah* (2nd Edition) vol. 14, p. 78; *Dīwān Abī Ṭālib*, p. 75.

ابني عليّا و شيخ القوم عباسا
وحمزة الأسد الحامى حقيقته
وجعفرا أن تذودوا دونه النّاسا
كونوا فداء لكم أمي و ما ولدت
في نصر أحمد دون النّاس أتراسا

I admonish four people to assist the Prophet of Goodness: my son ‘Ali, the chief of (our) clan ‘Abbās, Ḥamzah the Lion (of God) who is protecting his truth, and Ja‘far (my son). May my mother and her children be your ransom!— be like a shield in assisting Aḥmad vis-à-vis the people.[1]

When a just and fair person considers all these eloquent literary works, which bespeak with utmost explicitness of the conviction and belief of Abū Ṭālib in the One God and the prophethood of the Holy Prophet (*ṣ*), he will realize the soundness of the Shī‘ah’s view concerning Abū Ṭālib’s true faith, and feel regret about the groundless accusations made by some writers for political reasons against the true believer of Quraysh, the Prophet of God’s uncle and great defender of the religion in the difficult conditions of the early period of Islam.

2. Abū Ṭālib’s behavior toward the Prophet (ṣ) is indicative of his faith

All renowned Muslim historians mention Abū Ṭālib’s self-sacrifice to defend the Messenger of Allah (*ṣ*) as an indicative sign of his firm faith.

With the aim of protecting Islam and guarding the Prophet (*ṣ*), Abū Ṭālib preferred remaining with the Messenger of Allah (*ṣ*) in isolation for three years of life in the Valley of Abū Ṭālib

[1] Ibn Shahr Āshūb Māzandarānī, *Mutashābihāt al-Qur’ān*, on the commentary of *Sūrah al-Ḥajj*, under the verse, *waliyanṣurann Allāh min yanṣuruh.*

[*Sha'b Abū Ṭālib*] to being the head of the Quraysh. He remained with the Prophet (*ṣ*) till the termination of the economic (and social) boycott against the Muslims, enduring all kinds of tribulations and intolerable circumstances.[1]

In addition to this, Abū Ṭālib urged his own beloved son, 'Alī (*'a*), to always accompany and assist the Messenger of Allah (*ṣ*), asking him to attend to the Prophet (*ṣ*) in the pressing circumstances of the early period of Islam.

In his *Sharḥ Nahj al-Balāghah*, Ibn Abī'l-Ḥadīd al-Mu'tazilī narrates that Abū Ṭālib said to his son, 'Alī (*'a*): "The Messenger of Allah invites you to nothing but goodness. So, be always at his side."[2]

It is clear that Abū Ṭālib's service to the Prophet (*ṣ*) and his sincere self-sacrifice in defending the holy sanctity of Islam confirm the idea of Abū Ṭālib's faith.

For this reason, the great Muslim scholar, Ibn Abī'l-Ḥadīd refers in his verses to Abū Ṭālib's major role in protecting and guarding the Messenger of Allah (*ṣ*) and his pure creed, and says:

ولولا أبوطالب و ابنه لما مثل الدّين شخصا فقاما
فذاك بمكّة آوى و حامى وهٰذا بيثرب جس الحماما
وما ضر مجد أبي طالب جهول لغى أو بصير تعامى

Had it not been for Abū Ṭālib and his son, the religion (of Islam) would have never been established.

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[1] For more information, see *Sīrah al-Ḥalabī* (Egypt), vol. 1, p. 134; *Tārīkh al-Khamīs* (Beirut), vol. 1, pp. 253-254; *Sīrah Ibn Hishām* (Beirut), vol. 1, p. 189; Ibn Abī'l-Ḥadīd, *Sharḥ Nahj al-Balāghah* (2nd Edition), vol. 14, p. 52; *Tārīkh al-Ya'qūbī* (Najaf), the beginning of vol. 2; *Al-Iṣābah* (Egypt), vol. 4, p. 115; *Aṭ-Ṭabaqāt al-Kubrā* (Beirut, 1380 AH) vol. 1, p. 119.

[2] Ibn Abī'l-Ḥadīd, *Sharḥ Nahj al-Balāghah* (2nd Edition), vol. 14, 53.

One (Abū Ṭālib) gave refuge and protection to him (Prophet) and the other (his son 'Alī) put himself in the whirlpool of death in Yathrib.[1]

The splendor of Abū Ṭālib will not be undermined by a nonsense-talking ignorant or an informed one who is unwilling to see the truth.[2]

3. Abū Ṭālib's will and testament is a clear testimony to his true faith

Renowned historians of the Muslim world such as Al-Ḥalabī ash-Shāfi'ī in his *Sīrah*, and Muḥammad ad-Diyār al-Bakrī in *Tārīkh al-Khamīs*, mentions Abū Ṭālib in which he calls upon his people to assist the Messenger of Allah (*ṣ*):

يامعشر قريش كونوا له ولاة، ولحزبه حماةً، والله لايسلك أحد منكم
سبيله إلا رشد ولا يأخذ أحد بهديه إلا سعد، ولو كان لنفسي مدة
ولأجلي تأخّر لكففت عنه الهزائز و لدفعت عنه الدّواهي. ثم هلك.

> O my kinsmen! Be his friends and the supporters of his party. By Allah! Whoever follows him becomes prosperous. If death would delay, I would have warded off all the dangers that come up against him. (Then, he made his last breath.)[3]

4. The Messenger of Allah's love and affection to Abū Ṭālib testifies to the latter's faith

On various occasions, the Messenger of Allah (*ṣ*) praised his uncle Abū Ṭālib and expressed his love and affection to him, of which we shall cite two instances:

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[1] Yathrib: the former name of the town which was renamed *Madīnah an-Nabī* [City of the Prophet] after Prophet Muh ammad's (*s*) migration [*hijrah*] there. It is now briefly called Madīnah (Medina). [Trans.]

[2] Ibn Abī'l-Ḥadīd, *Sharḥ Nahj al-Balāghah* (2nd Edition), vol. 14, p. 84.

[3] *Tārīkh al-Khamīs* (Beirut), vol. 1, pp. 300-301; *Sīrah al-Ḥalabī* (Egypt), vol. 1, p. 391.

a. A group of historians have narrated that the Holy Prophet (*ṣ*) has said to ʻAqīl ibn Abī Ṭālib:

"إني أحبّك حبّين حبًّا لقرابتك مني و حبّا لما كنت أعلم من حب عمي إيّاك."

"Indeed, I love you for two reasons: the first is your kinship to me and the second is that which I know of the love of my uncle (Abū Ṭālib) to you."[1]

b. Also, Ḥalabī narrates in his *Sīrah* that the Messenger of Allah (*ṣ*) has said in praise of his uncle Abū Ṭālib:

"مانالت قريش مني شيئا أكرهه (أي اشد الكراهة) حتّى مات أبوطالب."

"Throughout Abū Ṭālib's life, the Quraysh [infidels] had not caused me serious trouble."[2]

It is evident that the love and great respect of the Holy Prophet (*ṣ*) for Abū Ṭālib is a clear indication of the latter's sincere faith; for, the Messenger of Allah (*ṣ*), abiding by the Qur'anic verses, loves the believers and is hard against the infidels and idolaters. The Glorious Qur'an states in this regard:

﴿ مُّحَمَّد رَّسُول الله وَالَّذِين مَعَه أَشِدَّاء عَلَى الْكُفَّار رُحَمَاء بَيْنَهُم ﴾

"Muḥammad, the Apostle of Allah, and those who are with him are hard against the faithless and merciful among themselves."[3]

And it also states:

﴿ لا تَجِد قَوْمًا يُؤْمِنُون بِاللَّه وَالْيَوْمِ الْآخِرِ يُوَادُّون مَن حَادَّ اللَّه وَرَسُولَه وَلَو كَانُوا آباءهُم أَوْ أَبْنَاءهُم أَوْ إِخْوَانَهُم أَوْ عَشِيرَتَهُم أُوْلَئِك كَتَب فِي قُلُوبِهِم الْإِيمَان ﴾

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[1] *Tārīkh al-Khamīs* (Beirut), vol. 1, p. 163; *Al-Istīʻāb*, vol. 2, p. 509.
[2] *Sīrah al-Ḥalabī* (Egypt), vol. 1, p. 391.
[3] *Sūrah al-Fatḥ* 48:29.

> *"You will not find a people believing in Allah and the Last Day endearing those who oppose Allah and His Apostle even though they were their own parents, or children, or brothers, or kinsfolk. [For] such, He has written faith into their hearts."*[1]

Taking into account the quoted verses and comparing them with the Holy Prophet's (*ṣ*) affection and exceptional respect toward Abū Ṭālib shown on various occasions, no doubt will remain concerning the fact that Abū Ṭālib had strong faith in God and the Prophet (*ṣ*).

5. The companions of the Messenger of Allah's testimony to Abū Ṭālib's true faith

A group of the Companions of the Prophet (*ṣ*) have testified to the sincere faith of Abū Ṭālib. Below are some accounts:

a. Once, an ignorant person made unfair accusation against Abū Ṭālib in the presence of the Commander of the Faithful 'Alī (*'a*). So, Imām 'Alī (*'a*) to him with a sign of anger on his face said:

> **"مه، فض الله فاك، والّذي بعث محمّداً بالحق نبيًّا لو شفع أبي في كل مذنب على وجه الأرض لشفّعه الله."**

> Keep silent! May God disfigure your mouth! By the One Who sent Muḥammad with the truth to be a prophet! If my father intercedes for every sinner on the earth, Allah will accept his intercession.[2]

And he (*'a*) also says elsewhere:

> **"كان والله أبوطالب عبد مناف بن عبدالمطّلب مؤمنا مسلما**

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[1] *Sūrah al-Mujādilah* 58:22.
[2] *Al-Ḥujjah*, p. 24.

