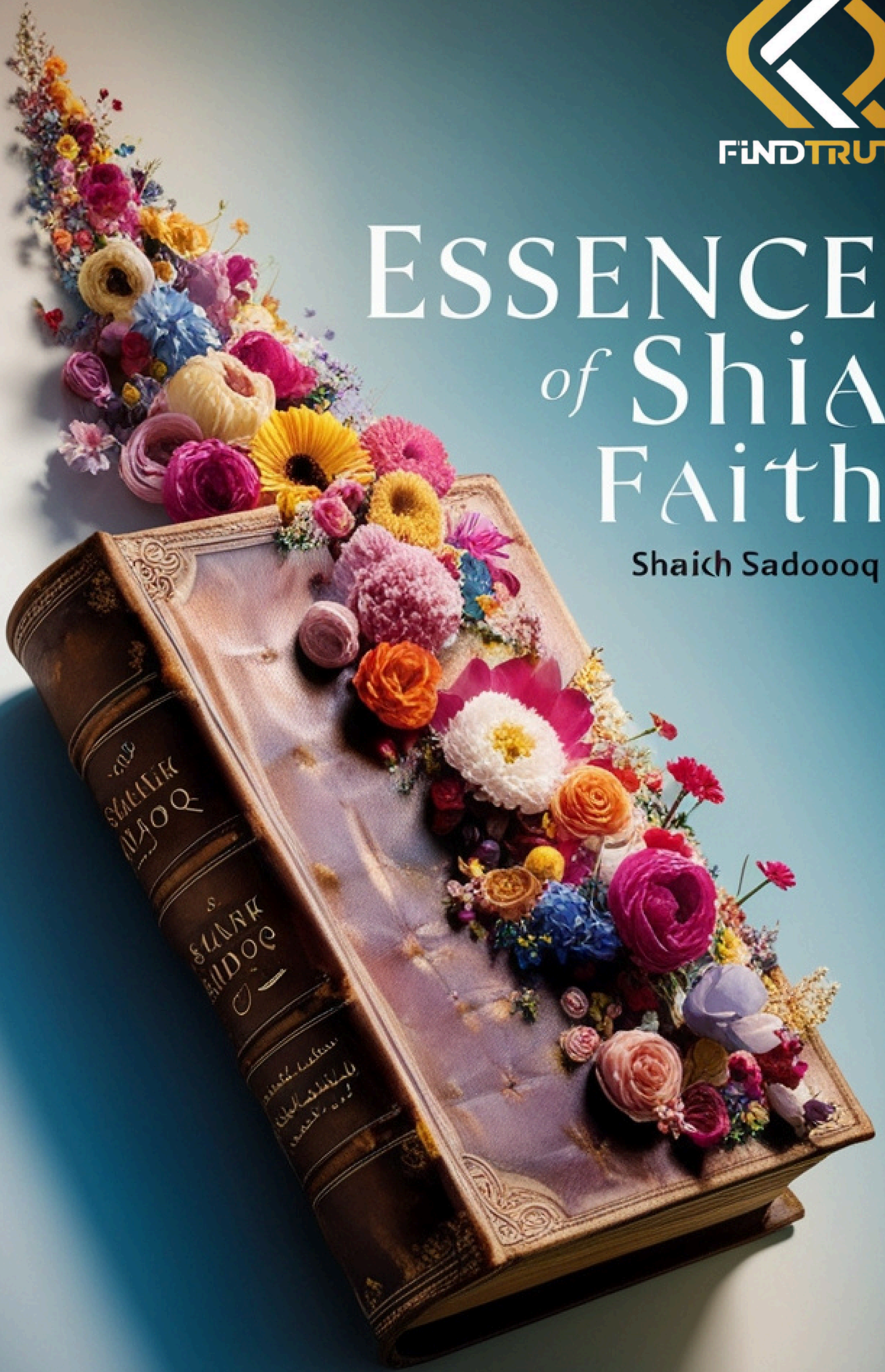


ESSENCE *of* Shia Faith

Shaich Sadooq



Chapter 1

THE AUTHOR

Exact date of birth of Sheikh Suddooq is not known but the year of his birth can be determined, because his father Ali bin Babway has requested the 12th Imam through his emissary Hazrat Hussain bin Rooh to appeal Allah to grant him with a son. Hazrat Hussain bin Rooh passed his request to the Imam, who replied in writing that God will grant him with a son in the near future, who will be of great benefit to the people. After Imam's intercession Sheikh Suddooq came to this world.

The time of Hussain bin Rooh's emissaryship started in 305 Hijrah, therefore Sheikh Suddooq's birth can be determined around 306 Hijrah. He was born in the city of Qum and his birth is considered as being one of the miracles of the 12th Imam.

His initial education started under the patronage of his father, Ali bin Babway Qummi, whose piety, God fearing and knowledge was well known to the people. Hence a child who was born with the intercession of Imam; his depth of knowledge and capabilities can be easily imagined. Within 20 years of his life he memorized thousands of tradition from the Prophet and his holy progeny with its complete authentication and sources. At the age of 22 or 23, after the death of his father he became the grand leader of Shias.

Though several Ulema (Scholars) traveled to Qum to meet the Sheikh, but he himself journeyed to other parts of the Islamic world to gain knowledge from other grand masters. He extracted Ahadith from both Shia and Sunni sources and also removed many misunderstandings that existed in their minds about the Shia school of faith. This provided him with a golden

opportunity to extend Shia point of view among the other Islamic sects.

Though Abbasside's were no less cruel to the Shia faith, but God has decided to spread his message, therefore, in line with great Imams, the rulers failed to suppress the message of Sheikh Suddooq.

During this period the Abbasside's reign weakened in Egypt and other African territories and as a result several independent dominions evolved, which helped him spreading the message of Ahlulbait within those states.

Sheikh has spent his entire life in propagating the teaching of Ahlulbait, and in this capacity he wrote several books on every aspect of Shia faith. According to Sheikh Toosi he wrote around 300 books but Sheikh Najashi counts his books around 200. His greatest achievement is a remarkable book called *Mun-la-Yazha-rul-faqeeh*, which provides guidance on Islamic law. His other great work is a book called *Al-Aaitiqadiah* whose English translation and commentary is provided for your reading.

Sheikh Suddooq died in 381 Hijrah and was buried in Tehran. His grave was reopened in 1238 Hijrah and to the astonishment of the people his body appeared to be freshly laid down, while his shroud was completely worn out. May God send His blessing on his soul?

AYATULLAH MOHAMMED HUSSAIN NAJAFI

Grand Ayatollah Allama Shaikh Muhammad Hussain Najafi was the first Athna Ashri Shi'a Aalim from Pakitan to be elevated to the status of *marjiyyat*, and he is now the grand spiritual leader of South Asian Shia Muslims, after the demise of Saiyyed Ali Naqi Naqvi of Lucknow. At the present moment there are two Marjas of Pakistani descent, the other Ayatollah Sheikh Basheer Hussain Najafi, who has chosen to reside in Najaf, Iraq, while Sheikh Muhammad Hussain Najafi who elected to live in Pakistan, is the only Marja on Pakistani soil, running his Hawza (Religious Institute) in the city of Sargodha. He was included in the list of "Five hundred most influential Muslims of 2010", along with other 24 individuals selected from Pakistan. Muhammad Hussain was born in Jahanian Shah; district Sargodha (Punjab, Pakistan), during April 1932. He belongs to Dhakku branch of the Jat community. He had two paternal uncles and both of them were Shia thinkers. Maulana Imam Bakhsh was a religious teacher in Jahanian Shah, while Maulana Sohrab Ali Khan was a reputed scholar of Uch Sharif. His father Rana Tajuddin had the wish of making his son a great religious scholar. However, he died in 1944 when Muhammad Hussain was only twelve years old, after which the family members persuaded the widow that Muhammad Hussain should look after the family business, but she complied with the wish of her late husband and allowed her son to continue with his education.

After secondary school education, he got admission in Madrasah Muhammadia in Jalalpur Nankiana, Sargodha, where one of his prominent teachers was Ayatollah Allama Hussain Bakhsh Jarra. In 1947, he initiated the study of Dars-i-Nizami under the tutelage of Ayatollah Muhammad Baqir Naqvi in Jhang, and completed the study under the guidance of Ayatollah Syed Muhammad Yar Shah Naqvi Najfi, the most prominent disciple of Allama Baqir Naqvi. In 1953, he passed the examination of Maulavi Fazil from the University of Punjab, and moved to Najaf in 1954 for higher education.

Before going to Najaf for higher religious education, he was married to his maternal cousin in 1952. His teacher Allama Yar

Shah had links with ulema of Najaf, and he wanted Muhammad Hussain to be married in a scholarly family of Najaf, but Muhammad Hussain declined this proposal due to cultural differences. In 1954, his only son Muhammad Sibtain was born. At the age of five, he got seriously ill and died, as Muhammad Hussain did not have enough money for his treatment. After Sibtain's death, Sheikh Najafi did not have children for next eleven years. He married the daughter of Haji Muhammad Shafi (Faisalabad) in 1970, and was blessed with three daughters from this marriage. His first wife died in 1996.

