

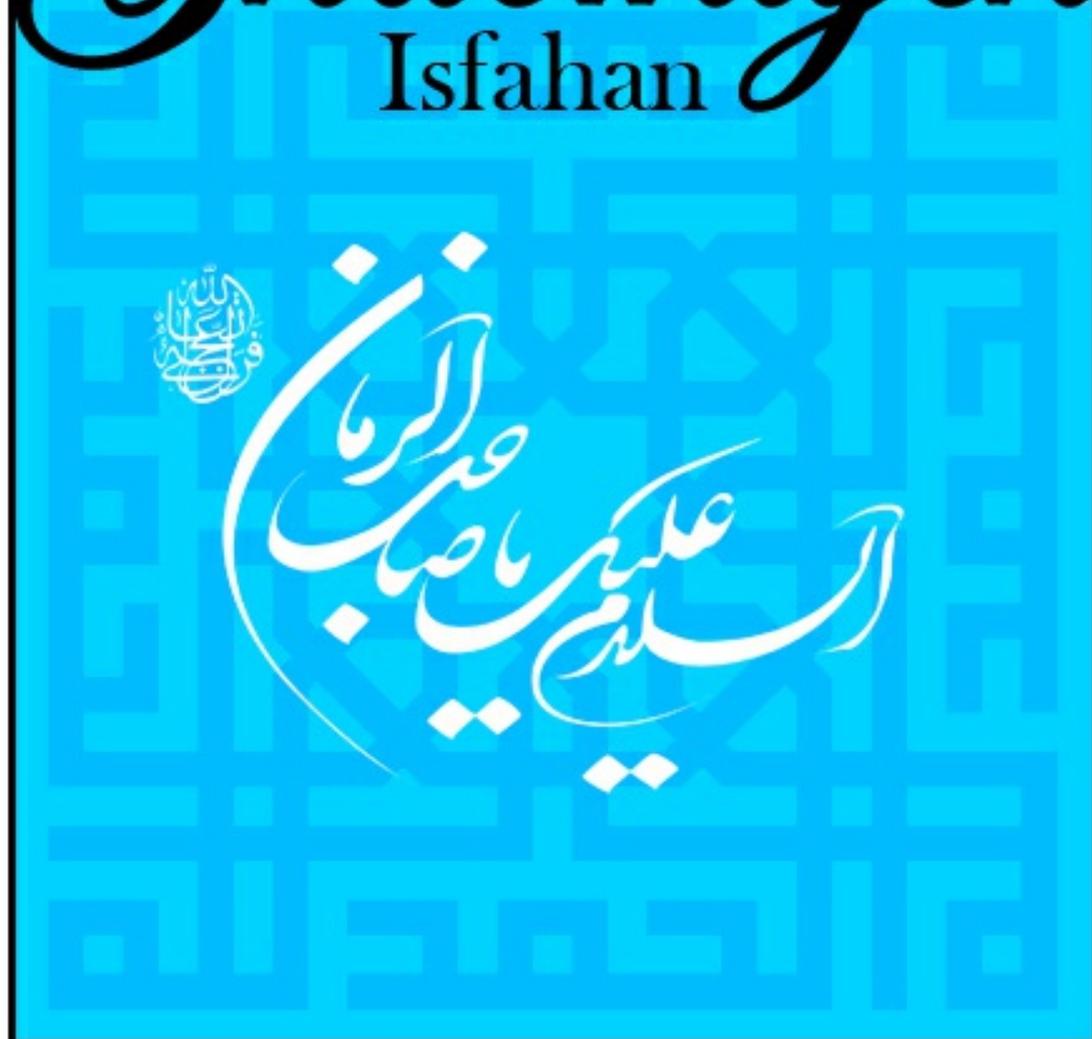
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A  
New Analysis  
of  
Wahhabi Doctrines

Author: Muhammad Husayn Ibrahim

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# A New Analysis of Wahhabi Doctrines

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**Point**



قال الله تعالى:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ 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 ٣٣:٣٣

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قال رسول الله (صلى الله عليه و آله):

إني تارك فيكم الثقلين،

كتاب الله و عترتي اهل بيتي

ما ان تمسكتم بهما لن تضلوا ابدا

وأنهما لن يفترقا حتى يردا على الحوض

:The Messenger of Allah (ﷺ) said

: [Verily, I am leaving among you two precious things [thaqalayn“

The Book of Allah and

[my progeny [‘ītratī], 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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Transliteration Symbols

<u>Symbol</u>	<u>Transliteration</u>	<u>Symbol</u>	<u>Transliteration</u>
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
هـ	h	و	w
ي	y	ة	ah
<b><u>Long Vowels</u></b>		<b><u>Short Vowels</u></b>	
آ	ā	ـَ	a
و	ū	ـُ	u
ي	ī	ـِ	i



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 risalah {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 pre-eminence 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 {fitrah

In a bid to assist those who are in quest of truth, the Ahl al-Bayt (‘a) World Assembly has endeavoured 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 Shi‘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 Muḥammadan (ﷺ) Islam

We ask God, the Exalted, to accept this trivial effort and enhance it further under the  
auspices of His vicegerent on earth, Ḥaḍrat 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

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Sayyid Riḍā Ḥusaynī Nasab, Shī‘eh Pāsokh Mīdahad, supervised by Āyatullāh Ja‘far –۱  
Subḥānī (Qum: Nashr-e Mash‘ar, Autumn ۱۳۸۴ AHS (۲۰۰۵)), ۲۴۸ pp



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

(Ḥaḍrat(۱) Imām Khomeinī (q) (۲)

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[.Ḥaḍrat: The Arabic word Ḥaḍrat is used as a respectful form of address. [Trans –۱  
The abbreviation, “q” stands for the Arabic invocative phrase, quddisa sirruh [may –۲  
[.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-'azīmah], 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, Ḥaḍrat 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

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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 (ﷺ) has become “ummahs” 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 {masa'il-e kalami} originated by Muslim scholastic theologians

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Ummah: the entire Islamic community which knows no territorial or ethnic - ١  
{.distinction. {Trans

.mutakallimun} 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 Sunni participants. Prior to reading the paper, they rejected the idea that in most issues pertaining to these three questions the Shi‘ah jurisprudence has identical view with .that of the present four Sunni schools of thought

From a distance a grudge is nursed and the Shi‘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 Shi‘ah,<sup>(1)</sup> strengthen their connection with their ‘ulama’ and scholars, and recognize the Shi‘ah as their own brothers—an aim which the Shi‘ah has for centuries been looking for, and thus, realizing the purport of the verse :that follows

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ

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In this volume, I have maintained the word “Shi‘ah” to refer to both the group – ١ {.(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 Hajj 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 Rida Husayni 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 Imam of the Time (may our souls be his ransom

Ja‘far Subhani

The Islamic Seminary, Qum

Adhar ١, ١٣٧٤ AHS

(December ٢٢, ١٩٩٥)

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Surah al-Anbiya’ ٢١:٩٢. A similar verse is Surah al-Mu’minun ٢٣:٥٢: “Indeed this – ١ 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 ‘Ali Quli Qara’i, The Qur’an with a Phrase-by-Phrase English Translation (London: Islamic College for {Advanced Studies Press, ٢٠٠٤). {Trans

**Question 1 : Which is correct, “wa ‘itrati” {and my progeny}, or “wa sunnati” {and my ? {tradition**

**point**

The hadith scholars {muhaddithun} have narrated hadith ath-thaqalayn {Tradition on the Two Weighty Things} in two ways and it has been recorded in the books of hadith.

:An examination must be made to see which way is correct

Kitab Allah wa ‘itrati ahli bayti” {“The Book of Allah and my progeny, the members“ .1  
of my Household”}, or

.2 {“Kitab Allah wa sunnati” {“The Book of Allah and my tradition“ .2

Reply: The authentic {sahih} and established {thabit} hadith of the Holy Prophet (S) [\(1\)](#)  
is the one with the phrase, “wa

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The abbreviation, “S”, stands for the Arabic invocative phrase, sallallahu ‘alayhi wa – 1  
alihi wa sallam {may God’s blessings and peace be upon him and his progeny}, which  
{is mentioned after the name of the Holy Prophet Muhammad (S). {Trans

ahl bayti” {and the members of my Household}. The chain of transmission {sanad} of the narration which contains the phrase, “sunnati” {my tradition} instead of “ahla bayti” {the members of my Household} is invalid, therefore it is rejected {mardud} .and the chain of transmission of the hadith, “wa ahla bayti” is absolutely sound

**{The chain of transmission of the narration, “wa ahli bayti” {and my Household**

:{This text has been narrated by two prominent muhaddiths {hadith scholars

In his Sahih, Muslim narrates from Zayd ibn al-Arqam, thus: One day Allah’s . ۱ Messenger (S) 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- أيها الناس فانما أنا بشر يوشك أن يأتي رسول ربّي فأجيب وأنا تارك فيكم الثقلين: أولهما كتاب الله فيه والهدى النور فخذوا بكتاب الله واستمسكوا به - فحث لى كتاب والله رغب فيه ثم قال: أذكركم الله فى أهل بيتى."

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)

Darmi 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.

In his narration which contains the phrase, “And my progeny, the members of my Household” {wa ‘itrati ahla bayti}, Tirmidhi writes that the Prophet (S) has said

”إني تارك فيكم ما ان تمسكتم به لن تضلوا بعدي ، أحدهما أعظم من الآخر: كتاب الله حبل ممدود من السماء إلى الأرض عترتي أهل بيتي لن يفتقا حتى يردا عليّ 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 {hawd} (of Kawthar). Be careful as to how you will behave toward them after (me). (3)

Both Muslim and Tirmidhi, who are among the compilers of Sahih and Sunan (compilations of hadiths 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 hadiths enjoy such accuracy and special reliability that they need no discussion and argumentation

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Muslim, Sahih, vol. ٤, p. ١٨٠٣, hadith no. ٢٤٠٨ (‘Abd al-Baqi Edition). Abdul-Hamid – ١  
{Siddiqui (trans.), Sahih Muslim (English Translation), vol. ٤, hadith no. ٥٩٢٠. {Trans  
.Darmi, Sunan, vol. ٢, pp. ٤٣١–٤٣٢ – ٢  
.Tirmidhi, Sunan, vol. ٥, p. ٤٤٣, hadith no. ٣٧٧٨٨ – ٣

## **{The chain of transmission of the narration, “wa sunnati” {and my tradition**

The tradition, which mentions the phrase, “sunnati” {my tradition} instead of “ahli bayti” {members of my Household}, is a fabricated hadith, which apart from the weakness of its chain of transmission, was concocted and transmitted by the Umayyad agents:

In his Mustadrak (‘ala’s–Sahihayn), Hakim al–Nayshaburi relates this narration with the following chain of transmission:

عباس عن بن أبي أويس عن أبي أويس عن ثور بن زيد الدّيلمى عن عكمه عن ابن عباس قال رسول الله: "يا أيها الناس إنى قد تركت فيكم ان اعتصمتم به فلن تضلّوا أبداً كتاب الله وسنّته نبيّه."

Abbas ibn Abi Uways narrates on the authority of Abi Uways from Thawr ibn Zayd ad–Daylami from ‘Ukrumah from Ibn ‘Abbas: The Messenger of Allah (S) 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!"

Among the transmitters of this narration are Isma‘il ibn Abi Uways and Abu Uways—a father and a son who were not found trustworthy, and they were also accused of lying, fabrication and forgery.

## **What the ‘ulama’ of rijal say about the two versions**

In Tahdhib al–Kamal, Hafiz al–Mizzi, one of the researchers of the science of rijal, writes about Isma‘il and his father as follows:

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.Hakim al–Nayshaburi, Mustadrak (‘ala’s–Sahihayn), vol. ١, p. ٩٣ –١

Hafiz: literally means ‘memorizer’ and is used in hadith 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

Rijal or ‘Ilm ar–Rijal: a branch of the science of hadith dealing with the biography of

{the hadith transmitters or reporters. {Trans

Yahya ibn Mu‘in (who is one of the prominent ‘ulama’ of ‘ilm ar-rijal) says: “Abu Uways and his son (Isma‘il) are ‘weak’ {da‘if}. It is also reported that Yahya ibn Mu‘in used to say: “These two persons used to steal hadith.” Ibn Mu‘in also says about the son  
”.(Isma‘il): “He cannot be trusted

”.Regarding the son (Isma‘il), Nisa’i says: “He is ‘weak’ and not trustworthy

Abu’l-Qasim Lalka’i says: “Nisa’i has said a lot against him, concluding that his  
”.narration must be rejected

Ibn ‘Adi, one of the ‘ulama’ of rijal, says: “Ibn Abi Uways, a maternal uncle of Malik,  
[narrates strange hadiths, which nobody accepts.”](#)[\(1\)](#)

In the Introduction to Fath al-Barri, Ibn Hajar (al-‘Asqalani) has stated: “One can never refer (as proof) to the hadith of Ibn Abi Uways on account of the reproach  
[\(which Nisa’i has heaped on him.”](#)[\(2\)](#)

In the book, Fath al-Mulk al-‘Ala, Hafiz Sayyid Ahmad ibn Sadiq narrates on the authority of Salmah ibn Shayb, thus: “Isma‘il ibn Abi Uways was heard to have said:  
[‘Whenever the people of Medina split into two over an issue, I fabricated a hadith’.”](#)[\(3\)](#)

Therefore, the son (Isma‘il ibn Abi Uways) is charged with fabricating hadith and Ibn Mu‘in says that he lies. In addition, his narration has come neither in the Sahih of  
.Muslim nor in the Sunan of Tirmidhi or any other Sahih books

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.Hafiz al-Mazzi, Tahdhib al-Kamal, vol. ۳, p. ۱۲۷ –۱

.Ibn Hajar al-‘Asqalani, Introduction to Fath al-Barri (Dar al-Ma‘rifah Edition), p. ۳۹۱ –۲

.Hafiz Sayyid Ahmad, Fath al-Mulk al-‘Ala, p. ۱۵ –۳

Concerning Abu Uways, it is enough to state that Abu Hatam ar-Razi in the book, Al-Jarah wa't-Ta'dil, says: "His narration may be recorded but it must not be referred to (as proof), and his narration is neither strong {qawi} nor firm {muhkam}." (1)

Abu Hatam who relates on the authority of Ibn Mu'in says that Abu Uways is unreliable.

Any narration {riwayah} related by any of these two is by no means authentic {sahih}. Moreover, it does not accord with authentic and sound narrations.

It is worth considering that the narrator of the hadith, viz. Hakim al-Nayshaburi has acknowledged the weakness of the hadith 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 hadith, he has made its weakness more distinct. Now, let us see the following weak witness:

### **{The second chain of transmission of the narration, "wa sunnati" {and my tradition**

With a chain of transmission that will come later on, Hakim al-Nayshaburi thus relates (on the authority of Abu Hurayrah in a narration termed marfu': (2)

"إني قد تركت فيكم شيئين لن تضلوا بعدهما: كتاب الله وسنتي لن يفترقا حتى يردا عليّ 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

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Abu Hatam ar-Razi, Al-Jarah wa't-Ta'dil, vol. ٥, p. ٩٢ - ١

Marfu': 'traceable' – refers to any tradition that can be traced back to a Ma'sum - ٢ (infallible – referring specifically to the Prophet (S) and the Imams (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 {hawd} (of Kawthar)).<sup>(1)</sup>

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

Ad-Dabi relating on the authority of Salih ibn Musa at-Talhi from ‘Abd al-‘Aziz ibn “  
”.Rafi‘ from Abi Salih from Abu Hurayrah

Like the previous narration, this narration is a fabricated one, and Salih ibn Musa at-  
:Talhi is one of its transmitters about whom great figures of ‘ilm ar-rijal say

Yahya ibn Mu‘in says: “Salih ibn Musa is unreliable.” Abu Hatam ar-Razi says: “His  
hadith is ‘weak’ {da‘if} and ‘unusual’ {munkar}; he narrates many of his ‘unusual’  
hadiths from trustworthy individuals.” Nisa’i says: “His hadith cannot be recorded.” In  
(another place, he says: “His hadith is rejected {matruk}.”<sup>(2)</sup>

In Tahdhib at-Tahdhib, Ibn Hajar (al-‘Asqalani) writes: “Ibn Hibban says: ‘Salih ibn  
Musa attributes to trustworthy individuals, things which do not correspond with their  
words.’ He then says: ‘His hadith does not represent a sound proof’ and Abu Na‘im  
(says: ‘His hadith is rejected and he always narrates unusual hadiths’.”<sup>(3)</sup>

Also, in At-Taqrif,<sup>(4)</sup> Ibn Hajar says: “His hadith is rejected.” In Al-Kashif,<sup>(5)</sup> Dhahabi  
says: “His hadith is weak.” In Mizan al-I‘tidal,<sup>(6)</sup> Dhahabi relates a disputable hadith  
.from him, and says that it is among his ‘usual’ hadiths

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.Hakim al-Nayshaburi, Mustadrak (‘ala’s-Sahihayn), vol. 1, p. 93 –1

.Hafiz al-Mazzi, Tahdhib al-Kamal, vol. 13, p. 96 –2

.Ibn Hajar (al-‘Asqalani), Tahdhib at-Tahdhib, vol. 4, p. 355 –3

.Ibn Hajar (al-‘Asqalani), At-Taqrif (translated version), no. 2891 –4

.Dhahabi, Al-Kashif (translated version), no. 2412 –5

.Dhahabi, Mizan al-I‘tidal, vol. 2, p. 302 –6

### **{The third chain of transmission of the narration, “wa sunnati” {and my tradition**

In At-Tamhid, Ibn ‘Abd al-Barr relates this narration with the following chain of transmission

Abd ar-Rahman ibn Yahya relating on the authority of Ahmad ibn Sa‘id from ‘ Muhammad ibn Ibrahim ad-Dubayli from ‘Ali ibn Zayd al-Fara’idi from al-Hunayni (from Kathir ibn ‘Abd Allah ibn ‘Amru ibn ‘Awf from his father from his grandfather. (1)

Concerning Kathir ibn ‘Abd Allah, Imam ash-Shafi‘i says: “He is one of the pillars of lying.” (2) Abu Dawud says: “He is one of the mendacious and liars.” (3) Ibn Hibban says: “Abd Allah ibn Kathir narrates from his father and grandfather a book of hadith based on forgery. Relating any narration from that book and any of ‘Abd Allah’s narration is (unlawful except if it is intended to express surprise or for the sake of criticism.” (4)

Nisa’i and Darqutni say: “His hadith is rejected.” Imam Ahmad (ibn Hanbal) says: “He is munkar al-hadith (he who relates odd hadiths) and he is not reliable”. And Ibn Mu‘in .has the same view about him

It is surprising that in the biographical account of Kathir, At-Taqrīb, Ibn Hajar has contented himself with the term, “weak” {da‘if}, regarding those who have accused him of lying as fanatic. Meanwhile the forerunners of ‘ilm al-rijal have charged him with lying and forgery. Moreover, Dhahabi says: “His statement is unfounded and .weak

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.At-Tamhid, vol. ٢٤, p. ٣٣١ –١

Ibn Hajar (al-‘Asqalani), Tahdhib at-Tahdhib (Dar al-Fikr), vol. ٨, p. ٣٧٧; Tahdhib al- –٢

.Kamal, vol. ٢٤, p. ١٣٨

.Ibid –٣

.Ibn Hibban, Al-Majruhin, vol. ٢, p. ٢٢١ –٤

## Narration without a chain of transmission

In Al-Muwatta' Malik has narrated it as mursal<sup>(1)</sup> without mentioning the chain of transmission,<sup>(2)</sup> and we all know that such a narration is devoid of any value

This survey has clearly shown that the narration, “wa sunnati” {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 hadith, “wa ‘itrati” {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 (S), and to familiarize, instead, the people with the authentic hadith—the hadith which has been narrated by Muslim in his Sahih with the phrase “ahla bayti” {members of my Household} and Tirmidhi (in his Sunan) with the words “‘itrati ahla bayti” {my progeny, the members of my Household}. It is incumbent upon the seekers of knowledge to observe the rules of the science of hadith and distinguish between the authentic hadith and the ‘weak’ one

In conclusion, we have to note that by the term, “ahla bayti” the Prophet (S) is referring to his offspring {dhurriyyah}, namely Hadrat Fatimah, Hasan and Husayn ((‘a)<sup>(3)</sup> as Muslim in his Sahih<sup>(4)</sup>

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Mursal: ‘hurried’ – a tradition, whose complete chain of transmission is unknown, – ۱ 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 {Tabi’i}, missing out the name of the Companion {Sahib} who narrated it {to him. {Trans

.Malik ibn Anas, Al-Muwatta’, p. ۸۸۹, hadith no. ۳–۲

The abbreviation, “a” stands for the Arabic invocative phrase, ‘alayhis-salam, – ۳ ‘alayhimus-salam, or ‘alayhas-salam {may peace be upon him/them/her}, which is mentioned after the names of the prophets, angels, Imams from the Prophet’s

{.progeny, and saints (‘a). {Trans

Muslim, Sahih, vol. ۴, p. ۱۸۸۳, hadith no. ۲۴۲۴. Abdul-Hamid Siddiqui (trans.), Sahih – ۴

{.Muslim (English Translation), vol. ۴, hadith no. ۵۹۵۵. {Trans

:and Tirmidhi in his Sunan(1) have narrated on the authority of ‘A’ishah

نزلت هذه الآية على النبي صلى الله عليه وآله وسلم - إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيراً - في بيت أم سلمة فدعا النبي صلى الله عليه وآله وسلم وفاطمة وحسناً وحسيناً فجعلهم وبكساء على خلف ظهره فجعله بكساء ثم قال: اللهم هؤلاء أهل بيتي فاذهب عنهم الرجس وطهرهم تطهيراً. قالت أم سلمة: وأنا معهم يا نبي الله؟ قال: أنت على مكانك وأنت إلى خير."

The verse, “Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification”(2) was revealed in the house .of Umm Salamah

The Prophet wrapped Fatimah, Hasan and Husayn in a cloak, and ‘Ali 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: (3) “Remain where you are and you are in good (position).” (3)

### {The meaning of Hadith ath-Thaqalayn {Tradition on the Two Weighty Things

As the Holy Prophet has mentioned ‘itrah {progeny} alongside the Qur’an, describing both of them as the proofs of Allah for the ummah, two conclusions can be deduced :from it

The words of the Prophet’s progeny {‘itrah}, like the very Qur’an, is a proof . ١ {hujjah}, and so in religious affairs—both

p: ٢٠

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١- Tirmidhi, Sunan, vol. ٥, p. ٦٦٣

٢- {Trans ٣٣:٣٣. Surah al-Ahzab

٣- Quoted from Hasan ibn ‘Ali ash-Shaqqaf, Sahih Sifah Salat an-Nabi (S), pp. ٢٨٩-٢٩٤

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 (S) 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 (‘a) because all Muslims confirm the authenticity of Hadith ath-Thaqalayn, which regards the Qur’an and the Prophet’s Ahl al-Bayt (‘a) as the authority on beliefs and laws, and if the Muslim ummah abide by this hadith, the scope of difference will be narrowed and this will pave the way to the unity of the Muslims

The Qur’an, the Word of Allah, is preserved from error and mistake. So how could it include errors when God says about it

(لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ )

Falsehood cannot approach it, from before it nor from behind it, a {gradually} sent“  
?down {revelation} from One all-wise, all-laudable”

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

This hadith is a testimony to their immunity from any sort of impurity. It must be observed here that infallibility {‘ismah} is not a special privilege which only prophets (‘a) enjoy. It is not impossible for an individual to be immune from sin even though he ,or she is not a prophet. Based on the following verse

إن الله اصطفاك وطهرک واصطفاک علی نساء العالمین.

Allah has chosen you and purified you, and He has chosen you above the world's“  
(women,”[\(1](#)

.Hadrat Maryam (Saint Mary) is free from sin though she is not a prophet

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.Surah Al 'Imran ۳:۴۲ –۱

## ?Question ۲ : What does “Shi‘ah” mean

:Reply: In Arabic “Shi‘ah” literally means “follower”. The Glorious Qur’an states

وَأَنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ.

“Indeed Abraham was among his followers {Shi‘ah}.” (۱)

But the Muslims use the word “Shi‘ah” to mean the group of people who believe that prior to his demise, the Prophet (S) had designated his successor and the caliph of the Muslims in numerous occasions such as the day known as “Ghadir” on Dhu’l-Hijjah ۱۸, ۱۰ AH and in a mammoth assembly (of Muslims) he (S) appointed him as the political, intellectual and religious authority after him (S).

To elucidate, after the Holy Prophet (S), the Muhajirun (۲) and the Ansar (۳) were divided into two groups

p: ۲۳

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۱- Surah as-Saffat ۳۷:۸۳

Muhajirun: a title given to the Muslims of Mecca who accompanied the Prophet (S) – ۲  
{in his hijrah (migration) to Medina. {Trans

Ansar: a title given to the Muslims of Medina who received the Prophet (S) and the – ۳  
{Muslims of Mecca who migrated (hijrah) to Medina. {Trans

A group believed that the Prophet of Allah (S) did not ignore the question of caliphate and he designated ‘Ali ibn Abi Talib (‘a)—the first person who believed in him (S)—as his successor

This group is composed of Muhajirun and Ansar with all the leading figures of the Bani Hashim (1) and a number of great Companions {sahabah} (2) such as Salman al-Farsi, Abu Dharr, Miqdad, Khabbab ibn Art, and the like. They remained firm in their belief (and were called the “Shi‘ah of ‘Ali (‘a

Of course, this appellation has been given by the Holy Prophet (S) himself during his lifetime to the followers of the Commander of the Faithful (‘a). While pointing to ‘Ali ibn Abi Talib (‘a), he said

"والذى نفسى بيده إن هذا وشيعته لهم الفائزون يوم القيامة."

By Him in Whose hand my life is, verily this man (‘Ali) and his Shi‘ah shall be the (triumphant on the Day of Resurrection.” (3)

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

p: ٢٤

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Bani Hashim: a clan in Mecca to which the Prophet and his descendants belong. – ١

{Trans

Companions {sahabah}: it refers to the Companions of the Prophet (S). In earlier – ٢ 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

Jalal ad-Din as-Suyuti, Ad-Durr al-Manthur, vol. ٤, on the commentary of Surah al- – ٣

Indeed those who have faith “ Bayyinah ٩٨:٧: **الْمَبْرِيَّةِ خَيْرٌ هُمْ أَوْلِيَّكَ الصَّالِحَاتِ وَعَمَلُوا ءَامَنُوا الَّذِينَ إِنَّ**

”and do righteous deeds—it is they who are the best of creatures

guardianship} (۱) is based on revelation {tansisi}, are given this appellation, and this group has remained faithful to the Prophet's Household {Ahl al-Bayt} (a) until today

From this, we realize the station and position of the Shi'ah, and in this way the groundless statement of some ignorant or spiteful concocters who claim that Shi'ism is a product of the later periods, becomes clear. For further information on the history of the Shi'ah, one may refer to such books as *Asl ash-Shi'ah wa Usuluha*, *Al-Muraja'at*, and *A'yan ash-Shi'ah*

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 "Sunni

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 Muhajirun and Ansar

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For further information about the idea of guardianship {wilayah} and the guardian –۱ {wali}, see Murtada Mutahhari, *Wilayah: The Station of the Master*, trans. Yahya Cooper (Tehran: World Organization for Islamic Services, ۱۹۸۲). {Trans



**Question ۳ : Why is ‘Ali ibn Abi Talib (‘a) regarded as the wasi {executor of will} and ?(successor of the Prophet (S**

**point**

Reply: As we already stated, the Shi‘ah have a firm belief that the position of caliphate is determined through revelation {tansisi} and that after the Holy Prophet (S) the .{Imamah {leadership} is in some respects like prophethood {nubuwwah

Just as the Prophet (S) has to be appointed through Divine decree, the wasi {executor .of will} of the Prophet (S) too must be designated by Him, the Glorious and Sublime

The biography of the Messenger of Allah (S) is a testimony to this belief; for, in many occasions he designated ‘Ali (‘a) as his successor {khalifah}. Here, we shall mention :only three of these occasions

**At the Commencement of the Prophetic Mission .1**

When the Prophet (S) received from God the commission to invite his relatives to the doctrine of monotheism as it is confirmed by the

,the verse

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ.