يكتم إيمانه مخافة على بني هاشم أن تنابذها قريش."

> By Allah! Abū Ṭālib ‘Abd Manāf ibn ‘Abd al-Muṭṭalib was a true believer and Muslim. He used to hide his faith before the Quraysh [infidels] lest they should be hostile to the Banū Hāshim.[1]

These words of Imām ‘Alī (*‘a*) not only confirm Abū Ṭālib’s firm faith but also place him in the rank of *awliyā’* who can intercede on behalf of others by a divine decree.

b. Abū Dharr al-Ghaffārī thus says about Abū Ṭālib:

والله الّذى لا إله إلا هو ما مات ابوطالب رضى الله عنه حتّى أسلم.

> “By Allah other than Whom there is no god! Abū Ṭālib (may Allah be pleased with him) did not depart this life without having accepted Islam.”[2]

c. It has also been narrated and confirmed by many chains of transmission that ‘Abbās ibn ‘Abd al-Muṭṭalib and Abūbakr ibn Abū Qaḥāfah thus said:

"إن أبا طالب ما مات حتّى قال: لا إله إلا الله محمّد رسول الله."

> Surely, Abū Ṭālib did not depart this life without having uttered, “There is no god but Allah and Muḥammad is the Messenger of Allah” [*Lā ilāha illallāh, Muḥammadan rasūlullāh*].[3]

6. Abū Ṭālib in the view of the Ahl al-Bayt (‘a)

All the Imāms from the *Ahl al-Bayt* (*‘a*) have emphasized Abū Ṭālib’s firm faith, and on various occasions, they defended

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[1] *Ibid.*
[2] Ibn Abī’l-Ḥadīd, *Sharḥ Nahj al-Balāghah* (2nd Edition), vol. 14, p. 71.
[3] *Al-Ghadīr* (Beirut, 1378 AH), vol. 7, p. 398, quoting *Tafsīr al-Waqī‘*.

this self-sacrificing helper of the Holy Prophet (*ṣ*). We shall mentoin only two examples in this regard:

a. Imām al-Bāqir (*'a*) says:

"لو وضع ايمان أبي طالب في كفّة ميزان و إيمان هذا الخلق
في الكفّة الأخرى لرجح إيمانه."

"If the faith of Abū Ṭālib is placed in one pan of a scale and the faith of this creation in the other pan, his faith will tip the scale in his favor."[1]

b. Imām aṣ-Ṣādiq (*'a*) narrates from the Messenger of Allah (*ṣ*):

"إن أصحاب الكهف أسرّوا الإيمان و أظهروا الكفر فآتاهم الله أجرهم
مرّتين، و إن أباطالب أسر الإيمٰن و أظهر الشرك فآتاه الله أجره مرّتين."

Verily, the Companions of the Cave [*Aṣḥāb al-Kahf*] hid their faith (on account of some expediency) and pretended to be infidels; so, Allah gave them double reward. Abū Ṭālib also concealed his faith and (due to certain expediency) feigned polytheism; so, Allah granted him double reward.[2]

From the set of the stated proofs, we realize that Abū Ṭālib enjoys the following praiseworthy qualities:

1. Staunch faith in God and the Holy Prophet (*ṣ*);
2. Devotion to help and protect the Messenger of Allah (*ṣ*) and self-sacrifice in the path of Islam;
3. The Holy Prophet's (*ṣ*) unique love for him; and
4. The privilege of intercession with God.

This establishes the idea that the repulsive accusations made against him is groundless.

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[1] Ibn Abī'l-Ḥadīd, *Sharḥ Nahj al-Balāghah* (2nd Edition), vol. 14, p. 68; *Al-Ḥujjah*, p. 18.

[2] Ibn Abī'l-Ḥadīd, *Sharḥ Nahj al-Balāghah* (2nd Edition), vol. 14, p. 70; *Al-Ḥujjah*, pp. 17, 115.

From this discussion, two facts have been brought to light:

1. The faith of Abū Ṭālib is acknowledged by the Messenger of Allah (*ṣ*), the Companions of the Prophet (*ṣ*), the Commander of the Faithful (*ʻa*), and the Imāms from the *Ahl al-Bayt* (*ʻa*).
2. The unfair accusations made against Abū Ṭālib are unfounded and baseless, and they were incited for political reasons by a number of Umayyad and ʻAbbāsid caliphs, who always showed enmity toward the *Ahl al-Bayt* and the offspring of Abū Ṭālib.

Now, it is appropriate to examine the most apparent fabrication intended to besmirch the personality of that persistent helper of the Prophet (*ṣ*), and by considering the tradition known as the *Ḥadīth aḍ-Ḍuḥḍāḥ*, the noble verses of the Qur'an, the indisputable *Sunnah* of the Prophet (*ṣ*), and sound perception, we will prove the groundlessness of these accusations.

A review of *Ḥadīth aḍ-Ḍuḥḍāḥ*

Relying on such narrators like Sufyān ibn Saʻīd ath-Thawrī, ʻAbd al-Malik ibn ʻUmayr, ʻAbd al-ʻAzīz ibn Muḥammad ad-Darāwardī, and Layth ibn Saʻd, some authors (and compilers) like Bukhārī and Muslim attribute the following two statements to the Holy Prophet (*ṣ*):

a.

"وجدته في غمرات من النّار فأخرجته إلى ضحضاح."

"He is in a shallow place of Fire [*ḍuḥḍāḥ*].[1] But had it not been for me he would have been in the lowest part of the Fire."[1]

[1] *Ḍuḥḍāḥ*, literally "a shallow spot", refers to a pit whose depth is less than a man's height.

b.

”لعلّه تنفعه شفاعتى يوم القيامة فيجعل فى ضحضاح من النّار يبلغ كعبيه يغلى منه دماغه.“

“Perhaps my intercession will be helpful to him on the Day of Resurrection so that he may be put in a shallow fire reaching only up to his ankles. His brain will boil from it.”[2]

Although the aforementioned set of traditions and clear proofs which testify to Abū Ṭālib’s faith prove the groundlessness of this grave calumny and libel of *Ḥadīth aḍ-Ḍuḥḍāḥ*, we shall discuss this *ḥadīth* and concentrate on two aspects in it:

1. The groundlessness of its chain of transmission, and
2. The discordance of its contents with the Book of Allah and the *Sunnah* of the Prophet (*ṣ*).

The groundlessness of the chain of transmission of *Ḥadīth aḍ-Ḍuḥḍāḥ*

As it has been stated earlier, the narrators of *Ḥadīth aḍ-Ḍuḥḍāḥ* are Sufyān ibn Sa‘īd ath-Thawrī, ‘Abd al-Malik ibn ‘Umayr, ‘Abd al-‘Azīz ibn Muḥammad ad-Darāwardī, and Layth ibn Sa‘d.

Now, we will cite some statements of Sunnī scholars of *‘ilm ar-rijāl* in order to have a clear idea of the personal records of these narrators:

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[1] *Ṣaḥīḥ al-Bukhārī* (Egypt), vol. 8, “Kitāb al-Adab,” “Bāb Kuniyyat al-Mushrik,” p. 46.

Muḥammad Muḥsin Khān (trans.), *Ṣaḥīḥ al-Bukhārī* (English Translation), vol. 8, book 73, *ḥadīth* 227. [Trans.]

[2] *Ibid*., vol. 5, “Abwāb Manāqib,” “Bāb Qiṣat Abī Ṭālib,” p. 52.

Muḥammad Muḥsin Khān (trans.), *Ṣaḥīḥ al-Bukhārī* (English Translation), vol. 5, book 58, *ḥadīth* 224. [Trans.]

a. Sufyān ibn Sa‘īd ath-Thawrī

Abū ‘Abd Allāh Muḥammad ibn Aḥmad ‘Uthmān adh-Dhahabī, a renowned Sunnī scholar of *‘ilm ar-rijāl*, says regarding Sufyān:

”كان يدلّس عن الضّعفاء.“

> “He used to narrate fabricated *ḥadith*s from weak narrators.”[1]

This statement confirms that Sufyān ath-Thawrī’s narrations are deceitful and related by weak or unknown narrators. Consequently, his *ḥadīth*s are void of all credibility.

b. ‘Abd al-Malik ibn ‘Umayr

Referring to Ibn ‘Umayr, adh-Dhahabī says:

طال عمره وساء حفظه. قال أبوحاتم: ليس بحافظ، تغيّر حفظه.

و قال أحمد: ضعيف يخلّط، و قال بن معين: مخلط، و قال ابن

خراش: كان شعبه لايرضاه و ذكر الكوسج عن احمد انّه ضعّفه جدًّا.

> He has grown old and his memory became defective. Abū Ḥātam says: “He is unable to memorize *ḥadīth*s and his memory changed.” Aḥmad ibn Ḥanbal says: “‘Abd al-Mālik ibn al-‘Umayr is weak and makes mistakes (that is, he narrates fabricated traditions).” Ibn Mu‘īn says: “He mixes false *ḥadīth*s with authentic [*ṣaḥīḥ*] ones.” Ibn Kharāsh says: “Shu‘bah was not pleased with him.” Kawsaj says that Aḥmad ibn Ḥanbal has enormously weakened ‘Abd al-Mālik ibn ‘Umayr.”[2]

We understand from these statements that ‘Abd al-Mālik ibn al-‘Umayr:

1. has weak memory and is forgetful;

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[1] Adh-Dhāhabī, *Mīzān al-I‘tidāl* (Beirut, 1382 AH), vol. 2, p. 169.
[2] *Ibid*., p. 660.