In 1954, he moved to Hawza Ilmiye Najaf to finalize his religious education. He attended the lectures of the following Marjas:

1. Grand Ayatollah Mohsin Al-Hakim for dars-e-kharij of *Fiqh*
2. Grand Ayatollah Sayyed Javad Tabrizi for dars-e-kharij of *Kifaya-tul-Usool*
3. Grand Ayatollah Meerza Baqir Zanjani for dars-e-kharij of *Usool-e-Fiqh*
4. Grand Ayatollah Bazurg Tehrani for *Fehm-e-Hadees-o-Rajjal & Kutb Shanasi*
5. Grand Ayatollah Mahmood Shahroudi for *dars-e-kharij of Fiqh*
6. Grand Ayatollah Abdul Aala Sabzwari for *dars-e-kharij of Fiqh*
7. Grand Ayatollah Abul Qasim Rashti for *Rasail-o-Makatib*
8. Grand Ayatollah Abdul Hussain Amini (the writer of famous Al-Ghadeer) for *Ilm-e-Munazira*
9. Grand Ayatollah Mulla Sadra for *Satheeyat & Asfar*
10. Grand Ayatollah Aqae Muhaqqiq for *Darse Manzooma Sabzwari*
11. Grand Ayatollah Aqae Fazel for *Ilm-e-Kalam*
12. Grand Ayatollah Abdul Karim Zanjani for *Tanawwo dar Islami Uloom-o-Funoon and Ittehad-e-Islami*

He wrote following books:

Faizan ur-Rahman fi Tafsir ul-Quran

It is a 10-volume comprehensive Tafsir of the Qur'an.

Masail ush-Sharia (Translation of Wasael ush-Shia)

It is an Urdu translation of a great Shia book of Hadith compiled by Shaikh Hur al-Aamili. Thirteen volumes out of twenty have been published.

Kawakib-e-Muzayya (Translation of Al-Jawahar as-Sunnia fil-Ahadees-al-Qudsi)

It is an Urdu translation & explanation of Shaikh al-Hur al-Aamili's book on Hadithe Qudsi.

Ahsan ul-Fawaid fi Sharh al-Aqaid

It is a two volume Urdu translation & explanation of Sheikh Saduq's famous Risala "Al-Aqa'id". It contains all the Shia beliefs, and their truthfulness in the light of the Qu'ran and Hadith.

Usool ush-Sharia fi Aqaid ush-Shia

This book discusses the beliefs of Ghali's, Tafwizi's and Shaykhi's denominations, who are propagating their thoughts under the guise Shia Islam, and negates them in the light of Quran and Hadith.

Aitaqadat-e-Imamia

It is an Urdu translation & explanation of Allama Majlisi's "Risala tul-Lailia".

Aqam-e-Tauheed Mukhtasir Aqaid ush-Shia Qawaneen ush-Sharia fi Fiqh-e-Jafariya (Tawzih ul-Masail)

It is a book of Fiqh in two volumes, covering all the aspects of human life according to the Jafaria School of Jurisprudence, including the modern human issues. The superiority of Jafari Jurisprudence over other Islamic Schools of has been proved in the light of Qu'ran and Hadith.

Khulasa tul-Ahkam

It is an abridged version of Qawaneen ush-Sharia.

Hurmat-e-Ghina Aur Islam

This book discusses the prohibition of ghina in Islamic Sharia.

Hurmat-e-Reeshtarashi

This book discusses the prohibition of shaving beard in Islamic Sharia.

Namaz-e-Juma Aur Islam

It is a book proving that Juma Prayers are wajib even during the occultation of the 12th Imam. It was published by Syed Muhammad Dehlavi in Karachi.

Iqd ul-Juma'n (Translation of Mafatih al-Janan)

Ayatollah Najafi had translated Mafatih al-Janan during his stay at Najaf, but did not publish it, as another translation of the same book was available from Lahore. Grand Ayatollah

Bazurg Tehrani has mentioned it in his famous book “Az-Zariya ila Tasaneef ush-Shia” (A list of Shia Books), and Grand Ayatollah Hussaini in his book “Ziyarat”.

Zaad-ul-Ibad li-youmil-Ma’ad

It is a collection of supplications from reliable Shia books.

Saadat-ud-Darain fi Maqtal al-Hussain

It is a comprehensive account of the Battle of Karbala that took place in sixty one Hijra, and the tragic martyrdom of Husayn ibn Ali.

Faiz ur-Rehman (Translation of Lu’lu wal Marjan)

Ayatollah Najafi translated Allama Noori’s famous book Lu’lu wal Marjan during his stay at Najaf, but did not publish it as another translation “Jawahir ul-Bayan” was published from Sargodha. Grand Ayatollah Bazurg Tehrani has mentioned it in his famous book “Az-Zariya ila Tasaneef ush-Shia”, and mentioned in its foreword that its treatment of the prohibition of ghina is indeed useful.

Shuhada-e-Khamsa kay Haalat-e-Zindagi

It contains biographies of the five Shia martyred scholars.

1. Shaheed-e-Awal Muhammad Jamal uddin Makki Amili
2. Shaheed-e-Sani Zain uddin Amili
3. Shaheed-e-Salis Qazi Nurullah Shustari
4. Shaheed-e-Rabey Mirza Muhammad Kamil Dehlavi
5. Shaheed-e-Khamis Mohammad Baqir al-Sadr

Isbat ul-Imamat

It is a book on the issue of Khilafat & Imamat, and establishes that Imam Ali was the true successor of the Prophet. (Read online)

Grand Ayatollah Bazurg Tehrani has mentioned it in his famous book “Az-Zariya ila Tasaneef ush-Shia”.

Tahqeeqat ul-Fariqain fi Hadis as-Saqalain

It is a book presenting extensive research from both Shia & Sunni sources of Hadith on the authenticity of Hadith“e Saqalain.

Grand Ayatollah Bazurg Tehrani

has mentioned it in his famous book “Az-Zariya ila Tasaneef ush-Shia”.

Tajalliat-e-Sadaqat fi Jawab Aftab-e-Hidayat

It is a book written in two volumes in response to an anti-Shia book “Aftab-e-Hidayat” by Maulavi Karam Deen.

Tanzeeh ul-Imamia amma fi Risala Mazhab ush-Shia

It is the book in response to an anti-Shia risala "Mazhab ush-Shia" by Pir Siyyalvi.

Khatm-e-Nabuwat ber Khatmi Martabat

This book proves Khatme Nabuwat (Prophethood has come to an end after Muhammad.)

A'dab ul-Mufeed wal Mustafeed (Translation of Munia tul-Murid)

Ayatollah Najafi translated Shaheed-e-Sani's famous book Munia tul-Murid during his stay at Najaf, but did not publish it as another translation by Mufti Inayat Ali Shah was published. Grand Ayatollah Bazurg Tehrani has mentioned it in his famous book "Az-Zariya ila Tasaneef ush-Shia".

Islah ul-Majalis wal-Mahafil

This book discusses the wrong customs associated with majlis of Imam Hussain, and how to correct them.

Islah ur-Rusoom az-Zahira ba Kalam al-Itrat at-Tahira

It is a comprehensive book that discusses entire bid'ah's (Improper innovations) and false customs in Islamic society, and how to correct them.

Chapter 2

ACKNOWLEDGEMENT

I am indebted to Maulana Syed Amir Hussain Naqvi and Maulana Abdul Ghafoor for their expert guidance on the Arabic text, and also persuading me to embark upon the translation of this work. This book is prepared primarily for the European readership, which are either working or studying at the Universities, and the others who are newcomers to Islam or interested to learn more about Shia school of thought. It also provides guidance to the young Shia community that is growing in the secular educational system of the West. It is important to mention here that salutations are generally reserved with the names of the Prophets and Imams, and those are symbolically placed after their holy names. Readers must not be confused with those symbols.