“[\(1\)](#) Warn the nearest of your kinsfolk,”

:he addressed them by saying

فَأَيْكُمْ يُوَازِرُنِي فِي هَذَا الْأَمِّ عَلَى أَنْ يَكُونَ أَخِي وَوَزِيرِي وَخَلِيفَتِي وَوَصِيِّي فِيكُمْ؟

Which of you will assist me in this affair so that he would my brother {akhi}, minister“  
”? {waziri}, successor {khalifati}, and the executor of my will {wasi} among you

The only person who gave a positive response to this heavenly call was ‘Ali ibn Abi  
:Talib (‘a). Then, facing his relatives, the Messenger of Allah (S) said

“إِنَّ هَذَا أَخِي وَوَصِيِّي خَلِيفَتِي فِيكُمْ فَاسْمَعُوا لَهُ وَأَطِيعُوهُ.”

Verily, he (‘Ali) is my brother, the executor of my will and my successor among you.“

“[\(2\)](#) So, listen to him and obey him.”

## ۲. During the Tabuk Expedition

:The Prophet (S) said to ‘Ali (‘a

أَمَا تَرْضَى أَنْ تَكُونَ مَنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي؟

Are you not satisfied that you are to me as Harun (Aaron) is to Musa (Moses) except“

“[\(3\)](#) that there will be no prophet after me?”

p: ۲۸

۱- ۲۶:۲۱۴ Surah ash-Shu‘ara’

۲- Musnad Ahmad, vol. ۲, pp. ۴۰-۴۱; Tarikh al-Kamil, vol. ۲, pp. ۶۲-۶۳; Tarikh at-Tabari, vol. ۲, pp. ۶۲-۶۳

۳- Ibn Hanbal, vol. ۱, p. ۱۱۱; Ibn Abi’l-Hadid, Sharh Nahj al-Balaghah, vol. ۱۳, pp. ۲۱۰-۲۱۲

۳- Sirah Ibn Hisham, vol. ۲, p. ۵۲۰; Ibn Hajar (al-‘Asqalani), As-Sawa‘iq al-Muhriqah

(Egypt, ۲nd Edition), Book ۹, Chapter ۲, p. ۱۲۱

That is to say, “Just as Harun (‘a) is the executor of will and the immediate successor  
”of Musa (‘a), you are my successor

### ٣. In the ١٠th Year after Hijrah

On his return from the Farewell Pilgrimage {Hajjah al-Wida‘}, at a place called Ghadir Khumm the Messenger of Allah (S) introduced ‘Ali (‘a) before a mammoth assembly  
:(of pilgrims) as the wali {guardian} of the believers, male or female, saying

"من كُنْتُ مولاه فهذا عليّ مولاه."

".{Of whosoever I am master {mawla}, then ‘Ali is also his master {mawla“

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

أَلَسْتُ أَوْلَىٰ بِكُمْ مِنْ أَنْفُسِكُمْ؟

”?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 hadith the Prophet (S) meant by the word, “mawla” the absolute guardianship over the believers, and we can conclude that the Prophet (S) had established ‘Ali (‘a) in the same position which he had. And on that very day Hassan

:ibn Thabit versified the historic event of Ghadir as follows

يناديهم يوم الغدير نبيهم

بخمّ واسمع بالرسول مناديا

فقال: فمن مولاكم ونبيكم؟

فقالوا: ولم يدلوا أهنالك التعاميا

إلهك ومولانا أنت نبينا

ولم تلق منا في الولاية عاصيا

فقال له: قم يا عليّ فإنني

رضيتك من بعدى إماماً وهادياً

فمن كنت مولاه فهذا وليّ

فكونوا له اتباع صدق مواليا

هناك دعا: اللهم وال وليه

وكن للذي عادى عليّ معاديا.

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

Then he said to the people: “Who is your Master {mawla} and your guardian {wali}?”  
:Then, without showing inattention, they said

Your Lord is our Master {mawla} and you are our guardian {wali}, and no one among “  
”.us today disobeys you

Then he said: “Stand up O ‘Ali! For, I am indeed well pleased that you are the Imam  
”.and guide after me

Then he said:} “Therefore, of whomsoever I am master, ‘Ali 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 (‘Ali s) friends,  
(and be Thou an Enemy of those who are his enemies.”(1)

The hadith on Ghadir is among the mutawatir(2) hadiths, which is narrated not only by  
the Shi‘ah ‘ulama’ but also by

Khwarazmi al-Maliki, Al-Manaqib, p. ٨٠; Sibt ibn Jawzi al-Hanafi, Tadhkirat Khawas –١  
al-Ummah, p. ٢٠; Ganji Shafi'i, Kifayah at-Talib, p. ١٧; and others  
Mutawatir: a tradition from the Prophet (S) or an infallible Imam, repeatedly and –٢  
widely narrated in an uninterrupted sequence, through successive reliable narrators.

{Trans

approximately ۳۶۰ Sunni scholars<sup>(۱)</sup> and the number of transmitters reaches ۱۱۰ Companions. Twenty six prominent Muslim ‘ulama’ have written a separate book about the chain of transmission and transmitters of this hadith

Abu Ja‘far Tabari, the renowned Muslim historian, has compiled the chain of transmission and transmitters of this hadith in two bulky volumes. For further information, one may refer to the book, Al-Ghadir

p: ۳۱

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See, for example, Ibn Hajar, *As-Sawa’iq al-Muhriqah* (Egypt, ۲nd Edition), Book ۹, – ۱ Chapter ۲, p. ۱۲۲



## ?Question ۴: Who are the Imams

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

:Jabir ibn Samurah narrates

"سمعت رسول الله صلى الله عليه وأله وسلم يقول: لا يزال الإسلام عزيزاً إلى اثني عشر خليفة ثم قال كلمه لم أسمعها فقلت لأبي ما قال؟ فقال: كلهم من قريش."

I heard the Messenger of Allah (S) 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 (S) say?" He (my father) replied that he (S) said: "All of them will be from [Quraysh.](#)"

p: ۲۶

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Muslim, Sahih (Egypt), vol. ۶, p. ۲. Abdul-Hamid Siddiqui (trans.), Sahih Muslim – ۱  
{(English Translation), vol. ۳, hadith no. ۴۴۸۰. {Trans

In the history of Islam, there are not twelve caliphs who preserve the honor of Islam except the twelve Imams in whom the Shi‘ah believe; for they are the twelve caliphs whom the Prophet (S) 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-rashidun}, there are no other caliphs who contributed to exalting Islam

The biography of the ‘Umayyad and ‘Abbasid caliphs is a testimony to this fact. As for the twelve Imams in whom the Shi‘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 (S) Sunnah and the people to whom Sahabah {Companions} and Tabi‘un {Followers} were attracted, [\(1\)](#) and whose knowledge and trustworthiness are acknowledged by historians. These twelve Imams are

1. ;Ali ibn Abi Talib

2. ;(Hasan ibn ‘Ali (al-Mujtaba

3. ;Husayn ibn ‘Ali

4. ;(Ali ibn al-Husayn (Zayn al-‘Abidin

5. ;(Muhammad ibn ‘Ali (al-Baqir

6. ;Ja‘far ibn Muhammad (as-Sadiq

7. ;(Musa ibn Ja‘far (al-Kazim

8. ;(Ali ibn Musa (ar-Rida

9. ;(Muhammad ibn ‘Ali (at-Taqi

10. ;(Ali ibn Muhammad (an-Naqi

Hasan ibn ‘Ali (al-‘Askari); and .۱۱

.(Muhammad ibn al-Hasan (al-Mahdi .۱۲

There have been mutawatir traditions related from the Prophet (S) regarding the last Imam who is known as the

p: ۳۴

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Tabi‘un {‘Followers’ or ‘Successors’} refers to the second generation of Muslims – ۱ who came after the Companions, who did not know the Prophet (S) but who knew his {Companions. {Trans

.{Promised Mahdi” transmitted by Muslim hadith scholars {muhaddithun“

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

;Tadhkirat al-Khawas (Tadhkirah Khawas al-Ummah .1

;Kifayat al-Athar .2

Wafiyat al-A‘yan; and .3

A‘yan ash-Shi‘ah (by Sayyid Muhsin Amin al-‘Amili), which is the most .4  
.comprehensive of the four books

p: ۳۵



**”Question ۵: Why do Shi’a say “Allahumma salli ‘ala Muhammad wa Ali Muhammad**

When invoking blessings {salawat} on Muhammad (S), why do you also associate his progeny {a} to him by saying, “Allahumma salli ‘ala Muhammad wa Ali Muhammad”  
?{” {“O Allah! Bless Muhammad and the progeny of Muhammad

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

( إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ 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 (S): “How should we invoke blessings  
:(on you)?” The Prophet (S) said

"لا تصلّوا على الصلوة البتراء."

”.Do not invoke ‘incomplete’ blessings on me“

:They again asked: “How should we invoke blessings on you?” He (S) replied: “Say

مُحَمَّدٍ آلِ عَلِيٍّ وَ مُحَمَّدٍ عَلِيٍّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Allahumma salli ‘ala Muhammad wa Ali Muhammad

“O Allah! Bless Muhammad and the family of Muhammad.”(2)

The exceptionally high station of the Prophet’s family {al} (‘a) led Imam ash-Shafi’i to  
:compose the following famous poem

يا أهل بيت رسول الله حبّكم

فرض من الله في القرآن أنزله

كفاكم من عظيم القدر أنكم

من لم يصل عليكم لا صلوه له."

p: ٣٨

.Surah al-Ahzab ٣٣:٥٦ – ١

Ibn Hajar, As-Sawa‘iq al-Muhriqah, 2nd edition (Cairo: Maktabat al-Qahirah), Book – ٢  
١١, Chapter ١, p. ١٤٦ and a similar one in Jalal ad-Din as-Suyuti, Ad-Durr al-Manthur,  
vol. ٥, commentary of Surah al-Ahzab ٣٣:٥٦ has been narrated by hadith scholars  
{muhaddithun} and compilers of Sahihs and Musnads such as ‘Abd ar-Razzaq, Ibn Abi  
Shaybah, Ahmad ibn Hanbal, al-Bukhari, Muslim, Abu Dawud, Tirmidhi, Nisa’i, Ibn

.(Majah, Ibn Mardaway, from Ka'ab ibn 'Ujrah from the Holy Prophet (S

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. [\(1\)](#)

p: ٣٩

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As-Sawa'iq al-Mahriqah, Book ١١, Chapter ١, p. ١٤٨; Shabrawi, Al-Ithaf, p. ٢٩; – ١  
Hamzawi Maliki, Mashariq al-Anwar, p. ٨٨; Zarqani, Al-Mawahib; Sabban, Al-As'af, p.

.١١٩



**? {Question ۶: Why do you regard your Imams as “infallible” {ma‘sum**

Reply: There are numerous proofs which confirm the infallibility {‘ismah} of the Imams 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 Shi‘ah and Sunni scholars, during the last days of his life the Prophet (S) said

"إني تارك فيكم الثقلين كتاب الله وأهل بيتي وإنهما لن يفترقا حتى يردا عليّ الحوض."

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-Hawd} (of Kawthar on the Day of  
(Resurrection).<sup>(1)</sup>

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 (S

Since the infallibility of these three is as crystal clear as the sun; the Muslims of the world regard the Holy Prophet (S) 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 (S) are also immune from any sort of lapse and error. For, in this hadith, 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 {‘ismah

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 Imams (‘a) is the following  
:(expression of the Prophet (S

"وإنهما لن يفترقا حتى يردا على الحوض."

And they will never separate from each other (in guidance and leadership) until they“  
”.(meet me at the Pond {Al-Hawd} (of Kawthar on the Day of Resurrection

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

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Mustadrak al-Hakim, vol. ٣, p. ١٤٨; As-Sawa‘iq al-Muhriqah, Book ١١, Chapter ١, p. – ١  
١٤٩. There is also a similar text in Kanz al-‘Ummal, vol. ١, Bab “Al-I‘tisam bi’l-Kitab

.wa's-Sunnah", p. ۴۴; Musnad Ahmad ibn Hanbal, vol. ۵, pp. ۱۸۲, ۱۸۹; and others

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

Of course, the “Ahl al-Bayt” according to the statement of the Prophet (S) 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  
Imams from the Ahl al-Bayt (‘a) 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  
.Shari‘ah



## **?Question Y: Why do Shi'a Add Ashhadu anna 'aliyyan waliyyullah' in the Call to Prayer**

In adhan {call to prayer}, why do you say, "Ashhadu anna 'aliyyan waliyyullah" {"I bear witness that 'Ali is Wali of Allah"} and give testimony to the wilayah {guardianship} of 'Ali (a

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

In their books on jurisprudence, all the Shi'ah jurists {fuqaha} stress that to say: "I bear witness to the wilayah of 'Ali (a)" is not part of adhan or iqamah, and no one has the right to say that it is part of any of the two

From the viewpoint of the Qur'an, 'Ali (a) is one of the awliya', and the following verse explicitly points to his wilayah over the Muslims

( إِنَّمَا وَرِثِيكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ )

Your guardian is only Allah, His Apostle, and the faithful who maintain the prayer and “  
give the zakat while bowing down.”<sup>(١)</sup>

The Sunni Sahihs and Musnads include narrations that highlight the fact that the noble verse was revealed to praise ‘Ali (‘a) who, while doing ruku‘ {bowing down in prayer}, gave his ring to a poor person.<sup>(٢)</sup> When this verse which refers to ‘Ali (‘a) was revealed, Hassan ibn Thabit versified this event in the following poem

فأنت الذى أعطيت إذ أنت راع

فدتك نفوس القوم يا خير راع

فأنزل فيك الله خير ولايه

وبينهما فى مُحكمات الشرائع

You are the one who donated, while doing ruku‘. 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 wilayah to you, and explained it through the decrees of the Shari‘ah

٣. The Holy Prophet (S) said

إنما الأعمال بالنيات.

”Verily, actions are (judged) by intention“

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١- Surah al-Ma’idah ٥:٥٥

٢- 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: Tafsir at-Tabari, vol. ٤, p. ١٨٤; Ahkam al-Qur’an (Tafsir Jasas), vol. ٢, p. ٥٤٢; Tafsir al-Baydawi, vol. ١, p. ٣٤٥; Ad-Durr al-Manthur, vol. ٢, p. ٢٩٣

Since the wilayah of ‘Ali (‘a) is one of the principles stipulated in the Qur’an, and the said phrase is not regarded as part of the adhan (or iqamah), what is wrong about  
? (uttering it alongside the testimony to the apostleship of the Prophet (S

Here, it is necessary to mention that if due to adding a sentence to adhan, the Shi‘ah  
? must be castigated, how could the following two cases be justified

:Authentic historical references confirm that the following phrase .1

حَيِّ عَلَى خَيْرِ الْعَمَلِ

Hayya ‘ala khayr al-‘amal

”Come to the best of deeds“

was part of adhan,<sup>(1)</sup> 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 jihad and cease taking part in jihad. And things  
<sup>(2)</sup> remained as such.

.2 The sentence

الصلوة خير من النوم

As-salatu khayrun mina ’n-nawm

”Prayer is better than sleeping“

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Kanz al-‘Ummal, “kitab as-salah,” vol. 4, p. 266, an at-tabrani, “kana Bilal yu’dhdhin – 1  
bi’s-subh fayaqul: hayya ‘ala khayr al-‘amal”; Sunan Bayhaqi, vol. 1, pp. 424–425; Malik,  
Al-Muwatta’, vol. 1, p. 93

Kanz al-‘Irfan, vol. 2, p. 158; Sirat al-Mustaqim wa Jawahir al-Akhbar wa al-Athar, – 2  
vol. 2, p. 192; Qawshachi, Sharh at-Tajrid, mabathat imamah, p. 484, “sa‘ad al-minbar  
wa qal: ayyuha ’ n-nas thalath kann ‘ala ‘ahd rasul Allah ana anhi ‘anhum wa

aharramahunna wa hiya mut‘ah an-nisa’i wa mut‘ah al-hajj wa hayya ‘ala khayr  
.”al-‘amal

was not part of the adhan during the time of the Holy Prophet (S) but has been included therein later on,[\(1\)](#) and as such, in the book, Al-Umm, Imam ash-Shafi'i says

"أكره في الأذان الصلوه خير من النوم لأن أبا محذوره لم يذكره."

It is not pleasing for me that we say in the adhan: 'as-salatu khayrun mina 'n-nawm' because Abu Mahdhurah (one of the narrators and muhaddithun) has not included it [\(2\)](#) (in his compilation of hadiths).

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.Kanz al-'Ummal, "kitab as-salah," vol. ٤, p. ٢٧٠ -١  
.Quoted in Dala'il as-Sidq, vol. ٣, "al-qism ath-thani," p. ٩٧ -٢

**Question ۱: Who is the Mahdi of Muhammad's Progeny {Al Muhammad} 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.](#)

:In this regard, muhaddithun narrate that the Holy Prophet (S) has said

لو لم يبق من الدهر إلا يوم لبعث الله رجلاً من أهل بيتي

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Psalms of David, Songs ۹۶-۹۷; Book of Daniel, chap. ۱۲ of the Old Testament; Gospel –۱ of Matthew, chap. ۲۴; Gospel of Mark, chap. ۱۳; Gospel of Luke, chap. ۲۱ of the New Testament are narrating about the Promised One for whose advent the world is .waiting

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 [\(1\) oppression.](#)

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 Mahdi presented in the Sahih and Musnad books of the Ahl as-Sunnah. The muhaddithun and scholars of the two Islamic sects [\(2\) \(Shi‘ah and Sunni\)](#) have written a good many books regarding him (‘a).

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 Imam Hasan al-‘Askari (‘a), [\(3\)](#) the 11th Imam followed by the Shi‘ah. According to these traditions, his name is the same as that of the Holy Prophet (S); [\(4\)](#) he is the twelfth [\(5\) Imam,](#) and he is from the progeny of Husayn ibn ‘Ali ibn Abi Talib (‘a). [\(6\)](#)

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Sunan Abu Dawud (Egypt: Taziyyah Press, n.d.), vol. ٢, p. ٢٠٧; Yanabi‘ al-Mawaddah, -١ p. ٤٣٢; Nur al-Absar, bab ٢, p. ١٥٤

See, for example, Muhammad ibn Yusuf ibn al-Kanji ash-Shafi‘i, Al-Bayan fi Akhbar -٢ Sahib az-Zaman; ‘Ali ibn Husam ad-Din known as Muttaqi al-Hindi, Al-Burhan fi ‘Alamat Mahdi Akhir az-Zaman; Ahmad Amin Misri, Al-Mahdi wa’l-Mahdawiyyah. The Shi‘ah ‘ulama’ have written a lot of books in this regard which are too many to .enumerate such as Al-Malahim wa’l-Fitan, etc

.Yanabi‘ al-Mawaddah, part ٧٤, on “virtues”, from Jabir ibn ‘Abd Allah al-Ansari -٣ Sahih Tirmidhi (New Delhi, ١٣٤٢ AH), vol. ٢, p. ٤٤; Musnad Ahmad ibn Hanbal (Egypt, -٤ .١٣١٣ AH), vol. ١, p. ٣٧٤

.Yanabi‘ al-Mawaddah, p. ٤٤٣ -٥

.Ibid., p. ٤٣٢ -٦

By Divine Command, the Promised Mahdi was born in ٢٥٥ 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 Nuh (Noah) (‘a), the Glorious Qur’an says

فلبث فيهم ألف سنة إلا خمسين عاماً.

(And he remained with them (his people) for a thousand-less-fifty years.”(١)

:And regarding Hadrat Yunus (Jonah) (‘a), it says

فلولا أنه كان من المسبحين للبث في بطنه إلى يوم يُبعثون.

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.”(٢)

Similarly, from a Qur’anic viewpoint and in the view of all Muslims of the world, Hadrat  
.Khidr (‘a) and Hadrat ‘Isa (Jesus) (‘a) are still alive and they will continue to live

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١-٢٩:١٤-Surah al-‘Ankabut

٢-٣٧:١٤٣-١٤٤-Surah as-Saffat



**Question ۹: If the Shi‘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

ولا تجد أكثرهم شاكرين.

﴿And You will not find most of them to be grateful.﴾<sup>(١)</sup>

إن أولياؤه إلا المتقون ولكن هم أكثرهم لا يعلمون.

﴿Its custodians are only the God-wary, but most of them do not know.﴾<sup>(٢)</sup>

وقليل من عبادى الشكور.

﴿And few of My servants are grateful.﴾<sup>(٣)</sup>

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 'Ali ('a): "How could it be that your ?opponents in the Battle of Jamal, who are relatively in majority, be false

:The Imam ('a) said

"إن الحق والباطل لا يعرفان 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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١- Surah al-A'raf ٧:١٧

٢- Surah al-Anfal ٨:٣٤

٣- Surah Saba' ٣٤:١٣

:lamp to illuminate his or her path

ولا تقف ما ليس لك به علم.

“(Do not follow that of which you have no knowledge.)”<sup>(1)</sup>

In addition, although the Shi‘ah cannot match the Ahl as-Sunnah in number, if a precise counting is made, we will see that the Shi‘ah constitute one-fourth of the Muslim population in the world, living in the Muslim-populated parts of the world.<sup>(2)</sup>

There have been famous writers, scholars and authors of literary works and treatises from among the Shi‘ah throughout history. It is worth noticing that the founders of Islamic sciences have been mostly Shi‘ah, among whom are

• {Abu’l-Aswad Da’ili, the founder of Arabic syntax {‘ilm an-nahu

• {Khalil ibn Ahmad, the founder of Arabic prosody {‘ilm al-‘arud

• {Mu‘adh ibn Muslim ibn Abi Sarah al-Kufi, the founder of the Arabic etymology {‘ilm as-sarf}; and

• {Abu ‘Abd Allah Muhammad ibn ‘Umran Katib Khorasani (Marzbani), one of the forerunners of Arabic eloquence {‘ilm al-balaghah}.<sup>(3)</sup>

For more information about the number of the works written by Shi‘ah ‘ulama’ and scholars which are too many to count, one may see the valuable book, Adh-Dhari‘ah ila Tasanif ash-Shi‘ah, and for familiarity with great Shi‘ah figures, one may read A‘yan ash-Shi‘ah, and Tarikh ash-Shi‘ah for familiarity with the history of the Shi‘ah

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١- ١٧:٣٦ Surah al-Isra’ (or Bani Isra’il)

٢- ١٩٤, bab ١٢, vol. ١, see A‘yan ash-Shi‘ah, for a detailed explanation.

٣- In this regard, one may refer to Ta’sis ash-Shi‘ah by Sayyid Hasan as-Sadr



**?Question 1: What is raj‘ah {“return”} and why do you believe in it**

**point**

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

(وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ  
تَشْكُرُونَ)

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.”\(١\)](#)

:Elsewhere, the Qur’an quotes ‘Isa al-Masih (Jesus the Messiah) (‘a) as saying

"وأحي الموتى بإذن الله."

“(And I revive the dead by Allah’s leave.”(٢)

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

(وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ  
يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ)

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

of those who denied Our signs, and they shall be held in check.”<sup>(١)</sup>

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

The exegetes of the Qur’an {mufasssirun} think that these two verses talk about the Day of Resurrection and the first one discusses one of the pre-Resurrection signs just as Jalal ad-Din as-Suyuti narrates in his exegesis {tafsir}, Ad-Durr al-Manthur, on the authority of Ibn Abi Shaybah from Hudhayfah that khuruj ad-dabbah (in the first verse) is among the events which precede the Day of Resurrection.<sup>(٢)</sup>

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

"ذَلِكَ يَوْمَ مَجْمُوعٍ لَهُ النَّاسُ."

That is a day on which all mankind will be gathered.”<sup>(٣)</sup>

And in another place, it states

( وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاَهُمْ 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.”<sup>(٤)</sup>

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

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١- Surah an-Naml ٢٧:٨٢-٨٣

٢- Ad-Durr al-Manthur, vol. ٥, p. ١٧٧, in the commentary of Surah an-Naml ٢٧:٨٢-٨٣

٣- Surah Hud ١١:١٠٣. In Ad-Durr al-Manthur, vol. ٣, p. ٣٤٩, this day has been interpreted as the Day of Resurrection

٤- Surah al-Kahf ١٨:٤٧

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 مِنْ كُلِّ أُمَّةٍ فَوْجًا مَّمَّنْ 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.”

.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 (S), 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

:Imam as-Sadiq (‘a) says

أيام الله ثلاثة: يوم القائم ويوم الكثره ويوم القيامة.

The Days of Allah are three: the day of (uprising of) Hadrat al-Qa’im (Imam al-Mahdi)“ (‘a), the day of ‘return’ and the Day of Resurrection

:He (‘a) also says

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”He who does not believe in our ‘return’ does not belong to us“

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

### **The philosophy of raj‘ah .1**

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

### **{The main difference between raj‘ah and tanasukh {transmigration .2}**

It is necessary to point out that in the view of the Shi‘ah the issue of raj‘ah never entails believing in transmigration {tanasukh}, 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 (1) separated from the body to unite another body.

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Refuting the belief in transmigration {tanasukh}, Sadr al-Muta‘allihin (Mulla Sadra) – ١  
٣. p. ١, chap. ٨, “bab” ٩, vol. ٩, Asfar al-Arba‘ah, thus says in his book: فلون تعلقت نفس منسلخه  
بيدن آخر عند كونه جنيناً أو غير ذلك يزلّم كون أحدهما بالقوه والأخر بالفعل وكون الشئ بما هو بالفعل والقوه. وذلك ممتنع  
لأن التركيب بينهما طبعي وإتحادي التركيب الطبيعي يستحيل بين أمرين أحدهما بالفعل والأخر بالقوه.

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

**?Question 11: What is shafa‘ah {intercession}, which you believe in**

**point**

Reply: Shafa‘ah {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 shafa‘ah. Shafa‘ah 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 (S) says

"أعطيت خمساً وأعطيت الشفاعة فأدخرتها لأمتي."

I have been granted five things... and I have been granted intercession which I have“  
(reserved for my ummah.”[1](#))

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.Musnad Ahmad ibn Hanbal, vol. ١, p. ٣٠١; Sahih al-Bukhari (Egypt), vol. ١, p. ٩١ –١

## The extent of shafa'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

"لا يملكون الشفعه إلا من إتخذ عند الرحمن عهداً."

No one will have the power to intercede {with Allah}, except for him who has taken a "covenant with the All-beneficent."

:Also, it states

"يومئذ لا تنفع الشفعه إلا من أذن له الرحمن ورضى له قولاً."

Intercession will not avail that day except from him whom the All-beneficent allows "and approves of his word."

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

"فما تنفعهم شفعه الشفيعين."

"So the intercession of the intercessors will not avail them."

:And regarding the wrongdoers, it says

"ما للظالمين من حميم ولا شفيع يُطاع."

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.Surah Maryam ۱۹:۸۷ -۱

.Surah Ta Ha ۲۰:۱۰۹ -۲

.Surah al-Muddaththir ۷۴:۴۸ -۳

The wrongdoers will have no sympathizer, nor any intercessor who might be“  
(heard.”[\(1\)](#)

### The philosophy of shafa‘ah

Shafa‘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 shafa‘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 (S

"إن شفاعتي يوم القيامة لأهل الكبائر من أمتي."

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- Surah al-Ghafir (or al-Mu‘min) ٤٠:١٨

2- Sunan Ibn Majah, vol. ٢, p. ٥٨٣; Musnad Ahmad Ibn Hanbal, vol. ٣, p. ٢١٣; Sunan Ibn

.Dawud, vol. ٢, p. ٥٣٧; Sunan at-Tirmidhi, vol. ٤, p. ٤٥



**Question ١٢: Is asking the rightful intercessors for intercession {shafa‘ah} tantamount ? {to polytheism {shirk**

While discussing this question, it is assumed that intercession {shafa‘ah} exclusively :rests with God as it is stated in the Holy Qur’an

"قل لله الشفعه جميعاً."

“Say, ‘All intercession rests with Allah’.” (١)

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” {tawhid fi’l {‘ibadah .

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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.Surah az-Zumar ٣٩:٤٤ –١

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 Adam (Adam) (‘a

(فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي 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 Adam (‘a),  
.otherwise God would not have ordered it

Similarly, the sons of Ya‘qub (Jacob) (‘a) as well as Ya‘qub himself prostrated before  
:(Yusuf (Joseph) (‘a

ورفع أبويه على العرش وخروا له سجداً.