2. is, according to *ʻilm ar-rijāl*, "weak"; a term referred to a person whose traditions cannot be trusted;
3. makes a lot of mistakes; and
4. is *mukhliṭ*, i.e. he mixes false traditions with authentic [*ṣaḥīḥ*] ones.

It is evident that detecting any of the mentioned shortcomings can contribute to the groundlessness of the *ḥadīth*s of ʻAbd al-Mālik ibn ʻUmayr, in which all these weaknesses are detected.

c. ʻAbd al-ʻAzīz ibn Muḥammad ad-Darāwardī

Sunnī scholars of *ʻilm ar-rijāl* regard ad-Darāwardī as a forgetful person whose memory is so weak that his traditions cannot be relied on.

Aḥmad ibn Ḥanbal says about ad-Darāwardī:

"إذا حدّث من حفظه جاء ببواطيل."

"When he narrated *ḥadīth*s from memory, he presented unfounded and irrelevant statements."[1]

Also, Abū Ḥātam says about him:

"لايحتج به."

"One cannot rely on him."[2]

Abū Zurāʻah describes him as **"سيّئ الحفظ"** [*sayya'u'l-ḥifẓ*], i.e. a person who has poor memory.[3]

d. Layth ibn Saʻd

[1] *Ibid*., p. 634.
[2] *Ibid*.
[3] *Ibid*.

When we study the Sunnī books on *ʻilm ar-rijāl*, we find that all the narrators whose name is "Layth" are either unknown or weak whose narrations are not trusted.[1]

Layth ibn Saʻd is one of the weak and heedless narrators who was nonchalant about what to hear and what to narrate.

Yaḥyā ibn Muʻīn says about him:

"إنّه كان يتساهل في الشّيوخ و السّماع."

"He was not careful as to whom he narrated from or to the kind of *ḥadīth* he heard."[2]

Nabātī also regards Layth as a weak narrator, and mentions his name in his book, *At-Tadhlīl ʻala'l-Kāmil*, in which he mentions the name of weak narrators only.[3]

From what have been stated so far, it is evident that the principal narrators of *Ḥadīth aḍ-Ḍuḥḍāḥ* are very weak and their *ḥadīth*s are not reliable.

The disagreement between the contents of *Ḥadīth aḍ-Ḍuḥḍāḥ*, and the Book of Allah and the *Sunnah* of the Prophet (*ṣ*)

In the aforementioned *ḥadīth*, it is assumed that the Messenger of Allah (*ṣ*) will transfer Abū Ṭālib from the lowest part of the Fire to a shallow place in it, and in doing so, the alleged punishment for him will be mitigated; or, that the Prophet (*ṣ*) wishes to intercede for him on the Day of Resurrection. This is while the Glorious Qur'an and the *Sunnah* of the Holy Prophet (*ṣ*) acknowledge that the mitigation of punishment and intercession of the Prophet (*ṣ*) can be granted only to the faithful and Muslims. Therefore, if Abū Ṭālib had

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[1] *Ibid*., vol. 3, pp. 420-423.
[2] *Ibid*., p. 423.
[3] *Shaykh al-Abṭaḥ*, p. 75; *Mīzān al-Iʻtidāl*, vol. 3, p. 423.

been an infidel, the Prophet would never have been able to minimize the chastisement or interceded for him.

This confirms that the contents of *Ḥadīth aḍ-Ḍuḥḍāḥ*—based on the assumption that Abū Ṭālib is an infidel—are not reliable.

Now, we shall examine this question and introduce clear proofs from the Book of Allah and the *Sunnah* of the Holy Prophet (*ṣ*):

a. The Holy Qur'an thus says:

﴿ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَفُورٍ ﴾

"As for the faithless there is for them the fire of hell: they will neither be done away with so that they may die, nor shall its punishment be lightened for them. Thus do We requite every ingrate"[1]

b. The *Sunnah* of the Prophet (*ṣ*) also negates intercession for infidels. Abū Dharr al-Ghaffārī has thus narrated from the Messenger of Allah (*ṣ*):

"أعطيت الشّفاعة و هي نائلة من أمّتي من لايشرك بالله شيئًا."

"My intercession is granted to those of my *ummah* who do not associate others with Allah."

Therefore, the content of the *Ḥadīth aḍ-Ḍuḥḍāḥ*, based on the assumption that Abū Ṭālib was an infidel, is baseless and unfounded, as well as contradictory to the Book (of Allah) and the *Sunnah*.

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[1] *Sūrah al-Fāṭir* (or, *al-Malā'ikah*) 35:36.

Conclusion

In the light of what have been stated so far, it is clear that the *Ḥadīth aḍ-Ḍuḥḍāḥ* is devoid of any credibility both in regard to its chain of transmission and its content, and so, it cannot be relied.

As such, the most formidable fortress in which some seek asylum for besmirching the sincere faith of Abū Ṭālib has crumbled, and the radiant face of the believer of the Quraysh and the Prophet's persistent helper will continue to shine forever. **?**

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Question 30

S

Do the Shī‘ah think that Jibra’īl (Archangel Gabriel) has committed treachery when he conveyed the message [*risālah*] to Muh ammad instead of ‘Alī ibn Abī Ṭālib?

Reply: Before proving the groundlessness of this loathsome accusation made against the Shī‘ah by some ignorant or spiteful people, it is appropriate to trace its origin.

The origin of this accusation

The noble verses of the Qur’an and some relevant *ḥadīth*s show that Jews were of the opinion that Jibra’īl (*‘a*) has committed treachery while conveying the message [*risālah*] claiming that God had ordered him to entrust the prophethood [*nubuwwah*] to the progeny of Isrā’il (Ya‘qūb or Jacob) from the line of Isḥāq (Isaac), but he did not comply with that divine order by entrusting it to the offspring of Ismā‘īl (Ishmael)!

Thus, a group of Jews regard Jibra’īl (*‘a*) as an enemy[1] and assume that “The truthful [*al-amīn*] (Jibra’īl) has betrayed!” Therefore, in reproaching them and proving the groundlessness of their claim, the Qur’an refers to Jibra’īl (*‘a*) in the verse below as truthful [*al-amīn*] and honest angel:

﴿ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴾

“[It (Qur’an) was] brought down by the Trustworthy Spirit, upon your heart, so that you may be one of the warners.”[2]

In another verse, the Qur’an states:

﴿ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ ﴾

“Say, ‘Whoever is an enemy of Gabriel [should know that] it is he who has brought it down on your heart with the will of Allah.’”[3]

From the quoted verses and their commentaries, we realize that a group of Jews were hostile to Jibra’īl (*‘a*) for some reasons, branding him as the “angel of tribulation” [*malā’ikah al-‘adhāb*] and accusing him of treachery in conveying the message [*risālah*].

Therefore, the slogan, “The truthful (Jibra’īl) has betrayed” originates from the superstitions of the Jews. Some ignorant writers who have ancient enmity toward the Shī‘ah make use of the Jews’ statement to dastardly attribute it to the Shī‘ah.

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[1] Al-Fakhr ar-Razī (Egypt, 1308 AH), vol. 1, p. pp. 436-437.
[2] *Sūrah ash-Shu‘arā’* 26:193-194.
[3] *Sūrah al-Baqarah* 2:97.

Prophethood [*nubuwwah*] from the Shī‘ah viewpoint

Following the Book (the Qur’an) and the *Sunnah*, and relying on the explicit traditions of the Prophet’s *Ahl al-Bayt* (*‘a*), the Shī‘ah not only consider Muḥammad ibn ‘Abd Allāh (*ṣ*) as a prophet in truth appointed by God as a universal messenger, but also regard him as the Seal of the Prophets [*khātam al-anbiyā’*] and the greatest divine envoy.

‘Alī ibn Abī Ṭālib (*‘a*), the great leader who is followed by the Shī‘ah testifies to this truth in these eloquent words:

”و أشهد أن لا إله إلا الله وحده لاشريك له و أشهد أن محمّداً عبده و رسوله، خاتم النّبيّين و حجّةالله على العالمين.“

And I bear witness that there is no god but Allah, the One and Only, Who has no partner, and I bear witness that Muḥammad is His servant and Messenger, the Seal of the Prophets and the Proof of Allah to the worlds.[1]

Imām aṣ-Ṣādiq (*‘a*) also says:

”لم يبعث الله عزّ جل من العرب إلا خمسة أنبياء: هوداً و صالحًا و إسماعيل و شعيبًا و محمّداً خاتم النّبيّين (ص).“

“From among the Arabs, God appointed only five prophets: Hūd, Ṣāliḥ, Ismā‘īl, Shu‘ayb, and Muḥammad as the Seal of the Prophets (*ṣ*).”[2]

This noble *ḥadīth* which proves the groundlessness of this repulsive accusation against the Shī‘ah refers to H ad rat[3]

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[1] *Nahj as-Sa‘ādah* (Beirut), vol. 1, p. 188; *Al-Kāfī* (Tehran, 2nd Edition, 1389 AH), vol. 8, p. 67.

[2] *Biḥār al-Anwār* (Beirut, 2nd Edition, 1403 AH), vol. 11, p. 42.

[3] H ad rat: The Arabic word *H ad rat* is used as a respectful form of address. [Trans.]

Muḥammad ibn ‘Abd Allāh (*ṣ*) as the last and final Prophet of God.[1]

Accordingly, the Shī‘ah all over the world think that Jibra’īl (*‘a*) was truthful and honest in conveying the message, Muḥammad ibn ‘Abd Allāh (*ṣ*) is the Prophet in truth and the last and final Messenger of Allah, and ‘Alī ibn Abī Ṭālib (*‘a*) is the Prophet’s successor and executor of his will.