Shias of Ahlul-bait have long suffered under the dictatorial regimes of Banu Omiyya and Banu Abbas. If we unfold the pages of history, we can find a long list of atrocities against the followers of Ali Ibne Abi Talib. Allama Abubakr Khawrzami has written a letter to the Shias of Neshapur reminding them the atrocious period they had undergone in the past, when Mohammed bin Ibrahim, the ruler of Nishapur intended to visit them. We present some extracts from that letter. He says,

“May God bless you as we are the same nation? God did not desire to provide us with the opulence of this world. Instead He gathered the blessings of the hereafter by disapproving the mundane glammers for us and divided us into two groups. One of those groups was martyred in the path of God, and the rest were exiled from the cities, therefore those who survived were envious of those who had died, due to the excessive atrocities they were going through. Ameer ul Momeneen Ali Ibne Abitalib

(AS) has said that calamities and misfortunes follow our Shias more rapidly than the water travels from the high ground towards the lower decks. The basis of this statement is on the proclamation that they are born under the shadow of tyranny and their life is ended before its natural sequence is completed. They do not blossom from the inside as their interior is full of excruciating pains. The humanity oppresses them and the world slips away from their grips. If we proclaim to be the ardent followers of our Imams in all avenues of religion then we must share their sufferings, which they endured in the love of God. On the day of Saqifa, the legacy of her father was seized from Fatima, and Ali was deprived from his rightful position of the Caliphate. Imam Hassan (AS) was poisoned and Imam Hussain (AS) was overtly murdered. Zaid bin Ali was beheaded in the military encounter, while his two sons Mohammad and Ibrahim were painfully put to death by Eisa bin Musa Abbasi. Hazrat Musa bin Jaffer (AS) died in the torture cell of Haroon Rashid, and Ali bin Musa (AS) was poisoned by Mamoon. Idrees retreated to Fakh and then travelled to Ondulus. Eisa bin Zaid died in exile, while Yahya bin Abdullah was murdered despite offering him official protection. All of this is other than what Yaqoob bin Laees has done in Tabristan with the Aluwite's. Muhammad bin Zaid and Hassan bin Qasim were assassinated by the family of Sasan. Abu Sayyah attacked the Aluwites of Medina, while they were unarmed, and exiled them to Samarra,, this episode happened after the murder of Qotaiba bin Muslim Bahli, who offered protection to Omar bin Ali. Hussain bin Ismael Al Moseehi extended his anger towards Yahya bin Omar Al Zaidi, and Mazahim bin Khaqan has committed acute atrocities on Aluwite's (Another name for the progeny of Ali) in Kufa. As a result there was no city in the entire Muslim Empire, where an Aluwite was not murdered backed either by Omaiyyed's or Abbaside's.

The religious pride invited Aluwite"s towards death as they were not willing to breathe a life of disgrace, so they chose to die with honour, in conformity with their belief on the console of the hereafter. In this struggle no Aluwite left the perishable world alone, but many of their Shias and friends participated on equal terms.

Othman bin Affan kicked Ammar bin Yasir in the groin and Abuzar was banished in the desert of Rabza. Aamir bin Abdul Qais Al Tamimi was thrown out from the city, followed by Malik'e Ashtar and Oday bin Haatim. Omar bin Zarara and Komail bin Ziad were exiled to Syria and Iraq respectively. Obai bin Kaab and Mohammad bin Hozaiifa were tortured and then expelled from the city. They did whatever they wanted to do with the blood of Mohammad bin Saalim and Kaa'b Zilhatba. Following the footsteps of Othman, Omaiyyeds killed those who opposed them and deceived those who wanted to live in peace with them. No Mohajir or Ansar was safe with them, since they had no regard for the heavenly law.

They used to treat general public as their slaves and considered the treasury as their personal property. They tried to demolish Kaa'ba and asked the companions of the Prophet to revere them. They had abandoned the obligatory prayers and desecrated the respectable Islamic sites, similar to the behavior of the infidels. The family of Omaiyya had crossed all limits of corruption and lewdness. Moavia murdered Hajjar bin Oday Al Kindy and Omru bin Al Hamaq Al Khazae, after agreeing protection for them. Ziad bin Samiyya murdered thousands of Shias in Basra and Kufa, and imprisoned the others until, God recalled him to His presence to answer his crimes as well as his excessive ills and abuse of power. After his reprehensible death his son followed his footsteps. Yazid also copied Moavia to the last letter and killed the remaining family members of those whose elders were killed by Moavia; to the extent that he approved the killing of Haani bin Orwa.

When all the land was free of the family of Abutalib, they then handed over the provinces of Hijaz and Iraq to Hajjaj bin Yusuf, who played with the lives of the Hashmite's. He frightened Fatamids and butchered the followers of Ali and demolished the symbols of the progeny of the Prophet. Whatever he had done with Kumail Ibne Ziad its legacy continued unabated till the end of Abbasid's rule. God then decided that their occupancy of the state must end with their cardinal sins.

Zaid bin Ali then stood up to save the residual Islam, but the hypocrites of Iraq abandoned him and as a result he was not only slaughtered by the Syrians, but all of his friends including everyone who entered marital relationship with him were also

put to the sword. When Omaiyyeds exceeded all limits of tyranny; God then decided to end their regime. He then put on their necks Abu Muslim Khorasani, who decided to be harsh with the Aluwites and favoured the Abbasides. He abandoned piety and followed the coil of desire and sold his hereafter for the worldly glamour. He opened his chapter of criminality by the murder of Abdullah bin Moavia bin Abdullah bin Jaffer bin Abitalib. He appointed the devils of Khorasan, the Kharjite's of Sajistan and the Kurds of Isfahan on the heads of Aal'e Abutalib. They searched every corner of the state to find and kill the family members of Abutalib. It is a miracle that Abu Muslim was superseded by his closest confidant. He killed Abu Muslim in a manner he slaughtered his victims.

The prison cells of Abbasid's were filled with the members of Ahlul-bait. The missing individuals of their kins were searched and subsequently killed. Abdullah bin Mohammad bin Abdullah bin Abdullah Hasani was murdered in the province of Sindh, in India. All this was meager as compared to the crimes of Haroon Rashid.

The state of affair with the Abbasid's was such that if a member of the Saiyyed family had died there was nobody available to accompany his dead body, and nor there was anyone to put soil on his corpse. On the other hand, if someone belonging to the state ideology had died then all the dignatories of the state were present to honour his funeral cortege, and the mosque was full of grieving dignatories. The state was even pleased with those whom they knew that they were either atheists or agnostics, while they were spreading their influence among local students and the intellectuals. If they had found that someone is a Shia, then to shed his blood was legally permissible, and they also murdered those people who named their children after Imam Ali.

It is sufficient to say that the Quraishe poets, who used to write abusive poetry against Imam Ali, were popularized and their work was sold at excessive prices in the cities, and their biographies were published officially after their death. Historians like Wahab and Waqadi used to draw references from their couplets. However, people like Kalbi, Ashraqi bin Qatami, Haisam bin Oday and Daab bin Alkanani, who wrote eulogies for the legate of the Prophet, and described the miracles of the

Prophet in their poetry were capitulated and their tongues were slashed, and their books were shredded. Abdullah bin Ammar al Barqi met the same fate. Similarly, the grave of Mansoor bin Alzaberqan was desecrated and Daabal bin Ali Alkhaza'ee was tortured to death, although he was the companion of Marwan bin Abi Hafsa.

Haroon, Jaffer and Mutawakkal never granted favour to anyone, unless they were sure that the person in question was vocally abusive of the family of Abutalib, and belonged to the religion of Khawaraj and Nawasib.'

The readers must appreciate the difficulties through which the servants of Ameer ul Momeneen had gone through, and it is no less than a miracle that the religious scholars were able to collect all the relevant information that was necessary for the survival of the Shia faith. The book under consideration is the work of our grand Master Sheikh Abu Jaffer, who prepared the text to counter the propaganda against Shia beliefs. I pray to the Almighty God that this translation will open the doors of wisdom for the inquisitive minds of the modern society.

I must thank my wife Tahira Safi, who provided me with every opportunity to complete this task without disruption. Thanks are also due to Mir Zamir, Mir Rajab Ali, Malik Sajjad and their families, who extended financial support to print this work.

If there are any suggestions to improve the translation of this work then your feedback will be highly appreciated.

Dr S H Safi

8th August 2011

Birmingham, England

Chapter 3

SHIA'S POINT OF VIEW ON THE UNITY OF GOD

IN THIS CHAPTER THE COMPREHENSION OF THE UNITY OF GOD IN ITS BEING AND ATTRIBUTES IS DISCUSSED IN THE LIGHT OF CERTAIN ALLAGORICAL VERSES OF THE Qur'an, ACCORDING TO the Shia IMAMIA FAITH.

The author of this work, Sheikh Musa bin Babway al Qummi, says, that so far as the Oneness of Allah, the most gracious is concerned, the Shia point of view is that He is unique, and there is none who could bear a resemblance to Him. He is unchanged from eternity and would remain the same till infinity. He listens without ears and sees without eyes and encompasses everything. He is so judicious that He would not enter into any meaningless exercise. He is in full control of His domain and is free of faults. He is dignified in His scholarship and such a generous that everyone is a destitute towards Him, but He is insolvent to none.