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 Yusuf (‘a), then Prophet  
Ya‘qub (‘a) who has a station of infallibility {‘ismah} 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

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 Adam (a) or the honor paid by the sons of Ya'qub to Yusuf (a).

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 shafa'ah 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 (S) 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 Majah, the Prophet (S) is reported to have said

"أتدرون ما خيّرني ربي الليلة؟ قلنا: الله ورسوله أعلم. قال: فإنه خيّرني بين أن يدخل نصف امتي والجنه

وبين الشفاعة فاخترت الشفاعة 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 hadith, it is clearly shown that the Companions of the Prophet (S) are asking  
”...him for intercession, saying, “Ask God that

:The Holy Qur’an also states

( وَلَوْ أَنَّهُمْ إِذِ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ 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 Ya‘qub (‘a) as saying

"قالوا ياأبانا استغفر لنا ذنوبنا إنا كنا خطئين."

They said, ‘Father! Plead {with Allah} for forgiveness of our sins! We have indeed“ [\(been erring’.](#) [\(3\)](#)

So, Hadrat Ya‘qub (‘a) promised them to plead with Allah to forgive them without  
:(accusing them of polytheism (for asking him to plead for forgiveness

قال سوف أستغفر لكم ربي إنه هو الغفور الرحيم.

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 Majah, vol. ٢, “Bab Dhikr ash-Shafa‘ah,” p. ٥٨٦

2- Surah an-Nisa’ ٤:٦٤

3- Surah Yusuf ١٢:٩٧

4- Surah Yusuf ١٢:٩٨

**Question ۱۳: 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

"يا أيها الناس أنتم الفقراء إلى الله والله هو الغني الحميد."

O mankind! You are the ones who stand in need of Allah, and Allah—He is the All-sufficient, the All-laudable." (۱)

In another place, it attributes all victories to the Lord of the worlds, stating

"وما النصر إلا من عند الله العزيز الحكيم."

"And victory comes only from Allah, the All-mighty, the All-wise." (۲)

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۱- ۳۵:۱۵ (or al-Mala'ikah) Surah Fatir

۲- ۳:۱۲۶ Surah Al 'Imran

Abiding by this principle confirmed by Islam, we, Muslims, recite this noble verse in  
:every prayer

"إياك نعبد وإياك نستعين."

“You {alone} do we worship, and to You {alone} do we turn for help.”

:Now, let us clarify the abovementioned question

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

The first is that we seek assistance from another man or phenomenon by holding .1  
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 مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ 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.”

The second is that we seek help from another person by holding that that person is .2  
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

p: ٧٢



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

واستعينوا بالصبر والصلوة.

﴿And take recourse in patience and prayer.﴾

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

"إياك نعبد وإياك نستعين."

﴿You {alone} do we worship, and to You {alone} do we turn for help.﴾

p: ٧٣

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١- ٢:٤٥ Surah al-Baqarah

٢- ١:٥ Surah al-Fatihah



**Question ١٤: Is calling on someone tantamount to worshipping him and to polytheism**

**point**

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.”)

"وَلَا تَجْعَلْ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ."

“(Nor invoke besides Allah that which neither benefits you nor can do you any harm.”)

p: ٧٥

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١- ٧٢:١٨ Surah al-Jinn

٢- ١٠:١٠٦ Surah Yunus

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‘a’ {supplication} and ‘ibadah {worship

As a matter of fact, the word “du‘a” literally means “calling” and “invoking” while the term “‘ibadah” 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‘a’) has been used in some Qur’anic verses but not in the sense of “‘ibadah”. For example

"إني دعوت قومي ليلاً ونهاراً."

“He (Nuh) said, ‘My Lord! Indeed I have summoned my people night and day’.”

Can we say that what Nuh (Noah) (‘a) meant is: “I have worshipped my people night and day”

As such, it cannot be said that da‘wah and ‘ibadah are synonyms, or that to seek help from the Prophet or a righteous person is to worship him; for, da‘wah or nida’ {call} has more general meaning than worship

Second: Du‘a’ 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



.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

"فما أغنت عنهم آلهم التي يدعون من دون الله من شيء."

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 imamah {leadership} and God has promised to grant his supplication on behalf of His servants as He says

( وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا )

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 “‘ibadah” has been mentioned immediately after the  
:word da‘wah

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.Surah Hud ١١:١٠١ –١

.Surah an-Nisa’ ٤:٦٤ –٢

( وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ )

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‘uni” {call me} is followed by the term “‘ibadati” {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 الْمَسْجِدَ 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 jinns that they worshipped. This verse and other related verses are pertaining to

.Surah al-Ghafir (or Mu'min) ٤٠:٦٠ -١

.Surah al-Jinn ٧٢:١٨ -٢

.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 Imams (‘a) who are, as described by the Qur’anic verses, alive and leading their purgatorial {barzakhi} 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 hadiths, 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



## ?Question ۱۵: What is bada' and why do you believe in it

point

Reply: In Arabic, the word "bada'" literally means "manifestation" and "appearance", and in the parlance of Shi'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 bada' is one of the lofty summits of the dynamic Shi'i 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

"إن الله لا يغير ما بقوم حتى يغيروا بأنفسهم."

Indeed Allah does not change a people's lot, unless they change what is in their" (souls.) (۱)

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.Surah ar-Ra'd ۱۳:۱۱ -۱

:It also says elsewhere

( وَلَوْ أَنَّ أَهْلَ الْقُرَى 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.”](#)<sup>(1)</sup>

:And regarding the change in the destiny of Hadrat Yunus (Jonah) (‘a), it says

"فلولا أنه كان من المسبحين للبث في بطنه إلى يوم يُبعثون."

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.”](#)<sup>(2)</sup>

Apparently, the latter verse indicates that Prophet Yunus (‘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 (S) says

إن الرجل ليحرم الرزق بالذنب يصيبه ولا يردّ القدر إلا الدعاء ولا يزيد في العمر إلا البرّ.

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.](#)<sup>(3)</sup>

From this and similar hadiths, 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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۱- Surah al-A‘raf ۷:۹۶

۲- Surah as-Saffat ۳۷:۱۴۳-۱۴۴

Musnad Ahmad ibn Hanbal, vol. 5, p. 277; Mustadrak al-Hakim, vol. 1, p. 493; and a –3  
.similar narration in At-Taj al-Jami‘ li’l-Usul, 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 awliya' of God, prophets or Imams, 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 (S) and sound intellectual investigation is referred to by the Shi'ah scholars as bada

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

"الله جل وعز أن يبتليهم."

“The bada' of Allah, the Glorious and Dignified, is to examine them.”

It is necessary to note that the idea of bada' 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 bada', and He does point to this fact in the Qur'an

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"يمحو الله ما يشاء ويثبت وعنده أم الكتاب."

Allah effaces and confirms whatever He wishes and with Him is the Mother of the“  
(Book.”(1)

Therefore, at the occurrence of bada’ God, the Exalted, manifests to us the truth, which has been known to Him from the very beginning of existence. As such, Imam as-Sadiq (‘a) says

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

Bada’ has never happened unless God is aware of it from the very beginning of“  
(existence.”(2)

### **The philosophy behind bada**

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 {shafa‘ah} save man from feeling of hopelessness and getting bored in life, the truth of bada’ 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 splendid destiny

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.Surah ar-Ra‘d ١٣:٣٩ –١

.Usul al-Kafi, vol. ١, “Kitab at-Tawhid,” “Bab al-Bada’,” hadith ٩ –٢

## ?Question ۱۶: Do the Shi‘ah believe in the tahrif {distortion} of the Qur’an

point

Reply: Renowned Shi‘ah scholars are of the opinion that the Holy Qur’an is free from any kind of tahrif {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 (S) and it has been subject to no deletion or addition. In order to clarify this point, let us consider pieces of evidence that follow

The Lord of the worlds has guaranteed the Muslims to preserve and protect the .۱  
:heavenly scripture, i.e. the Qur’an, saying

"إنا نحن نزلنا الذكر وإنا له لحافظون."

“Indeed We have sent down the Reminder and indeed We will preserve it.”

It is obvious that when the Shi‘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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.Surah al-Hijr ۱۵:۹ – ۱

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

The great Imam followed by the Shi‘ah, ‘Ali (‘a), who was always in the company of the Holy Prophet (S) and one of the scribes 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 الناصح الذي لا يغش والهادى الذي لا يضلّ."

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

"إن الله سبحانه لم يعظ أحداً بمثل هذا القرآن فإنه جبل الله والتين سببه المبين."

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 مصابيحُه وسراجاً لا يخبوا توقده ومنهاجاً لا يضلّ نهجه وفرقاناً لا يخمد 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 Shi‘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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.Nahj al-Balaghah (Subhi as-Salih), Sermon ١٧٦-١

.Ibid -٢

.Ibid., Sermon ١٩٨-٣

The Shi‘ah scholars have consensus of opinion that the Holy Prophet (S) has said: ٣  
“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 hadith is among the mutawatir hadiths, which has been narrated by both the  
Shi‘ah and the Sunni. From the aforementioned statement, it is obvious that the Shi‘ah  
believe that the Book of Allah (the Qur’an) will undergo no alteration; for, if it  
undergoes any tahrif {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 mutawatir hadith

The traditions of the Imams followed by the Shi‘ah, which have been narrated by all ٤  
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 “hadiths” 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 Shi‘ah books of jurisprudence and hadith include a lot of narrations in this regard.  
:We shall only quote one of them

:Imam as-Sadiq (‘a) says

"ما لم يُوافق من الحديث القرءان فهو زُخرف."

(Any statement that is not in accord with the Qur’an is futile and false.)<sup>١</sup>

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

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Usul al-Kafi, vol. ١, “Kitab Fadl al-‘Ilm,” “Bab al-Akhdh bi’s-Sunnah wa Shawahid al- – ١  
.Kitab,” hadith ٤

.criterion for recognizing the difference between truth and falsehood

Great Shi'ah scholars, who have always been the forerunners of the Islamic and Shi'i 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. Abu Ja'far Muhammad ibn 'Ali ibn Husayn Babawayh al-Qummi, known as "Saduq" (d. ۳۸۱ 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.

b. Sayyid Murtada 'Ali ibn Husayn Musawi 'Alawi, known as 'Alam al-Huda (d. ۴۳۶ AH), says

A group of the Prophet's Companions such as 'Abd Allah ibn Mas'ud, Ubayy ibn Ka'b and others recited the Qur'an from the beginning to the end to the Holy Prophet (S) 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.

c. Abu Ja'far Muhammad ibn Hasan at-Tusi, known as "Shaykh at-Ta'ifah" (d. ۴۶۰ 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 Murtada and the

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Al-I'tiqadat, p. ۹۳-۱

Majma' al-Bayan, vol. ۱, p. ۱۰ as quoted from the reply to Al-Masa'il at- - ۲



outward meaning of hadiths also confirms this fact. A small number of Shi‘ah and Sunni narrators points to the narrations which talk about the imperfection and alteration in the Qur’anic verses. These narrations which have been transmitted by Shi‘ah and Sunni are among the ‘solitary reports’ (١) which need not to be known or (٢) abided by, and they had better be discarded.

d. Abu ‘Ali at-Tabarsi, the author of an exegesis named Majma‘ al-Bayan, 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 Hashawiyah 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 (٣) opposite.

e. ‘Ali ibn Tawus al-Hilli, known as “Sayyid Ibn Tawus” (d. ٦٦٤ AH), says: “The Shi‘ah (٤) view is that no alteration has taken place in the Qur’an.”

f. Shaykh Zayn ad-Din al-‘Amili (d. ٨٧٧ AH) explains the following verse

"إنا نحن نزلنا الذكر وإنا له لحافظون."

(٥) “Indeed We have sent down the Reminder and indeed We will preserve it”

and says it means: “We (Allah) shall protect and keep the Qur’an from any alteration, (٦) change and addition.”

g. Qadi Sayyid Nur ad-Din Tustari, the author of the book, Ihqaq al-Haqq (d. ١٠١٩ AH), says

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Khabar al-wahid or ahad: Although termed ‘solitary report’, this refers to any report –١  
{.that is not mutawatir. {Trans  
At-Tibyan, vol. ١, p. ٣ –٢

.Majma' al-Bayan, vol. ١, p. ١٠ -٣

.Sa'd as-Su'ud, p. ١٤٤ -٤

.Surah al-Hijr ١٥:٩ -٥

.Izhar al-Haqq, vol. ٢, p. ١٣٠ -٦

What some say about the Imamiyyah Shi‘ah that they believe in the alteration of the Qur’an is not accepted by all the Shi‘ah. Only very few of them have such a belief to [\(which the Shi‘ah give no attention.\)](#)

h. Muhammad ibn al-Husayn, known as “Baha’uddin al-‘Amili” (d. ١٠٣٠ 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 [tawatur](#) 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 \(S\).\)](#)

i. Fayd al-Kashani, the author of the book, Al-Wafi (d. ١٠٩١ AH), who mentions the ,verse

"إنا نحن نزلنا الذكر وإنا له لحافظون."

[\(Indeed We have sent down the Reminder and indeed We will preserve it,\)](#)

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 tahrif {distortion} and alteration will take place in the Qur’an? Besides, what has been related about the existence of tahrif contradicts what the

p: ٩٠

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Ala’ ar-Rahman, p. ٢٥ –١

By tawatur is meant the multiplicity of the sources of a certain report that leads to –٢ certitude in the listener that the report is indeed true. A mutawatir hadith 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  
.Ala' ar-Rahman, p. ۲۵-۳  
.Surah al-Hijr ۱۵:۹-۴

Book of Allah says. So, such traditions must be regarded as groundless. (1)

j. Shaykh Hurr al-‘Amili (d. 1104 AH), says

A researcher of history and hadith knows well that on account of the tawatur 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 (S). (2)

k. The great researcher, Kashif al-Ghita’, in his renowned book, Kashf al-Ghita’, 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, Hadrat Ayatullah al-‘Uzma Imam Khomeini (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’ {da‘if} that they lack soundness of judgment, or so ‘unknown’ {majhul} 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



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'il al-Amin (Archangel Gabriel the Trustworthy) has brought down onto the pure [heart of the Holy Prophet \(S\)](#).[\(1\)](#)

### Conclusion

The Muslims, both Shi'ah and Sunni, 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 (S), 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 Shi'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 Shi'ah but also by a group of Sunni exegetes {mufassirun}.  
:Below are some examples

Abu 'Abd Allah Muhammad ibn Ahmad al-Ansari al-Qurtubi in his exegesis narrates .1 on the authority of Abubakr al-Anbazi from Ubayy ibn Ka'b, that in the lifetime of the Prophet (S) Surah al-Ahzab (with ٧٣ verses) was the same size as Surah al-Baqarah (with ٢٨٦ verses) and the 'verse of stoning' {ayah ar-rajam} was in that Surah. Now, [such alleged verse is not found in Surah al-Ahzab!](#)[\(2\)](#)

:And it is stated in the same book that 'A'ishah is reported to have said

p: ٩٢

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Tahdhib al-Usul, "Accounts of Imam Khomeini's Lectures", vol. ٢, p. ٩٦ {written by - ١  
. {Professor Ja'far Subhani

Tafsir al-Qurtubi, vol. ١٤, p. ١١٣, the beginning of the commentary on Surah al- - ٢  
.Ahzab

In the lifetime of the Prophet (S) Surah al-Ahzab had ٢٠٠ verses. Then, after the “[\(1\)](#) mushaf was written, we do not find more than that which the present version has!”

The author of the book, Al-Itqan narrates that the number of surahs in Ubayy ibn Ka‘b’s mushaf was ١١٦ because two other surahs called Hafd and Khal‘ were included [\(2\)](#) therein.

What we all know is that the Holy Qur’an has ١١٤ surahs and there is no trace of such two surahs like Hafd and Khal‘ in the Qur’an

Hibat Allah ibn Salamah, in his book, An-Nasikh wa’l-Mansukh, narrates that Anas ibn Malik is reported to have said

In the lifetime of the Prophet (S), when we recited the Qur’an we used to read a surah which was similar in size to Surah at-Tawbah (Bara‘ah) in length, and all that I remember of it is only one verse, and that is

"لو أن لابن آدم واديان من الذهب لابتغى إليهما ثالثاً ولو أن له ثالثاً لبتغى إليهما رابعاً لأيملاء و جوف ابن آدم إلا التراب و يتوب الله على من تاب."

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 {balaghah} we find that it is essentially inharmonious

Jalal ad-Din as-Suyuti, in his exegesis, Al-Durr al-Manthur, reports on the authority of ‘Umar ibn al-Khattab that

Surah al-Ahzab was similar in length to Surah al-Baqarah and the verse of stoning  
(was part of the former surah.)

A small group of both the Shi‘ah and the Sunni schools have narrated ‘weak’ {da‘if} and untenable traditions on “the occurrence of alteration in the Qur’an”. According to the vast majority of the Muslims—both Shi‘ah and Sunni—these weak narrations are  
.not acceptable

According to the Qur’anic verses, authentic {sahih} and mutawatir traditions, consensus {ijma‘} and unanimity of thousands of the Companions of the Prophet (S) and consensus of opinion of the Muslims of the world no such tahrif, alteration,  
.addition, or deletion has taken place and it will never take place

p: ٩٤

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Ad-Durr al-Manthur, vol. ٥, p. ١٨٠, the beginning of the commentary on Surah al- – ١  
.Ahzab

## ? {Question 1Y: How do the Shi‘ah view the Sahabah {Companions

point

Reply: According to the Shi‘ah, those who happened to meet and accompany the Prophet (S) can be divided into some groups. Before explaining this statement in detail, we had better define the word, “sahabi” {companion

There are various definitions of the word “Companion” of the Prophet (S). Below are some of them

Sa‘id ibn Musayb says: “Sahabi is referred to the person who kept company with the Prophet for one or two years and fought alongside him one or two battles.”

Waqidi 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.”

p: ٩٥

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.Asad al-Ghabah (Egypt), vol. ١, pp. ١١-١٢ -١

.Ibid -٢

Muhammad ibn Isma‘il al-Bukhari states: “Any Muslim who accompanied the . ۳  
(Prophet and saw him is regarded as one of his Companions.” (۱)

Ahmad ibn Hanbal says: “Anyone, who accompanied the Prophet for a month, a day . ۴  
(or an hour, or saw him, is considered among the Companions.” (۲)

Some of the ‘ulama’ 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 (S) is just! (۳)

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

History has recorded the names and descriptions of more than ۱۲ thousand people as  
the Companions of the Prophet (S) 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

( لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَاتَلُوا )

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.” (۴)

p: ۹۶

.Ibid –۱

.Ibid –۲

Al-Isti‘ab fi Asma’ al-Ashab, vol. ۱, p. ۲, the margin of “Al-Isabah”; Asad al-Ghabah –۳  
(Egypt), vol. ۱, p. ۳, related from Ibn Athir

.Surah al-Hadid ۵۷:۱۰ –۴

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

### Sahabi {Companion} from the viewpoint of the Qur'an

point

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

The first group

point

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

The first followers .1

( مِنْ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ )

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 them, to remain in them forever.

﴿That is the great success.﴾<sup>(1)</sup>

p: ٩٧

## Those who swore allegiance under the tree .۲

( لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ 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.”(۱)

## {The Muhajirun {Emigrants .۳

( لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ )

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.”(۲)

## (The Companions who fought alongside the Prophet (S .۴

( مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيَّمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ )

Muhammad, the Apostle of Allah, and those who are with him are hard against the“ faithless and merciful among themselves. You see them bowing and prostrating {in .worship}, seeking Allah’s grace and {His} pleasure

p: ۹۸

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.Surah al-Fath ۴۸:۱۸ – ۱

.Surah al-Hashr ۵۹:۸ – ۲

﴿Their mark is {visible} on their faces, from the effect of prostration.﴾<sup>(١)</sup>

## The second group

### point

The other group of those who accompanied the Prophet (S) 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 (S). Here are some examples of this group

### Known hypocrites .١

( إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ )

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.﴾<sup>(٢)</sup>

### Unknown hypocrites .٢

( وَمِمَّنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَيْنَا عَذَابٍ عَظِيمٍ )

There are hypocrites among the Bedouins around you and among the townspeople“ of Madinah, steeped in hypocrisy. You do not know them; We know them, and We will punish them twice, then they shall be consigned to a great punishment.﴾<sup>(٣)</sup>

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١- Surah al-Fath ٤٨:٢٩

٢- Surah al-Munafiqun ٦٣:١. The other characteristics of the hypocrites are described in the entire surah

٣- Surah at-Tawbah (or al-Bara‘ah) ٩:١٠١

"وإذ يقول المنافقون والذين في قلوبهم مرض ما وعدنا الله ورسوله إلا غروراً."

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’."

Sinners .۴

(وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ )

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.’

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

Abu Hazim narrates on the authority of Sahl ibn Sa’d that the Holy Prophet (S) is . ۱  
:reported to have said

"إنا فرطكم على الحوض من ورد وشرب من شرب لم يظمأ أبداً وليردنّ على أقوام أعرفهم ويعرفونني ثم يُحال بيني وبينهم."

I will send you toward the Pool; whoever comes upon it will drink from it, and whoever drinks from it will no longer feel thirsty. There will come to me some people; I know  
.them and they know me, but they will be separated from me

Abu Hazim has said: "While I was narrating this hadith, Nu‘man ibn Abi ‘Ayyash heard  
it and asked me, ‘Did you hear it

from Sahl like that?’ I said, ‘Yes’. He said: ‘I bear witness that Abu Sa‘id al-Khudri says  
:’that the Prophet has also said

”إنهم مني فيقال انك لا تدري ما أحدثوا بعدك: فأقول سحقا سحقا لمن بدل بعدى.”

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 (S)  
who were in his company for a time. This hadith has also been narrated by al-Bukhari  
and Muslim

۲. Al-Bukhari and Muslim narrate that the Prophet (S) is reported to have said

”يرج عليّ يوم القيامة رهطٌ من أصحابي أو قال من أمتي ، فيحلّون عن الحوض فأقول يا ربّ أصحابي فيقول أنه لا علم لك  
بما أحدثوا بعدك أنهم ارتدّوا على أديبارهم القهقريّ.”

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 say, ‘You do not  
know what they did after you; they returned to their former state (state of jahiliyyah  
(or ignorance)?’ (2)

Conclusion

From the Qur’anic verses and Sunnah of the Prophet (S), it is clear that the  
Companions of the Prophet (S) and those who

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Ibn Athir, Jami‘ al-Usul, vol. ۱۱, “kitab al-hawd fi wurud an-nas ‘alayh,” p. ۱۲۰, hadith –۱

.۷۹۷۲

.Ibid., hadith ۷۹۷۳ –۲

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. (1)

The aforementioned observations make clear that the view of the Shi'ah regarding the Companions of the Prophet (S) is the same as that of the Book of God and the Sunnah of the Prophet (S)

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.For more information, see Surah al-Munafiqun of the Glorious Qur'an –۱

**Question 1A: What is meant by “temporary marriage” {mut‘ah} and why do the Shi‘ah regard it as lawful**

Reply: Marriage {nikah} 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

There should be no such religious prohibitions like consanguineous and affinitive . ١ relationships or the like which render the contract null and void

.The dowry {mahr} agreed upon by both sides has to be stipulated in the contract . ٢

.The duration of marriage has to be fixed . ٣

.The contract must be performed . ٤

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

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

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 {haram} 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 (S) 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 {fuqaha} 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

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

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

:The following verse is an explicit proof of the legitimacy of mut‘ah

"فما استمتعتم به منهم فئاتوهنّ أجورهنّ فريضة."

For the enjoyment you have had from them thereby, give them their dowries, by way“  
(of settlement.”(1)

The wording {alfaz} of this verse testifies that something has been revealed about  
:mut‘ah because

First: The word “istimta” apparently refers to “temporary marriage”. If it meant  
. {permanent marriage, there would be a need for analogy {qarinah

Second: The word “ujurahunna” 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  
.“sadaq” is used

Third: The Shi‘ah and Sunni exegetes {mufassirun} are of the opinion that the said  
.verse is about mut‘ah

Jalal ad-Din as-Suyuti, in his exegesis {tafsir}, Ad-Durr al-Manthur, narrates on the  
authority of Ibn Jarir and Saddi that the abovementioned verse is pertaining to  
(mut‘ah.(2)

Also, Abu Ja‘far Muhammad ibn Jarir at-Tabari, in his exegesis, narrates on the  
authority of Saddi, Mujahid and Ibn al-‘Abbas, that this verse is related to temporary  
(marriage.(3)

Fourth: The compilers of Sahih, Musnad and Jami‘ books of hadith have also accepted  
this fact. For example, Muslim ibn al-Hajjaj in his Sahih narrates on the authority of  
:Jabir ibn ‘Abd Allah and Salmah ibn Aku‘ that they have said

"خرج علينا منادى رسول الله رسول أن فقال الله قد أذن لكم أن تستمعوا يعني متعه النساء."

.Surah an-Nisa' ٤:٢٤ -١

.Ad-Durr al-Manthur, vol. ٢, p. ١٤٠, on the commentary of the said verse -٢

.Jami' al-Bayan fi Tafsir al-Qur'an, vol. ٥, p. ٩ -٣

The harbinger of the Messenger of Allah came to us and said: The Messenger of Allah“  
(has granted you permission to have “istimta“; that is, temporary marriage.”)(1)

The traditions in Sahih 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 (S)(2)

The question which is worth considering here is: Has the purport of the verse on  
?{mut‘ah been abrogated {mansukh

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 Sahih, Muslim ibn al-Hajjaj narrates that Ibn al-‘Abbas and Ibn az-Zubayr opposed the prohibition of mut‘ah on women and mut‘ah on Hajj. Jabir ibn ‘Abd Allah  
: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‘ahs).“  
Then, ‘Umar prohibited

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.Sahih Muslim (Egypt), vol. 4, p. 130 – 1

For instance, let us consider the following evidence: Sahih al-Bukhari, “Bab – 2 Tamattu‘;” Musnad Ahmad ibn Hanbal, vol. 3, p. 356; vol. 4, p. 436; Malik, Al-Muwatta’, vol. 2, p. 30; Sunan al-Bayhaqi, vol. 7, p. 306; Tafsir at-Tabari, vol. 5, p. 9; Nihayah Ibn al-Athir, vol. 2, p. 249; Tafsir ar-Razi, vol. 3, p. 201; Tarikh Ibn Khalikan, vol. 1, p. 359; Al-

Jisas, *Ahkam al-Qur'an*, vol. ٢, p. ١٧٨; *Muhadarat ar-Raghib*, vol. ٢, p. ٩٤; Jalal ad-Din  
as-Suyuti, *Al-Jami' al-Kabir*, vol. ٨, p. ٢٩٣; Ibn Hajar, *Fath al-Barri*, vol. ٩, p. ١٤١

(us from doing them and since then we have not practiced them.” (1)

In his book of exegesis, Jalal ad-Din as-Suyuti narrates on the authority of ‘Abd ar-Razzaq, Abu Dawud and Ibn Jarir, and they narrate the decree when he was asked, “Has the verse on mut‘ah been abrogated?” He replied, “No,” and ‘Ali (‘a) said

"لولا أن عمر نهى عن المتعه ما زنى إلا شقى."

Had ‘Umar not prohibited mut‘ah, no one would have ever committed adultery and (fornication {zina} except a wretched person.” (2)

Also, ‘Ali ibn Muhammad Qawshchi says: “‘Umar ibn al-Khattab announced from the pulpit

"أيها الناس ثلاث كنّ على عهد رسول الله أنا أنهى عنهنّ وأحرمهنّ وأعاقب عليهنّ وهي متعه النساء ومتعه الحجّ وحى 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 Hajj and saying “hayya ‘ala khayri’l-‘amal” {come to the best of deeds} (in (adhan). (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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.Sahih Muslim, vol. ١, p. ٣٩٥; Sunan al-Bayhaqi, vol. ٧, p. ٢٠٦ –١

.Durr al-Manthur, vol. ٢, p. ١٤٠, on the commentary of the verse on mut‘ah –٢

.Sharh Tajrid al-Qawshchi, “Mabath al-Imamah,” p. ٤٨٤ –٣

For further information, see the following references: Musnad Ahmad ibn Hanbal, –٤ vol. ٣, pp. ٣٥٦, ٣٦٣; Al-Jahiz, Al-Bayan wa’t-Tabyin, vol. ٢, p. ٢٢٣; Al-Jassas, Ahkam al-Qur’an, vol. ١, p. ٣٤٢; Tafsir al-Qurtubi, vol. ٢, p. ٣٧٠; Sarkhasi al-Hanafi, Al-Mabsut, “Kitab al-Hajj,” “Bab al-Qur’an;” Ibn al-Qayyim, Zad al-Ma‘ad, vol. ١, p. ٤٤٤; Kanz al-‘Ummal, vol. ٨, p. ٢٩٣; Musnad Abu Dawud at-Tayalisi, p. ٢٤٧; Tarikh at-Tabari, vol. ٥,

.p. ٣٢; Tabari, Al-Mustabir; Tafsir ar-Razi, vol. ٣, p. ٢٠٢; Tafsir Abu Hayyan, vol. ٣, p. ٢١٨

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

"والذين هم لفروجهم حفظون إلا على أزواجهم أو ما ملكت أيمنهم."