Here, it is appropriate to quote a tradition on whose authenticity all the Sunnīs and the Shī‘ah agree and which can be found in their reliable books. In this tradition known as the *Ḥadīth al-Manzilah*, after announcing his being the Seal of the Prophets, the Holy Prophet (*‘a*) introduces ‘Alī ibn Abī Ṭālib (*‘a*) as his successor and the executor of his will when he says to him:

أما ترضى أن تكون منّي بمنزلة هارون من موسى إلا أنه لانبي بعدي؟

> “Are you not satisfied that you are to me as Hārūn (Aaron) is to Mūsā (Moses) except that there shall be no prophet after me?”[2]

This tradition whose chain of transmission is approved by great scholars of *ḥadīth* [*muḥaddithūn*]—both Sunnī and

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[1] For more information on the abundant *ḥadīth*s indicating the Shī‘ah’s view concerning the finality of propethood of the Holy Prophet (*ṣ*), see Prof. Ja‘far Subḥānī’s *Mafāhīm al-Qur’ān*.

[2] This *ḥadīth* can be found in many references, some of which are the following: *Ṣaḥīḥ al-Bukhārī* (Egypt), vol. 6, “Bāb Ghazwah at-Tabūk,” p. 3; *Ṣaḥīḥ Muslim* (Egypt), vol. 7, “Bāb Faḍā’il ‘Alī ibn Abī Ṭālib,” p. 120; *Sunan Ibn Mājah* (Egypt), vol. 1, “Faḍā’il Aṣḥāb an-Nabī,” p. 55; *Mustadrak al-Ḥākim* (Beirut), vol. 3, p. 109; *Musnad Aḥmad ibn Ḥanbal*, vol. 1, pp. 170, 177, 179, 182, 184-185; vol. 3, p. 32; *Ṣaḥīḥ Tirmidhī* (Beirut), vol. 5, “Bāb Manāqib ‘Alī ibn Abī Ṭālib,” p. 21; Ibn Maghāzalī, *Al-Manāqib* (Beirut, 1403 AH), p. 27; *Biḥār al-Anwār* (Beirut, 2nd Edition, 143 AH), vol. 37, p. 254; Shaykh aṣ-Ṣadūq, *Ma‘ānī al-Akhbār* (Beirut, 1399 AH), p. 74; *Kanz al-Fawā’id* (Beirut 1405 AH), vol. 2, p. 168.

Shī‘ah—is a clear testimony to the soundness of the Shī‘ah’s view on the following:

1. Muḥammad ibn ‘Abd Allāh (*ṣ*) is the most beloved prophet of God and the seal of the prophets who by the decree of God was sent as the final and universal messenger after whom no prophet will come.
2. ‘Alī ibn Abī Ṭālib (*‘a*) is the Prophet’s successor and executor of his will, and the caliph of the Muslims after him. **?**

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Question 31

S

What is the criterion of *taqiyyah* [dissimulation]?

Reply: *Taqiyyah* means concealing one's conviction and faith from the enemies to avoid worldly, spiritual or religious harms, and it is one of the religious obligations of every Muslim on which the Holy Qur'an emphasizes.

***Taqiyyah* from the Qur'anic viewpoint**

The Glorious Qur'an has referred to this obligation in many verses. Here are some of them:

﴿ لاَّ يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاء مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللّهِ فِي شَيْءٍ إِلاَّ أَن تَتَّقُواْ مِنْهُمْ تُقَاةً ﴾

"The faithful should not take the faithless for allies instead of the faithful, and whoever does that Allah will

have nothing to do with him, except when you are wary of them out of caution."[1]

This verse vividly testifies to the fact that friendship with the infidels is not permissible. But, in case of dissimulation [*taqiyyah*], i.e. when one intends to save his life or parry dangers, then outward friendship and concordance with them is permissible.

﴿ مَن كَفَر بِاللّه مِن بَعْد إيمَانِهِ إِلاَّ مَن أُكْرِه وَقَلْبُه مُطْمَئِنٌّ بِالإِيمَان وَلَكِن مَّن شَرَحَ بِالْكُفْر صَدْراً فَعَلَيْهِم غَضَب مِّن اللّه وَلَهُم عَذَاب عَظِيم ﴾

"Whoever renounces faith in Allah after [affirming] his faith—barring someone who is compelled while his heart is at rest in faith—but those who open up their breasts to unfaith, upon such shall be Allah's wrath, and there is a great punishment for them."[2]

Regarding the circumstances surrounding the revelation of this verse, the exegetes [*mufassirūn*] thus say:

One day, 'Ammār ibn Yāsir, his father and his mother were captured by the enemies and the infidels asked them to renounce Islam and acknowledge disbelief [*kufr*] and polytheism [*shirk*]. All those who were with 'Ammār bore witness to the Oneness of God and the prophethood of the Holy Prophet (*ṣ*). Therefore, some of them attained martyrdom while others were tortured by the enemies. In order to avoid the enemies' torture, 'Ammār uttered what the infidels wanted him to utter, and so, he was freed.

When he met the Messenger of Allah (*ṣ*) he was very regretful and dejected for what he had said. So, the Holy Prophet

[1] *Sūrah Āl 'Imrān* 3:28.
[2] *Sūrah an-Naḥl* 16:106.

(*ṣ*) comforted him and then the aforementioned verse was revealed.[1]

From this verse and statements of exegetes, it becomes clear that hiding one's inner conviction for the sake of saving his life and avoiding material and non-material harms was practiced during the time of the Prophet (*ṣ*) and so it is acceptable in Islam.

Taqiyyah from the Shī'ah viewpoint

Because the despotic Umayyad and 'Abbāsid governments throughout history were inimical to the Shī'ah and resolved to eliminate them,[2] the Shī'ah used *taqiyyah* as per Qur'anic injunctions by hiding their true beliefs. In doing so, they saved their lives as well as the lives of their Muslim brethren under those critical circumstances.

It is clear that with an atmosphere full of despotism and strangulation the Shī'ah had no other way to protect themselves against the storm of oppression that was threatening their lives than using *taqiyyah*. As such, if tyrant kings and their agents had not been inimical to the Shī'ah and if they had not taken as the main agenda of their governments the brutal carnage of the Shī'ah, there would have been no reason for the Shī'ah's resorting to *taqiyyah*.

It is necessary to note that *taqiyyah* is not practiced only by the Shī'ah. In fact, other Muslims also make use of the shield of *taqiyyah* vis-à-vis such murderous enemies who show hostility to the Muslims of all schools of thought like the Kharijites [*khawārij*] and oppressive governments that resort to all unlawful ways. When they see that they cannot confront their

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[1] See Jalāl ad-Dīn as-Suyūṭī, *Ad-Durr al-Manthūr* (Beirut), vol. 4, p. 131.

[2] For more information on the merciless killing of the Shī'ah perpetrated by the Umayyad and 'Abbāsid caliphs, see Abū'l-Faraj al-Is fahānī, *Maqātil aṭ-Ṭālibiyyīn*; 'Allāmah Amīnī, *Shuhadā' al-Faḍīlah*; Muḥammad Jawād Mughniyyah, *Ash-Shī'ah wa'l-Ḥākimūn*.

enemies, Muslims conceal their inner beliefs in order to save their lives.

On this basis, if all the members of Muslim community have mutual understanding and live in unity and cooperation, there will be no ground for *taqiyyah* among the Muslims.

Conclusion

From what have been stated so far, we can draw the following conclusions:

1. *Taqiyyah* has its root in the Qur’an and in the conduct of the Prophet’s Companions, and the Prophet’s (*ṣ*) approval of it is a vivid testimony to its existence and permissibility during the early period of Islam.
2. The motive behind the Shī‘ah’s use of *taqiyyah* was to escape the brutal killing and the storms of tyranny and oppression that were intended to eradicate this school of thought.
3. *Taqiyyah* is not practiced only by the Shī‘ah; in fact, other Muslim groups also resort to it.
4. The aim of using *taqiyyah* is not only the abandonment of and concealing Islamic beliefs from polytheists; rather, the criterion of *taqiyyah* which is intended to ensure the Muslims’ safety is more general, and hiding one’s inner beliefs vis-à-vis any murderous enemy, either because one lacks the ability to confront or because the conditions for resistance are not available is an indispensable affair.
5. If there is good understanding between all the members of Muslim community, there will exist no ground for *taqiyyah* among the Muslims. **?**

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Question 32

S

Why is the Ja‘farī school of thought [*madhhab*] stipulated in the Constitution of the Islamic Republic of Iran as the official *madhhab* of the country?

Reply: No doubt, the Constitution of the Islamic Republic of Iran shows respect to all Muslim schools of thought, but the Muslim schools of jurisprudence [*madhāhib* or *madhhab*s] such as Ja‘farī, Mālikī, Shāfi‘ī, Ḥanbalī, Ḥanafī, etc. are neither identical nor concordant in their attitudes toward the individual and social duties and so there are many differences among them.

Also, while laying down laws and enacting regulations for a society, the concordance and harmony of the said regulations seem to be indispensable.

Therefore, only one Muslim school of thought should be recognized as the source for enacting the social regulations of a certain country because in case of relying on various sources of legislation, the achievement of cohesive and systematic regulations will be impossible.

Therefore, one of the Muslim schools of jurisprudence that has correct standards should be recognized as the source for condifying social laws and regulations and thus prevent any possible chaos and discord in the codification of the laws of country and pave the ground for the formulation of a set of regulations in legal, social and other fields.

The criterion for selecting the Jaʻfarī *madhhab*

The other question which is posed here is: What is the criterion for recognizing the Jaʻfarī *madhhab* from among the Muslim schools of jurisprudence as the source for codifying the laws and regulations of the country?

The answer is clear and that is because the vast majority of the Iranians are Muslims who believe in the Jaʻfarī school of jurisprudence and think it can define their individual and social duties. As such, it is clear that declaring the Jaʻfarī *madhhab* to be the official *madhhab* of the country as stated in the Constitution of the Islamic Republic of Iran is not unusual and it is congruent with all logical and legal standards.