He is so exceptional that He cannot be associated with any mathematical dimensions, because He is neither dense nor buoyant nor stagnant nor in motion. Space and time cannot circumvent Him. He is free of all the sordid characteristics of His creatures; and He is unbound by a simile or denial i.e. we cannot negate Him of wisdom and knowledge and nor can compare Him to His creatures in those faculties. In His being, He is a thing but not like those which are around us. He is inimitable, alone and self-sufficient. He has neither begotten anyone, who could claim His succession nor has He descended from someone else with whom He could be associated in person and his attributes. He is incomparable without a rival and there is

none to resemble Him. He neither has a wife nor a companion and therefore, He is exclusive and matchless. In short, He is only one of its kinds in all aspects of attributes and assign. He is so subtle that eyes cannot sense Him in both the worlds, but He can identify every angle of what the eyes visualize. He is so exalted that human thought cannot have an access to His station, but He is always aware of the thoughts of His servants. He neither sleeps nor slumbers. He has created all things and only He is worthy of worship. To create and govern is His right. Praise is for the Master of the Universe. Anyone, who associates Him with his creatures in any aspect, is a polytheist (Mushrik). Anyone who describes attributes with reference to the unity of God (Tawhid), other than what has been described in the present work, towards Shiites, is a liar and a false accuser, and if any narration is found contradicting the aforementioned characteristics of Tawhid, then it should be termed false and counterfeit, because the subject matter of any Hadith or a narration, which is in opposition to the Qur'an is evidently baseless and incorrect, and if a similar narration is found in the books of our scholars, it should be treated as Muddalus (A tradition whose forgery is cleverly concealed or an implanted text). Those narrations that create doubts in the minds of ignorant and people of lesser intellect, in respect of God's resemblance with its creatures; its interpretation should be done in line with those Quranic Verses where such similarities arise. For example it is mentioned in the Qur'an, '**KULLA SHAY'IN HA'LEKA ILLA WAJHO**', everything has to expire except the face of God; then the word WAJHO i.e. face, must be interpreted as the religion of Islam or the one who is a mediator between God and His people, from whom awareness is sought to enhance personal attention towards Allah. The Verse would then mean that everything would perish other than the religion of Islam and the mediator. Similarly, in another Verse which states "**YOUMA YAKSHAFO UN SA'QA WA YAD'OONA I'LLUS SAJOOD**" (When the Sa'qa will be opened and the people are asked to prostrate." If Sa'qa is translated as a thigh, which is a general perception, then it would tantamount to admitting a corporal configuration for God. However, if it is interpreted as the severity of the Day of Judgment and the disclosure of the hidden affairs, then it would be quite plausible.)

In another example when a person says that he has committed neglect towards the flank of God (**JUNBULLAH**), then it would only mean that he has failed in his compliance and conformity of God's commands. Again when God says, "**WA NA'FAKHTO FI HAY MIN ROOHI**" i.e. He has made His spirit to breathe into the body of Adam, then the **sentence NA'FAKHTO FI HAY MIN ROOHI** would only mean the transmittance of a spirit exclusively created for Adam. God's reference to that spirit as His own is similar to those junctures when He referred to the earth as His earth, His space and His paradise. At such occasions the reference is only allegorical. Apart from these examples there are other instances such as in Sura **AL' MA'IDA**, when He says "**BUL YDA'HO MUBSOOTAN.**" i.e. His both Hands are open, then it only refers to His endless bounties scattered in both the Worlds, other than physical hands. At another point in time He says, "**WUS S'MAA B'NAINA HA BE Y'DA**" i.e. He has created the Heavens with His Hands. The hand here would mean the instrument of His authority. This idea is supplemented with another Verse of the Holy Qur'an, "**FUZ KORU ABD'ENA DAOUDA ZUL A'YAD**" Remember Our Servant David, a person with hands; which means that he was a man of courage. Mentioning the episode of Satan, the Qur'an states when God addressed him, "**YA IBLISA MA M'NAKA UN TASJUD LIMA KHALAQTA BE YADE**" O Iblees why you have not submitted to him, whom I have created with my both Hands", here hands would simply mean, command and potency. Also when the Qur'an states, "**WAL ARDHA JAMEE'UN QAB'ZA'TAHOO YOMAL QIAMA**", the earth would be totally in the grip of God on the day of Judgment i.e. the earth would be the sole property of God, without any partners, on the day of Judgment or "**WUS SAMA'WA'TE MUTWIYATO BE YAMEEN'E HI**" i.e. The Heavens will be folded back into the God's Hands on the day of Judgment means that the Universe will be visibly seen within the control and supremacy of God, or when He says, **WA JAA'A RABBO'KA WAL MALAKO SUFFAN SUFFA**, Your Lord will come and the angles are regimentally presented; the coming of the Lord means that God's decree will descend or **KALLA UNNA HUM UN RUB'BE HIM LA MAHJABOON**, certainly those people will remain hidden from

God, means that those people shall be deprived of the blessings of their Lord or **HUL YANZAROO'NA ILLA UNYATEE'HEMULLAH HO FI ZALALO MIN'AL GHAMAM**, do those people wait for their Lord to come under the shadow of the clouds; here coming of the Lord under the shadow of the clouds means the arrival of God's punishment or **WO'JUHO YOUMA' E'ZIN NA'ZE'RAT ILA RABBE HA NAZERA**, many shining faces on the Day of Judgment shall be gazing towards their Lord, means that they will be waiting for the rewards of their Lord or **WA MAIYN YAHLIL ELAIHAY GHAZA'BI FAQAD HAWA**, he who receives My Anger will perish; here the word (Ghazab) or anger stands for God's punishment which is opposite to Ridha, i.e. reward. Again in the Holy Qur'an referring to Jesus" reply **TA'LAMO MA FI NAFSI WALA A'LAMO MA FI NAFSIK**, You know what is in my heart but I know not what is in Your Heart; here the mentioning of the word Nafs (heart or inner being) means the secrets; in other words Jesus is replying to the God that He knows the secrets of his heart or Nafs but he (Jesus) is unaware of God's secrets. On another occasion, the Qur'an mentions **WA YAHZAR KO'MULLAHO NAF'SE'HI**, God warns you (the humans) from His Nafs; here the words **YAHZAR, NAF'SE'HI** means that God warns people of His revenge and punishment, or when He says, **IN-ALLAHA WAL MALA'IKA'TE YA' SALLOONA ALUN NABI** i.e. God and His angels send their salutation to His messenger (Muhammad) therefore, you the believers must send your greetings to the Prophet; here the word **YA' SALLOONA**, which literary means Salat or prayer, when referred to God will mean that He is publicizing His messenger"s virtues or assets and the same word for the public would mean (Dua) or prayer for enhancing the Prophet's station. Again, in other Quranic verses it is stated, **MAKAROO WA MAKARALLAHO WALLAHO KHAIRUL MAA'KE'REEN** or **YO'KHA' DE'OO'NALLAHA WA HO'WA KHA'DEO'HUM** or **ALLAHO YUS'TAH'ZEEO BE'HIM WA YAMUDDO HUM** or **NASULLAHA FA NASEEHUM** or **S'KHA'RALLHO MIN HUM**

(They plan against Allah and Allah plans against them, truly Allah is the best of the planners, or they mislead God and God

would do the same for them or God plays humor with them or they have forgotten God and God has forgotten them)

In all these verses the literal meanings of the words such as **MAKR** (Deceive), **KHADA** (To Mislead), **ISTEHZA** (To make fun of) or **NA'SEE** (To forget) is not applicable. All these expressions are related to the effects i.e. Reward or Punishment) of their deeds. In reality God does not cheat or deceives or play jokes or forgets, since all such characteristics are vile attributes and His Being is free of such absurdities.

The Verses which we have mentioned in this chapter might have multi faceted meanings and such words could be found in Shia books that become opposition's target for ridicule. It is therefore suggested that the meanings of such words and expressions should be extracted in a similar manner, as we have shown for the above mentioned Quranic verses.

NOTES AND COMMENTRY ON CHAPTER - THE RIGHT BEGINNING

Due to its comprehensive nature it was a long term desire of mine to write some detailed explanatory notes to this precious book of Sheikh Suddooq, but the profusion of other religious duties always impeded the fulfillment of this desire. However, due to the insistence of many virtuous friends during the previous year compelled me to find some time to initiate this religious work. Therefore, with the support of Allah **AH'SANUL FAWA'ID FI SHERHUL AQA'ID** was commenced. We hope that our efforts would be appreciated by the readers.

IS THE BELIEF IN GOD SELF EVIDENT OR JUST A CONCEPT?

Since the great master has treated the belief in God an essential intrinsic phenomenon, he therefore, abandoned the need to prove His existence, which he has mentioned in chapter eight of this book. It should not remain hidden that there are three assertions on the self evident nature of God.

1. The concept is so obvious that it does not need to be bound by a reason.

2. The idea is partly self evident and partly conceptual or imaginative.

3. It is completely abstract and is subjected to reason.

As it is *said Khairul A'mooro Au'satoha*, the middle approach seems more credible and the other two statements are not suitable on the basis of their unbalanced view. The middle approach means that the self evidence of God, in its simplest form, is acceptable; that a knowledgeable creator must exist to explain the survival of this Universe. However, His full comprehension in terms of His unity or companionship, confinement in space and time, material arrangements, whether or not it could be seen with eyes is definitely required.