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 except for their“ (أَزْوَاجِهِمْ عَلَىٰ إِلَّا) ( is considered among the individuals referred to by 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 “azwajihim

And if according to the stated verse (in Surah al-Mu’minun) 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 Surah al-Mu’minun as the abrogator {nasikh} of the verse on mut‘ah in Surah an-Nisa’. This is while we all know that the revelation of the abrogator verse {ayat an-nasikh} should be after the abrogated verse {ayat al-mansukh}, but in the mentioned case, it is otherwise. Surah al-Mu’minun, which some assume to be the “abrogator”, is a Makki surah (that is, it was revealed in the Holy

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City of Mecca prior to the Holy Prophet's emigration {hijrah} to Medina) and Surah an-Nisa', which contains the verse on mut'ah is a Madani surah (that is, it was revealed in the city of Medina after the hijrah of the Prophet (S)).

?Now, how could a verse in a Makki surah abrogate another verse in a Madani surah

The other vivid proof that refutes the claim of abrogation of the verse on mut'ah in the lifetime of the Prophet (S) are the many traditions that deny the abrogation of that verse in the time of the Messenger of Allah (S). The tradition narrated and explained (by Jalal ad-Din as-Suyuti in Ad-Durr al-Manthur is an example.)

In conclusion, it should be noted that the Imams from the Ahl al-Bayt who, according to the Hadith 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.

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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.Ad-Durr al-Manthur, vol. ۲, pp. ۱۴۰-۱۴۱, the commentary of the verse on mut'ah -۱  
.Wasa'il ash-Shi'ah, vol. ۱۴, "Kitab an-Nikah," the first section on mut'ah, p. ۴۳۶-۲

**? {Question 19: Why do the Shi‘ah prostrate on turbah {dried clay**

**point**

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-sujud lillah” {prostration for Allah}, and “as-sujud ‘ala’l-ard” {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-sujud lillah” is “prostration for the sake of Allah” while “as-sujud ‘ala’l-ard” 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-Haram in the same way but their aim is .prostrating for the sake of God

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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

"ولله يسجد من فى السموات والأرض."

﴿To Allah prostrates whoever there is in the heavens and the earth.﴾

:Also, the Holy Prophet (S) says

”جَعَلْتُ لِي الْأَرْضَ مَسْجِدًا وَطَهْرًا.“

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 Shi'ah view, it is worth pointing to part of a speech by our great  
:(leader—Imam as-Sadiq ‘a

عن هشام ابن الحكم قال: قلت لأبى عبد الله: أخبرنى عما يجوز السجود عليه وعمّا لا- يجوز؟ قال: السجود لا يجوز إلا على الأرض أو ما أنبتت الأرض إلا ما أكل أو لبس. فقلت له جعلت فداك ما العله فى ذلك؟ قال لأن السجود هو الخضوع لله عز وجل فلا ينبغى أن يكون على ما يؤكل و

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يلبس لأن أبناء الدنيا عبيد ما يأكلون ويلبسون. الساجد في سجوده في عباده الله عز وجل فلا ينبغي أن يضع جبهته في سجوده على معبود أبناء الدنيا الذين اغتروا بغرورها. والسجود على الأرض أفضل لأنه أبلغ في التواضع والخضوع لله عز وجل.

Hisham ibn al-Hakam says: "I asked Abu Abd Allah (Imam as-Sadiq) (a) regarding the things on which one is allowed to prostrate and the things on which one is not allowed to prostrate." The Imam 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

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Also, this question may be posed: Why do the Shi'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

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

Now, we shall state some Islamic traditions {ahadith} that elucidate the conduct and lifestyle of the Prophet (S)—all of which indicate that the Prophet (S) used to prostrate on pure earth and on things that grow from it including straw mat, which is exactly the same method which the Shi'ah follow

A group of hadith scholars {muhaddithun} recount the statement of the Prophet (S) .1 in which he defines the earth as the place of his prostration, when he says

“جَعَلْتُ لِي الْأَرْضَ مَسْجِداً وَطَهُوراً.”

The (pure) earth has been made for me as a place of prostration and an agent of “(purification.”<sup>(1)</sup>

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

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

“تراب وجهك لله.”

“(Place your face for the sake of Allah on earth.”<sup>(2)</sup>

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Sunan al-Bayhaqi, “Bab at-Tayammum bi-s-Sa‘id at-Tayyib,” vol. ۱, p. ۲۱۲; Sahih al-Bukhari, vol. ۱, “Kitab as-Salah,” p. ۹۱; Ibn Taymiyyah, Iqtida’ as-Sirat al-Mustaqim, p.

Kanz al-‘Ummal (Halab), vol. ۷, p. ۴۶۵, hadith ۱۹۸۰۹, “Kitab as-Salah, as-Sujud wa ma –۲  
”.Yata‘allaq bih

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

The conduct of the Holy Prophet (S) in this respect is another vivid proof and a good guide for the Muslims. Wa’il ibn Hajar says

" رأيت النبي صلى الله عليه وآله وسلم - إذا سجدا وضع جبهته وأنفه على الأرض."

I noticed that whenever the Prophet (S) prostrated, he would place his forehead and nose on the earth.” (1)

Anas ibn Malik, Ibn al-‘Abbas, some spouses of the Prophet (S) such as ‘A’ishah and Umm Salamah and a large group of muhaddithun thus narrate

"كان رسول الله صلى الله عليه وآله وسلم يُصَلِّي على الخمره."

The Messenger of Allah (S) used to prostrate on khumrah (a mat made from palm fibers).” (2)

:Abu Sa‘id al-Khudri, a Companion of the Messenger of the Allah (S), says

"دخلت على رسول الله صلى الله عليه وآله وسلم وهو يصلي على حصير."

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Jassas al-Hanafi, Ahkam al-Qur’an (Beirut), vol. ٣, “Bab as-Sujud ‘ala’l-Wajah,” p. - ١  
٢٠٩.

.Sunan Bayhaqi, vol. ٢, “Kitab as-Salah,” “Bab as-Salah ‘ala’l-Khumrah,” p. ٤٢١ - ٢

“Once I came to the Messenger of Allah (S) and saw him praying on a straw mat.”<sup>(1)</sup>

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

The sayings and actions of the Companions and the Followers {tabi‘un} of the Prophet (S) also affirm this Sunnah

Jabir ibn ‘Abd Allah al-Ansari says

“كنت أصلي الظهر مع رسول الله صلى الله عليه وآله وسلم فأخذ قبضه من الحصى لتبرد في كفي اضعتها لجهتي أسجد عليها لشده الحر.”

I used to perform noon {zuhr} prayer with the Messenger of Allah (S). 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.<sup>(2)</sup>

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. ۲۰۹ AH), in his book, At-Tabaqat al-Kubra, thus writes

“كان مسروق إذا خرج يخرج بلبنه يسجد عليها في السفينه.”

Whenever Masruq (ibn Ajda‘) traveled, he used to keep a mud-brick with him on which to prostrate while onboard the ship.<sup>(3)</sup>

p: ۱۱۶

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1-Sunan al-Bayhaqi, vol. ۲, “Kitab as-Salah,” “Bab as-Salah ‘ala’l-Hasir,” p. ۴۲۱

2-Sunan al-Bayhaqi, vol. ۱, “Kitab as-Salah,” “Bab ma Ruwiya fi’t-Ta’jil biha fi Shiddat al-Harr,” p. ۴۳۹

3-At-Tabaqat al-Kubra (Beirut), vol. ۶, p. ۷۹, the biography of Masruq ibn Ajda

It is necessary to note that Masruq ibn Ajda‘ was one of the Followers and a companion of Ibn Mas‘ud, and the author of At-Tabaqat al-Kubra considers him among those in the first class of the Kufans after the Prophet (S) and among those who narrated from Abu Bakr, ‘Umar, Uthman, ‘Ali, and ‘Abd Allah ibn Mas‘ud

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 [\(prostrate like that also.\)](#)

:Nafi‘ says

"إن ابن عمر كان إذا سجد وعليه العمامه يرفعها حتى يضع جبهته بالأرض."

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

:Rizin says

"كتب إليّ عليّ بن عبد الله بن عباس رضى الله عليه أن ابعث إليّ بلوح من أحجار المروه أسجد عليه."

Ali ibn ‘Abd Allah ibn ‘Abbas (may Allah be pleased with him) wrote to me: “Send me a“ [\(tablet of the stones of Mount Marwah so that I may prostrate on it.\)](#)

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

p: ١١٧

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.For further information, refer to the book, Siratuna, written by ‘Allamah Amini –١ Sunan al-Bayhaqi (Hyderabad), vol. ٢, “Kitab as-Salah,” “Bab al-Kashf ‘an as– – ٢ .Sajadah fi’s-Sujud,” p. ١٠٥

Azraqi, Akhbar Makkah, vol. ٣, p. ١٥١ –٣

:Salih as-Saba'i says

"إن رسول الله صلى الله عليه وآله وسلم رأى رجلاً يسجد بجانبه قد أعتم على جبهته فسحر رسول الله صلى الله عليه وآله وسلم عن جبهته."

Once the Messenger of Allah (S) saw a person prostrating beside him, with his turban covering his forehead. The Messenger of Allah (S) removed the turban from the [\(person's forehead\).](#)<sup>(1)</sup>

:Ayyad ibn 'Abd Allah al-Qarashi says'

"رأى رسول الله صلى الله عليه وآله وسلم رجلاً يسجد على كور عمامته فأوما بيده: إرفع عمامتك وأوما إلى جبهته."

The Messenger of Allah (S) 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.\)”](#)<sup>(2)</sup>

From these traditions it becomes clear that in the time of the Holy Prophet (S) 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 (S) from doing so

The infallible Imams followed by the Shi'ah who, according to the Hadith ath- . ٦ Thaqaalayn, 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

:Imam as-Sadiq ('a) says

"السجود على الأرض فريضه وعلى الخمره سنه."

[\(Prostration on the earth is obligatory while prostrating on a straw mat is a sunnah.\)”](#)<sup>(3)</sup>

p: ١١٨

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.Sunan al-Bayhaqi, vol. ٢, p. ١٠٥-١

.Ibid -٢

Wasa'il ash-Shi'ah, vol. ٣, "Kitab as-Salah," "Abwab ma Yusjad 'Alayh," p. ٥٩٣, hadith -٣



:He (‘a) also says

"السجود لا يجوز 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.”[1](#))

### Conclusion

From the aggregate of the stated proofs, it becomes very clear that not only the traditions of the Ahl al-Bayt (‘a) but also the Sunnah of the Messenger of Allah (S) and the actions of his Companions and Followers {Tabi‘un} 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 fiqhi 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 Sunni fiqhi schools. For example, the Malikis say that placing the nose on the place of prostration is recommended {mustahabb} while the Hanbalis consider it

p: ١١٩

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.Ibid., p. ٥٩١, hadith ١ -١

obligatory {wajib} and say that ignoring it renders the prayer invalid {batil}.1

p: ١٢٠

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Al-Fiqh 'ala'l-Madhab al-Arba'ah (Egypt), "Kitab as-Salah," "Mabhath as-Sujud," - ١

.vol. ١, p. ١٤١

**Question ۲۰: During ziyarah, why do the Shi'ah kiss the doors and walls of the shrines of awliya' and seek blessings {tabarruk} whereby**

Reply: Seeking blessings {tabarruk} through the remnants (and symbols) of the saints {awliya'} 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 (S) 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 awliya'.

In the Holy Qur'an we read that when Yusuf (Joseph) the Truthful (a) introduced himself to his brothers and forgave them, he said

"اذهبوا بقميصي هذا فألقوه على وجه أبي يأتى بصيراً."

Take this“

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

:Then, the Qur'an recounts

"فلما أن جاء البشير ألقه على وجهه فارتد بصيراً."

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 (Hadrat Ya'qub (a)) seeks blessings through the shirt of another prophet (Hadrat Yusuf (a)). Furthermore, it indicates that the said shirt caused Hadrat Ya'qub (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

No one doubts that while circumambulating the House of God {tawaf}, the Holy .2  
{Prophet of Islam (S) used to touch or kiss the Black Stone {Hajar al-Aswad

:Bukhari in his Sahih says

" رأيت رسول الله صلى الله عليه وأله وسلم يستلمه ويقبله."

I saw the Messenger of Allah (S) touch and kiss it (Hajar al-Aswad)." (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

In the Sahih, Musnads and books of history and traditions, there are plentiful .3  
hadiths regarding the Prophet's Companions' seeking blessings through the Prophet's  
(S)

p: 122

.Surah Yusuf ١٢:٩٦-٢

.Sahih al-Bukhari (Egypt), vol. ٢, "Kitab al-Hajj," "Bab Taqbil al-Hajar," pp. ١٥١-١٥٢-٣

.belongings such as garment, water of wudu' {ablution}, water vessel, etc

These hadiths remove any doubt about the legitimacy and wholesomeness of this  
.practice

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

a. In his Sahih, Bukhari narrates a long tradition which contains a description of some  
:of the features of the Prophet (S) and his Companions, and says

"وإذا كادوا توضأ يقتتلون على وضوئه."

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

:b. Ibn Hajar says

"إن النبي صلى الله عليه وآله وسلم كان يؤتى بالصبيان فيبرك عليهم."

(They brought children to the Prophet (S) and he blessed them."[\(2\)](#)

:c. Muhammad Tahir al-Makki says

Umm Thabit is reported to have said: 'Once the Messenger of Allah (S) 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

Tirmidhi narrates this hadith, too and says: 'It is an authentic {sahih} and sound"  
{hasan} hadith', and the commentator of this hadith says in the book, Riyad as-  
:Salihin

p: ١٢٣

.ash-Shurut fi'l-Jihad wa'l-Masalahah," p. ١٩٥  
.Al-Isabah (Egypt), vol. ١, "Khutbah al-Kitab," p. ٧ -٢

Umm Thabit 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 وسلم إذا صلى الغداة جاء خدم المدينة بأنيتهم فيها الماء فما يؤتى بإناء إلا غمس يده فيه فربما جاؤوه في الغداة الباردة فيغمس يده فيها."

The servants of Medina used to go to the Messenger of Allah (S) after morning {subh} 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 awliya' of God is not a problem. It also shows that those who accuse the Shi'ah of polytheism and associating partners with Allah on account of this practice have no clear idea of the {meaning of monotheism {tawhid

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

p: ١٢٤

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.Muhammad Tahir al-Makki, Tabarruk as-Sahabah, trans. Ansari, chap. ١, p. ٢٩ - ١ Sahih Muslim, vol. ٧, "Kitab al-Fada'il," "Bab Qurb an-Nabi (S) min an-Nas wa - ٢ Tabarrukihim bihi," p. ٧٩. For more information, refer to the following references: Sahih al-Bukhari, "Kitab al-Ashribah"; Malik, Al-Muwatta', vol. ١, the section on invoking blessings to the Prophet (S), p. ١٣٨; Asad al-Ghabah, vol. ٥, p. ٩٠; Musnab Ahmad ibn Hanbal, vol. ٤, p. ٣٢; Al-Isti'ab, vol. ٣, at the margin of "al-Isabah," p. ٤٣١; .Fath al-Bari, vol. ١, pp. ٢٨١-٢٨٢

God in the essence of creation or power. This is while the Shi‘ah regard the belongings of awliya’ 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 Shi‘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 Shi‘ah kiss part of the shrine or its doors or walls during their visitation to the holy shrine of the Prophet (S) and his Ahl al-Bayt (‘a), it is only because they love the Holy Prophet (S) 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

"أمر على الديار ديار سلمى أقبل ذا الجدار و ذا الجدار و ما حب الديار شغفن قلبي ولكن حب من سكن الديار.

.By Layla’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



## ?Question ٢١: Is according to Islam religion separate from politics

point

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

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

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

p: ١٢٧

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 (S) during the period of his mission which was full of ups and downs. On studying the words and practices of the Messenger of Allah (S), 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 (S) as the founder of Islamic government**

When the Messenger of Allah (S) was ordered to publicize his divine mission, he .۱ 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.<sup>(۱)</sup>  
.So, this was the first step toward establishing an Islamic government

After his emigration {hijrah} to Medina, the Messenger of Allah (S) started to found .۲ and organize a powerful and dignified army corps—an army that fought ۸۲ battles during the period of the Prophet's mission and managed, through glorious victories, to  
.remove the hurdles and set up the Islamic government

After the establishment of the Islamic government in Medina, the Prophet (S) made .۳ contacts with the powerful political and social centers of his time by dispatching

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

The biography of the Prophet (S) 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.<sup>(1)</sup>

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

The Holy Prophet (S) dispatched Rifa‘ah ibn Zayd as his representative to the tribe of Khwaysh and wrote the following letter

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هذا كتاب من محمد رسول الله لفاعه بن زيد ، إني بعثته إلى قوم عامه و من دخل فيهم يدعوهم إلى الله وإلى رسوله فمن أقبل منهم ففي حزب الله وحزب رسوله ومن أدبر فله أمان شهرين.

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

This letter } is from Muhammad, the Messenger of Allah, to Rifa‘ah 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.<sup>(2)</sup>

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

p: ١٢٩

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See, for example, Muhammad Hamid Allah, Al-Watha’iq as-Siyasiyyah and ‘Ali – ١ Ahmadi, Makatib ar-Rasul .Makatib ar-Rasul, vol. ١, p. ١٤٤ –٢

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 (S), the manner of the Four Caliphs, and in particular the way followed by the Commander of the Faithful ‘Ali ibn Abi Talib (‘a) during his caliphate and rule in his treatment of the Shi‘ah and the Sunni 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-Ahkam as-Sultaniyyah, Abu’l-Hasan al-Mawardi says

"الإمامه موضوعه لخلافه النبوه فى حراسه والدين سياسه الدنيا عقدها لمن يقوم بها فى الأمه واجب بالأجماع."

Imamah 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.)

p: ١٣٠

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.Abu’l-Hasan al-Mawardi, Al-Ahkam as-Sultaniyyah (Egypt), “Bab al-Awwal,” p. ٥-١

This Muslim scholar, who is one of the renowned ‘ulama’ of the Ahl as-Sunnah, presents both rational and religious proofs to support this idea

:The following is his rational proof

"لما فى طباع العقلاء من التسليم لزعيم يمنعهم من التظالم ويفصل بينهم فى التنازع والتخاصم ولولا الولاه لكانوا فوضب مهملين وهمجاً مضاعين."

It is the nature of wise people 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 [\(1\)](#) not for the rulers, the people would have live in chaos like lose savages.

:His religious proof is as follows

ولكن جاء الشرع بتفويض الأمور إلى وليه فى ، الدين قال الله عز وجل: يا أيها الذين ءامنوا أطيعوا الله وأطيعوا الرسول وأولى الأمر منكم. ففرض علينا طاعه أولى الأمر فىنا هم الأئمه المتامرن 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 [\(3\)](#) and rulers.

Shaykh as-Saduq narrates on the authority of Fadl ibn Shadhan something attributed to Imam ‘Ali ibn Musa ar-Rida (‘a). This sublime narration includes the Imam’s words

p: ١٣١

.Ibid –١

–٢ Surah an-Nisa’ ٤:٥٩

–٣ .Abu’l-Hasan al-Mawardi, Al-Ahkam as-Sultaniyyah (Egypt), “Bab al-Awwal,” p. ٥

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

"إننا لا نجد فرقه من الفرق ولا مله من الملل وبقوا عاشوا إلا بقيم ورئيس لما لا بد لهم منه من أمر والدين والدنيا فلم يجز في حكمه الحكيم أن يترك الخلق لما يعلم أنه لا بد لهم منه ولا قوم لهم إلا به فيقاتلون به عدوهم ويقسمون به فيئهم و يقيمون به وجمعتهم وجماعتهم ويمنع طالمنهم من مظلومهم."

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 [\(1\)](#) oppressors from oppressing the others.

If we want to expound on the traditions and analyze the various speeches of Muslim jurists {fuqaha} 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 jihad and defense, plead for justice against tyrants, protect the oppressed, implement hudud [\(2\)](#) and ta'zirat, [\(3\)](#) enjoin good and forbid evil in a broad sense, form a

p: ١٣٢

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.Ilal ash-Shara'i', vol. ٩, bab ١٨٢, p. ٢٥٣٤ -١

Hudud is the plural form of hadd which literally means a limit between two things. -٢

{Trans

Ta'zirat is the plural form of ta'zir which literally means to reproach and to blame. -٣

While technically describing hadd and ta'zir, Muhaqqiq al-Hilli said to the effect:

Whenever the punishment for a crime is specified by the sacred law, it is called hadd;

for example, punishments for stealing, murder, etc. Whenever the punishment for a crime is not specified by the sacred law, it is called ta‘zir and its limit is entirely determined by the judge and competent jurist. See Shahid ath-Thani, Sharh al-Lum‘ah, “Kitab al-Hudud wa’t-Ta‘zirat”; Muhaqqiq al-Hilli, Kitab al-Hudud wa’t-Ta‘zirat. {Trans

.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 hudud and ta‘zirat 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



**Question ٢٢: Why do the Shi‘ah regard the sons of ‘Ali ibn Abi Talib (‘a) (Hasan and Husayn (‘a)) as the sons of the Messenger of Allah (S**

Reply: A study of the exegesis {tafsir}, history and hadith books will show that this idea is not accepted only by the Shi‘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, hadiths and statements of renowned commentators {mufasssirin

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

In the verse below, the Holy Qur’an considers Hadrat ‘Isa (Jesus) (‘a) among the children of Ibrahim al-Khalil (Abraham the Friend {of Allah}) (‘a) whereas ‘Isa, the child of

:Maryam (Mary) (‘a), can be traced back to Hadrat Ibrahim (‘a) through his mother

( وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٠﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ )

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 Imam al-Hasan and Imam al-Husayn (‘a) are children of the Messenger of Allah (S) as well as his offspring

:Below is one of the instances

:Jalal ad-Din as-Suyuti narrates

"أرسل الحجاج إلى يحيى بن يعمر فقال: بلغنى أنك تزعم أن الحسن والحسين من ذرية النبي صلى الله عليه وآله وسلم - تجده فى كتاب الله وقد قرأته من أوله إلى آخره فلم أجده. قال: أأنت تقرأ سورة الأنعام: ومن ذريته داوود وسليمان حتى بلغ ويحيى؟ وعيسى قال: بلى. قال: أليس عيسى من ذرية إبراهيم وليس له أب؟ قال: صدقت."

One day, Hajjaj (ibn Yusuf) ordered that Yahya ibn Ya‘mur should be brought and when he saw him he said to him: “I have been told that you opine that al-Hasan and al-Husayn are the children and offspring of the Prophet (S) and you say that you have found this in the Book of Allah whereas

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.Surah al-An‘am ٦:٨٤-٨٥ - ١

I have read the Qur'an from the beginning to the end but I have not found such a thing.

Yahya asked: "Have you not read this verse in Surah 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

Yahya 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)}?" Hajjaj said: "You are correct."<sup>(1)</sup>

From the aggregate of the quoted verses and the words of Qur'an exegetes, it becomes obvious that not only the Shi'ah but in fact all Muslim scholars regard Imam al-Hasan and Imam al-Husayn (a) as the children and offspring of the Messenger of Allah (S

One of the explicit verses of the Qur'an which testifies to the truthfulness of the said view is the verse of imprecation {ayah al-mubahilah} in Surah Al 'Imran. Below is the verse along with the exegetes' notes

(فَمَنْ حَيَّآجَكَ فِيهِ مِنْ بَعِيدٍ مَيَا حَيَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَعْنَةُ اللَّهِ 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.'<sup>(2)</sup>

Exegetes say: The stated verse which is known as the verse of mubahilah tells about the debate of the Holy Prophet (S) with



the chiefs of the Christians of Najran after their expression of obstinacy. By a Divine command, the Prophet went out along with ‘Ali ibn Abi Talib, Fatimah az-Zahra, and Imam al-Hasan and Imam al-Husayn (‘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 (S) 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 Shi‘ah and Sunni scholars have consensus of opinion on the fact that on the day of mubahilah, the Commander of the Faithful (‘Ali) (‘a), Fatimah az-Zahra, and Imam al-Hasan and Imam al-Husayn (‘a) were with the Prophet (S), it becomes very clear that when the Messenger of Allah (S) said “abna’ana” {our sons} he meant Imam al-Hasan and Imam al-Husayn (‘a). And as such, it becomes clear that in this verse al-Hasan and al-Husayn are considered the Holy Prophet’s (S) sons

It is necessary to note that after narrating many hadiths pertaining to the verse of mubahilah, exegetes testify to the validity of this view. Here are some examples

a. Jalal ad-Din as-Suyuti narrates on the authority of Hakim, Ibn Marudiyah and Abu Na‘im from Jabir ibn ‘Abd Allah (al-Ansari

"أنفسنا رسول الله صلى الله عليه وآله وسلم "وعليّ وأبناءنا والحسن والحسين نساءنا فاطمه."

Anfusana” {our selves} means the Messenger of Allah (S) and ‘Ali ibn Abi Talib, ““abna’na” {our sons} means al-Hasan

and al-Husayn, and “nisa’na” {our women} refers to Fatimah.”<sup>(1)</sup>

b. In his exegesis {tafsir}, Fakhr ad-Din ar-Razi mentions the said verse and says

"واعلم أن هذه الروايه كالمتفق على صحتها بين أهل التفسير والحديث."

Know that this tradition is an example of hadith on whose authenticity the mufasssirun“  
and muhaddithun have consensus of opinion.”<sup>(2)</sup>

:Then, he says

"المسأله الرابعه: هذه الأيه داله على أن الحسن والحسين كانا إبنى رسول الله صلى الله عليه وآله وسلم - وعد أن يدعوا أبناءه فدعا الحسن والحسين فوجب أن يكون إبنيه."

The fourth issue: The said verse testifies to the fact that al-Hasan and al-Husayn (‘a’  
were sons of the Messenger of Allah (S) because when he was asked to call his “sons”,  
he called al-Hasan and al-Husayn (‘a’).<sup>(3)</sup>

c. In his exegesis, Abu ‘Abd Allah al-Qurtubi states

"أبناءنا دليل على أن ابناء البنات يسمون أبناءا."

Abna’na” {our sons} (in the stated verse) testifies to the fact that the sons of one’s“  
daughter are considered that one’s sons.”<sup>(4)</sup>

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Ad-Durr al-Manthur (Beirut), vol. ٢, p. ٣٩, the end of the commentary of the verse – ١  
.under discussion

٢- ٤٨٨. Tafsir Mafatih al-Ghayb (Egypt, ١٣٠٨ AH), vol. ٢, p.

٣- Ibid.

٤- ١٠٤. Al-Jami‘ Li Ahkam al-Qur’an (Beirut), vol. ٤, p.

The Messenger of Allah's (S) words are a vivid proof that Imam al-Hasan and Imam al-Husayn (a) are sons of the Prophet (S).

:Here are two examples of his sayings

:a. The Messenger of Allah (S) thus says concerning al-Hasan and al-Husayn (a)

"هذان إبنائو من أحبهما فقد أحببني."

“(These two are my sons. He who loves them loves me.”)

:b. Pointing to Imam al-Hasan and Imam al-Husayn (a), the Holy Prophet (S) also says

"إن أبنئي هذين ريحانتي من الدنيا."

“(Verily, these two sons of mine are my bunch of sweet basil in this world.”)