The status of the other Muslim schools of thought and the respect shown to them

The Constitution of the Islamic Republic of Iran which recognizes the Jaʻfarī *madhhab* as the official *madhhab*, respects other *madhāhib* such as Shāfiʻī, Ḥanbalī, Ḥanafī, Mālikī, and Zaydī. As a matter of fact, the followers of these *madhāhib* can follow the *fiqh* of their respective *madhāhib* in:

1. The performance of religious rites;
2. Religious training and education;
3. Carrying out personal activities; and
4. Specific religious activities such as marriage, divorce, inheritance, last will and testament, etc.

In addition to this, in the region where the majority of the inhabitants belong to any of the aforementioned *madhāhib*, the local regulations prescribed by local councils are compatible with that particular *madhhab* and the rights of followers of other *madhāhib* are also observed.

In order to elaborate on this issue, we cite Article 12, Chapter 1 of the Constitution of the Islamic Republic of Iran:

> The official religion of Iran is Islam while the official *madhhab* is Shī‘ah Ithnā ‘Asharī (Twelver Shī‘ah), and this principle is unalterable and the other Islamic schools of thought such as Ḥanafī, Shāfi‘ī, Mālikī, Ḥanbalī, and Zaydī are completely respected and the followers of these *madhāhib* are free to follow their *madhāhib* in such areas like religious rites, religious training and education, personal affairs like marriage, divorce, inheritance, and last will and testament, or in relevant legal cases. In every region where the followers of any of these *madhāhib* are in majority, the local regulations local councils codify are to be compatible with that particular *madhhab* and the rights of followers of other *madhāhib* be preserved.

This article in the Constitution of the Islamic Republic of Iran is a clear testimony to its respect for all Islamic schools of thought. **?**

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Question 33

S

Do the Shī‘ah regard *witr* prayer as obligatory?

Reply: *Witr* prayer is part of the supererogatory night prayers and it is one of the recommended [*mustaḥabb*] works which the Muslims who follow the Messenger of Allah (*ṣ*) perform, but the Shī‘ah jurists [*fuqahā*] who rely on the Book of Allah and the Prophet's *Sunnah* say that the *witr* prayer is one of the things which are incumbent on no one except the Holy Prophet (*ṣ*).

In his book, *Tadhkirah al-Fuqahā*, ‘Allāmah al-Ḥillī enumerates about 70 salient features of the Prophet (*ṣ*) and at the beginning of his statement, he thus says:

فأمّا الواجبات عليه دون غيره من أمّته أمور: أ-السّواك،

ب-الوتر ج-الأضحية. روى عنه -ص– أنّه قال: ثلٰث كتب

علي ولم تكتب عليكم: السّواك والوتر و الأضحية...

As for the things which are incumbent only upon him (*ṣ*) and not upon his *ummah*, they are: the use of tooth-stick [*miswāk*],

> *witr* prayer, and offering sacrifice [*aḍḥiyah*]. He (*ṣ*) is reported to have said: "Three things were made incumbent upon me but not you: the use of tooth-stick [*miswāk*], *witr* prayer and offering sacrifice."[1]

Consequently, according to the Shī'ah *witr* prayer is obligatory [*wājib*] upon the Holy Prophet (*ṣ*) and it is recommended [*mustaḥabb*] upon the other Muslims. **?**

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[1] 'Allāmah al-Ḥillī, *Tadhkirah al-Fuqahā*, vol. 2, "Kitāb an-Nikāh," Introduction 4.

Question 34

S

Is the belief that great divine people [*awliyā'*] have supernatural power tantamount to polytheism [*shirk*]?

Reply: It is clear that when a person wants someone to do something for him or her, the former thinks that the latter is capable of doing it and this capability takes two forms:

1. This capability may be of material and natural forces as in the case of asking somebody to give us a glass of water.

2. Or, it may be a hidden force which exists beyond the material and natural realm as in the case of the pious servant of God, 'Īsā ibn Maryam (Jesus the son of Mary) (*'a*) who was capable of healing incurable ailments with his Messianic breath.

It is clear that the belief in such a metaphysical power, which is related to and supported by the power and will of God, is like believing in natural power, and it is by no means tantamount to polytheism [*shirk*], because the Lord Who has bestowed material and natural power upon human beings can also grant His righteous servants supernatural power.

Now, in elucidating the stated answer the belief that divine people have supernatural power can be conceived in two ways:

1. To believe that a person is an independent and principal source of that power and to consider him the author of divine acts.

No doubt, if we think that this supernatural power is independent of the power of God, it will be tantamount to polytheism because according to this belief someone other than God is regarded as the independent and original source of power, to whom divine acts are attributed, whereas the Lord of the worlds is the fountainhead of all kinds of power.

2. To believe that the supernatural power of some faithful pious servants of God stems from the eternal power of God, and that this everlasting power is manifested by Divine Command through certain divine people. In fact, they are not independent; rather, they rely both in their existence as well as in exercising supernatural power on God, the Exalted.

It is clear that according to this belief, great divine people are not regarded as gods nor divine acts are attributed to them because righteous people are viewed as servants of God through whom God-given supernatural power is manifested by the decree and inviolable will of God.

In this regard, the Holy Qur'an says:

﴿ و ما كان لِرَسُول أن يَأْتِي بِآيَة إِلا بِإِذْنِ اللّه ﴾

"And an apostle may not bring a sign except by Allah's leave."[1]

It is evident from what we have stated that apart from the fact that it has nothing to do with polytheism, this belief is totally harmonious with the principle of monotheism and Unity of God.

[1] *Sūrah ar-Ra'd* 13:38.

Supernatural power of great divine people from a Qur'anic viewpoint

With utmost explicitness, the heavenly scripture of Islam mentions the names of a number of righteous servants of God who, by the decree of God, have such extraordinary power. Below are some instances:

1. The supernatural power of Ḥaḍrat Mūsā (Moses) ('a)

God, the Exalted, ordered His prophet, Mūsā (*'a*), to strike a rock with his staff and fountains of refreshing water gushed forth:

﴿ وَإِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِب بِّعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ﴾

"And when Moses prayed for water for his people, We said, 'Strike the rock with your staff.' Thereat twelve fountains gushed forth from it."[1]

2. The supernatural power of Ḥaḍrat 'Īsā (Jesus) ('a)

Various instances of the supernatural power of Ḥaḍrat 'Īsā (*'a*) are mentioned in the Qur'an, one of which is the following:

﴿ أَنِّي أَخْلُقُ لَكُم مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ ﴾

"I will create for you out of clay the form of a bird, then I will breathe into it, and it will become a bird by Allah's leave. And I heal the blind and the leper and revive the dead by Allah's leave."[2]

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[1] *Sūrah al-Baqarah* 2:60.
[2] *Sūrah Āl 'Imrān* 3:49.

3. The supernatural power of Ḥaḍrat Sulaymān (Solomon) ('a)

The Glorious Qur'an points to the supernatural power of Ḥaḍrat Sulaymān (*'a*) and states:

﴿ وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِن كُلِّ شَيْءٍ إِنَّ هَٰذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴾

> *"Solomon inherited from David, and he said, 'O people! We have been taught the speech of the birds, and we have been given out of everything. Indeed this is a manifest advantage."*[1]

No doubt, the gushing forth of fountains from the rock which Ḥaḍrat Mūsā (*'a*) stroke with his staff, the creation of a real bird out of clay, the healing of incurable ailments and the revival of the dead by Ḥaḍrat 'Isā (*'a*), and Ḥaḍrat Sulaymān's (*'a*) knowledge of the logic and language of birds are extraordinary affairs which are considered as kinds of acts of supernatural power and authority.

Given that many Qur'anic verses point to the supernatural power of the worthy servants of God, will our belief in the purport of these explicit verses of the Qur'an, which bespeak of the extraordinary power of such great divine people, be regarded as tantamount to polytheism [*shirk*] or innovation in religion [*bid'ah*]?

From this, it becomes evident that the belief that righteous servants of God have supernatural power does not mean that they are regarded as gods or authors of divine acts. If such a belief were to imply their divinity [*ulūhiyyah*] and lordship [*rubūbiyyah*], then according to the Qur'an such prophets like Mūsā, 'Isā, Sulaymān, and others (*'a*) would be taken to be gods,

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[1] *Sūrah an-Naml* 27:16.

whereas all Muslims know that the Holy Qur'an considers great divine people as righteous servants of God.

Thus, it is obvious that if in the belief that the nearest ones to God have supernatural power, we can consider this power to be relying on the inexhaustible power of God and regard great divine people as instruments for manifesting divine power. This belief will not only mean rejection of polytheism but it will also be totally congruent with the principle of true monotheism because the criterion of monotheism and Unity of God is attributing every power in the world to God and believing that He is the author of every power and every movement. **?**

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Question 35

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Why is the station of Imamate [*imāmah*] higher than that of prophethood [*nubuwwah*]?

Reply: First, we will examine the precise meaning of three of the words we find in the Qur'an and the *h adīth* and these are: prophethood [*nubuwwah*], messengership [*risālah*] and Imamate [*imāmah*] so as to clarify why the station of *imāmah* is higher than each of the other two mentioned positions.

1. The station of nubuwwah

The word *nabī* [prophet] is derived from the word *naba'* which means an important piece of news. Therefore, the literal meaning of *nabī* is "bearer of very important news" or "announcer of very important news".[1] The word *nabī* which is equivalent to the English word "prophet" is used by the Qur'an to mean a person who receives divine revelation from God, the

[1] If the literal root of the word *nabī* is intransitive, then it carries the first meaning, and if it is transitive, then it carries the second meaning.