The understanding of these issues is evidently subject to reason and argument. In this discussion minor adjustments could be made between various signs and traditions, which point towards His apparent or conceptual aspects of existence.

ACCEPTANCE OF GOD IN ITS SIMPLEST VIEW IS SELF EVIDENT

As it is stated earlier, the acceptance of the Creator of the Universe, in its simplest form, is inherent, and it is not subjected to any argument or reason. The acceptance of the existence of God is part and parcel of human nature; just as sum is always bigger than its fraction or it is impossible to implement two opposites in a system at the same place and at the same time, or the dependent cannot be self-sufficient at the same moment, or the chilliness and warmth are the accepted characteristics of ice and fire; then this proposition is also self evident that effect cannot exist without a cause, or an imprint cannot make its mark without a printer or an act cannot be in existence without an actor, and a produce cannot be realized without a producer, a building cannot exist without its base and life cannot initiate without its ingredients. That is why the most famous of the polytheists did not have the strength to deny the Creator. That is why the Qur'an says,

“And if you ask them who has created Heavens and the Earth, they would simply declare, God.”

If there is doubt in the existence of the fundamental then how the reality of anything else could be proved? Qur'an says,

“Could there be any uncertainty about the existence of God, Who has created Heavens and the Earth.”

That is why the poet says that if a dazzling day is subject to an argument for its existence; then how anything else could come into one's mind.

Scholars know that reason and its basis are required to be more lucid than the person for whom those are referred. Therefore, if God is subjected to a reason and argument, then it should be more articulate than God, which is basically wrong. This fact was highlighted by Imam Hussain (AS), who said,

“How can we use an article to prove Your being, when it needed You for its existence? Is Your other, more conspicuous than yourself that it may become thy apparent recognition? O! God; when were You hidden that you were subjected to a reason. May that eye be blinded who does not see You as a guard on her?”

It is for this reason; the anthropologists have discussed this issue in detail that when man was in its most natural surroundings i.e. when knowledge, technology and civilization, as we know today, were absent, did the man then initiate worship of idols or that of God? Besides materialists the majority of researchers are convinced that man worshiped God first. Therefore, Max Muller writes in his book,

“Our ancestors bowed before God, when they were even unable to name Him.”

That is why since the advent of human history the concept of God was found in every part of the living world. Egyptians, Syrians, Babylonians, Phoenicians, Caledonians and Jews were all believers of God. Plutarch Says,

“There are many parts of the world where we may not find the signs of forts, erudition, industry, technology and politics but there is no place in the world where God is not mentioned.”

Mostly this inner recognition is dampened by the external forces, and that is why God has warned this trait of human behaviour on several occasions. His Messengers, whose main task was to invite people on the unity of God, wherever they saw the evidence of this behaviour, i.e. people were in doubt about the being of God; they always endorsed this aspect of human nature and addressed them in an astounding manner, “Are you in doubt about the Creator of the Heaven and Earth?”

It is mentioned that famous researcher Dawwani decided to write a paper on the attestation of God’s existence, his maid servant asked him about the nature of his work and he replied that he intended to write a paper on the evidence of the existence of God, she then recited the same Verse of the Qur’an, “Are you in doubt about the creator of the Heaven and Earth?” It is reported that Dawwani then abandoned his thoughts of writing such a document.

Imam Raza (AS), while elucidating on a lengthy Hadith about the unity of God states,

“All praise is for the God who taught His servants the methodology of His adoration and praise and created them on the perception of His unity.”

The fact of the matter is that the existence of God is much more evident and vivid than the allure of Sun and the Moon,

and is not subject to any argument or reason, but due to external *raison d'être* this natural instinct is so suppressed that it cannot be refreshed by simple reminder, therefore, God and His Messengers also dwelled into experimental and corporeal reasons, a selected examples of which will be quoted in the following sections. Since, the faith in God was so obvious that the Qu'ran did not enter into detailed discussion on this subject, and relied only upon a few admonitions and brief gestures, because, it is illogical to spread discussions on a topic, which is obvious and innate, thus turning it into a difficult and intangible cog mire. Anyhow, unless human nature had taken a complete nose dive and is absolutely jumbled, the question of the existence of God appears very clear and beyond all doubts just as our own being.

REMOVAL OF A DOUBT

On this issue a doubt is usually created by saying that if the admittance of God is so normal to the human nature, then why there is so much noise by those who deny and reject Him? This doubt can be addressed in three ways

1. We have just mentioned in the previous section that this natural attachment sometimes is suppressed by external factors, such as erroneous education, excessive indulgence into materialism and distorted social order. It is mentioned in a Hadith that every child is born on the nature of Islam, and then his or her parents make him or her Jew, Christian or a Magian.

2. Sometimes extreme exposure and clarity of a thing becomes a reason for its vanishing from an individual's sight. The example of Sun and flying-fox is quite appropriate. In some supplications this notion is invoked about God when it is said, "O, the Being that is hidden from His creatures by an intense display." Moreover, the true value of a commodity can only be recognized by comparing it to its converse. If there was no darkness, light could ever be appreciated. In a book called the innovative tales a story is narrated (Just to make a key point) that in a river, all its small fish went to a giant fish and asked her to show them water about which they had heard a lot. The large fish replied that they should show her the place where there was no water, so that she might show them what water was? Without equation, the state of affairs between man and

his Creator is very similar. The man had not yet put one step into the realm of life that the blessings of God started showering at him, and when he entered into the domain of life, he found reflections of God in every particle of his surroundings. The intensity of radiations blinded his vision, and he started doubting His presence to the extent of denial, due to the veil of laxity. However, such people can be awakened by just a simple warning.

3. Majority of those who deny God, although see the signs of His magnificence, and feel that these extraordinary signs cannot come about without an All Wise Creator, but they are so engrossed in the physical pleasures of the self that they are not willing to trade those for the rules and regulation of the Heavenly Law (Sharia). However, as they are naturally disturbed by the thought of the hereafter and its subsequent punishment, they find refuge in various doubts and misgivings to invalidate their obvious trepidations to deny God, Who has described the state of affairs of such people in the following verse of the holy Qur'an,

“Those who obey deities other than God, have no evidence to support their claim, they only follow their presumptions and enunciate fantasy.”

On this basis the speeches of the champions of materialists, such as Lennon and Stalin's are on the record, who claim that their prime objective is to eliminate religion, since it hinders their approach by prohibiting them from adopting worldly modes to acquire mundane assets and limiting the corporeal needs. This is the most dangerous group with whom paradigms, warnings and good tidings do not work

Therefore, in view of the above facts the author (Ibne Babway) and his contemporaries avoided to discuss the subject relating to the confirmation of God, and continued their work with the acceptance of this reality. We would have followed their footsteps but the demands of the day compel us to shed some light on this subject. Although from the dawn of the civilization there were always some people, who were either reluctant or very open in their denial of God, but the present era of scientific and material revolution, which is known as the golden age of new discoveries, society has plunged into spiritual and moral decay. This resulted in a vicious attack on

religious and moral values by the zealots and prompted atheism and materialism among the public by promoting dubious arguments, thus making them walk away from the faith. However, for those, whose intellectual vision was not totally blocked, the modern scientific and technological achievements are bringing them back to the folds of religion, and strengthening the faith of those who were very ardent in their spiritual quest. It is heartening to know that all the scientific community of the world do not support the atheist view. In a recent publication "God is present" almost forty leading American scientists from various disciplines, equivocally supported the existence of God. It is very important that this wave of atheism should be checked with modern scientific approach, so that those who want to live (spiritually), live with a reason and those who die, die with a reason.

PHILOSOPHICAL APPROACH

One should know that there are various routes to prove the existence of God such as philosophers, religionists, spiritualists, theologians and saints. Present work does not have the capacity to include discussion from all these resources, but some effort would be made to include a little from each school of thought, to remove the veil of doubt from one's mind.

FIRST ARGUMENT

Philosophers say that anything that can be sensed by human brain is one of the three. It can either be,

1. **WAJIBUL WAJOOD** (For which existence is essential and extinction is not possible)

2. **MUM-TA-NA AL-WAJOOD** (For which extinction is essential and existence is not possible)

3. **MUM-KE -NUL-WAJOOD** (Which could exist i.e. which is possible or probable)

We experience that in this cradle of life; things come and confirm their existence, stay for a time and then disappear and become extinct. This cycle is repeated over and over again in all domains of life. These things therefore, must belong to one of three categories stated above. They could either be **WAJIB, MUM-TA-NA or MUM-KIN**. They could not be **WAJIB or MUM-TA-NA** since **WAJIB** cannot become extinct and **MUM-**

TA-NA cannot exist. Naturally we have to accept that they all belong to the third category. Therefore, once this possibility is established, the need of a creator is automatically recognized, since for **MUM-KIN** existence and extinction are both possible, and they can only come into play unless there is a creator. There are now four possibilities for this creator, it may be that,

1. This **MUM-KIN**, as a whole might has given itself the existence,

2. Its fraction gave it the dynamism.

3. **MUM-TA-NA** gave it the dress of reality.