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.Ibn 'Asakir, Tarikh Madinah Dimashq (Beirut, ١٤٠٠ AH), p. ٥٩, hadith ١٠٦-١

.Ibid., p. ٦٢, hadith ١١٢-٢

**Question ۲۲: Why do the Shi'ah believe that caliphate {khilafah} is a matter of ?{appointment {tansisi**

**point**

Reply: It is clear that the sacred religion of Islam is a universal and eternal creed and while alive, the Holy Prophet (S) 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 (S) is a tansisi one (in the sense that it is determined by the order of the Lord of the worlds and stipulation of the Messenger of Allah (S)) or it is an electoral position

The Shi'ah believe that the station of leadership is a tansisi position and the successor of the Prophet (S) 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 (S

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## Social considerations which testify to the belief that caliphate is a matter of appointment

{tansisi

Social considerations which testify to the belief that caliphate is a matter of  
{appointment {tansisi

The Shi'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 {risalah} in order to testify to the validity of the Shi'ah view

A study of Islam's foreign and domestic policies in the lifetime of the Prophet (S) will warrant that the successor of the Prophet (S) had to be designated by God through the Prophet (S) himself because the Muslim society was always under the threat of three challenges (Byzantium Empire, Persian Empire and the hypocrites .({{munafiqun

The interests of the ummah also dictated that the Prophet (S) 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 (S) till .the last moment of his life

The first military encounter of the Muslims with the Christian army of Byzantine was in 6 AH in Palestine. This encounter ended in a sorrowful defeat of the Muslim army and the killing of three commanders: Ja'far ibn Abi Talib at-Tayyar, Zayd ibn Harithah and .Abd Allah ibn Rawahah

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

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reason, in 9 AH the Prophet (S) moved with a huge and equipped army toward the coasts of Sham<sup>(1)</sup> 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 (S) and a few days after his ailment, he decided to send an army under the command of Usamah ibn Zayd to the coasts of Sham

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 (S) and insultingly dismissed his envoy. Khosroe wrote to his governor in Yemen a letter in which he ordered him to capture the Prophet (S) and threatened to kill him if he refused

Although Khosroe Pervez, the King of Persia, died in the lifetime of the Prophet (S), 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 {munafiqun}, who formed a fifth column in the midst of Muslim community, and were always busy creating discord and intended to kill the Prophet (S) en route from Tabuk to Medina. The hypocrites whispered to themselves that the Islamic movement would come to an end and everybody would be relieved.<sup>(2)</sup>

The destructive power of the hypocrites was so dangerous that the Qur'an has referred to it in many surahs such as in Al 'Imran (3), An-Nisa' (4), Al-Ma'idah (5), Al-Anfal (8), At

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Sham or Shamat: until five centuries ago, included Syria of today, Lebanon and - ۱  
{parts of Jordan and Palestine. {Trans

Surah at-Tur ٥٢:٣٠: "Do they say, '{He is} a poet, for whom we await a fatal - ٢  
"?'accident

Tawbah (٩), Al-‘Ankabut (٢٩), Al-Ahzab (٣٣), Muhammad (٤٧), Al-Fath (٤٨), Al-Hadid (٥٧),  
(Al-Mujadilah (٥٨), Al-Hashr (٥٩), and Al-Munafiqun (٦٣)).

With the existence of such enemies who were lying in ambush for Islam, is it appropriate to assume that the Prophet of Islam (S) had not designated a successor for the political and religious leadership of the nascent Islamic community

Social reckonings indicate that the Prophet (S) 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 (S), 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 (S) is a matter of appointment

### **(The evidence of the sayings of the Messenger of Allah (S**

On the basis of this social context and other aspects, the Prophet (S) kept reminding of the idea of succession from the early days of his mission till the last moments of his life. And he (S) 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 {hajj al-wida‘} at Ghadir 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 ‘Ali ibn Abi Talib (‘a) the wasi {executor of will} and successor of the Prophet (S)?” along with references

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.from the books of Muslim scholars and muhaddithun 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 (S) regarding the designation of the Commander of the Faithful (‘Ali) (‘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 ۲۴: Is to swear by other than God regarded as a kind of polytheism

point

Reply: The interpretation of the words “monotheism” {tawhid} and “polytheism” {shirk} must be in consistency with the Qur’an and the Sunnah of the Prophet (S) because the Glorious Qur’an and the conduct of the Messenger of Allah (S) 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 (S

The following are solid proofs which the Qur’an and the Sunnah introduced about the :permissibility of swearing by other than God

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

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writing, “sun”, “moon”, “star”, “day and night”, “heaven and earth”, “time”, and  
:“mountains and sea”. We shall cite some of these verses

.a

"لعمرك إنهم لفي شكرتهم يعمهون."

“By your life, they were bewildered in their drunkenness.” (1)

.b

( وَالشَّمْسِ وَضُحَاهَا □ وَالْقَمَرِ إِذَا تَلَّاهَا □ 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

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

“(Nun. By the Pen and what they write.” (4)

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.Surah al-Hijr ١٥:٧٢ –١

.Surah ash-Shams ٩١:١-٨ –٢

.Surah an-Najm ٥٣:١ –٣

.Surah al-Qalam ٦٨:١ –٤

.e

وَالْعَصْرِ {١}

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ {٢}

“By Time! Indeed man is at a loss.” (١)

.f

وَالْفَجْرِ {١}

وَلَيَالٍ عَشْرٍ {٢}

“By the Dawn, by the ten nights.” (٢)

.g

( وَالطُّورِ □ وَكِتَابٍ مَّسْطُورٍ □ فِي رَقٍّ مَّنْشُورٍ □ وَالْبَيْتِ الْمَعْمُورِ □ وَالسَّمَاءِ الْمَرْفُوعِ □ وَالْبَحْرِ الْمَسْجُورِ )

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.” (٣)

Similarly, swearing by the manifestations of the world of creation can also be noticed in Surahs Mursalat (٧٧), an-Nazi‘at (٧٩), al-Buruj (٨٥), at-Tariq (٨٦), al-Balad (٩٠), ad-Duha (٩٣), and at-Tin (٩٥).

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.

All Muslims of the world regard the Holy Prophet (S) as their model and consider his conduct and behavior as the criterion for distinguishing right from wrong.

.Surah al-‘Asr ١٠٣:١-٢ -١

.Surah al-Fajr ٨٩:١-٢ -٢

.Surah at-Tur ٥٢:١-٦ -٣

Muslim scholars and compilers of Sahihs and Musnads have mentioned so many instances of the Holy Prophet's (S) swearing by other than God

In his Musnad, Ahmad ibn Hanbal, the chief of the Hanbalis, thus narrates from the Messenger of Allah (S)

"فلعمري لأن تتكلم بمعروف تنهى عن منكرو 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 Sahih, which the Ahl as-Sunnah consider one of the six authentic compilations of hadith, Muslim ibn al-Hajjaj states

"جاء رجل إلى النبي صلى الله عليه وآله وسلم فقال: يا رسول الله أي الصدقة أعظم أجراً؟ فقال: أما وأبيك لتنبانه أن تصدق وأنت صحيح شحيح تخشى الفقر وتأمل البقاء."

There came a person to the Prophet (S) 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 (S) (i.e., swearing by a person's father

Apart from the Book of God and the Sunnah of the Prophet (S), the conduct of the ۳  
close Companions of the

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Musnad Ahmad ibn Hanbal, vol. ۵, pp. ۲۲۴-۲۲۵, a hadith by Bashir ibn Khasasiyyah – ۱  
as-Sadusi

Sahih Muslim (Egypt), part ۳, “Kitab az-Zakah,” “Bab Bayan an Afdal as-Sadaqah, – ۲  
Sadaqah as-Sahih ash-Shahih,” pp. ۹۳-۹۴. Abdul-Hamid Siddiqui (trans.), Sahih Muslim

.(English Translation), vol. ۱, chap. ۲۹, hadith ۲۲۵۱

.Messenger of Allah (S) also proves the permissibility of swearing by other than God

In many parts of his sublime speeches, ‘Ali ibn Abi Talib (‘a) swear by his life when he  
:says

"ولعمري ليضعفن لكم التيه من بعدى أضعافاً."

“By my life! After me your wandering about shall be multiplied.”<sup>(١)</sup>

:In another place, he (‘a) says

"ولعمري لأن لم تنزع غيبك وشقاقك لتعرفنهم 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.”<sup>(٢)</sup>

All these traditions and reports show clearly that no ijthihad 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 (S) or the conduct his close companions like the Commander of the Faithful (‘Ali) (‘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 (‘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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١- ١٦١ Nahj al-Balaghah (Muhammad ‘Abduh), Sermon

٢- Nahj al-Balaghah (Muhammad ‘Abduh), Letter ٩. For more information about other cases, see Sermons ١٦٨, ١٨٢ and ١٨٧, and Letters ٤ and ٥٤

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 وهو يقول: وأبى فقال إن الله ينهاكم أن تحلفنا بأبائكم ومن كان حالفاً فليحلف بالله أو يسكت.

Verily, the Messenger of Allah (S) heard 'Umar swearing by his father. Upon hearing this he said: "Verily, God has prohibited you from swearing by your father, and when [\(1\)](#) one wants to swear one should either swear to God or keep silent."

Although this hadith 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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.Sunan al-Kubra, vol. ١٠, p. ٢٩; Sunan an-Nisa'i, vol. ٧, pp. ٤-٥-١

**Question ٢٥: Is to resort to the divine saints {awliya} for mediation {tawassul} ? {regarded as polytheism {shirk} and tantamount to innovation in religion {bid'ah**

**point**

.Reply: Tawassul means to resort to a sacred being for mediation with God

:Ibn Manzur thus says in Lisan al-‘Arab

"توسل إليه بكذا تقرب إليه بحرمة أصره تعطفه عليه."

If you resort to others for mediation; that is, respect and honor them, they will treat“  
you tenderly.”(١)

:The Glorious Qur’an states

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ )

p: ١٥٣

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.Lisan al-‘Arab, vol. ١١, p. ٧٢٤ –١

O you who have faith! Be wary of Allah, and seek the means of recourse to Him, and“  
(wage jihad in His way, so that you may be felicitous.”(1)

:In his Sihah al-Lughah, Jawhari describes “wasilah” {means} in this manner

"الوسيله ما يتقرب به إلى الغير."

”.Wasilah {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

Tawassul by performing righteous deeds, as stated by Jalal ad-Din as-Suyuti who ١ .  
,expounds on the noble verse

"وابتغوا إليه الوسيله."

:"And seek the means of recourse to Him“

عن قتاده في قوله تعالى: "وابتغوا إليه الوسيله" قال: تقربوا إلى الله بطاعته والعمل بما يرضيه."

Qatadah 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)

p: ١٥٤

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.Surah al-Ma'idah ٥:٣٥ -١

.Ad-Durr al-Manthur (Beirut), vol. ٢, p. ٢٨٠, under the stated verse -٢

Tawassul through the supplication of meritorious servants (of God), as the Holy . ٢  
:(Qur'an recounts in the tongue of the brothers of Yusuf (Joseph) (a

(قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ □ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْعَفُورُ 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'.”<sup>١</sup>

It is evident from the quoted verse that the sons of Ya'qub (Jacob) (a) had sought the  
means of recourse to Him through supplication, regarding this act as means of  
attaining forgiveness. Besides, Hadrat Ya'qub (a) did not refuse their offer but  
.promised to pray for the forgiveness of their sins

Tawassul through spiritually dignified personages who enjoy special station and . ٣  
.honor in the sight of God with the aim of seeking divine proximity

Now, we shall review the proofs of hadiths and behavior of the Companions of the  
:Messenger of Allah (S) and great figures of Islam

Ahmad ibn Hanbal thus narrates in his Musnad on the authority of 'Uthman ibn . ١  
:Hunayf

"إن رجلاً ضرير البصر أتى النبي صلى الله عليه وآله وسلم فقال: ادع الله أن يعافيني ، قال: إن شئت دعوت لك وإن شئت أخرت  
ذاك فهو خير ، فقال: أدعه. فأمره أن يتوضأ فيحسن وضوئه فيصلّي ركعتين ويدعو بهذا الدعاء: اللهم إني أسألك وأتوجه إليك  
بنبيك محمد نبي الرحمة يا محمد إني

p: ١٥٥

توجهت بك إلى ربي في حاجتي هذه ، فتقضى لي اللهم شفعه فيّ."

A blind man came to the Prophet (S) 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'ahs {cycles} of prayer and then supplicate with these words: "O God! I beseech You and turn to You through Muhammad the Prophet of Mercy. O Muhammad! I turn to my [Lord through you to grant this request. O God! Let him be my intercessor.](#)"<sup>(1)</sup>

Indeed, this hadith is considered acceptable by all muhaddithun so much so that after narrating the quoted hadith Hakim al-Nayshaburi describes it in his Mustadrak as an authentic {sahih} hadith while Ibn Majah who narrates it on the authority of Abu Ishaq says: "This tradition is authentic." In the book, Abwab al-Ad'iyyah, Tirmidhi confirms the authenticity of this tradition. Also Muhammad Nasib ar-Rafa'i says in At-Tawassul ila Haqiqah at-Tawassul

"لا شك أن هذا الحديث صحيح ومشهور وقد ثبت فيه بلا شك ولا ريب ارداد بصر الأعمى بدعاء رسول الله صلى الله عليه وآله وسلم له."

There is no doubt that this hadith is authentic and known... and it proves that through [the supplication of the Messenger of Allah \(S\) the blind man has regained his sight.](#)"<sup>(2)</sup>

p: ١٥٦

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Musnad Ahmad ibn Hanbal, vol. ٤, "Part: Narrations of 'Uthman ibn Hunayf," p. ١٣٨; -١ Mustadrak al-Hakim (Beirut), vol. ١, "Kitab Salah at-Tatawwa'," p. ٣١٣; Sunan Ibn Majah (Dar Ahya' al-Kutub al-'Arabiyyah), vol. ١, p. ٤٤١; At-Taj, vol. ١, p. ٢٨٦; Jalal ad-Din as-Suyuti, Al-Jami' as-Saghir, p. ٥٩; Ibn Taymiyyah, At-Tawassul wa'l-Wasilah (Beirut), p. ٩٨

.At-Tawasul ila Haqiqah at-Tawassul (Beirut), p. ١٥٨-٢

This tradition clearly shows that tawassul through the Holy Prophet (S), with the aim of fulfilling one's need, is permissible. In fact, the Messenger of Allah (S) 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 (S). This is the same type of tawassul as that of divine people and those who have proximity to God

۲. Abu 'Abd Allah al-Bukhari thus says in his Sahih

"إن عمر بن الخطاب رضى الله عنه كان إذا قحطوا إستسقى بالعباس بن عبد المطلب فقال: اللهم إنا كنا نتوسل إليك بنبينا فتسقينا وإنا نتوسل إليك بعم نبينا فاسقنا. فقال: فيسقون."

Every time there was draught, 'Umar ibn al-Khattab would pray for rain seeking mediation through 'Abbas ibn 'Abd al-Muttalib (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 [\(would be granted their need.\)](#)"

۳. 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 (S) as the mediator between them and God

:Sawad ibn Qarib recited a poem before the Holy Prophet (S) and he thus said

وأشهد أن لا رب غيره  
وأنك مأمون على كل غالب  
وأنك أدنى المرسلين وسيله  
إلى الله يا بن الأكرمين الأطائب.

p: ١٥٧

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 {wasilah} to God.](#)<sup>(1)</sup>

Albeit the Holy Prophet (S) heard this poem from Suwad ibn Qarib, 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, Imam ash-Shafi‘i also points to this fact

أَلِ النَّبِيِّ ذُرِّيَعَتِي

هَمَّ إِلَيْهِ وَسِيلَتِي

أَرْجُو بِهِمْ أُعْطِيَ غَدًا

بِيَدِي الْيَمِينِ صَحِيفَتِي

.The progeny of the Prophet are my means {wasilah} to God

[I hope that I will for their sake be given my account-book in my right hand.](#)<sup>(2)</sup>

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 (S), 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

Sayyid Ahmad ibn Zayni ad-Dahlan, Ad-Durar as-Sunniyyah, p. ٢٩, quoting from – ١  
.Tabrani  
.Ibn Hajar al-‘Asqalani, As-Sawa‘iq al-Muhriqah (Cairo), p. ١٧٨ –٢

**Question ٢٩: Is celebrating the birthday of the saints {awliya} of God a kind of  
? {polytheism and innovation {bid'ah**

**point**

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 (S) and his Ahl al-Bayt (a):

( قُلْ لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ )

“Say, I do not ask of you any reward for it except the affection for {my} relatives.” (a)

p: ١٥٩

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.Surah ash-Shura ٤٢:٢٣ –١

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 (S**

The Qur'an considers the act of honoring the station of the Messenger of Allah (S) and helping him as a criterion for uprightness and felicity

( فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ 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 (S) is a wholesome and acceptable act from the viewpoint of Islam, and holding a ceremony, which refreshes the splendid memory of the Prophet (S) and hails his lofty station is something which pleases God. This verse mentions four attributes of the righteous

a. Faith ( بِهِ ءَامَنُوا فَالَّذِينَ ) ;”Those who believe in him“

b. Following his light ( مَعَهُ أُنزِلَ الَّذِي نُّورَ وَاتَّبَعُوا ) ;”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 (S ( وَعَزَّرُوهُ ) ;”And honor him“

Therefore, honoring and paying homage to the Prophet (S) alongside faith, assisting him and following his orders, is an expedient affair, and commemorating the Holy Prophet (S) corresponds to “honoring him

### **Holding of ceremonies is the same as following and obeying God**

:God hails the Holy Prophet (S) in the Glorious Qur’an, and states

ورفعنا لك ذكرك

“[\(Did We not exalt your name?\)](#)”

This noble verse shows clearly that God wishes that the splendor and magnificence of the Prophet (S) 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 splendid 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 (S

### **Sending down revelation is not less significant than sending down table–spread** **{{ma’idah**

:The Glorious Qur’an thus quotes a prophet of God, ‘Isa (Jesus) (‘a) as saying

( قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَأَنْتَ 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

p: ١٤١

sign from You, and provide for us; for You are the best of providers’.” (1)

Hadrat ‘Isa (‘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 (S), 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 (S

:In Tarikh al–Khamis, Husayn ibn Muhammad ad–Diyar Bakri 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

p: ۱۶۲

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.Surah al–Ma’idah ۵:۱۱۴–۱

.Husayn ibn Muhammad ad–Diyar Bakri, Tarikh al–Khamis (Beirut), vol. ۱, p. ۲۲۳–۲

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



## ?Question ۲۲ : Why do the Shi‘ah perform the five daily prayers in three periods

point

Reply: In order to clarify this point, we had better examine the views of jurists  
: {fuqaha} in this regard first

(All Muslim groups agree that in ‘Arafah (۱) .۱

one may perform both noon {zuhr} and afternoon {asr} prayers successively without any interval between them, and in Muzdalifah (۲) it is also permissible to say sunset {maghrib} and night {‘isha’} prayers at the time of ‘isha’ prayer

The Hanafis say: Performing zuhr and ‘asr prayers successively with no interval .۲ between them and performing ‘isha’ soon after maghrib are permissible only in ‘Arafah and

p: ۱۶۵

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Arafat: a plain about ۲۸ kilometers north of Mecca where pilgrims have to stay from ‘ –۱ noon to sunset on the ۹th day of Dhu’l-Hijjah (Day of ‘Arafat) as one of the hajj rites.

{Trans

Muzdalifah: a place where pilgrims {hujjaj} have to stop to pick up ۷۰ pebbles which –۲ {are to be thrown on the symbols of Satan in Mina. {Trans

.Muzdalifah. That is, one is not allowed to do so except in these two occasions

The Hanbalis, Malikis and Shafi'is say: It is permissible to perform zuhr and 'asr .۳ prayers successively or maghrib and 'isha' 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 .۴

The Shi'ah are of the opinion that each of zuhr and 'asr prayers, and maghrib and 'isha' prayers has a specific time and a common time

- a. The specific time for zuhr prayer extends from the beginning of the religiously prescribed noon {zuhr ash-shar'i} (i.e. time of decline from the meridian {waqt az-zuwal}) up to the time when one completes the four rak'ahs of zuhr prayer. During this limited period of time, only zuhr prayer can be performed
- b. The specific time for 'asr 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 'asr prayer
- c. The common time for zuhr and 'asr prayers is the period between the end of the specific time for zuhr prayer and the beginning of the specific time for 'asr prayer

The Shi'ah position is that during this common time, one can perform zuhr and 'asr prayers one after the other with no interval between them. The Ahl as-Sunnah, however, believe that the period allotted exclusively to zuhr extends from the beginning of zuhr ash-shar'i {waqt az-zuwal} up to the time when the shadow of an object becomes as long as itself and in this period performing 'asr prayer is not permissible. They add that the period between the end of zuhr prayer and the beginning of

maghrib is allotted exclusively to ‘asr prayer in which performing zuhr prayer is not permissible

d. The time allotted exclusively to maghrib prayer extends from the commencement of the religiously prescribed sunset (maghrib ash-shar‘i) up to the time when one completes the three rak‘ahs of maghrib prayer and in this period, performing other than maghrib prayer is not permissible

e. The time allotted exclusively to ‘isha’ prayer is a limited time which precedes the religiously prescribed “midnight” which encompasses only the time for the four rak‘ahs of ‘isha’ prayer, and in this period, performing other than ‘isha’ prayer is not permissible

f. The common time for maghrib and ‘isha’ 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 ‘isha’ prayer

According to the Shi‘ah, in the common time one is allowed to perform maghrib and ‘isha’ 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 {zuwal ash-shafaq} is the time allotted exclusively to maghrib prayer and in this period performing ‘isha’ prayer is not permissible. And they say that the period between the declension of aurora and the religiously prescribed “midnight” is allotted exclusively to ‘isha’ prayer in which performing maghrib prayer is not permissible

The conclusion is that according to the Shi‘ah view, when the religiously prescribed noon {zuhr ash-shar‘i} begins, we may perform zuhr prayer and perform ‘asr prayer immediately afterward. We may also delay zuhr prayer and perform it before the time allotted exclusively to ‘asr prayer provided that our performing of zuhr prayer ends before the beginning of the time allotted exclusively to ‘asr prayer and we can perform ‘asr prayer afterward

As such, we can perform zuhr and ‘asr prayers



successively though it is recommended to perform zuhr prayer after the declension (from the meridian) and ‘asr 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‘i} begins and perform ‘isha’ prayer immediately afterward. We may also delay the performance of maghrib prayer till before the beginning of the time allotted exclusively to ‘isha’ prayer provided that we finish performing maghrib prayer before the arrival of the time allotted exclusively to ‘isha’ prayer and we can perform ‘isha’ prayer afterward

As such, we can perform maghrib and ‘isha’ prayers successively though it is recommended to perform maghrib prayer after the religiously prescribed sunset and ‘isha’ prayer after the declension of the aurora from the west

This is the Shi‘ah’s view. As for Ahl as-Sunnah, they say it is not permissible to successively perform zuhr and ‘asr prayers or the maghrib and ‘isha’ 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

All Muslims agree that the Holy Prophet (S) had offered these two prayers in . ۵ :succession, but this tradition is interpreted in two ways

a. The Shi‘ah say that what is meant by this tradition is that one is allowed to perform zuhr prayer at its appointed time and perform ‘asr prayer immediately after zuhr prayer. Similarly, one is allowed to perform maghrib prayer at its appointed time and perform ‘isha’ 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 zuhr prayer at the end of the period of the time allotted exclusively to it and offer ‘asr 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 'isha' 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 Shi'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

#### point

In his Musnad, Ahmad ibn Hanbal, the founder of the Hanbali school of jurisprudence, thus narrates on the authority of Jabir ibn Zayd

أخبرني جابر بن زيد أنه سمع ابن عباس يقول: صليت مع رسول الله صلى الله عليه وأله وسلم ثمانياً وجميعاً سبعاً جميعاً. قال: قلت: له يا أبا الشعثاء أظنه أخر الظهر وعجل العصر وأخر المغرب وعجل العشاء. قال: وأنا أظن ذلك.

Jabir ibn Zayd reports: I heard Ibn 'Abbas say: I prayed behind the Apostle of Allah (S) eight (rak'ahs) in combination, and seven rak'ahs in combination. I (one of the narrators) said: O Abu Sha'tha', I think that he (the Holy Prophet) had delayed zuhr prayer and offered 'asr prayer soon afterward, and he delayed magrib prayer and offered 'isha' prayer soon afterward. He said

(I also think so.)

p: ١٤٩

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Musnad Ahmad ibn Hanbal, vol. ١, p. ٢٢١. The same tradition is also reported in Abdul – Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. ١, chap. ١٠٠, {“Combination of Prayers, When One is Resident,” Book ٤, hadith ١٥٢١. {Trans

It is evident from this tradition that the Holy Prophet (S) performed ‘asr immediately after zuhr, and ‘isha’ immediately after maghrib without any interval in between

:Ahmad ibn Hanbal narrates the following on the authority of ‘Abd Allah ibn Shaqiq .۲

خطبنا ابن عباس يوماً بعد العصر حتى غربت الشمس وبدت النجوم وعلق الناس ينادونه الصلوه وفي القوم رجل من بنى تميم ، فجعل يقول: الصلوه الصلوه قال: فغضب و قال أتعلمنى ؟ بالسنة شهدت رسول الله صلى الله عليه وآله وسلم – جمع بين الظهر والعصر والمغرب والعشاء. قال عبد الله فوجدت في نفسي من ذلك شيئاً فلقيت أبا هريره فسألته فوفقه.

Ibn al-‘Abbas 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 Banu Tamim. 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 (S) perform afternoon prayer immediately after noon prayer and ‘isha’ prayer immediately after maghrib prayer. ‘Abd Allah ibn Shaqiq said: I felt I was not quite satisfied, so when I saw Abu Hurayrah (and asked him, he confirmed ‘Abbas’ words. (۱)

In this hadith, two of the Companions, ‘Abd Allah ibn ‘Abbas and Abu Hurayrah, testify to the fact that the Holy Prophet (S) performed ‘asr immediately after zuhr, and ‘isha’ immediately after maghrib and Ibn ‘Abbas imitated this act of the Prophet (S

p: ۱۷۰

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Musnad Ahmad ibn Hanbal, vol. ۱, p. ۲۵۱. The same tradition is also reported in Abdul –۱ Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. ۱, chap. ۱۰۰, {“Combination of Prayers, When One is Resident,” Book ۴, hadith ۱۵۲۳. {Trans

Malik ibn Anas, the founder of the Maliki school of jurisprudence, thus writes in his ٣. book, Al-Muwatta

صلى رسول الله صلى الله عليه وآله وسلم الظهر والعصر جميعاً والمغرب والعشاء جميعاً في غير خوف ولا سفر.

The Messenger of Allah (S) performed noon and afternoon prayers immediately one after the other, and performed maghrib and ‘isha’ prayers immediately one after the other though he was neither in a state of fear nor on travels. (١)

:Malik ibn Anas thus narrates on the authority of Mu‘adh ibn Jabal ٤.

فكان رسول الله صلى الله عليه وآله وسلم يجمع بين الظهر والعصر والمغرب والعشاء.

The Messenger of Allah (S) (on the Tabuk expedition) performed afternoon prayer “immediately after noon prayer and ‘isha’ prayer immediately after maghrib prayer.” (٢)

:Malik ibn Anas thus narrates on the authority of Nafi‘, from ‘Abd Allah ibn ‘Umar ٥.

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Malik ibn Anas, Al-Muwatta’ (Beirut, ٣rd Edition ١٤٠٣ AH), “Kitab as-Salah,” p. ١٢٥, – ١ hadith ١٧٨; Sahih Muslim (Beirut), vol. ٢, “Kitab as-Salah,” “Bab al-Jam‘ bayn as-Salatayn fi’l-Hadr,” p. ١٥١. Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. ١, chap. ١٠٠, “Combination of Prayers, When One is Resident,” Book ٤, {hadith ١٥١٥. {Trans

Malik ibn Anas, Al-Muwatta’ (Beirut, ٣rd Edition ١٤٠٣ AH), “Kitab as-Salah,” p. ١٣٤, – ٢ hadith ١٧٤; Sahih Muslim (Egypt), vol. ٢, “Kitab as-Salah,” “Bab al-Jam‘ bayn as-Salatayn fi’l-Hadr,” p. ١٥٢. Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. ١, chap. ١٠٠, “Combination of Prayers, When One is Resident,” Book ٤, {hadith ١٥١٨. {Trans

كان رسول الله صلى الله عليه وآله وسلم إذا عَجَّلَ به السير يجمع بين المغرب والعشاء.