Exalted, through various means, and conveys to people the news revealed to him without the intervention of other human beings. Scholars define this word as follows:

إنّه مؤد من الله بلا وساطة من البشر.

> "A prophet is a person who conveys the divine revelation to the people without the intervention of other human biengs."[1]

On this basis, the nature of the duties of a *nabī* is confined to receiving revelation and conveying to the people what is revealed to him. The Glorious Qur'an says in this regard:

﴿ فَبَعَثَ اللّه النَّبِيِّين مُبَشِّرين و مُنْذِ ين ﴾

> *"Then Allah sent the prophets as bearers of good news and as warners."*[2]

2. The station of risālah

In the lexicon of revelation, the word *rasūl* is referred to a prophet who, apart from receiving the revelation and conveying it to the people, shoulders the burden of conveying a divine message [*risālah*] and has the responsibility of delivering the message to the people. In this regard, the Glorious Qur'an says:

﴿ فَإِ ِ تَوَلَّيْتُم فَاعْلَموا أَنَّما عَلى رَسُولِنَا الْبَلاغ الْمُبين ﴾

> *"But if you turn your backs, then know that Our Apostle's duty is only to communicate in clear terms."*[3]

Therefore, the position of *risālah* is another station which is given to a *nabī*. In other words, each of the concepts of

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[1] Shaykh aṭ-Ṭūsī, *Rasā'il al-'Ashar*, p. 111.
[2] *Sūrah al-Baqarah* 2:213.
[3] *Sūrah al-Mā'idah* 5:92.

nubuwwah and *risālah* points to one of the peculiarities of the prophets who receive revelation from God in that they are called *anbiyā'* (plural form of *nabī*) because they receive divine revelation and bear news. And they are called *rusul* (plural form of *rasūl*) because they have the responsibility of delivering the message [*risālah*].

From what have been stated so far, we can conclude that so long as prophets hold the position of *nubuwwah* and *risālah*, they are only guides who make known to people what is lawful [*ḥalāl*] and what is unlawful [*ḥarām*] and show them the ways to attain felicity and prosperity, and they have no responsibility except reporting what is revealed to them by God or delivering a message.

3. The station of imāmah

The station of divine *imāmah*, from a Qur'anic perspective, is different from any of the two stations mentioned earlier and it is identical with broader discretion and practice in the domain of administering the society and leading the people.

Now, in the light of the luminous Qur'anic verses, we shall introduce some clear proofs in this regard:

1. Concerning the bestowal of the station of *imāmah* on a revered prophet, viz. Ibrāhīm al-Khalīl (Prophet Abraham) (*'a*), the Holy Qur'an thus states:

﴿ وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِن ذُرِّيَّتِي ﴾

"And when his Lord tested Abraham with certain words, and he fulfilled them, He said, 'I am making you the

Imām of mankind. Said he, 'And from among my descendants?'"[1]

In the light of this Qur'anic passage, we realize two facts:

a. The quoted verse clearly states the difference between the concept of *imāmah* and that of each of the two concepts of *nubuwwah* and *risālah* because many years prior to a series of divine tests, one of which was the decision to sacrifice his own son (Ismā'il), Ibrāhīm (*'a*) attained the station of *nubuwwah*, and we will prove this fact in the following:

We all know that God, the Exalted, granted two sons (Ismā'īl and Isḥāq) to Ibrāhīm (*'a*) when he was old as he has been quoted by the Glorious Qur'an as saying:

﴿ الْحَمْد لِلّه الَّذِي وَهَب لِي عَلَى الْكِبَرِ إِسْمَاعِيل وإِسْحَاق ﴾

"All praise belongs to Allah, who, despite [my] old age, gave me Ishmael and Isaac."[2]

Now, it is clear that it was prior to a series of hard divine trials one of which was the decision to sacrifice Ismā'īl (*'a*) that God, the Exalted, bestowed the station of *imāmah* upon Ibrāhīm (*'a*) during the autumn of his life. That is, it was during the last phase of his life that he became a leader over the people, whereas he held the station of *nubuwwah* a long time earlier; for, he used to receive divine revelation, which is a sign of *nubuwwah* before he had children [*dhurriyyah*].[3]

b. It can also be inferred from the verse, "*And when his Lord tested Abraham with certain words…*" that the station of divine *imāmah*, i.e. governing the society and leading the people is higher than the station of *nubuwwah* or the station of *risālah*; for,

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[1] *Sūrah al-Baqarah* 2:124.
[2] *Sūrah Ibrāhīm* 14:39.
[3] Refer to *Sūrah aṣ-Ṣāffāt* 37:99-102; *Sūrah al-Ḥijr* 15:53-54; *Sūrah Hūd* 11:70-71.

as stated by the Qur'anic verses, while Ḥaḍrat Ibrāhīm (*'a*) was holding the station of *nubuwwah* and the station of *risālah*, he was required to pass difficult tests before the station of *imāmah* was granted to him. The reason is clear; apart from the responsibility of receiving revelation and delivering the message, the station of divine *imāmah* also includes the supervision of society, leadership of the *ummah* and proper administration of the affairs of people for the purpose of reaching the pinnacle of perfection and felicity. So, it is natural that this station has a peculiar importance and grandeur and its attainment is impossible without passing a series of difficult tests.

2. It is clear from the previous verse that God, the Exalted, granted the station of *imāmah* and leadership of the community to Ibrāhīm (*'a*) after exposing him to hard tests. Then, Ibrāhīm (*'a*) asked God to assign this station to his descendants as well.

Other Qur'anic verses clearly state that God accepted the request of Ibrāhīm (*'a*) and after granting the station of *nubuwwah* to Ibrāhīm's righteous and upright descendants, He appointed them to the position of the leadership of the community and rule over the *ummah*. The Holy Qur'an says in this regard: ﴿ فَقَد آتَيْنا آل إِبْراهيم الْكِتاب و الْحِكْمَة و آتيْناهُم مُلْكًا عَظيمًا ﴾ "*We have certainly given the progeny of Abraham the Book and the wisdom, and We have given them a great sovereignty.*"[1]

We can deduce from this verse that the position of *imāmah* and leadership of the society is different from that of *nubuwwah*, which God, the Exalted, granted to His prophet, Ibrāhīm (*'a*), after passing a series of difficult divine trials. When he prayed to God and asked Him to give the position of governance and leadership to his descendants too, the Lord granted that prayer by granting that high station to his just descendants and offspring, and apart from the (heavenly) Book and wisdom [*ḥikmah*],

[1] *Sūrah an-Nisā'* 4:54.

which are the signs of *nubuwwah* and *risālah*, He granted them "great sovereignty" [*mulkān 'aẓīmah*], which means governance and leadership over the people. As such, the request of Ibrāhīm (*'a*) was granted. Thus, some of his descendants such as Yūsuf (Joseph), Dāwūd (David) and Sulaymān (Solomon) (*'a*) were chosen for the position of governance, administration and leadership of the society in addition to the station of *nubuwwah*.

It is evident from what we have stated that the station of *imāmah* is different from any of the two stations of *nubuwwah* and *risālah*, and on account of its broader domain of discretion and responsibilities, *imāmah* has greater value and higher status.

Superiority of the station of *imāmah*

From the previous discussion, it is clear that the responsibility of a *nabī* and *rasūl* does not go beyond reminding the people and showing them the way. Whenever a *nabī* or a *rasūl* reaches the station of *imāmah*, he has to shoulder a more crucial responsibility, and this entails that he has to implement divine programs and execute the decrees of the sacred religion on the way of establishing a model and prosperous society to ensure for his *ummah* felicity in this world and the next.

It is evident that great spiritual power and special competence are indisputable for bearing such a crucially important responsibility, and shouldering such a heavy burden, which involves difficult problems and struggling against one's inclinations, requires more maturity in the way of God and excessive fortitude. This goal cannot be achieved without divine love and annihilation [*fanā'*] in attaining God's good pleasure. For this reason, God, the Exalted, granted Ibrāhīm (*'a*) the station of *imāmah* after exposing him to a series of hard trials during the last moments of his life. For this reason, too, He honored His most anointed servants, including the Holy Prophet

of Islam (*ṣ*), with the station of *imāmah* and leadership of the *ummah*, and appointed them to govern and lead the society.

Are *nubuwwah* and *imāmah* correlative?

The following questions may arise here: Must every prophet who has the station of *nubuwwah* be an Imām as well? Or, must the one who has the position of *imāmah* be a prophet as well?

The answer to either question is negative. We shall elaborate on this issue in the light of the logic of revelation: The verses about Ṭālūt (Saul) and his struggle against the oppressive Jālūt (Goliath) clearly state that sometime after the passing away of Ḥaḍrat Mūsā (Moses) (*ʿa*), God, the Exalted, granted the station of *nubuwwah* to a person named "Samuel" while the station of *imāmah* (leadership and governance) was given to Ṭālūt. Here is the detailed account of this event:

After the demise of Mūsā (*ʿa*), a group of the Children of Israel said to the prophet of their time: "Appoint a ruler for us so that we may fight in the way of God under his command." The reply of their prophet was:

﴿إِنَّ اللّه قَد بَعَث لَكُم طَالُوت مَلِكًا قَالُوا أَنَّى يَكُون لَه الْمُلْك عَلَيْنَا وَنَحْن أَحَقُّ بِالْمُلْك مِنْه وَلَم يُؤْتَ سَعَة مِّن الْمَال قَال إِنَّ اللّه اصْطَفَاه عَلَيْكُم وَزَادَه بَسْطَة فِي الْعِلْم وَالْجِسْم وَاللّه يُؤْتِي مُلْكه مَن يَشَاء وَاللّه وَاسِع عَلِيم﴾

> *"'Allah has appointed Saul as king for you. They said, 'How can he have kingship over us, when we have a greater right to kingship than him, as he has not been given ample wealth?' He said, 'Indeed Allah has chosen him over you, and enhanced him vastly in knowledge and physique, and Allah gives His kingdom to whomever He wishes, and Allah is all-bounteous, all-knowing'."*[1]

From the above verse, the following points can be inferred:

[1] *Sūrah al-Baqarah* 2:247.