4. **WAJIBUL WAJOOD** was responsible for its physicality.

The first possibility is naturally incorrect, because it necessitates the presence of a thing before its existence, and then clad itself with a body. Similarly, the second possibility is also redundant because partial cannot be the originator of whole. This also entails the same discrepancy as outlined in the first postulate. The third possibility is also superfluous, because irrespective of one being a believer or a non believer, a logical person would accept that one cannot give a thing to someone, which he does not possess. Therefore, when **MUM-TA-NA** does not exist itself, how it can impart existence to something else? When first three assumptions are rejected then there is no escape but to accept the fourth postulate that these things were brought into existence only by a Being, which is independent or **WAJIBUL WAJOOD**. His existence is personal and the rest of the Universe is totally dependent on Him for its existence. That is why in the Qur'an, God addresses the entire humanity, "O! Humans you are but beggars to Allah; and Allah is free of your praise." He is independent and eternal and there is no extinction for Him.

This argument has been put forward in different ways but we tried to make it very simple. It has been augmented word by word by our eighth Imam, when he answered a petitioner.

"There was a time when you were a non entity and then came into existence. You accept that you were not responsible for your own birth, and you are also sure that a person who is similar to you did not create you (Because he is also dependent on someone else for existence). Therefore, you have to accept

that your creator is external to your genus, and He is **WAJIBUL WAJOOD.**”

SECOND ARGUMENT

The Universe is Haadis or mortal i.e. it has been created, and a creature appears from the domain of non-existence. It is therefore, not eternal. Hence it depends upon some outside source for its presence, and this external source is God. The other aspect of this argument that whatever is created needs a reason, is self evident, and does not require further logical elaborations. However, its first postulate that Universe is a creature or not, is definitely a subject of argument. Several logical opinions have been formulated on this issue, and we introduce a few in the following sections.

FIRST REASON THAT THE UNIVERSE IS A CREATION

There is a continuous change going on in this Universe. The cycle of life and death is common. New stars and galaxies are forming and older stars are collapsing and exploding, even our own Sun is destined to die within five billion years, and if the present rate of expansion of the Universe is maintained, the system as we know, will die in the cold barren space. Who is not aware of the fact that there was a time when we were all shrouded by the veil of nothingness, and soon an era is due, which will take us to the same void of extinction. Our earthly presence, within two voids of extinction is like the reflections of the earth's light that is bounded by the darkness of previous and the subsequent nights. The shining of the Earth is calling upon us that this gleam is not Earth's own feature but it is a borrowed asset. If it was her intrinsic sparkle, it would never have vanished from the scene. Similarly, the struggle between life and death, the continuous arrival and vanishing of things is plain indication of the fact that the Universe owes its existence to an external source just as we are indebted to someone else, whose presence is the reality in itself. The existence of His Being is as essential as the Sun is associated with radiations, heat with the temperature, numbers with even, odd or prime (4 must be even, 3 must be odd and 11 must be prime). This Personality, whose being is intrinsic, is called by the Muslims as

WAJIBUL WAJOOD or God the Almighty. Following Quranic Verse points to the same line of argument as discussed above.

“How can you deny God? You were extinct, He gave you life and He will again make you dead.”

SECOND REASON

Observation and intellect are witness to the fact that everything within the Universe is limited. There is no place or time in the present domain, which has no beginning or end. Day, night, week, month, year, century and a millennium all have their beginning and a subsequent end. Similarly, every other location is also bound by dimension and space. Therefore, all the elements and the compounds of the Universe are limited. This constraint, as applied to the elements is rational and the same argument can be applied to the compounds, since those are also made by reacting different proportions of the elements. If this is true, then the Universe must have its own limits. Hence it should have its beginning.

Scientists have now calculated this time period, which is anything between thirteen to fifteen billion years from the present. Then how is it possible when the individuals of the Universe are restricted and the Universe itself becomes limitless and eternal?

THIRD REASON

It is logical to say that the second cannot exist before the first, third before the second and forth before the third. You may presume the longest chain of numbers, it cannot continue without the first. If the first is extinct then the whole chain would collapse. Similarly, if the Universe has no beginning then the whole chain of existence will crumple. Qur'an points to the same logic,

“God has counted and circumscribed all things. He has enclosed and tallied them as it should be.”

FOURTH REASON

This argument has a few preliminaries.

1. There are two types of things that exist in nature. (a) **JOHAR** i.e. those which are self supporting i.e. they do not require any aide to demonstrate their presence (visibly present)

e.g. trees, water, stones etc and (b) **ARZ** i.e. Those things which are not self evident but need other objects to manifest their presence, e.g. colour, smell and taste etc

2. No Johar is without **ARZ**, since all Jwahars (plural of Johar) possess some sort of form and dimension. Form and dimension are **ARZ**. Also all Jawahrs have some kind of motion and this movement is ARZ. Consequently, No Johar is free of **ARZ**.

3. Arz is **HADIS** (Created thing), because it is born and then becomes extinct.

4. A thing which cannot free itself from **ARZ** must itself be **HADIS**, because if it is eternal (no beginning and no end), then **ARZ** should also be eternal, because two complimentary things that are indispensable for each other must have the same rules of compliance, otherwise, it will involve time differentials and this is impossibility. As the mortality of **ARZ** is already recognized, therefore, **JOHAR** is also Hadis.

On the basis of these four preliminaries we shall now argue that the Universe is not free from one of the two possibilities, i.e. it is either **JOHAR** or **ARZ**. Since Johar and Arz are both Hadis, therefore, Universe must be Hadis. It has also been proved that for mortals, we must need a creator and if that person is also mortal then we have to search for another one and this chain must end at the Being of **WAJIBUL WAJOOD**, or the eternal One, and that is God, otherwise we shall carry on in an unending circle or a continuous chain of events, which is an impossibility. Therefore, the first possibility is correct.

Many Physicists, who are opposed to the concept of God, have now floated an idea that creation of the Universe does not require a cause. The champion of this ideology is Stephen Hawkins, Professor of Physics, at the University of Cambridge. They borrowed the concept of uncertainty from Heisenburgh to advance their own hypothesis. This principle states that if we bounce a photon off a particle in order to establish its position, the impact will change the Particle's momentum. Thus accurate measurements of both position and momentum, simultaneously is impossible. From this they argue that there is nothing that ever had zero energy. So the Universe could have come into existence spontaneously when its energy state momentarily flickered away from zero. Heisenberg himself pointed out that

uncertainty in time measurements destroys common sense notion of cause and effect, which perhaps make the idea of something appearing from nothing more plausible.

There are some inherent problems with this concept. It is true that the position and moment of an electron cannot be determined by us at the same time, because our senses have a limit, therefore we cannot develop mathematics for the quantum world in a manner we have treated the Newtonian Physics. However, this uncertainty does not tie up with the God, because He has the perfect knowledge of everything, even before its creation. He therefore, does not need the help of any rules of the science of probability to bail Him out.

Again, as claimed by Hawkins and his associates that the flickering of its energy from zero, caused the Universe to come into being. Good lord! What was that, whose energy has flickered, when there was nothing present? Let me tell you; they believe that in the beginning, the Universe was present as a singularity, which exploded as its energy flickered from zero to some other probable value. We after having three hundred and sixty degrees turn came back to the same point that from where this singularity came about, and what made that particular probability to initiate the Universe as we see it today? Their only answer to this query is that it was an accident.

Again to supplement his reasoning Hawkins says that black holes must emit a form of radiation, which results from the apparently empty space gaining some energy from the uncertainty principle. This is converted into a pair of short lived particles, one of normal matter and the other of antimatter that would annihilate each other moment after creation. Near a black hole's event horizon, however one can float away while the other is swallowed by the black hole. The gradual loss of energy carried by these particles will eventually lead to the complete evaporation of the black hole. This adds plausibility to the argument that the Universe created itself from nothing. In this theory Hawkins makes a supposition that the space is completely empty, which is a pure conjecture? I remember the saying of Ameer ul Momeneen, which tells that every minute hole in the space is full of millions of God's creatures. Therefore Hawkins radiations might be due to the interaction of some other particles present into the so called empty space,

hither to undetected by the scientists. This is not a wishful thinking because Physicists still believe in the presence of Higgs Boson, but they have not found it yet, despite massive investment on the particle accelerators. Moreover, the opportunity provided by the black holes to let one kind of particle to escape, while the other is absorbed might be a design of God for the management of the Universe; otherwise he should have told us; why the black hole is selective about one kind of particle to escape, when we know that the drag of black hole is so great that even light cannot escape from its gravitational pull. Secondly, Hawkins claims that those radiations gain energy from the uncertainly principle, which is again a pure conjecture, as I have already mentioned that uncertainty principle applies to us, the observers, due to our lack of mathematical formulations at the quantum level, and not to the creator of those particles. One of the greatest twentieth century scientists Einstein was very much against quantum mechanics due to this very reason.