Whenever the Messenger of Allah (S) was in a hurry, he would perform ‘isha’ prayer“  
immediately after maghrib prayer.”<sup>(١)</sup>

٦. Malik ibn Anas thus narrates on the authority of Abu Hurayrah:

إن رسول الله صلى الله عليه وآله وسلم كان يجمع بين الظهر والعصر في سفره إلى تبوك.

Verily, the Messenger of Allah (S) combined maghrib and ‘isha’ prayers together“  
when he travelled to Tabuk.”<sup>(٢)</sup>

٧. Malik ibn Anas thus narrates on the authority of Nafi:

إن عبد الله بن عمر كان إذا جمع الأمراء بين المغرب والعشاء في المظرب جمع معهم.

Verily, whenever the emirs combined maghrib and ‘isha’ prayers while raining, ‘Abd“  
Allah ibn ‘Umar would also combine the two prayers.”<sup>(٣)</sup>

٨. Malik ibn Anas thus narrates on the authority of ‘Ali ibn al-Husayn:

كان رسول الله صلى الله عليه وآله وسلم إذا أراد أن يسير يومه جمع بين الظهر والعصر ، إذا أراد أن يسير ليله

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Malik ibn Anas, Al-Muwatta’ (Beirut, ٣rd Edition ١٤٠٣ AH), “Kitab as-Salah,” p. ١٢٥, – ١  
hadith ١٧٧.

٢– Ibid., p. ١٢٤, hadith ١٧٥

٣– Ibid., p. ١٢٥, hadith ١٧٩

Whenever the Messenger of Allah (S) wanted to travel during the day, he would combine zuhr and ‘asr prayers, and whenever he wanted to travel during the night, he [would combine maghrib and ‘isha’ prayers.](#)<sup>(1)</sup>

In his Sharh al-Muwatta’, Muhammad az-Zarqani thus narrates on the authority of <sup>٩</sup> ‘Abu ash-Sha‘tha:

إن بن عباس صلى بالبصرة الظهر والعصر ليس بينهما شيء والمغرب والعشاء ليس بينهما شيء.

Verily, (‘Abd Allah) ibn ‘Abbas performed in Basrah zuhr and ‘asr prayers together without any interval in between, and performed maghrib and ‘isha’ prayers together [without any interval in between.](#)<sup>(2)</sup>

<sup>١٠</sup> Zarqani narrates on the authority of Tabrani, from Ibn Mas‘ud:

جمع النبي صلى الله عليه وآله وسلم بين الظهر والعصر وبين المغرب والعشاء. فقليل له في ذلك، فقال: صنعت هذا لئلا تخرج أمتي.

The Prophet (S) performed zuhr and ‘asr prayers together, and the maghrib and ‘isha’ 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.](#)<sup>(3)</sup>

Muslim ibn al-Hajjaj narrates on the authority of Abu Zubayr from Sa‘id ibn Jubayr <sup>١١</sup> :from Ibn ‘Abbas

صلى رسول الله صلى الله عليه وآله وسلم

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١ – Ibid., hadith ١٨١

٢ – Muhammad az-Zarqani, Sharh Muwatta’ Malik (Egypt), vol. ١, “Bab al-Jam‘ bayn as-  
٢٩٤. Salatayn fi’l-Hadr wa’s-Safar,” p.

٣ – Ibid.

The Messenger of Allah (S) performed noon and afternoon prayers together in“  
(Medina though he was neither in a state of fear nor on travels.”(1)

Abu Zubayr said: I asked Sa‘id (one of the narrators) why the Prophet did that. He said:  
I asked Ibn ‘Abbas about it, and he replied that he (the Holy Prophet) wanted that no  
(one among his ummah should be put to (unnecessary) hardship.(2)

In his Sahih, Muslim thus narrates on the authority of Abu Zubayr from Sa‘id ibn . ١٢  
:Jubayr from Ibn al-‘Abbas

جمع رسول الله صلى الله عليه وآله وسلم بين الظهر والعصر والمغرب والعشاء في المدينة من غير خوف ولا مظر.

The Messenger of Allah (S) combined the noon prayer with the afternoon prayer and  
the sunset prayer with the ‘isha’ prayer in Medina without being in a state of danger  
(or rainfall.(3)

Then Sa‘id ibn Jubayr says: I asked Ibn al-‘Abbas: “Why did the Prophet do it?” Ibn  
al-‘Abbas replied: “He (the Holy Prophet) wanted that no one among his ummah  
(should be put to (unnecessary) hardship”.(4)

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Sahih Muslim (Egypt), vol. ٢, “Kitab as-Salah,” “Bab al-Jam‘ bayn as-Salatayn fi’l- – ١  
Hadr,” p. ١٥١. Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. ١,  
chap. ١٠٠, “Combination of Prayers, When One is Resident,” Book ٤, hadith ١٥١٦.

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.Ibid., under the mentioned hadith –٢

Ibid., ١٥٢. Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. ١, –٣  
chap. ١٠٠, “Combination of Prayers, When One is Resident,” Book ٤, hadith ١٥٢٠.

{Trans

.Ibid., under the mentioned hadith –٤

In his Sahih, Abu ‘Abd Allah al-Bukhari has allocated a special section for this issue .۱۳ under the heading, “Section: Delaying of Z̤uhr Prayer till ‘Asr Prayer” {bab ta’khir az-zuhr ila’l-‘asr}, (۱) which is itself a solid proof that one may delay performing the zuhr prayer and observe it along with the ‘asr prayer at the time of the latter. Then, in that section Bukhari narrates a tradition, which we shall quote below

إن النبي صلى الله عليه وآله وسلم صلى بالمدينة سبعاً وثمانياً والظهر والعصر والمغرب والعشاء.

Verily, the Prophet (S) prayed eight rak‘ahs for the zuhr and ‘asr, and seven for the“ (maghrib and ‘isha’ prayers in Medina.” (۲)

It is so evident from this tradition that not only that one may delay performing the zuhr prayer and observe it along with the ‘asr prayer at the time of the latter, but it can also be inferred, based on contextual analogy, that in following the Holy Prophet (S) one may delay performing the maghrib prayer and observe it along with the ‘isha’ prayer at the time of the latter

:And thus, elsewhere in his Sahih, Bukhari says .۱۴

قال ابن عمر وأبو أيوب ابن عباس رضى الله عنهم: صلى النبي صلى الله عليه وآله وسلم – المغرب والعشاء.

Abd Allah) ibn ‘Umar, Abu Ayyub and Ibn al-‘Abbas (may Allah be pleased with them)“ (said: The Prophet (S

p: ۱۷۵

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Sahih al-Bukhari (Egypt: Amiriyyah, ۱۳۱۴ AH), “Kitab as-Salah,” “Bab Ta’khir az-Z̤uhr – ila’l-‘Asr,” vol. ۱, p. ۱۱۰

Ibid. Muhammad Muhsin Khan (trans.), Sahih al-Bukhari (English Translation), vol. ۱, –۲ {book ۱۰, hadith ۵۱۸. {Trans

(observed the maghrib and ‘isha’ prayers (together without any interval).”<sup>(۱)</sup>

Bukhari seemingly wants to deduce from this tradition that the Holy Prophet (S) combined the maghrib and ‘isha’ prayers. Otherwise, it is obvious that the Prophet (S) never neglected prayer

.۱۵ In his Sahih, Muslim ibn al-Hajjaj thus writes

قال رجل لأبن عباس الصلوه فسكت ثم قال الصلوه فسكت ثم قال الصلوه فسكت ، قال: لا أم لك أتعلمنا بالصلوه وكنا نجمع بين الصلاتين على عهد رسول الله صلى الله عليه وآله وسلم.

A person said to Ibn al-‘Abbas (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 (S).<sup>(۲)</sup>

.۱۶ Muslim narrates

إن رسول الله صلى الله عليه وآله وسلم جمع بين الصلاة سفره سافرها في غزوه تبوك فجمع بين الظهر والعصر والمغرب والعشاء. قال سعيد: فقلت لإبن عباس: ما حملة على ذلك؟ قال: أراد أن لا يخرج امته.

Ibn al-‘Abbas reported that the Messenger of Allah (S) combined the prayers as he set on a journey in the expedition to Tabuk. He combined the noon prayer with the afternoon

p: ۱۷۶

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.Ibid., “Bab Dhikr al-‘Isha’,” vol. ۱, p. ۱۱۳ – ۱

Sahih Muslim (Beirut), vol. ۲, “Kitab as-Salah,” “Bab al-Jam‘ bayn as-Salatayn fi’l- – ۲ Hadr,” vol. ۲, p. ۱۵۳. Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. ۱, chap. ۱۰۰, “Combination of Prayers, When One is Resident,” Book ۴, hadith ۱۵۲۴.

{Trans

prayer and the sunset prayer with the ‘isha’ prayer. Sa‘id (one of the narrators) said to Ibn al-‘Abbas: What prompted him to do this? He said: He wanted that his ummah (should not be put to (unnecessary) hardship. (1)

:Muslim ibn al-Hajjaj thus narrates on the authority of Mu‘adh ibn Jabal . ١٧

خرجنا مع رسول الله صلى الله عليه وآله وسلم في غزوه تبوك فكان يصلى الظهر والعصر جميعاً والمغرب والعشاء جميعاً.

Mu‘adh reported: We set out with the Messenger of Allah (S) on the Tabuk expedition, and he observed the noon and afternoon prayers together and the sunset and ‘isha’ (prayers together. (2)

:Malik ibn Anas writes in the book, Al-Muwatta . ١٨

عن ابن شهاب أنه سأله سالم بن عبد الله: هل يجمع بين الظهر والعصر في السفر؟ فقال: نعم لا بأس بذلك ، ألم تر إلى صلاة الناس يعرفه؟

Ibn Shahab asked Salim ibn ‘Abd Allah: “Do you combine the zuhr and ‘asr 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

p: ١٧٧

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Ibid., p. ١٥١. Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. ١, –١ chap. ١٠٠, “Combination of Prayers, When One is Resident,” Book ٤, hadith ١٥١٧. {Trans

Ibid., p. ١٥٢. Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. ١, –٢ chap. ١٠٠, “Combination of Prayers, When One is Resident,” Book ٤, hadith ١٥١٨. {Trans

Malik ibn Anas, Al-Muwatta’ (Beirut, ٣rd Edition ١٤٠٣ AH), “Kitab as-Salah,” p. ١٢٥, –٣ .hadith ١٨٠

combine the zuhr and ‘asr prayers by observing them together at the time of zuhr prayer without any interval in between. Here, Salim ibn ‘Abd Allah is saying that just as the people is performing together the two prayers in ‘Arafah, they can also do the same elsewhere

١٩. Muttaqi Hindi thus stated in his book, Kanz al-‘Ummal:

قال عبد الله: جمع لنا رسول الله صلى الله عليه وآله وسلم مقيماً غير مسافر بين الظهر والعصر والمغرب والعشاء. فقال رجل لابن عمر: لم ترى النبي صلى الله عليه وآله وسلم فعل ذلك؟ قال: لأن لا يخرج امته إن جمع رجل.

Abd Allah (ibn ‘Umar) said: “The Messenger of Allah (S) combined the zuhr and ‘asr’ prayers and the maghrib and ‘isha’ prayers together while resident and not in travel.” A man asked Ibn ‘Umar: “Why did the Prophet (S) do that?” He replied: “So that his ummah would not be put to (unnecessary) difficulty should one prefer to do so” (١).

٢٠. We can also read the following in Kanz al-‘Ummal:

عن جابر أن النبي صلى الله عليه وآله وسلم جمع بين الظهر والعصر وبأذان وإقامتين.

Jabir (ibn ‘Abd Allah) says: “Verily, the Prophet (S) combined together the zuhr and ‘asr prayers with one adhan and two iqamahs.” (٢)

٢١. In Kanz al-‘Ummal, one can read the tradition below:

عن جابر أن رسول الله صلى الله عليه وآله وسلم: غربت له الشمس بمكة فجمع بينهما بسفر.

p: ١٧٩

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Muttaqi al-Hindi, Kanz al-‘Ummal (Halab, ١٣٩١ AH), vol. ٨, “Kitab as-Salah,” “Al-Bab – ١ ar-Rabi‘ fi’s-Salah al-Musafir, Bab Jam’,” p. ٢٤٤.  
Ibid., p. ٢٤٧ – ٢

Jabir (ibn ‘Abd Allah) says: “While the Messenger of Allah (S) was in Mecca the sun had [set](#). Upon reaching Sarf,<sup>(1)</sup> he combined the two prayers (maghrib and ‘isha’).”<sup>(2)</sup>

:In Kanz al-‘Ummal, it is thus narrated from Ibn al-‘Abbas .٢٢

جمع رسول الله صلى الله عليه وآله وسلم بين الظهر والعصر والمغرب والعشاء بالمدينة في غير سفر ولا مطر ، قال: قلت لابن عباس: لم تراه فعل ذلك؟ قال: أراد التوسعة على امته.

The Messenger of Allah (S) combined together the zuhr and ‘asr prayers as well as the maghrib and ‘isha’ prayers in Medina while not in a state of journey or rainfall. A narrator says: I asked Ibn al-‘Abbas: Why did he (the Holy Prophet) do so? He replied:

[He wanted easiness for his ummah.](#)<sup>(3)</sup>

### 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 Shi‘ah

**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 zuhr and ‘asr prayers or the maghrib and ‘isha’ 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 (S

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Sarf: a district ٩ miles away from Mecca. See Kanz al-‘Ummal under the quoted – ١ .hadith

Muttaqi al-Hindi, Kanz al-‘Ummal (Halab, ١٣٩١ AH), vol. ٨, “Kitab as-Salah,” “Al-Bab – ٢ .ar-Rabi‘ fi’s-Salah al-Musafir, Bab Jam‘,” p. ٢٤٧

.Ibid –٣

declared as permissible the observance of both prayers (zuhr and ‘asr prayers, and the maghrib and ‘isha’ prayers) at one time. In this respect, refer to ١٠th, ١٦th, ١٩th, and ٢٢nd hadiths

It is clear that if the purport of the quoted traditions is that one may delay performing the zuhr 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 ‘asr 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

### **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 zuhr and ‘asr prayers in ‘Arafah.[\(١٧\)](#) 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 ١٨th hadith

Therefore, just as one may observe the zuhr and ‘asr prayers at the time of zuhr as all Muslims have consensus of opinion in this respect, the said combination of prayers is also permissible in other places

.”Taqdiman wa Ta’khiran

**The manner of combining the two prayers while traveling is an expression of its .۳  
general applicability**

On one hand, the Hanbali, Maliki and Shafi'i jurists {fuqaha} 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 (S) used to combine the two prayers both in travel and at home

In this connection, refer to the third, ۱۱th, ۱۳th, ۱۹th, and ۲۲nd traditions. Based on this, just as observing the two prayers together while traveling (as the Shi'ah are saying) is permissible, it is also permissible when one is resident

**The manner of combining the two prayers together in the state of emergency is an .۴  
expression of its general applicability at usual circumstances**

Plenty of traditions recorded in Sahih and Musnad books testify to the fact that the Holy Prophet (S) and his Companions used to perform the two prayers together, just as the Shi'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 {fatawa} 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 (S) combined the two prayers while not in a state of fear or rainfall. In this context, refer to the third, ۱۱th, ۱۲th, and ۲۲nd traditions

**The practice of the Companions of the Prophet (S) is an expression of its general .۵  
applicability**

We may notice in the quoted traditions that many Companions of the Prophet (S) used to perform the two prayers together in that 'Abd Allah ibn 'Abbas 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 ‘isha’ 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 (S) used to observe such a way of praying, too” and Abu Hurayrah also confirmed that statement of Ibn al-‘Abbas.

.Concerning this case, refer to the second, seventh, ninth, and ١٥th traditions

In the light of these quoted traditions, there is no more doubt that Ibn al-‘Abbas .combined together the two prayers in the manner observed by the Shi‘ah now

**The conduct of the Prophet (S) is an expression of the manner of combining the two .٩ prayers**

It is so evident from the ٢١st hadith that the Prophet (S) 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 ‘isha’ prayers together without any time interval in between

This is while it is clear that even if the Prophet (S) 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 (S) had performed both the maghrib and .‘isha’ prayers at the time of ‘isha’ prayer

From the quoted traditions, which are all taken from the Sahih and Musnad references of the Ahl as-Sunnah, the validity of the Shi‘ah view on the permissibility of combining the zuhr and ‘asr prayers, or the maghrib and ‘isha’ prayers together under conditions discussed earlier and with general applicability at all circumstances, .places and moments is hereby proved

## ? {Question ٢٨: What are the sources of Shi'i jurisprudence {fiqh

point

Reply: Following the Book of Allah and the Sunnah of the Prophet (S), the Shi'ah infer religious laws from four fundamental sources

; (The Book of Allah (Qur'an .١

; (The Sunnah of the Prophet (S .٢

Consensus {ijma'}; and .٣

. {Reason {'aql .٤

Now, we will take a glance at the Book of Allah and the Sunnah of the Prophet (S) which are the most fundamental fountainheads of Shi'i jurisprudence {fiqh

### (The Book of Allah (Qur'an (1

The followers of the Shi'i 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

:Imam as-Sadiq (a), the sixth Imam followed by the Shi'ah, thus says in this regard

"وكل حديث لا يوافق كتاب الله فهو زخرف."

"Any statement, which is not in conformity with the Book of Allah, is worthless." (1)

: (Also, Imam as-Sadiq (a) thus narrates from the Holy Prophet (S

"أيها الناس ما جاءكم عنى يوافق كتاب الله فأنا قلته وما جاءكم يخالف كتاب الله فلم أقله."

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 hadiths show clearly that leaders of the Shi'ah regard the holy scripture of Muslims as the firmest source of religious laws

## The Sunnah (2)

The Sunnah, that is the sayings, actions of the Messenger of Allah (S) and whatever he approved, is the second fountainhead of Shi'i jurisprudence, and the Imams from the Ahl al-Bayt of the Prophet (S) are independently regarded as the transmitters of the Sunnah of the Prophet (S) and repository of his knowledge. Of

p: ١٨٤

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Usul al-Kafi, vol. ١, "Kitab Fadl al-'Ilm," "Bab al-Akhdh bi's-Sunnah wa Shawahid al-

١-٣ .Kitab," hadith ٣

٢-٥ .Ibid., hadith ٥

course, the Shi‘ah also accept the Prophetic hadiths which are transmitted by reliable (people other than the Imams (‘a

:At this point, it is appropriate to consider two things

### **(The reason for clinging to the Sunnah of the Prophet (S**

The leaders of the Shi‘ah have enjoined their followers to cling to the Sunnah of the Prophet (S) alongside the Qur’an, commending both the Book of Allah and the Sunnah of the Prophet (S). Imam as-Sadiq (‘a) says

"إذا ورد عليكم حديث فوجدتم له شاهداً من كتاب الله أو من قول رسول الله (ص) إلا فالذي 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 (S), accept it; otherwise, that narration is more [\(worthy for its transmitter. \(1\)](#)

Similarly, Imam al-Baqir (‘a) considers holding fast to the Sunnah of the Prophet (S) as a basic characteristic of an extremely well qualified jurist, and says

"إن الفقيه حق الفقيه الزاهد في الدنيا الراغب في الآخرة المتمسك بسنة النبي (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 \(S\)\).” \(2\)](#)

Great leaders of the Shi‘ah have such a good mastery over the Sunnah that they reject whatever opposes the Book of Allah and the Sunnah of the Prophet (S), and consider it as kufr {denial of faith}. Imam as-Sadiq (‘a), who stresses this idea, says

p: ١٨٥

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.Ibid., hadith ٢ –١

.Ibid., hadith ٨ –٢

"من خالف كتاب الله وسنة محمد (ص) فقد كفر."

Anyone who opposes the Book of Allah and the Sunnah of Muhammad (S) is an“  
[infidel.”](#)<sup>(1)</sup>

This shows clearly that the Shi‘ah observe the Sunnah of the Holy Prophet (S) more than any other Muslim groups, and testify to the groundlessness of the statement of (those who accuse the Shi‘ah of being alien to the Sunnah of the Prophet (S

### **(The reason for clinging to the hadiths of the Ahl al–Bayt (‘a**

In order to clarify the Shi‘ah’s view regarding the hadiths of the Prophet’s progeny (‘a), two topics are worth considering

The essence of the hadiths of the infallible Imams (‘a), and .1

The proofs of the credibility and necessity of holding fast to the Ahl al–Bayt of the .2  
Prophet (S

:Having provided solid proofs, we shall examine the two topics briefly

### **(The essence of the hadiths of the progeny of the Messenger of Allah (S**

According to the Shi‘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 (S). It is obvious that the Messenger of Allah (S) 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 Shi‘ah regard the hadiths of the Ahl al–Bayt (‘a) as a source of their fiqh, this does not mean that they consider these hadiths as independent of the Sunnah of the Holy Prophet (S) but they ascribe the credibility of the hadiths of the Prophet’s progeny



a) to the fact that they clarify the meaning of the Sunnah of the Messenger of Allah (S).  
(S).

Therefore, the hadiths of the infallible Imams followed by the Shi‘ah are not of their own; whatever they say is the same as the Sunnah of the Holy Prophet (S).

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, Imam as-Sadiq (‘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 (S) and “[we do not say anything of our own.](#)”

He (‘a) also says elsewhere:

حديثي حديث أبي وحديث أبي حديث جدّي وحديث جدّي حديث الحسين وحديث الحسين حديث الحسن وحديث الحسين حديث أمير المؤمنين وحديث أمير المؤمنين حديث رسول الله (ص) وحديث رسول الله قول الله عزّ وجلّ.

My hadith is my father’s hadith, and my father’s hadith is my grandfather’s hadith, and my grandfather’s hadith is al-Husayn (‘a)’s hadith, and al-Husayn’s hadith is al-Hasan’s hadith, and al-Hasan’s hadith is the Commander of the Faithful’s hadith, and the Commander of the Faithful’s hadith is the Messenger of Allah’s hadith (S), and the [Messenger of Allah’s hadith is from Allah, the Honorable and Glorious.](#)

2. Imam Muhammad al-Baqir (‘a) thus says to Jabir (ibn ‘Abd Allah al-Ansari):

p: ١٨٧

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Jami‘ Ahadith ash-Shi‘ah, vol. ١, p. ١٢٩ – ١

.Ibid., p. ١٢٧ – ٢

"حدثني أبي عن جدّي رسول الله (ص) عن جبرئيل عن الله عز وجل وكلمة أحدثك بهذا الإسناد.

My father narrated to me from the Messenger of Allah (S), and he from Jibra'il (Archangel Gabriel) (a), and Jibra'il from God, the Honorable and Glorious, and all my [narrations are based on this chain of transmission.](#)

The mentioned hadiths show clearly that the hadiths of the Imams followed by the Shi'ah are the very Sunnah of the Holy Prophet (S).

### **(The proofs of the credibility and necessity of clinging to the Ahl al-Bayt (a**

The hadith scholars {muhaddithun} of both Sunni and Shi'ah schools of thought are of the opinion that the Messenger of Allah (S) 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

In his Sahih (or Sunan), Tirmidhi thus narrates on the authority of Jabir ibn 'Abd Allah al-Ansari that the Messenger of Allah said

"يا أيها الناس إني قد تركت فيكم ما إن أخذتم به لن تضلوا: كتاب الله وعترتي أهل بيتي."

p: ١٨٨

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.Ibid., p. ١٢٨-١

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.”<sup>(١)</sup>

:Tirmidhi thus also writes in the mentioned book .٢

قال رسول الله صلى الله عليه وآله وسلم: إني تارك فيكم ما إن تمسكتم به لن تضلوا بعدى أحدهما أعظم من الآخر: كتاب الله  
حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي لن يفترقا حتى يردا عليّ الحوض فانظروا كيف تخلفوني فيهما.

The Messenger of Allah (S) 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 {hawd} (of Kawthar). Be careful how you will  
(behave with them when I leave you.<sup>(٢)</sup>

:In his Sahih, Muslim ibn al-Hajjaj narrates from the Holy Prophet (S) and says .٣

ألا أيها الناس فانما أنا بشر يوشك أن يأتي رسول ربي فأجيب وأنا تارك فيكم ثقلين: أولهما كتاب الله فيه الهدى والنور فخذوا  
بكتاب الله واستمسكوا به – فحث على كتاب الله ورغب فيه ثم قال: وأهل بيتي أذكركم الله في أهل بيتي أذكركم الله في أهل  
بيتي أذكركم الله في أهل بيتي.

p: ١٨٩

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Sahih Tirmidhi (Beirut), “Kitab al-Manaqib,” “Bab Manaqib Ahl Bayt an-Nabi,” vol. ٥, –١

.p. ٦٦٢, hadith ٣٧٨٦

.Ibid., p. ٦٦٣, hadith no. ٣٧٨٨ –٢

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.](#)"<sup>(1)</sup>

:A group of hadith scholars has reported the Holy Prophet (S) to have said .<sup>(2)</sup>

إني تارك فيكم الثقلين كتاب الله وأهل بيتي وإنهما لن يفترقا حتى يردا علي الحوض.

I am leaving among you two weighty things {thaqalayn}: the Book of Allah (the Qur'an) and my Household {ahla bayti}, and these two will never be separated from [each other until they meet me at the Pool {hawd} \(of Kawthar\).](#)<sup>(2)</sup>

It is necessary to note that the hadiths related to this topic are too many to be covered in this volume, and the prolific researcher, Sayyid Mir Hamid al-Husayn has compiled the chains of transmission of these traditions in his six-volume 'Abaqat al-Anwar

These quoted traditions clearly show that clinging to and following the Ahl al-Bayt of the Prophet (S), alongside the Book of Allah and the Sunnah of the Holy Apostle (S), is among the

p: ١٩٠

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Sahih Muslim (Egypt), vol. ٧, "Bab Fada'il 'Ali ibn Abi Talib, pp. ١٢٢-١٢٣; Sahih Muslim, -١ vol. ٤, p. ١٨٠٣, hadith no. ٢٤٠٨ ('Abd al-Baqi Edition). Abdul-Hamid Siddiqui (trans.), Sahih {Muslim (English Translation), vol. ٤, hadith no. ٥٩٢٠. {Trans Mustadrak al-Hakim, vol. ٣, p. ١٤٨; As-Sawa'iq al-Muhriqah, sec. ١١, chap. ١, p. ١٤٩, -٢ and a similar narration is also presented in the following books: Musnad Ahmad ibn Hanbal, vol. ٥, pp. ١٨٢, ١٨٩; Kanz al-'Ummal, vol. ١, "Bab al-I'tisam bi'l-Kitab wa's-Sunnah," p. ٤٤

exigencies of Islam, and ignoring the hadiths of the Prophet's progeny (‘a) leads to  
misguidance and loss

Now, who are the progeny of the Prophet (S) whose obedience is incumbent upon us by the order of the Messenger of Allah (S)? In order to clarify this point, we shall cite some narrations and examine the meaning of “the progeny {‘itrah} of the Prophet (S):”

**? (Who are the Ahl al-Bayt of the Prophet (S**

**point**

The quoted traditions affirm that the Holy Prophet (S) 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 (S) who are introduced by the Messenger of Allah (S) as equal to the Qur’an, we realize that they enjoy the station of infallibility {‘ismah} 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 (S) says: “The Qur’an and my progeny will never be separated from each other until they meet me at the Pool {hawd} (of Kawthar”.

As such, it is necessary to fully recognize the Ahl al-Bayt (‘a) and their outstanding attributes, which characterize only the Imams followed by the Shi‘ah, all of whom are (among the progeny of the Prophet (S

Referring to the traditions transmitted by great muhaddithun, we shall bring forth our convincing proofs in this regard

After narrating the Hadith ath-Thaqalayn, Muslim ibn al-Hajjaj thus says .1

Yazid ibn Hayyam asked Zayd ibn al-Arqam: “Who are the members of the Household of the Prophet (S)? Aren’t the wives (of the Holy Prophet) included among the

:members of his household?" In reply, Zayd ibn Arqam thus said

p: ۱۹۱

"لا وإيم الله إن المرأه تكون مع الرجل العصر من الدهر ثم يطلقها فترجع إلى أبيه وقومها أهل بيته أصله وعصبته الذين حُرِّموا الصدقه 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 zakah is prohibited.)