1. It is possible that in case of expediency, *nubuwwah* is separated from *imāmah* and rule and at a certain time, *nubuwwah* is granted to a certain person and governance and rule to another person, each of whom is worthy of the position granted to him. On account of the possibility of separating these two positions from one another, the Children of Israel never said that their prophet (Samuel) was more qualified than him (Ṭālūt). Rather, they said complainingly: *"We have a greater right to kingship than him"*.

2. The station which Ṭālūt held was granted to him by God, as the Qur'an says: *"Allah has appointed Saul as king for you"*. It also states: *"Indeed Allah has chosen him over you."*

3. The divine station and responsibility Ṭālūt had was not merely to command the army but he was rather the ruler and head of the Children of Israel as it is deduced from the word, "king" [*mulk*], i.e. headship of government. Although the aim of this headship at that time was the leadership of the Children of Israel in *jihād* in the way of God, the divine position he held also allowed him do other things all of which are related to governance, as the latter part of the verse states: *"Allah gives His kingdom to whomever He wishes."*

4. The most important condition of the governance of a society, *imāmah* and leadership of the *ummah* is possessing vast knowledge and required spiritual and physical capabilities, especially by the rulers live at a time when they are supposed to play an active role in leading the army.[1]

From what have been said so far, it is clear that there is no concomitance and inseparability between *nubuwwah* and *imāmah*. In fact, a person may attain the position of *nubuwwah* but he is not Imām and leader of the *ummah* who has the discretion of ruling over the people. Also, a person may be designated by God as administrator and ruler of a society but he

[1] Cited from Prof. Ja'far Subḥānī's *Manshūr-e Jāwīd-e Qur'ān*.

is not a prophet. And sometimes, God, the Exalted, grants both stations to a person who is worthy of both of them, as the Glorious Qur'an says:

﴿ فَهَزَمُوهُم بِإِذْنِ اللّه وَقَتَلَ دَاوُد جَالُوت وَآتَاه اللّه الْمُلْك وَالْحِكْمَة وَعَلَّمَه مِمَّا يَشَاء ﴾

> *"Thus they routed them with Allah's will, and David killed Goliath, and Allah gave him the kingdom and wisdom, and taught him whatever He liked."*[1] **?**

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[1] *Sūrah al-Baqarah* 2:251.

Question 36

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What is the criterion for distinguishing monotheism or the Unity of God [*tawḥīd*] from polytheism [*shirk*]?

Reply: The most important issue in the study of monotheism [*tawḥīd*] and polytheism [*shirk*] is discerning what their criterion is, and if this issue is not decisively settled, part of the secondary issues will remain unsolved. Along this line, we shall discuss the issue of monotheism and polytheism in different dimensions albeit in concise manner.

1. The unity of the Divine Essence [*dhāt*]

The discussion of the unity of the Divine Essence may be in two ways:

a. God, whom scholastic theologians [*mutakallimūn*] define as the "Necessary Being" [*wājib al-wujūd*]), is One; He has no partner and nothing can be compared to Him. This meaning of monotheism is the same as that which God mentions in various

ways in the Glorious Qur'an, such as: ﴿ لَيْس كَمِثْلِه شيء ﴾ "*Nothing is like him.*"[1]

Elsewhere, it says: ﴿ و لَم يَكُن لّه كُفُواً أَحَد ﴾ "*Nor has He any equal.*"[2]

Of course sometimes, this kind of monotheism is vulgarly interpreted in another way and more attention is given to the numerical sense of monotheism and that is, God is One and not two.

It is quite obvious that this way of defining monotheism is incompatible with the Divine Station.

b. The Divine Essence is simple and not compound because a being's being constitution [*tarakkub*] of mental or external parts indicates that it is in need of its component parts and the "need" implies that there is "possibility" [*imkān*] and the possibility, in turn, necessarily mean that there is a need for a cause [*'illat*],[3] and all these are discordant with the station of the Necessary Being.

2. The unity of the Divine creative power [*khāliqiyyah*]

The unity of the Divine creative power is one of the degrees of monotheism which is acknowledged by both reason [*'aql*] and revelation [*naql*].

In the parlance of reason, we in relation to God represent a 'contingent' [*imkānī*] order which is devoid of any sort of perfection [*kamāl*] and beauty [*jamāl*], and whatever a thing possesses originally emanates from the fountain of the grace of the Essentially Sufficient [*ghanī bi'dh-dhāt*]. Thus, any

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[1] *Sūrah ash-Shūrā* 42:11.
[2] *Sūrah al-Ikhlās* 112:4.
[3] In the parlance of philosophy, whatever is possible [*mumkin*] is an effect [*sabāb*] and needs a cause [*'illat*]. In the language of *'ilm al-kalām* [scholastic theology], whatever is created in time is an effect and needs a cause. [Trans.]

manifestation of perfection and beauty that we see in the world belongs to Him.

When we consider the Qur'anic viewpoint, we see that the Qur'an contains numerous verses which stress the idea of the unity of the Divine creative power. Here is an example:

﴿ قُل الله خالِق كُلِّ شيء وَهُو الْواحِد الْقَهَّار ﴾

> *"Say, 'Allah is the creator of all things, and He is the One, the All-paramount'."*[1]

Therefore, the question of the unity of the Divine creative power in general is not disputed by theologians. What needs to be clarified here is that the unity of the Divine creative power has two interpretations, which are as follows:

a. If there exists any kind of causal system and causal relations among the creatures they all stem from the Cause of causes [*'illat 'l-'ilal*] and the Source of effects [*musabbab al-asbāb*]. In reality, the Independent and Principal Creator is God and the effect of any other than God on all that occurs is ascribed to God and through the permission and will of God.

In this view, the system of cause and effect in the world, which contributes to unveiling the human knowledge, has been acknowledged. Meanwhile, this system belongs to God Who has brought into being this system and originated the effects and causality, causes and causation, and the agents.

b. There is only One Creator in the world and that is God, and in the order of the universe, there exists nothing that can affect or be affected among the things, and God is the Principal[2] Creator of all natural phenomena and human power has also no effect on His deeds.

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[1] *Sūrah ar-Ra'd* 13:16.

[2] The original word used here is *bilā wāsiṭah*, which means "without any medium or agency". [Trans.]

Therefore, there is only One Cause in the world and He is the “substitute” of all that which is known as “natural causes”.

Of course, this interpretation of the unity of the Divine creative power is endorsed by a group of ‘Ash‘arī scholars, but some figures such as Imām al-Ḥaramayn,[1] and recently, Shaykh Muḥammad ‘Abduh in his book on monotheism, reject this interpretation and adopt the first interpretation.

3. The unity of the Divine design [*tadbīr*]

Since creation belongs exclusively to God, the design of the order of being also belongs to Him. There is only One Designer in the world, and by means of the rational proof [*dalīl al-‘aqlī*] that affirms the idea of the unity of the Divine creative power the unity of the Divine design is proved.

In numerous verses, the Glorious Qur’an states that God is the Only Designer of the world, as in the following:

﴿ قُل أَغَيْرَ اللهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ﴾

> *“Say, ‘Shall I seek a Lord other than Allah, while He is the Lord of all things?’”*[2]

Of course, the same two ways of interpreting the unity of the Divine creative power are used for interpreting the unity of the Divine design, and what is meant by the unity of the Divine design is to believe that independent design belongs to no one other than God.

On this basis, all the sorts of subordinate designing among the creatures in the order of universe take place by the will and permission of God. The Holy Qur’an also points to this Divine

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[1] See Shahristānī, *Al-Milal wa’n-Naḥl*, vol. 1.
[2] *Sūrah al-An‘ām* 6:164.

design, stating: ﴿ فَالْمُدَبِّرَاتِ أَمْرًا ﴾ "*By those who direct the affairs [of creatures].*"[1]

4. Monotheism in authority [*ḥākimiyyah*]

Monotheism in authority [*ḥākimiyyah*] means that authority belongs to God as a fixed right, and He is the Only Ruler over the individuals constituting the society, as the Glorious Qur'an says: ﴿ إِنِ الْحُكْمُ إِلا لِلَّهِ ﴾ "*Sovereignty belongs only to Allah.*"[2]

Therefore, the rule of others has to be through His decree so that upright individuals may rule over the people and take them to the ultimate abode of felicity and perfection, as the Holy Qur'an states: ﴿ يا داوُد إِنّا جَعَلْناك خَليفَة فِي الْأَرْضِ فَاحْكُم بَيْن النّاس بِالْحَق ﴾ "*O David! Indeed We have made you a vicegerent on the earth. So judge between the people with justice.*"[3]

5. Monotheism in obedience [*ṭā'ah*]

Monotheism in obedience means that the only object of obedience in essence [*muṭā' bi'dh-dhāt*] and the One Whom the people have to follow is God, the Exalted.

Therefore, the necessity of obeying such people like the Prophet (*ṣ*), Imāms, *faqīh*, mother, and father is something enjoined by Him and it occurs by His will.

6. The unity of the Divine legislation [*taqnīn* or *tashrī'*]

The unity of the Divine legislation means that the right of legislation belongs only to God. On this basis, our heavenly book (the Qur'an) regards any decree which goes beyond the boundaries of the divine law as a source of infidelity, transgression and wrongdoing, as it says:

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[1] *Sūrah an-Nāzi'āt* 79:5.
[2] *Sūrah Yūsuf* 12:40.
[3] *Sūrah Ṣād* 38:26.