Recently the astronomers have found spiral galaxies that are too perfect, not fitting with the theories that had been put forward for the evolution of the Universe. These galaxies are called Pristine galaxies, and according to the scientists they are situated at completely the wrong place. For cosmologists they are therefore becoming of a headache, because the true life story of these galaxies eludes them. As a result they have to start from the scratch to developed new theories.

It is important for us to know that how the theoretical physicists work. Information is provided by the astronomers about the galaxies and stars along with their positions in the sky, mathematicians then developed a viable theoretical model to supplement their findings.

This means that their mathematical models are only viable as long as no new information has reached them. Sometimes one set of new information can destroy their lifelong work. Jim pebbles, a theoretical physicist at the University of Princeton, in America accepts that the standard model developed about the evolution of galaxies does not work for the pristine galaxies suggesting that the galaxies are more complicated and the cosmologists do not understand how they are formed. This

proposes that the galactic past is inscrutably messy and there is lack of understanding about their formation.

Islam is not worried about the scientific discoveries, as it advocates no limits for human endeavor, however I feel sorry when these great minds explore wonders of the Universe but draw wrong conclusions from their discoveries and deny God. I ask them to tell me honestly that if the perception of this Cosmos requires highest degree of knowledge and life long experience; then how its creation came about on its own from the barren matter, which is totally devoid of intelligence. Logic tells us that it requires absolute intelligence to initiate such kind of task, and that intelligence is called God. Please read the following extract from the New scientist (7th May 2011) and enjoy,

“Even if we create a second genesis in the laboratory, it would not tell us how life on Earth began 3.8 billion years ago”

If they cannot tell us what happened 3.8 billion years ago, then how they can enlighten us with sureness about an event that took place almost 13.7 billion years ago.

FIFTH REASON

All measurements and numbers are limited. The numeral of heavenly bodies and the fundamental particles of matter are well within certain bounds. Earth’s orbit round the Sun is indeed of a specific duration. The sequence of cause and effect is also inside explicit confines. Similarly, the instruments of nature must have a beginning too, because an infinite back track is unthinkable. A Western philosopher writes on page 631 Volume 2 of his book, *History of Modern Philosophy*,

“Before the time when transformations started taking place, there must be an eternal Persona, which was not prone to change within His self, and at that time His Substance and Personality being the same.”

Decart Says,

“I cannot imagine anyone other than God, whose substance is His Persona as a compulsion.”

These are the opinions of the Western philosophers, but I wonder about certain Muslim scholars who, despite accepting Universe as a created being (Hadis) treat it as a timeless

specie and equate it with God for perpetuity. Species, as an entity can only manifest itself in a form and form is Hadis.

Therefore, in that case to pronounce specie as a perpetual entity is an illogical hypothesis. Our Imams have warned people, while refuting this ideology, "How God could be the creator of a thing that shared eternity with Him." Therefore, in the light of these facts an intellectual would agree without any squabble, the statement of our Imams,

"God existed and nothing shared His eternity with Him."

Hence most intellectuals and learned scholars agree on the Universe being a created entity, just as Shahrastani wrote in *Nihayatul Aqdam*, and many great minds before Islam, such as Plato, Aristotle, Biblical Prophets and many Saints had concurred. Allama Majlisi writes in *Risal'e A'taqadia*,

"It is necessary to believe that the Universe is a created being (Hadis) and on this issue all nations and religions agree, and in this connection many reliable reports are available."

However, for further satisfaction reference could be made to "**KITAB IRTEBAT UL INSAN**", printed and published in Iran. When it has been proved that the Universe is HADIS then a Personality who's Substance is his Persona is required to initiate all this process. This is the One, whom we name God.

THEOLOGIANS APPROACH TO GOD

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A USEFUL TALE

Similar to the moral of the previous section, there is a lovely tale mentioned in various books, which narrates that once a scholar requested God to give Him an argument against the philosophers, which none of them could refute. After this supplication, the scholar went to sleep and saw a person reciting the following verse of the Qur'an in his dream. "God has created two streams of water, one having the sweet and the other salty taste. Both of these stream flow side by side with a barrier in between, but they do not exceed each other."

The physicists and naturalists should tell us why against all physical laws; the salt water does not mix up with the normal water?

Could it be anything, other than the Resolve and Will of God?

FURTHER REINFORCEMENT OF THIS METHODOLOGY THROUGH IMAMS

Due to simplicity of this technique, Imams also chose the same approach to educate people on this issue, therefore, Imam Ali (AS) said,

“Argument is presented about God on the basis of His Creations and Inventions, and the application of intellect and indulgence helps gaining faith in Him, while deliberation and pondering clarifies His reasoning. He is renowned for His Symbols and prominent for His radiant point of view.” Imam further elaborates, “When you will look at the Stars you will find them witness to His creation, because He has made them into stars in the first place?”

An atheist once asked Imam Jaffer' e Sadiq (AS) to give his rationale on God's existence, Imam replied that all the natural objects point to a Creator. Don't you deliberate, when you see a beautifully constructed house, you accept that someone must have made it, although you might not be a witness to its assembly. Who can dispute a simple fact like this that when an ordinary house needs an architect for its existence then how the Universe with all its components, which has astonished the greatest minds of all times, can become a reality without a Maker? It is mentioned in Osool'e Kafi and Bihar that once Abu Shakir Desani came to meet with Imam Jaffer'e Sadiq and requested him to guide him towards God. Imam enquired him about his name. Instead of answering the Imam, Desani left the meeting. His followers asked him the reason for not giving his name. He replied that had he given his true name Abdullah (meaning servant of God) to the Imam then he would have asked him about the God, whose Servant he was? What would have been his answer then? They said that he should go to him again with a condition that he did not ask his name. So he went to the Imam again and stated his condition. Imam asked him to sit down. Few minutes later, a child came with an egg in his hand. Imam asked the child to leave the egg with him. He took the egg and said,

“O! Desani, this egg is like a hidden fort. It has a thick shell and underneath is a thin membrane, below that membrane are

chambers of molten gold and silver and they do not intermix. The egg stays in the same state. No information is brought out from an insider, who tells us as to what kind of corrective steps he has under taken inside the chambers nor any corruptor has reached inside it to tell what kind of damage he has done inside. No one knows if a male or a female chick is inside. Suddenly it burst opens one day and a beautiful chicken comes out from it. What is your opinion about the fact that it needed an organiser to do all that?"

Desani kept quiet for a moment and then said that he bore witness that there is no god but God, Who has no partners with him and that Muhammad is the Messenger of God, and declared him free from his previous religion.

A STRANGE TALE

In this respect an extraordinary tale is recorded in various reliable books, which is being reproduced here due to its significance (Tales are mostly used as a tool in the Eastern society to make a key point for the readers to understand a phenomenon). A king was lurking at the border line of disbelief in God, but his minister was wise, intelligent and God fearing. When he recognized the King's state of mind, he decided to help the King out of this dilemma. After careful consideration an excellent scheme came to his mind. He silently gathered a work force of cartesians and asked them to construct a palace in a desolate place away from the city. He arranged a network of canals and developed a charming garden around the palace. When the work was complete, he asked the work force to leave the site. He then invited the King to the same site. When the King saw the palace, along with all the amenities in a desolate place, he wondered and asked the minister about the ownership of the palace. The minister grabbed the opportunity and said that it was built on its own. The King in a convulsion of surprise asked the minister, did the house arrange its own construction. If so, how was it possible? The minister with a breath of confidence replied that a strange wind blew, which gathered the bricks, while, the mortar was provided in a similar fashion. Then somehow a brick managed to lie on top of the other brick and the process gathered pace. Doors and windows came from nowhere and managed to find its position and the house was completed. The garden has also a similar luck. Fortunately, a seed arranged itself to arrive from some distant place and the surface smoothed itself to allow the seed to germinate with the water coming from the canals. Listening to this answer, the King was furious and asked the minister in a sharp tone that how he dared to play joke with him? The minister with utmost respect replied that if such an ordinary house cannot build itself, then how the whole Universe came into existence without a maker? King's vision then cleared and he willingly accepted the existence of God and thanked his minister.

Ameerul- Momeneen Ali Ibne Abitalib (AS) has pointed to the same conclusion in one of his sermons recorded in *Nehjul Balagha*,

“How is it possible for a house to be there without its designer or any living thing to exist without life?” Imam Ali further says, “I have recognized God from the breach of my resolve. I decide firmly (to do something) but my effort fails to mature. I have learnt from my experience that there is someone else, not me, Who manages my task”

On another occasion he was asked a reason for believing in the existence of God. He gave very concise answer and said that three things convinced him of the existence of God,

1. Variation in the state of things
2. Organs deterioration in living beings
3. Breach of resolve

The summary of this discussion is that there is no right minded person who can see an edifice but denies its creator and buys a book and says, it has no author and the words have appeared in it from nowhere.