This tradition testifies to the fact that "the "progeny of the Prophet (S)," 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

The Holy Prophet (S) 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 Jabir ibn Samurah

سمعت رسول الله صلى الله عليه وآله وسلم يقول: لا يزال الإسلام عزيزاً إلى اثني عشر خليفه ثم قال كلمه لم اسمعها فقلت لأبي ما قال؟ فقال: كلهم من قريش."

I heard the Messenger of Allah (S) 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 (S) said?" (Then, he (my father) replied that he (S) said: "All of them will be from Quraysh.)

p: ١٩٢

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Sahih Muslim (Egypt), vol. ٧, "Bab Fada'il 'Ali ibn Abi Talib, p. ١٢٣. Abdul-Hamid – ١ Siddiqui (trans.), Sahih Muslim (English Translation), vol. ٤, book, ٣١, hadith no. ٥٩٢٣. {Trans

Muslim, Sahih (Egypt), vol. ٤, p. ٢. Abdul-Hamid Siddiqui (trans.), Sahih Muslim – ٢ {Trans (English Translation), vol. ٣, hadith no. ٤٤٨٠. {Trans

:Also, Muslim ibn al-Hajjaj thus narrates from the Messenger of Allah (S

"لا يزال أمر الناس ماضيًا ما وليهم اثنا عشر رجلاً."

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 Shi‘ah contention that “The twelve Imams followed by the Shi‘ah are the rightful leaders of the people after the Holy Prophet (S).” This is because in Islam, the twelve caliphs who came immediately after the Messenger of Allah (S) 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 Imams  
(from the Ahl al-Bayt (‘a

For, if we apply that to the four caliphs who are known as the “Rightly-Guided Caliphs” {khulafa ar-rashidun}, we find that the other rulers—the Umayyad and ‘Abbasid 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 (S) 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 (S) and the repository of his knowledge

Also, the Commander of the Faithful, ‘Ali ibn Abi Talib (‘a), says that the leaders of ۳  
Muslims are from Banu Hashim, which is another clear testimony to the soundness of  
the Shi‘ah

p: ۱۹۳

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Ibid. Abdul-Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. ۳, hadith –۱

{no. ۴۴۷۸. {Trans

:premise in their recognition of the Ahl al-Bayt (‘a), when he declares

"إن الأئمة من قريش غرسوا في هذا البطن من بنى هائم لا تصلح على من سواهم ولا تصلح الولاه من غيرهم."

Surely, the Imams (divine leaders) will be from the Quraysh. They have been planted in this line through Hashim. It would not suit others nor would others be suitable as [heads of affairs.](#)

### Conclusion

:The set of the quoted of traditions reveals two facts

1. Holding fast to the Ahl al-Bayt of the Prophet (S) and following them alongside the injunctions of the Book of Allah is obligatory

2. The Ahl al-Bayt of the Messenger of Allah (S) 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 Banu Hashim
- b. They have such affinity to the Messenger of Allah (S) that charity {sadaqah} is ;unlawful for them to receive
- c. They have the station of infallibility {‘ismah}, 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 {hawd} of ”.Kawthar

p: ١٩٤

d. They are twelve all in all and they are the guardians and leaders of the Muslims who  
.succeed the Messenger of Allah (S) one after the other

e. These twelve successors of the Prophet (S) 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 (‘a), the obedience to whom is incumbent on the Muslims, the Prophet  
(S) means the very twelve pure Imams from the progeny of the Holy Prophet (S),  
obedience and loyalty to whom the Shi‘ah take pride when exploring their  
.jurisprudential laws



**Question ۲۹ : Did Abu Talib die a believer on account of which you visit {ziyarah} his ?shrine**

**point**

Reply: From the viewpoint of the Shi‘ah, Abu Talib, the son of ‘Abd al-Muttalib, the eminent father of the Commander of the Faithful ‘Ali (‘a) and the uncle of the Holy Prophet (S), is among the people who believed in the apostleship {risalah} of the Messenger of Allah (S), and among his helpers and confidants in time of tribulations and adversities during the early period of Islam

**The family of Abu Talib**

He was born in a house and grew up under the supervision of the Prophet’s (S) grandfather, the champion of the followers of the school of Ibrahim al-Khalil (Prophet Abraham) (‘a), viz. ‘Abd al-Muttalib. 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-Muttalib never abandoned worshipping God and safeguarding the creed of monotheism

p: ۱۹۷

When Abraham headed toward Mecca with a huge army of elephant-riders with the aim of destroying the Ka‘bah, he took some of ‘Abd al-Muttalib’s camels which were on the way. As ‘Abd al-Muttalib 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-Muttalib replied

"أنا رب الإبل وللييت رب يمنع ويحميه."

I am the owner of the camels, and this House (Ka‘bah) has its Owner Who shall“  
(1) [protect it.](#)”

:He then went back to Mecca, and holding the door of the Ka‘bah, he thus said

يا رب لا أرجو لهم سواك

يا رب فامنع منهم حماكا

إن البيت عدو من عاداكا

امنعمهم 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  
(2) [House.](#)

These eloquent statements and the like are a clear testimony to the monotheistic belief and unflinching faith of ‘Abd al-Muttalib, the eminent father of Abu Talib. In his  
:history book, Ya‘qubi writes the following about ‘Abd al-Muttalib

.Ibn Athir, Al-Kamil (Egypt, ١٣٤٨ AH), vol. ١, p. ٢٦١ -١

.Ibid -٢

"رفض عباده الأصنام وحدّ الله عز وجل."

He kept aloof from worshipping idols and worshipped no one other than Allah, the“  
(Honorable and Glorious.”<sup>(1)</sup>

Now, let us see what is this monotheist and faithful father’s opinion about his own  
:son, Abu Talib

### Abu Talib according to ‘Abd al–Muttalib

Historical records show clearly that some enlightened predictors informed Abu al–  
Muttalib of the bright future of the Holy Prophet (S) and his prophethood  
.{{nubuwwah

When Sayf ibn Dhu’l–Yazn took over and became the ruler of Abyssinia, ‘Abd al–  
Muttalib 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 محمد – صلى الله عليه وأله وسلم

يموت أبوه وأمه ويكلفه جده وعمه

His name shall be Muhammad (S); his father and mother will die (early) and his“  
(grandfather and uncle will shoulder the burden of his custodianship.”<sup>(2)</sup>

:Then, giving more details about this future prophet, he added

"يعبد الرحمن ويدحض الشيطان ويخمد النيران ويكسر الأوثان. قوله فصل وحكمه عدل ويأمر بالمعروف ويفعله وينهى عن  
المنكر ويبطله."

p: ١٩٩

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.Tarikh al–Ya‘qubi (Najaf), vol. ٢, p. ٧–١

.Sirah al–Halabi (Egypt), vol. ١, pp. ١٣٦–١٣٦; (Beirut), pp. ١١٤–١١٥–٢

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.](#)<sup>(1)</sup>

:Then, he said to ‘Abd al-Muttalib

"إنك لجدّه يا عبد المطلب غير كذب."

["O ‘Abd al-Muttalib! Without doubt, you are his grandfather."](#)<sup>(2)</sup>

Upon hearing this glad tiding, ‘Abd al-Muttalib performed thanks-giving prostration :{sujud ash-shukr}, and concerning that blessed birth (of the Prophet) he said

إنه كان لي وابن كنت به معجباً وعليه ورفيقاً إني زوجته كريمه من كرائم قومي آمنه بنت وهب بن عبد مناف ابن زهره فجاءت بغلام فسّميته محمداً مات أبوه وأمه وكفلته أنا عمّه ، يعني ابا طالب.

I had a son whom I greatly admired and was gentle with him. I married him off to an honorable lady named Aminah bint al-Wahhab ibn ‘Abd al-Manaf. That lady gave birth to a son whom I named Muhammad. After sometime, his father and mother passed [away, and his uncle {Abu Talib} and I took care of him.](#)<sup>(3)</sup>

These statements indicate that ‘Abd al-Muttalib 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, Abu Talib, and deprive others of this unequalled felicity

p: ٢٠٠

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.Ibid –١

.Ibid –٢

.Ibid. (Egypt), vol. ١, p. ١٣٧ –٣

This shows clearly that in the view of his faithful and monotheist father, Abu Talib was so faithful and upright that he was worthier than any other person to take care of the Holy Prophet (S).[\(1\)](#) Now, in order to elaborate on this topic, here are some proofs that confirm Abu Talib's faith

## Proofs which confirm Abu Talib's faith

### Literary works of Abu Talib .1

Muslim scholars and historians have recounted eloquent elegies from Abu Talib. The contents of these magnificent works verify his true faith. Below are some of these works which are plenty

ليعلم خيار الناس أن محمد

نبيّ كموسى والمسيح ابن مريم

أتانا بهدى مثل ما أتيا به

فكلّ بأمر الله

يهدى ويعصم

Distinguished personalities should be aware that Muhammad is a prophet like Musa ((Moses) and Masih (Messiah) the son of Maryam (Mary

He has brought to us celestial radiance similar to that of these two. Each of them [\(2\)](#) guides people and keeps them away from sins through the command of Allah.

ألم تعلموا أنا وجدنا محمدا

p: ٢٠١

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For further explanation, see Sirah al-Halabi (Egypt), vol. ١, p. ١٣٤; Sirah Ibn Hisham – ١ (Beirut), vol. ١, p. ١٨٩; Abu Talib Mu'min Quraysh (Beirut), p. ١٠٩; At-Tabaqat al-Kubra (Beirut), vol. ١, p. ١١٧

.Al-Hujjah, p. ٥٧. For a similar text, see Mustadrak al-Hakim (Beirut), vol. ٢, p. ٦٢٣ – ٢

رسولا كموسى خطّ في أولا الكتب

وأن عليه في العباد محبه

ولا حيف فيمن حّه الله بالحب

Don't you know that we consider Muhammad an apostle (of Allah) like Musa (ibn  
?Imran) 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.](#)

لقد أكرم الله النبيّ محمد

فأكرم خلق الله في الناس أحمد

وشقّ له من اسمه ليجله

فدو العرش محمود وهذا محمد

Allah has exalted Prophet Muhammad. So, the most exalted one of the creation of  
Allah is Ahmad

He (Allah) has derived a name from His name so as to exalt him. So, the Owner of the  
[Throne is the Praised One {Mahmud}](#) and he is the Highly Praised {Muhammad}.

والله لن يصلوا له بجمعهم

أوسد حتى التراب في دفينا

فاصدع بأمرك ما عليك غضاضه

وابشر بذلك وقرمنك عيوننا

p: ٢٠٢

Ibn Abi'l-Hadid, Sharh Nahj al-Balaghah (2nd Edition), vol. 14, p. 78; Tarikh Ibn – 2  
Asakir, vol. 1, p. 275; Tarikh Ibn Kathir, vol. 1, p. 266; Tarikh al-Khamis, vol. 1, p. 254

ودعوتني وعلمت أنك ناصحي

ولقد دعوت و كنت ثم أميناً

ولقد علمت بأن دين محمد

من خير أديان البرية 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 Muhammad is the best of all religions that exist.)

يا شاهد الله عليّ فاشهد

أني على دين النبي أحمد

من ضلّ في الدين فإنني مهتدي

O witness of Allah! Bear witness that I believe in the religion of Prophet Ahmad. (Bear (witness that) if anyone deviates from the religion, I will remain with the guided.)

In the last days of his blessed life, Abu Talib urged the chiefs of Quraysh to completely support the Messenger of Allah (S) as shown in the following odes

أربعة الخير نبيّ بنصر أوصي

p: ٢٠٣

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Khazanah al-Adab al-Baghdadi, vol. ١, p. ٢٤١; Tarikh Ibn Kathir, vol. ٣, p. ٤٢; Ibn Abi'l-  
Hadid, Sharh Nahj al-Balaghah (2nd Edition) vol. ١٤, p. ٥٥; Fath al-Barri, vol. ٧, pp. ١٥٣-  
١٥٥; Al-Isabah (Egypt, ١٣٥٨ AH), vol. ٤, p. ١١٦; Diwan Abi Talib, p. ١٢

Ibn Abi'l-Hadid, Sharh Nahj al-Balaghah (2nd Edition) vol. ١٤, p. ٧٨; Diwan Abi Talib, -٢  
.p. ٧٥

عباسا القوم شيخ و عليا ابني

حقيقته الحامي الأسد و حمزه

الناسا دونه تزدودوا أن وجعفر

ولدت ما و أمي لكم فداء كونوا

أتراسا الناس دون أحمد نصر في

I admonish four people to assist the Prophet of Goodness: my son ‘Ali, the chief of (our) clan ‘Abbas, Hamzah 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 [\(Ahmad vis-à-vis the people. ١\)](#)

When a just and fair person considers all these eloquent literary works, which bespeak with utmost explicitness of the conviction and belief of Abu Talib in the One God and the prophethood of the Holy Prophet (S), he will realize the soundness of the Shi‘ah’s view concerning Abu Talib’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

#### **Abu Talib’s behavior toward the Prophet (S) is indicative of his faith .٢**

All renowned Muslim historians mention Abu Talib’s self-sacrifice to defend the Messenger of Allah (S) as an indicative sign of his firm faith

With the aim of protecting Islam and guarding the Prophet (S), Abu Talib preferred remaining with the Messenger of Allah (S) in isolation for three years of life in the Valley of Abu Talib

p: ٢٠٤

Sha‘b Abu Talib} to being the head of the Quraysh. He remained with the Prophet (S)} 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, Abu Talib urged his own beloved son, ‘Ali (‘a), to always accompany and assist the Messenger of Allah (S), asking him to attend to the Prophet (S) in the .pressing circumstances of the early period of Islam

In his Sharh Nahj al-Balaghah, Ibn Abi’l-Hadid al-Mu‘tazili narrates that Abu Talib said to his son, ‘Ali (‘a): “The Messenger of Allah invites you to nothing but goodness. So, be [\(always at his side.” \(2\)](#)

It is clear that Abu Talib’s service to the Prophet (S) and his sincere self-sacrifice in .defending the holy sanctity of Islam confirm the idea of Abu Talib’s faith

For this reason, the great Muslim scholar, Ibn Abi’l-Hadid refers in his verses to Abu Talib’s major role in protecting and guarding the Messenger of Allah (S) and his pure :creed, and says

ولولا أبو طالب وابنه

لما مثل الدين شخصاً فقاما

فذاك مكة وأوى حامى

وهذا بيثرب جسّ الحماما

وما ضرّ مجد أبى طالب

جهول أو لغى أو بصشر تعامى

Had it not been for Abu Talib and his son, the religion (of Islam) would have never .been established

For more information, see Sirah al-Halabi (Egypt), vol. 1, p. 134; Tarikh al-Khamis – 1 (Beirut), vol. 1, pp. 253–254; Sirah Ibn Hisham (Beirut), vol. 1, p. 189; Ibn Abi'l-Hadid, Sharh Nahj al-Balaghah (2nd Edition), vol. 14, p. 52; Tarikh al-Ya'qubi (Najaf), the beginning of vol. 2; Al-Isabah (Egypt), vol. 4, p. 115; At-Tabaqat al-Kubra (Beirut, 1380 AH) vol. 1, p. 119

.Ibn Abi'l-Hadid, Sharh Nahj al-Balaghah (2nd Edition), vol. 14, 53–2

One (Abu Talib) gave refuge and protection to him (Prophet) and the other (his son (Ali) put himself in the whirlpool of death in Yathrib. (1)

The splendor of Abu Talib will not be undermined by a nonsense-talking ignorant or (an informed one who is unwilling to see the truth. (2)

### Abu Talib's will and testament is a clear testimony to his true faith. (3)

Renowned historians of the Muslim world such as Al-Halabi ash-Shafi'i in his Sirah, and Muhammad ad-Diyar al-Bakri in Tarikh al-Khamis, mentions Abu Talib in which he (S) calls upon his people to assist the Messenger of Allah (S):

يا معشر قريش كونوا له ولاء ولحزبه حماه ، والله لا يسلك أحد منكم سبيله إلا رشد ولا يأخذ أحد بهديه إلا سعد ، ولو كان  
لنفسى مده ولأجلى تأخر لكففت عنه والهزائر لدفعت عنه الدواهي ثم هلكت؟

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)

### The Messenger of Allah's love and affection to Abu Talib testifies to the latter's faith. (4)

On various occasions, the Messenger of Allah (S) praised his uncle Abu Talib and expressed his love and affection to him, of which we shall cite two instances

p: ٢٠٦

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Yathrib: the former name of the town which was renamed Madinah an-Nabi {City - ١ of the Prophet} after Prophet Muhammad's (S) migration {hijrah} there. It is now {briefly called Madinah (Medina)}. {Trans

.Ibn Abi'l-Hadid, Sharh Nahj al-Balaghah (2nd Edition), vol. ١٤, p. ٨٤-٢

.Tarikh al-Khamis (Beirut), vol. ١, pp. ٣٠٠-٣٠١; Sirah al-Halabi (Egypt), vol. ١, p. ٣٩١-٣

a. A group of historians have narrated that the Holy Prophet (S) has said to ‘Aqil ibn Abi Talib

"إني أحبك حبين حباً لقرابتك ومنى

حبا لما كنت أعلم من حب عمى إياك."

Indeed, I love you for two reasons: the first is your kinship to me and the second is “[\(1\)](#) that which I know of the love of my uncle (Abu Talib) to you.”

b. Also, Halabi narrates in his Sirah that the Messenger of Allah (S) has said in praise of his uncle Abu Talib

"ما نالت قريش مني شيئا أكرهه أى اشد الكراهه حتى مات أبو طالب."

Throughout Abu Talib’s life, the Quraysh {infidels} had not caused me serious “[\(2\)](#) trouble.”

It is evident that the love and great respect of the Holy Prophet (S) for Abu Talib is a clear indication of the latter’s sincere faith; for, the Messenger of Allah (S), 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

"محمد رسول الله والذين معه أشداء على الكفار رحماء بينهم."

Muhammad, the Apostle of Allah, and those who are with him are hard against the “[\(3\)](#) faithless and merciful among themselves.”

:And it also states

( لا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْمَآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ )

p: ٢٠٧

.Sirah al-Halabi (Egypt), vol. ١, p. ٣٩١ -٢

.Surah al-Fath ٤٨:٢٩ -٣

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 (S) affection and exceptional respect toward Abu Talib shown on various occasions, no doubt will remain concerning the fact that Abu Talib had strong faith in God and the Prophet (S).

### △ The companions of the Messenger of Allah’s testimony to Abu Talib’s true faith

A group of the Companions of the Prophet (S) have testified to the sincere faith of Abu Talib. Below are some accounts

a. Once, an ignorant person made unfair accusation against Abu Talib in the presence of the Commander of the Faithful ‘Ali (‘a). So, Imam ‘Ali (‘a) to him with a sign of anger on his face said

"مه ، فضّ الله فاك ، والذي بعث محمداً بالحقّ نبياً لو شفع أبى فى كل مذنب على وجه الأرض لشفعه الله."

Keep silent! May God disfigure your mouth! By the One Who sent Muhammad 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 الله وأبو طالب عبد مناف بن عبد المطلب مؤمناً مسلماً"

p: ٢٠٨

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.Surah al-Mujadilah ٥٨:٢٢ – ١

.Al-Hujjah, p. ٢٤ – ٢

يكتفم إيمانه مخافه على هاشم بي أن تنايذها قريش.

By Allah! Abu Talib ‘Abd Manaf ibn ‘Abd al-Muttalib was a true believer and Muslim. He used to hide his faith before the Quraysh {infidels} lest they should be hostile to the [\(Banu Hashim. 1\)](#)

These words of Imam ‘Ali (‘a) not only confirm Abu Talib’s firm faith but also place him .in the rank of awliya’ who can intercede on behalf of others by a divine decree

b. Abu Dharr al-Ghaffari thus says about Abu Talib

والله الذي لا إله إلا هو ما مات أبو طالب رضي على عنه حتى أسلم.

By Allah other than Whom there is no god! Abu Talib (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 :‘Abbas ibn ‘Abd al-Muttalib and Abubakr ibn Abu Qahafah thus said

"إن أبا طالب ما مات حتى قال: لا إله إلا الله محمد رسول الله."

√ Surely, Abu Talib did not depart this life without having uttered, “There is no god but Allah and Muhammad is the Messenger of Allah” {La ilaha illallah, Muhammadan [\(rasulullah\) 3.](#)

**(Abu Talib in the view of the Ahl al-Bayt (‘a) 6.**

All the Imams from the Ahl al-Bayt (‘a) have emphasized Abu Talib’s firm faith, and on various occasions, they defended

p: 209

.Ibid – 1

.Ibn Abi’l-Hadid, Sharh Nahj al-Balaghah (2nd Edition), vol. 14, p. 71 – 2

3- ‘Al-Ghadir (Beirut, 1378 AH), vol. 7, p. 398, quoting Tafsir al-Waqi

this self-sacrificing helper of the Holy Prophet (S). We shall mention only two examples in this regard

a. Imam al-Baqir (‘a) says

لو وضع ايمان أبى طالب فى كفه وميزان إيمان هذا الخلق فى الكفه الأخرى لرجح إيمانه."

If the faith of Abu Talib 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. Imam as-Sadiq (‘a) narrates from the Messenger of Allah (S)

"إن أصحاب الكهف أسروا الإيمان وأظهروا الكفر فأتاهم الله أجرهم مرتين ، وإن أبا طالب أسرّ الإيمان وأظهر الشرك فأتاه الله أجره مرتين."

Verily, the Companions of the Cave {Ashab al-Kahf} hid their faith (on account of some expediency) and pretended to be infidels; so, Allah gave them double reward. Abu Talib 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 Abu Talib enjoys the following praiseworthy qualities

1. Staunch faith in God and the Holy Prophet (S);

2. Devotion to help and protect the Messenger of Allah (S) and self-sacrifice in the path of Islam

3. The Holy Prophet’s (S) 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.

.Ibn Abi'l-Hadid, Sharh Nahj al-Balaghah (2nd Edition), vol. 14, p. 68; Al-Hujjah, p. 18-19  
Ibn Abi'l-Hadid, Sharh Nahj al-Balaghah (2nd Edition), vol. 14, p. 70; Al-Hujjah, pp. 17, -2

:From this discussion, two facts have been brought to light

The faith of Abu Talib is acknowledged by the Messenger of Allah (S), the . ١  
Companions of the Prophet (S), the Commander of the Faithful (‘a), and the Imams  
(from the Ahl al-Bayt (‘a

The unfair accusations made against Abu Talib are unfounded and baseless, and . ٢  
they were incited for political reasons by a number of Umayyad and ‘Abbasid caliphs,  
.who always showed enmity toward the Ahl al-Bayt and the offspring of Abu Talib

Now, it is appropriate to examine the most apparent fabrication intended to besmirch  
the personality of that persistent helper of the Prophet (S), and by considering the  
tradition known as the Hadith ad-Duhdah, the noble verses of the Qur’an, the  
indisputable Sunnah of the Prophet (S), and sound perception, we will prove the  
.groundlessness of these accusations

### A review of Hadith ad-Duhdah

Relying on such narrators like Sufyan ibn Sa‘id ath-Thawri, ‘Abd al-Malik ibn ‘Umayr,  
‘Abd al-‘Aziz ibn Muhammad ad-Darawardi, and Layth ibn Sa‘d, some authors (and  
compilers) like Bukhari and Muslim attribute the following two statements to the Holy  
:(Prophet (S

.a

"وجدته في غمرات من النار فاخرجته إلى ضحضاح لعله تنفعه شفاعتي يوم القيامة فيجعل في ضحضاح من النار يبلغ كعبه يغلى  
منه دماغه."

He is in a shallow place of Fire {duhdah} .(١) But had it not been for me he would have“  
(been in the lowest part of the Fire.”(٢)

p: ٢١١

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Duhdah, literally “a shallow spot”, refers to a pit whose depth is less than a man’s –١  
.height

Sahih al-Bukhari (Egypt), vol. ٨, “Kitab al-Adab,” “Bab Kuniyyat al-Mushrik,” p. ٤٤. – ٢  
Muhammad Muhsin Khan (trans.), Sahih al-Bukhari (English Translation), vol. ٨, book  
{.٧٣, hadith ٢٢٧. {Trans

Perhaps my intercession will be helpful to him on the Day of Resurrection so that he “[\(may be put in a shallow fire reaching only up to his ankles. His brain will boil from it.\)](#)”[\(1\)](#)

Although the aforementioned set of traditions and clear proofs which testify to Abu Talib’s faith prove the groundlessness of this grave calumny and libel of Hadith ad-Duhdah, we shall discuss this hadith and concentrate on two aspects in it

The groundlessness of its chain of transmission, and .1

The discordance of its contents with the Book of Allah and the Sunnah of the .2  
(Prophet (S

### **The groundlessness of the chain of transmission of Hadith ad-Duhdah**

As it has been stated earlier, the narrators of Hadith ad-Duhdah are Sufyan ibn Sa‘id ath-Thawri, ‘Abd al-Malik ibn ‘Umayr, ‘Abd al-‘Aziz ibn Muhammad ad-Darawardi, and Layth ibn Sa‘d

Now, we will cite some statements of Sunni scholars of ‘ilm ar-rijal in order to have a clear idea of the personal records of these narrators

p: ۲۱۲

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Ibid., vol. ۵, “Abwab Manaqib,” “Bab Qisat Abi Talib,” p. ۵۲. Muhammad Muhsin Khan –۱  
{(trans.)}, Sahih al-Bukhari (English Translation), vol. ۵, book ۵۸, hadith ۲۲۴. {Trans

a. Sufyan ibn Sa‘id ath-Thawri

Abu ‘Abd Allah Muhammad ibn Ahmad ‘Uthman adh-Dhahabi, a renowned Sunni scholar of ‘ilm ar-rijal, says regarding Sufyan

"كان يدلّس عن الضعفاء."

[\(He used to narrate fabricated hadiths from weak narrators.\)](#)

This statement confirms that Sufyan ath-Thawri’s narrations are deceitful and related by weak or unknown narrators. Consequently, his hadiths are void of all credibility.

b. ‘Abd al-Malik ibn ‘Umayr

:Referring to Ibn ‘Umayr, adh-Dhahabi says

طال عمره وساء حفظه قال أبو حاتم: ليس يحافظ تغيير حفظه. وقال أحمد ضعيف: يخلط وقال بن معين مخلط وقال ابن خراش: كان شعبه لا يرضاه وذكر الكوسج عن أحمد أنه ضعفه جداً.

He has grown old and his memory became defective. Abu Hatam says: “He is unable to memorize hadiths and his memory changed.” Ahmad ibn Hanbal says: “‘Abd al-Malik ibn al-‘Umayr is weak and makes mistakes (that is, he narrates fabricated traditions).” Ibn Mu‘in says: “He mixes false hadiths with authentic {sahih} ones.” Ibn Kharash says: “Shu‘bah was not pleased with him.” Kawsaj says that Ahmad ibn

[Hanbal has enormously weakened ‘Abd al-Malik ibn ‘Umayr.](#)

:We understand from these statements that ‘Abd al-Malik ibn al-‘Umayr

;has weak memory and is forgetful .۱

p: ۲۱۳

is, according to ‘ilm ar-rijal, “weak”; a term referred to a person whose traditions .۲  
;cannot be trusted

makes a lot of mistakes; and .۳

.is mukhlit, i.e. he mixes false traditions with authentic {sahih} ones .۴

It is evident that detecting any of the mentioned shortcomings can contribute to the groundlessness of the hadiths of ‘Abd al-Malik ibn ‘Umayr, in which all these weaknesses are detected

c. ‘Abd al-‘Aziz ibn Muhammad ad-Darawardi

Sunni scholars of ‘ilm ar-rijal regard ad-Darawardi as a forgetful person whose memory is so weak that his traditions cannot be relied on

:Ahmad ibn Hanbal says about ad-Darawardi

"إذا حدّث من حفظه جاء ببواطيل."

When he narrated hadiths from memory, he presented unfounded and irrelevant“  
(statements.” (۱)

:Also, Abu Hatam says about him

"لا يحتجّ به."

(One cannot rely on him.” (۲)

sayya’u’l-hifz}, i.e. a person who has poor } “الحفظ سيئ” Abu Zura‘ah describes him as  
(memory. (۳)

d. Layth ibn Sa‘d

p: ۲۱۴

.Ibid -۲

.Ibid -۳

When we study the Sunni books on ‘ilm ar-rijal, we find that all the narrators whose name is “Layth” are either unknown or weak whose narrations are not trusted. (1)

Layth ibn Sa‘d is one of the weak and heedless narrators who was nonchalant about what to hear and what to narrate

:Yahya ibn Mu‘in says about him

"إنه كان يتساهل في الشيوخ والسماع."