﴿ و مَن لَم يَحْكُم بِما أَنْزَلَ اللّه فَأُولَئِك هُم الْكافِرُون ﴾

"Those who do not judge by what Allah has sent down—it is they who are the faithless."[1]

﴿ و مَن لَم يَحْكُم بِما أَنْزَلَ اللّه فَأُولَئِك هُم الْفاسِقُون ﴾

"Those who do not judge by what Allah has sent down—it is they who are the transgressors."[2]

﴿ مَن لَم يَحْكُم بِما أَنْزَلَ اللّه فَأُولَئِك هُم الظّالِمُون ﴾

"Those who do not judge by what Allah has sent down—it is they who are the wrongdoers."[3]

7. Monotheism in worship [*'ibādah*]

The most important issue of monotheism in worship is discerning the meaning of *'ibādah* [worship] because all Muslims agree that the only object of worship is God, and no one other than Him should be worshipped. The Holy Qur'an says in this regard: ﴿ إِيّاك نَعْبُد و إِيّاك نَسْتَعين ﴾ *"You [alone] do we worship, and to You [alone] do we turn for help."*[4]

From the noble verses of the Qur'an, it is inferred that this issue is a common principle in the mission of all prophets (*'a*), and all divine envoys are assigned the responsibility of propagating it. The Glorious Qur'an says in this regard:

﴿ و لَقَد بَعَثْنا في كُل أُمَّة رَسُولاً أَنِ اعْبُدُوا اللّه و اجْتَنِبُوا الطّاغُوت ﴾

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[1] *Sūrah al-Mā'idah* 5:44.
[2] *Sūrah al-Mā'idah* 5:47.
[3] *Sūrah al-Mā'idah* 5:45.
[4] *Sūrah al-Fātiḥah* 1:5.

> *"Certainly We raised an apostle in every nation [to preach:] 'Worship Allah, and keep away from the Rebel'."*[1]

Therefore, the principle that only God has to be worshipped and no other than Him is worthy to be worshipped is beyond dispute. A person is not considered a monotheist without accepting this principle.

The dispute is over other things such as: What is the criterion for distinguishing "worship" from other than worship?

Or, can the act of kissing the hand of one's teacher, father, mother, or an *'ālim* or scholar, for example, and paying any kind of homage or showing respect to those who possess rights [*dhū'l-ḥuqūq*][2] be the same as worshipping them? Or, over the idea that worship in its absolute sense is not extraordinary humility and homage; rather, it has a valid element and so long as that element is not put into effect, humility of any sort—even that which has the form of prostration—is not deemed as "worship".

So, it is necessary to see what element gives humility and homage the character of worship, which is an important subject.

Misconception about worship

A group of writers interprete *'ibādah* [worship] as "lowliness" or "extreme humility", but when want to interpret some Qur'anic verses, they fail. The Glorious Qur'an unequivocally states: "We ordered the angels to prostrate before Adam" ﴿ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ ﴾ *"And when We said to the angels, 'Prostrate before Adam…'"*[3]

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[1] *Sūrah an-Nahl* 16:36.
[2] *Dhū'l-ḥuqūq*: literally, "owner/possessor of rights". [Trans.]
[3] *Sūrah al-Baqarah* 2:34.

The way prostration was done to Ādam (Adam) (*‘a*) was the same as that which is done to God. This is while the first was intended to express humility and lowliness, and the second is regarded as worship and devotion.

Now, why do these two identical prostrations have different natures?

The Qur’an states in another place: “Ḥaḍrat Ya‘qūb (*‘a*), along with his sons, prostrated before Ḥaḍrat Yūsuf (*‘a*)”.

﴿ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَٰذَا تَأْوِيلُ رُؤْيَايَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ﴾

“And he seated his parents high upon the throne, and they fell down prostrate before him. He said, ‘Father! This is the fulfillment of my dream of long ago, which my Lord has made come true.”[1]

It is is worth noting here that by the “dream of long ago”, Ḥaḍrat Yūsuf (*‘a*) means the dream about eleven planets,[2] the sun and the moon, prostrating to him. The Qur’an quotes Yūsuf (*‘a*) as saying: ﴿ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا و الشَّمْسَ و الْقَمَرَ رَأَيْتُهُمْ لي ساجِدين ﴾ “*I saw eleven planets, and the sun and the moon: I saw them prostrating themselves before me.”*[3]

Since Ḥaḍrat Yūsuf (*‘a*) considers the prostration of his close relatives as the interpretation of the dream, it is clear that what is meant by the eleven planets is his eleven brothers, and by the sun and the moon his father and mother, respectively.

Having said this, it is evident that not only his brothers but also his father, Prophet Ya‘qūb (*‘a*), prostrated before him.

Now, let us ask: Why cannot that prostration, which represents utmost humility and lowliness, be named “worship”?

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[1] *Sūrah Yūsuf* 12:100.
[2] Or, eleven stars. [Trans.]
[3] *Sūrah Yūsuf* 12:4.

The excuse is worse than the sin!

Unable to reply, the mentioned group says that since this kind of humility is a response to the order of God, it is not considered an act of polytheism.

But, it is very obvious that this reply is untenable; for, God never orders others to perform any act that has polytheistic nature.

The Glorious Qur'an says:

﴿ قُلْ إِنَّ اللّه لا يَأْمُر بِالْفَحْشاء أَ تَقُولُون عَلَى اللّه ما لا تَعْلَمُون ﴾

"Say, 'Indeed Allah does not enjoin indecencies. Do you attribute to Allah what you do not know?'"[1]

In principle, the command of God does not change the nature of a thing. If the true meaning of showing humility to a certain person is to worship him and it is something enjoined by God then, it is a command to worship Him.

Resolving the ambiguity and the true meaning of *'ibādah*

Now, it is clear that the impermissibility of worshipping anyone other than God is unanimously accepted by the monotheists in the world. On the other hand, it is evident that the prostration of the angels to Ādam (*'a*) or that of Ya'qūb (*'a*) and his sons to Yūsuf (*'a*) cannot be considered an act of worshipping those whom humility is shown.

Now, let us examine the element that makes humility in the first instance an act of worship, and does not make the same form of humility be within the ambit of worship.

The Qur'anic verses make clear that the humility shown to a being who is looked at as god or to whom divine acts are attributed is considered worship. From this statement, it is clear

[1] *Sūrah al-A'rāf* 7:28.

that the belief in God or belief that He can perform divine acts lends humility the sense of "worship".

The polytheists of the world including the residents of the Arabian Peninsula and the like used to be subjected and humbled before beings whom they regarded as creatures of God and they also believed that those shown humility are capable of performing divine acts, the least of which were the forgiving of sins and enjoying the station of intercession.

A group of Babylonian polytheists used to worship heavenly objects and regard them as their "lords" [*arbāb*] rather than "creators" to whom the management and administration of the world and human beings was entrusted. The narrative of H ad rat Ibrāhīm (*'a*) and his debate with that group is based on this very principle; for, the polytheists of Babylonia never regarded the sun, the moon and the stars as gods but as powerful creatures to whom the station of lordship and management of the world was delegated.

The Qur'anic verses which refer to Ibrāhīm's (*'a*) debate with the Babylonian polytheists are mainly concerned with the word "lord" [*rabb*],[1] and the term "lord" is used in the sense of owner and manager of his own property.

The Arabs call the owner of house as *rabb al-bayt* and the owner of farm as *rabb aḍ-ḍay'ah* because the management of house and farm is entrusted to the owner.

By introducing God as the Sole Manager and Lord of the worlds, the Glorious Qur'an urges [the Muslims] to combat the group of polytheists, and invites them to worship the One and Only God, saying: ﴿إِنَّ اللّه رَبّي و رَبُّكُم فَاعْبُدُوه هذا صِراط مسْتَقيم﴾ "*Indeed Allah is my Lord and your Lord; so worship Him. This is a straight path.*"[2]

In another place, it says:

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[1] *Sūrah al-An'ām* 6:76-78.
[2] *Sūrah Āl 'Imrān* 3:51.

﴿ ذلِكُم اللّه رَبُّكُم لا إله إلا هُو خالِق كُل شَيء فَاعْبُدُوه ﴾

"That is Allah, your Lord, there is no god except Him, the creator of all things; so worship Him."[1]

In *Sūrah ad-Dukhān*, it is stated:

﴿ لا إله إلا هُو يُحْيي و يُميت رَبُّكُم و رَبُّ آبائِكُم الْأَوَّلين ﴾

"There is no god except Him: He gives life and brings death, your Lord and the Lord of your forefathers."[2]

Quoting Ḥaḍrat 'Īsā (*'a*), the Holy Qur'an thus says:

﴿ و قال الْمَسيح يا بَني إِسْرائيل اعْبُدُوا اللّه رَبّي و رَبَّكُم ﴾

"But the Messiah had said, 'O Children of Israel! Worship Allah, my Lord and your Lord'."[3]

It is clear from what have been stated so far that showing any kind of humility to someone without considering that one as lord and god or attributing divine acts to that one cannot be called "worship", no matter how extreme that humility and lowliness are.

Therefore, even the extreme form of humility shown by a child to his mother and father or that shown by the *ummah* to the Prophet (*ṣ*) can by no means be interpreted as worshipping those to whom humility is shown.

Consequently, such subjects as seeking blessings [*tabarruk*] through the belongings of sacred people, kissing the door and wall or their shrines, resorting to *awliyā'* for mediation [*tawassul*], calling on the pious servants of God, commemorating the birthday or death anniversary of eminent sacred people, and

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[1] *Sūrah al-An'ām* 6:102.
[2] *Sūrah ad-Dukhān* 44:8.
[3] *Sūrah al-Mā'idah* 5:72.

so on which some of the ignorant regard as polytheism or worshipping other than God, are not located within the parameters of worshipping other than God. **?**

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