(2) "He was not careful as to whom he narrated from or to the kind of hadith he heard."

Nabati also regards Layth as a weak narrator, and mentions his name in his book, At-Tadhliil ‘ala’l-Kamil, 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 Hadith ad-Duhdah are very weak and their hadiths are not reliable

### **The disagreement between the contents of Hadith ad-Duhdah, and the Book of Allah and (the Sunnah of the Prophet (S**

In the aforementioned hadith, it is assumed that the Messenger of Allah (S) will transfer Abu Talib 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 (S) wishes to intercede for him on the Day of Resurrection

This is while the Glorious Qur’an and the Sunnah of the Holy Prophet (S) acknowledge that the mitigation of punishment and intercession of the Prophet (S) can be granted only to the faithful and Muslims. Therefore, if Abu Talib had

p: ٢١٥

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.Ibid., vol. ٣, pp. ٤٢٠-٤٢٣-١

.Ibid., p. ٤٢٣-٢

.Shaykh al-Abtah, p. ٧٥; Mizan al-I‘tidal, vol. ٣, p. ٤٢٣-٣

been an infidel, the Prophet would never have been able to minimize the chastisement or interceded for him

This confirms that the contents of Hadith ad-Duhdah—based on the assumption that Abu Talib 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 (S

a. The Holy Qur'an thus says

(وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ)

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 (S) also negates intercession for infidels. Abu Dharr al-Ghaffari has thus narrated from the Messenger of Allah (S

"أُعْطِيَتِ الشَّفَاعَةُ وَهِيَ نَائِلَةٌ مِنْ أُمَّتِي مَنْ لَا يَشْرِكُ بِاللَّهِ شَيْئًا."

My intercession is granted to those of my ummah who do not associate others with Allah

Therefore, the content of the Hadith ad-Duhdah, based on the assumption that Abu Talib was an infidel, is baseless and unfounded, as well as contradictory to the Book (of Allah) and the Sunnah

p: ٢١٦

In the light of what have been stated so far, it is clear that the Hadith ad-Duhdah 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 Abu Talib has crumbled, and the radiant face of the believer of the Quraysh and the Prophet's persistent helper will continue to shine forever



**Question ۳۰ : Do the Shi'ah think that Jibra'il (Archangel Gabriel) has committed treachery when he conveyed the message {risalah} to Muhammad instead of 'Ali ibn ?Abi Talib**

**point**

Reply: Before proving the groundlessness of this loathsome accusation made against the Shi'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 hadiths show that Jews were of the opinion that Jibra'il (a) has committed treachery while conveying the message {risalah} claiming that God had ordered him to entrust the prophethood {nubuwwah} to the progeny of Isra'il (Ya'qub or Jacob) from the line of Ishaq (Isaac), but he did not !comply with that divine order by entrusting it to the offspring of Isma'il (Ishmael

p: ۲۱۹

Thus, a group of Jews regard Jibra'il (‘a) as an enemy<sup>(١)</sup> and assume that “The truthful {al-amin} (Jibra'il) has betrayed!” Therefore, in reproaching them and proving the groundlessness of their claim, the Qur'an refers to Jibra'il (‘a) in the verse below as  
:truthful {al-amin} and honest angel

نزل به الروح الأمين على قلبك لتكون من المنذرين.

It (Qur'an) was} brought down by the Trustworthy Spirit, upon your heart, so that }“  
{you may be one of the warners.”<sup>(٢)</sup>

:In another verse, the Qur'an states

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيْلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ

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.”<sup>(٣)</sup>

From the quoted verses and their commentaries, we realize that a group of Jews were hostile to Jibra'il (‘a) for some reasons, branding him as the “angel of tribulation” {mala'ikah al-'adhab} and accusing him of treachery in conveying the message .{{risalah

Therefore, the slogan, “The truthful (Jibra'il) has betrayed” originates from the superstitions of the Jews. Some ignorant writers who have ancient enmity toward the .Shi'ah make use of the Jews' statement to dastardly attribute it to the Shi'ah

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١- Al-Fakhr ar-Razi (Egypt, ١٣٠٨ AH), vol. ١, p. pp. ٤٣٦-٤٣٧

٢- Surah ash-Shu'ara' ٢٦:١٩٣-١٩٤

٣- Surah al-Baqarah ٢:٩٧

## Prophethood {nubuwwah} from the Shi'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 Shi'ah not only consider Muhammad ibn ‘Abd Allah (S) as a prophet in truth appointed by God as a universal messenger, but also regard him as the Seal of the Prophets {khatam al-anbiya’} and the greatest divine envoy.

Ali ibn Abi Talib (‘a), the great leader who is followed by the Shi'ah testifies to this ‘truth in these eloquent words

"وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمد عبده ورسوله خاتم النبيين حجه الله 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 Muhammad is His servant and Messenger, the Seal (1) of the Prophets and the Proof of Allah to the worlds.

:Imam as-Sadiq (‘a) also says

"لم يبعث الله عز وجل من العرب إلا خمسة أنبياء: هوداً وصالحاً وإسماعيل وشعيب ومحمد خاتم النبيين."

From among the Arabs, God appointed only five prophets: Hud, Salih, Isma‘il, (2) (Shu‘ayb, and Muhammad as the Seal of the Prophets (S)).

This noble hadith which proves the groundlessness of this repulsive accusation (3) against the Shi'ah refers to Hadrat

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Nahj as-Sa‘adah (Beirut), vol. ١, p. ١٨٨; Al-Kafi (Tehran, ٢nd Edition, ١٣٨٩ AH), vol. ٨, p. ٦٧.

.Bihar al-Anwar (Beirut, ٢nd Edition, ١٤٠٣ AH), vol. ١١, p. ٤٢-٢

{Hadrat: The Arabic word Hadrat is used as a respectful form of address. {Trans -٣

(Muhammad ibn ‘Abd Allah (S) as the last and final Prophet of God.)

Accordingly, the Shi‘ah all over the world think that Jibra’il (‘a) was truthful and honest in conveying the message, Muhammad ibn ‘Abd Allah (S) is the Prophet in truth and the last and final Messenger of Allah, and ‘Ali ibn Abi Talib (‘a) is the Prophet’s successor and executor of his will

Here, it is appropriate to quote a tradition on whose authenticity all the Sunnis and the Shi‘ah agree and which can be found in their reliable books. In this tradition known as the Hadith al-Manzilah, after announcing his being the Seal of the Prophets, the Holy Prophet (‘a) introduces ‘Ali ibn Abi Talib (‘a) as his successor and the executor of his will when he says to him

أما ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي؟

Are you not satisfied that you are to me as Harun (Aaron) is to Musa (Moses) except“  
(that there shall be no prophet after me?)”

This tradition whose chain of transmission is approved by great scholars of hadith {muhaddithun}—both Sunni and

p: ٢٢٢

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For more information on the abundant hadiths indicating the Shi‘ah’s view – ١ concerning the finality of propethood of the Holy Prophet (S), see Prof. Ja‘far Subhani’s Mafahim al-Qur’an

This hadith can be found in many references, some of which are the following: – ٢ Sahih al-Bukhari (Egypt), vol. ٤, “Bab Ghazwah at-Tabuk,” p. ٣; Sahih Muslim (Egypt), vol. ٧, “Bab Fada’il ‘Ali ibn Abi Talib,” p. ١٢٠; Sunan Ibn Majah (Egypt), vol. ١, “Fada’il Ashab an-Nabi,” p. ٥٥; Mustadrak al-Hakim (Beirut), vol. ٣, p. ١٠٩; Musnad Ahmad ibn Hanbal, vol. ١, pp. ١٧٠, ١٧٧, ١٧٩, ١٨٢, ١٨٤–١٨٥; vol. ٣, p. ٣٢; Sahih Tirmidhi (Beirut), vol. ٥, “Bab Manaqib ‘Ali ibn Abi Talib,” p. ٢١; Ibn Maghazali, Al-Manaqib (Beirut, ١٤٠٣ AH), p. ٢٧; Bihar al-Anwar (Beirut, ٢nd Edition, ١٤٣ AH), vol. ٣٧, p. ٢٥٤; Shaykh as-Saduq, Ma‘ani al-Akhbar (Beirut, ١٣٩٩ AH), p. ٧٤; Kanz al-Fawa’id (Beirut ١٤٠٥ AH), vol. ٢, p. ١٤٨

:Shi‘ah—is a clear testimony to the soundness of the Shi‘ah’s view on the following

Muhammad ibn ‘Abd Allah (S) 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

Ali ibn Abi Talib (‘a) is the Prophet’s successor and executor of his will, and the caliph of the Muslims after him



## ? {Question ٣١}: What is the criterion of taqiyyah {dissimulation

point

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:

(لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاهُ )

The faithful should not take the faithless for allies instead of the faithful, and“ whoever does that Allah will

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(have nothing to do with him, except when you are wary of them out of caution.)<sup>(۱)</sup>

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.

( مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَمْ يَكُنْ مَنْ شَرَحَ بِالْكُفْرِ صَيْدًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ )

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.”<sup>(۲)</sup>

Regarding the circumstances surrounding the revelation of this verse, the exegetes {mufassirun} thus say

One day, ‘Ammar ibn Yasir, 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 ‘Ammar bore witness to the Oneness of (God and the prophethood of the Holy Prophet (S

Therefore, some of them attained martyrdom while others were tortured by the enemies. In order to avoid the enemies’ torture, ‘Ammar uttered what the infidels wanted him to utter, and so, he was freed

When he met the Messenger of Allah (S) he was very regretful and dejected for what he had said. So, the Holy Prophet

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.Surah Al ‘Imran ۳:۲۸ –۱

.Surah an-Nahl ۱۶:۱۰۶ –۲

(S) 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 (S) and so it is acceptable in Islam

### **Taqiyyah from the Shi'ah viewpoint**

Because the despotic Umayyad and 'Abbasid governments throughout history were inimical to the Shi'ah and resolved to eliminate them,(2) the Shi'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 Shi'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 Shi'ah and if they had not taken as the main agenda of their governments the brutal carnage of the Shi'ah, there would have been no reason for the Shi'ah's resorting to taqiyyah

It is necessary to note that taqiyyah is not practiced only by the Shi'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 {khawarij} and oppressive governments that resort to all unlawful ways. When they see that they cannot confront their

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.See Jalal ad-Din as-Suyuti, Ad-Durr al-Manthur (Beirut), vol. ۴, p. ۱۳۱ –۱  
For more information on the merciless killing of the Shi'ah perpetrated by the – ۲  
Umayyad and 'Abbasid caliphs, see Abu'l-Faraj al-Isfahani, Maqatil at-Talibiyyin;  
'Allamah Amini, Shuhada' al-Fadilah; Muhammad Jawad Mughniyyah, Ash-Shi'ah  
.wa'l-Hakimun

.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

Taqiyyah has its root in the Qur'an and in the conduct of the Prophet's Companions, .1 and the Prophet's (S) approval of it is a vivid testimony to its existence and .permissibility during the early period of Islam

The motive behind the Shi'ah's use of taqiyyah was to escape the brutal killing and .2 the storms of tyranny and oppression that were intended to eradicate this school of .thought

Taqiyyah is not practiced only by the Shi'ah; in fact, other Muslim groups also resort .3 to it

The aim of using taqiyyah is not only the abandonment of and concealing Islamic .4 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

If there is good understanding between all the members of Muslim community, .5 .there will exist no ground for taqiyyah among the Muslims

**Question ۳۲ : Why is the Jaʿfari school of thought {madhhab} stipulated in the Constitution of the Islamic Republic of Iran as the official madhhab of the country**

**point**

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 {madhahib or madhhabs} such as Jaʿfari, Maliki, Shafiʿi, Hanbali, Hanafi, 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

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Therefore, one of the Muslim schools of jurisprudence that has correct standards should be recognized as the source for condensing 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 Ja‘fari madhhab**

The other question which is posed here is: What is the criterion for recognizing the Ja‘fari 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 Ja‘fari school of jurisprudence and think it can define their individual and social duties. As such, it is clear that declaring the Ja‘fari 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 Ja‘fari madhhab as the official madhhab, respects other madhahib such as Shafi‘i, Hanbali, Hanafi, Maliki, and Zaydi. As a matter of fact, the followers of these madhahib can follow the fiqh of their respective madhahib 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 madhahib, the local regulations prescribed by local councils are compatible with that particular madhhab and the rights of followers of other madhahib are also observed

In order to elaborate on this issue, we cite Article ۱۲, Chapter ۱ of the Constitution of the Islamic Republic of Iran

The official religion of Iran is Islam while the official madhhab is Shi‘ah Ithna ‘Ashari (Twelver Shi‘ah), and this principle is unalterable and the other Islamic schools of thought such as Hanafi, Shafi‘i, Maliki, Hanbali, and Zaydi are completely respected and the followers of these madhahib are free to follow their madhahib 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 madhahib are in majority, the local regulations local councils codify are to be compatible with that particular madhhab and the rights of followers of other madhahib 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



### ?Question ۳۳ : Do the Shi‘ah regard witr prayer as obligatory

Reply: Witr prayer is part of the supererogatory night prayers and it is one of the recommended {mustahabb} works which the Muslims who follow the Messenger of Allah (S) perform, but the Shi‘ah jurists {fuqaha} 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 (S

In his book, Tadhkirah al-Fuqaha, ‘Allamah al-Hilli enumerates about ۷۰ salient :features of the Prophet (S) and at the beginning of his statement, he thus says

فأما الواجبات عليه دون غيره من أمته أمور أ:

السواك ب: الوتر ج: الأضحيه. روى عنه صلى الله عليه وآله وسلم أنه قال: ثلاث كتب عليّ ولم تكتب عليكم: السواك والوتر والأضحيه.

As for the things which are incumbent only upon him (S) and not upon his ummah, ,{they are: the use of tooth-stick {miswak

witr prayer, and offering sacrifice {adhiyah}. He (S) is reported to have said: “Three things were made incumbent upon me but not you: the use of tooth-stick {miswak},  
(witr prayer and offering sacrifice.”<sup>(1)</sup>

Consequently, according to the Shi‘ah witr prayer is obligatory {wajib} upon the Holy Prophet (S) and it is recommended {mustahabb} upon the other Muslims

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Allamah al-Hilli, Tadhkirah al-Fuqaha, vol. ۲, “Kitab an-Nikah,” Introduction ۴۶ – ۱

**Question ۳۴: Is the belief that great divine people {awliya} have supernatural power  
? {tantamount to polytheism {shirk**

**point**

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:

This capability may be of material and natural forces as in the case of asking somebody to give us a glass of water.

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, 'Isa 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.

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Now, in elucidating the stated answer the belief that divine people have supernatural  
:power can be conceived in two ways

To believe that a person is an independent and principal source of that power and to .1  
.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

To believe that the supernatural power of some faithful pious servants of God .2  
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

وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ

“(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



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

**(The supernatural power of Hadrat Musa (Moses) (‘a .1)**

God, the Exalted, ordered His prophet, Musa (‘a), to strike a rock with his staff and :fountains of refreshing water gushed forth

( وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ 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)

**(The supernatural power of Hadrat ‘Isa (Jesus) (‘a .2)**

Various instances of the supernatural power of Hadrat ‘Isa (‘a) are mentioned in the :Qur’an, one of which is the following

أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ 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)

## (The supernatural power of Hadrat Sulayman (Solomon) (‘a) ۲

The Glorious Qur’an points to the supernatural power of Hadrat Sulayman (‘a) and states:

وَوَرِثَ سُلَيْمَانُ دَاوُودَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا 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 Hadrat Musa (‘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 Hadrat ‘Isa (‘a), and Hadrat Sulayman’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 {uluhiyyah} and lordship {rububiyyah}, then according to the Qur’an such prophets like Musa, ‘Isa, Sulayman, ,and others (‘a) would be taken to be gods

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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



**Question ٣٥ : Why is the station of Imamate {imamah} higher than that of  
? {prophethood {nubuwwah**

**point**

Reply: First, we will examine the precise meaning of three of the words we find in the Qur'an and the hadith and these are: prophethood {nubuwwah}, messengership {risalah} and Imamate {imamah} so as to clarify why the station of imamah is higher than each of the other two mentioned positions

**The station of nubuwwah .)**

The word nabi {prophet} is derived from the word naba' which means an important piece of news. Therefore, the literal meaning of nabi is "bearer of very important news" or "announcer of very important news".[\(1\)](#)

The word nabi 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

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If the literal root of the word nabi is intransitive, then it carries the first meaning, - ١ 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

إنه من مؤدّ من الله بلا وساطه من البشر.

A prophet is a person who conveys the divine revelation to the people without the“  
﴿intervention of other human beings.﴾”[\(1\)](#)

On this basis, the nature of the duties of a nabi is confined to receiving revelation and conveying to the people what is revealed to him. The Glorious Qur’an says in this regard

فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَ مُنذِرِينَ

﴿Then Allah sent the prophets as bearers of good news and as warners.﴾”[\(2\)](#)

## **2. The station of risalah**

In the lexicon of revelation, the word rasul 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 {risalah} and has the responsibility of delivering the message to the people. In this regard, the Glorious Qur’an says

فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّ مَا عَلَيَّ رَسُولِنَا الْبَلَاغُ الْمُبِينُ

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 risalah is another station which is given to a nabi. In other words, each of the concepts of

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1- Shaykh at-Tusi, Rasa’il al-‘Ashar, p. ١١١

2- Surah al-Baqarah ٢:٢١٣

3- Surah al-Ma’idah ٥:٩٢

nubuwwah and risalah points to one of the peculiarities of the prophets who receive revelation from God in that they are called *anbiya'* (plural form of *nabi*) because they receive divine revelation and bear news. And they are called *rusul* (plural form of *rasul*) because they have the responsibility of delivering the message {risalah

From what have been stated so far, we can conclude that so long as prophets hold the position of nubuwwah and risalah, they are only guides who make known to people what is lawful {halal} and what is unlawful {haram} 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

### **The station of imamah .۳**

The station of divine imamah, 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

Concerning the bestowal of the station of imamah on a revered prophet, viz. . ۱ :Ibrahim al-Khalil (Prophet Abraham) ('a), the Holy Qur'an thus states

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي

And when his Lord tested Abraham with certain words, and he fulfilled them, He said, "I am making you the

[Imam 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 imamah and that of each of the two concepts of nubuwwah and risalah because many years prior to a series of divine tests, one of which was the decision to sacrifice his own son (Isma‘il), Ibrahim (‘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 (Isma‘il and Ishaq) to Ibrahim (‘a) when he was old as he has been quoted by the Glorious Qur’an as saying

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ

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 Isma‘il (‘a) that God, the Exalted, bestowed the station of imamah upon Ibrahim (‘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 (3) {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 imamah, i.e. governing the society and leading the people is higher than the station of nubuwwah or the station of risalah; for

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.Surah Ibrahim ١٤:٣٩ -٢

.Refer to Surah as-Saffat ٣٧:٩٩-١٠٢; Surah al-Hijr ١٥:٥٣-٥٤; Surah Hud ١١:٧٠-٧١ -٣

as stated by the Qur'anic verses, while Hadrat Ibrahim (‘a) was holding the station of nubuwwah and the station of risalah, he was required to pass difficult tests before the station of imamah was granted to him

The reason is clear; apart from the responsibility of receiving revelation and delivering the message, the station of divine imamah 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

It is clear from the previous verse that God, the Exalted, granted the station of imamah and leadership of the community to Ibrahim (‘a) after exposing him to hard tests. Then, Ibrahim (‘a) asked God to assign this station to his descendants as well

Other Qur'anic verses clearly state that God accepted the request of Ibrahim (‘a) and after granting the station of nubuwwah to Ibrahim'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

فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

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 imamah and leadership of the society is different from that of nubuwwah, which God, the Exalted, granted to His prophet, Ibrahim (‘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 {hikmah



which are the signs of nubuwwah and risalah, He granted them “great sovereignty”  
. {mulkan ‘azimah}, which means governance and leadership over the people

As such, the request of Ibrahim (‘a) was granted. Thus, some of his descendants such as Yusuf (Joseph), Dawud (David) and Sulayman (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 imamah is different from any of the two stations of nubuwwah and risalah, and on account of its broader domain of discretion and responsibilities, imamah has greater value and higher  
.status

### **Superiority of the station of imamah**

From the previous discussion, it is clear that the responsibility of a nabi and rasul does not go beyond reminding the people and showing them the way. Whenever a nabi or a rasul reaches the station of imamah, 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 {fana’} in attaining God’s good pleasure. For this reason, God, the Exalted, granted Ibrahim (‘a) the station of imamah 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 (S), with the station of imamah and leadership of the ummah, and appointed them to govern and lead the society

### **?Are nubuwwah and imamah correlative**

The following questions may arise here: Must every prophet who has the station of nubuwwah be an Imam as well? Or, must the one who has the position of imamah 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 Talut (Saul) and his struggle against the oppressive Jalut (Goliath) clearly state that sometime after the passing away of Hadrat Musa (Moses) (a), God, the Exalted, granted the station of nubuwwah to a person named "Samuel" while the station of imamah (leadership and governance) was given to Talut. Here is the detailed account of this event

After the demise of Musa (a), 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 اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

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'.

:From the above verse, the following points can be inferred

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It is possible that in case of expediency, nubuwwah is separated from imamah 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 (Talut). Rather, they said complainingly: “We have a greater right to kingship than him.”

The station which Talut 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.”

The divine station and responsibility Talut 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 jihad 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

The most important condition of the governance of a society, imamah 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.](#)

From what have been said so far, it is clear that there is no concomitance and inseparability between nubuwwah and imamah. In fact, a person may attain the position of nubuwwah but he is not Imam 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

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.Cited from Prof. Ja'far Subhani's Manshur-e Jawid-e Qur'an -۱

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

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ

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.”[\(1\)](#)

p: ٢٤٩

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.Surah al-Baqarah ٢:٢٥١ -١



**Question ۳۶ : What is the criterion for distinguishing monotheism or the Unity of God  
?{{tawhid} from polytheism {shirk**

**point**

Reply: The most important issue in the study of monotheism {tawhid} 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

**{The unity of the Divine Essence {dhat .}**

:The discussion of the unity of the Divine Essence may be in two ways

a. God, whom scholastic theologians {mutakallimun} define as the “Necessary Being” {wajib al-wujud}), 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

p: ۲۵۱

:ways in the Glorious Qur'an, such as

ليس كمثلته شيء

“(Nothing is like him.”) (1)

:Elsewhere, it says

ولم يكن له كفواً أحد

“(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” {imkan} 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

### **{The unity of the Divine creative power {khaliqiyyah} .2}**

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’ {imkani} order which is devoid of any sort of perfection {kamal} and beauty {jamal}, and whatever a thing possesses originally emanates from the fountain of the grace of the Essentially Sufficient {ghani bi’dh-dhat}. Thus, any

.Surah ash-Shura ٤٢:١١ -١

.Surah al-Ikhlâs ١١٢:٤ -٢

In the parlance of philosophy, whatever is possible {mumkin} is an effect {sabab} -٣ and needs a cause {illat}. In the language of 'ilm al-kalam {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:

قل الله خالق كل شيء وهو الواحد القهار

“[\(1\)](#) Say, ‘Allah is the creator of all things, and He is the One, the All-paramount’.”

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-asbab}. 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.

p: ٢٥٣

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.Surah ar-Ra‘d ١٣:١٦-١

The original word used here is bila wasitah, which means “without any medium or –٢ {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‘ari scholars, but some figures such as Imam al-Haramayn,<sup>(1)</sup> and  
recently, Shaykh Muhammad ‘Abduh in his book on monotheism, reject this  
.interpretation and adopt the first interpretation

### **{The unity of the Divine design {tadbir .۳**

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 {dalil al-‘aqli} 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

قل أغیر الله أبغی رباً وهو رب کل شیء

“<sup>(۲)</sup> Say, ‘Shall I seek a Lord other than Allah, while He is the Lord of all things?’”

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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.See Shahrastani, Al-Milal wa’n-Nahl, vol. ۱ – ۱

.Surah al-An‘am ۶:۱۶۴ – ۲

:design, stating

فالمدبرات أمراً

“[\(1\)](#) By those who direct the affairs {of creatures}.”

#### **{Monotheism in authority {hakimiyyah .4}**

Monotheism in authority {hakimiyyah} 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

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ

“[\(2\)](#) Sovereignty belongs only to Allah.”

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

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ

O David! Indeed We have made you a vicegerent on the earth. So judge between the“ :people with justice.”[\(3\)](#)

#### **{Monotheism in obedience {ta‘ah .5}**

Monotheism in obedience means that the only object of obedience in essence {muta‘ .bi’dh-dhat} and the One Whom the people have to follow is God, the Exalted

Therefore, the necessity of obeying such people like the Prophet (S), Imams, faqih, .mother, and father is something enjoined by Him and it occurs by His will

#### **{The unity of the Divine legislation {taqnin or tashri .6}**

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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.Surah an-Nazi‘at ۷۹:۵ -۱

.Surah Yusuf ۱۲:۴۰ -۲

.Surah Sad ۳۸:۲۶ -۳

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

Those who do not judge by what Allah has sent down—it is they who are the“  
faithless.”(۱)

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

Those who do not judge by what Allah has sent down—it is they who are the“  
transgressors.”(۲)

مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

Those who do not judge by what Allah has sent down—it is they who are the“  
wrongdoers.”(۳)

### {Monotheism in worship} {ibadah} .۷

The most important issue of monotheism in worship is discerning the meaning of {ibadah} {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

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

“You {alone} do we worship, and to You {alone} do we turn for help.”(۴)

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

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

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۱- Surah al-Ma’idah ۵:۴۴

۲- Surah al-Ma’idah ۵:۴۷

۳- Surah al-Ma’idah ۵:۴۵

۴- Surah al-Fatihah ۱:۵

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 ‘alim or scholar, for example, and paying any kind of homage or showing respect to those who ?possess rights {dhu’l-huquq} (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 interpret ‘ibadah {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)

p: ٢٥٧

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.Surah an-Nahl ١٦:٣٦ –١

{Dhu’l-huquq: literally, “owner/possessor of rights”. {Trans –٢



The way prostration was done to Adam (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: “Hadrat Ya‘qub (‘a), along with his sons, (‘a) prostrated before Hadrat Yusuf (‘a).

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبْتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ 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 (1) has made come true.”

It is worth noting here that by the “dream of long ago”, Hadrat Yusuf (‘a) means the dream about eleven planets, (2) the sun and the moon, prostrating to him. The Qur’an quotes Yusuf (‘a) as saying

إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

I saw eleven planets, and the sun and the moon: I saw them prostrating themselves“ (3) before me.”

Since Hadrat Yusuf (‘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‘qub (‘a), prostrated before him

Now, let us ask: Why cannot that prostration, which represents utmost humility and lowliness, be named “worship

.Surah Yusuf ١٢:١٠٠ -١

{.Or, eleven stars. {Trans -٢

.Surah Yusuf ١٢:٤ -٣

## **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 اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

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 'ibadah**

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 Adam (a) or that of Ya'qub (a) and his sons to Yusuf (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



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” {arbab} rather than “creators” to whom the management and  
administration of the world and human beings was entrusted

The narrative of Hadrat Ibrahim (‘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 Ibrahim’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 ad-day‘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 اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ

(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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.Surah al-An'am ٦:٧٦-٧٨ -١

.Surah Al 'Imran ٣:٥١ -٢

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ

That is Allah, your Lord, there is no god except Him, the creator of all things; so“  
[\(worship Him.\)”\(1\)](#)

:In Surah ad-Dukhan, it is stated

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ

There is no god except Him: He gives life and brings death, your Lord and the Lord of“  
[\(your forefathers.\)”\(2\)](#)

:Quoting Hadrat ‘Isa (‘a), the Holy Qur’an thus says

وَ قَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَ رَبَّكُمْ

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 (S) 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 awliya’ for mediation {tawassul}, calling on the pious servants of God, commemorating the birthday or death anniversary of eminent sacred people, and

.Surah ad-Dukhan ٤٤:٨ -٢

.Surah al-Ma'idah ٥:٧٢ -٣

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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In the name of Allah

هَلِيسَتْوِيَالَّذِيَتَعْلَمُونَوَالَّذِيَتَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

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