AN INTERESTING DIALOGUE WITH AN ATHEIST

Author of the paper "Religion and Sharia" has quoted his fascinating dialogue with an atheist. Since it is linked to our topic therefore, we relate it to our readers.

"Once talking to a person, who had doubts about the existence of God, and wanted to discuss the issue with me, I took a piece of paper out of my pocket and asked him that if I say that this piece of paper has words inscribed on it, which were not written by anyone; would you agree to my statement. He said that he would disagree with that statement. I said that if I make the same statement about my watch or the fountain pen that it has not been manufactured by any craftsman or about a car, which is running on the road that it has neither been designed nor assembled by anyone; nor its movements are controlled by any hand, instead it has come to exist on its own, would you then agree to this account? The gentleman replied that he would disagree with all the quotes. I replied to him that he could understand the invalidity of the entire scenario that I had put to him, but he fails to apply the same standards to the more complex things that exist around him such as the Sun, Moon and the Stars and even more, the structure of a human being, his heart, lungs, eyes and the brain. Is it not a foregone conclusion for you that no writing could appear without a scribe, no pen can take shape without a designer and no car could exist without a manufacturing mechanism? Similarly the thesis that the Universe along with its siblings and all forms of life on the Earth and beyond is fashioned by a creator is also a foregone conclusion. Therefore, any arguing on this issue is a sign of one's abnormality in his vision and intellect."

METHODOLOGY OF TOWERING AND COGNIZANT PERSONALITIES

If we go through the sermons and speeches of the Imams, we find that the approach adopted in the previous sections serves as a basic tutorial for the students of this category, which is mainly the starting point of the Qur'an. This approach can put an end to the tone of the antagonists and the abjurers could be convinced. However, if someone thinks that this approach could provide him with the true taste of God's Ma'refa or understanding, and enhances the radiance of his belief then it is no more than his puerile thinking. A God whose proof of existence depends upon our reason would be subservient to His creature's arguments, while He is way above this kind of approach. What lackluster might be a student who has spent his life in the basics of this subject and did not make an effort to reach the impervious stage, where he could understand that God Himself is a reason for Himself, or God should be known through God. That is why the true guardians of religion always wanted their followers to advance stage by stage to the point, where they themselves were standing in terms of God's Ma'refa. Their approach is to know God through God instead of making the creatures as a sign of His recognition. On the contrary they identify creatures through their Lord. This is the way they have chosen to educate the perfectionists. That is why Imam Ali, pointing to God in Dua'e Sabah says,

"O! Ye the Magnificent, Who is witness to Himself, and completely free from any kind of similarity of his creatures."

In this context the sophisticated statement of Imam Hussain from Dua'e Arfa, which is a factual illustration of the reality and has been quoted earlier, tells us that how one can argue about the being of God through those things, which owe their existence to Him?

Imam Zainul-Aa-Be'deen states in Dua'e Abu Hamza Shi-malee, "O! My Lord, guide me to Your identity. Had You not been present, I would not have known Yourself?"

The study of historical treatise reveals that some of A'imma's (plural of Imam) followers were standing in close proximity to them as far as the true understanding of God was concerned. It

is mentioned on the authority of Mansoor bin Hazim in Osool'e Kaafi that he spoke to Imam'e Jaffer'e Sadiq (AS) regarding his debate with a group of opponents, and he told Imam that he proposed to the contestants that the person of God is outside this statement; that He should be identified through His subjects. On the contrary His creatures are known through Him. Imam was delighted at this reply and said words of appreciation for him.

These immense persons wanted to take their followers to those heights of the Ma'refa of God that is stated by Imam Ali. It is mentioned in Osool'e Kaafi: Know your God through God, the Prophet from the acts of his Prophecy and Olil Amr (people of authority that are caretakers of the Prophetic legacy, such as Islamic legal, social and spiritual responsibility who are appointed by God, who may not be necessarily political leaders) from their promotion of good conduct. The question that how this station can be attained is described by number of religious scholars, which is beyond the scope of this commentary, but readers can refer to numerous books of Ilmul Akhlaq (character building) and enhance their experience.

REVOCAION OF SOME DOUBTS CREATED BY THE ATHEISTS

We have phrased Materialistic and Atheistic ideology as an episode of uncertainty, so far as their belief of God is concerned, which is due to their lack of wisdom when subjected to the logical modes of criticism. God has revealed in the Qu'ran,

“They don't have the awareness of certainty, they only follow their misgivings and the culture of misgivings cannot defy the truth.”

Although, Quranic verdict is the last word for those who are seeking truth, yet we have decided to rebut those arguments, on the basis of which, the atheists deny the existence of God. We shall first quote their reservations and then invalidate those qualms completely to conclude the discussion.

FIRST QUERY

This doubt is the cornerstone of the atheists' palace of misgivings. According to this idea, anything which cannot be perceived through our five senses does not actually exist. Because God does not fit this criterion, therefore, he does not exist. If a little thought is spent on this objection, it can be shown the triviality of this line of argument, and it does not require any philosophical approach to contradict, since it is an accepted principle of logic that non-appearance of a thing cannot be made a reason of its non-existence. You have not to go far to search this truth; within humans there are several testimonies of this theory, e.g. spirit, intelligence, memory, taste, love, hatred, animosity, hunger and thirst can only be felt with inner mind rather than outward faculties. However, the nature of our senses, on which we count so much, could not be shown in the flesh. We are unable to say that this is sight and that is hunger, in a material form, and yet no sensible person would deny their existence. That is why the Prophet said that whosoever, recognized his being has recognized God, but the pity is that despite numerous scientific breakthroughs the atheistic community will always make a wrong conclusion of the available facts. They can see a great biological similarity between all living beings and instead of recognizing that their creator is one, they

would argue that one specie has transformed into other, under the influence of natural processes, which are according to them totally dough and dumb. Recently a paper has been published in the New Scientist (9th April 2005 page 27) claiming some greatest achievements of evolution, without the process knowing its methodology?

“Evolutions” methods are blind, brutish and aimless, yet it has fashioned some of the most exquisite machines in the known Universe. It stumbles across a truly stunning innovation that rewrites the rules of life.”

This is the silliest statement from the great minds of the present scientific era, due to their lack of Ma’refa of God, which is a result of pathetic Christian ideology that has prevailed among them from at least two millennia, in which God is portrayed as a family entity Naturally, they cannot find an old bearded person sitting in a remote nebular laboratory chiseling out different creatures, so it is easy for them to accept nature as their unnamed God to do all this work for them. This disregard and forgetfulness of God has been reflected back on them as the Qu’ran says,

“They have forsaken God and God has forsaken their being for them.”

Had they perceived God through Islam, they would not have fallen in this trap. In this scheme there is no conflict between scientific investigation and religious beliefs, since God has invited humanity through Qu’ran, to go and search how God has initiated the Universe and scattered life on the Earth? Moreover, God of Islam is not an inventor who needs experimentation to prove His ability by test and trial. The entire material and spiritual realm was within His knowledge, with all its limits. He knew what elements have to be created and what kind of laws are required to make this process go. In other words His instructions i.e. His Will is embedded in each particle of the matter that has appeared in the Universe; and it knew exactly what it was supposed to be doing. This makes the entire process of creation transparent to investigative minds, without making unrealistic suppositions. At this stage the words evolution and creation are only semantics, since each unseen process is guided by an invisible hand bound by certain laws.

The fact of the matter is that human knowledge as described by its Creator is limited therefore; riddles of the rest of this great ocean are hidden from him. However, even those things that fall within his premises of understanding were not discovered by him all at once, but it required a long process of observations and trials and sometime accidental events lead to the unearthing of those things. Consider for example the role of electrical forces in the life process. Who would have known, before its discovery that a thing called electricity had a meaningful role in the Universe? Similarly, magnetism, due to its manifestation and characteristics is a real force but nobody has seen magnetism as an entity in flesh and blood. Is there any rational person who could see the manifestations of these forces and still denies their existence? In the past when the idea of ether was floated, was there anyone who had claimed the visual expression of this commodity? Today when the science is discovering new frontiers and the idea of the dark energy is proposed to explain the ever faster expansion of the Universe, who has then allegedly claimed to have seen this mysterious force. The answer is none, and yet we agree to this idea that a reason is required to explain an ongoing process. Is it then not possible that in this Universe there might be many more things, which are not apparent to our senses now, but still exist? When we admit our inability in this respect then there is no rationale to deny the existence of God, as numerous signs of His existence are scattered around us.

THE SECOND OBJECTION

There has been considerable difference of opinion between the Philosophers and the early sponsors of atheism, who adopted their own views, but they are now unanimous that the origin of the things, both on Earth and the Universe at large, is due to two components i.e. Matter and motion, which are both eternal. In the beginning there was nothing (Physical as we see) and the space was full of material particles and a movement was initiated in it, which culminated in the formation of stars and galaxies, including various life forms on the Earth. Description of this process is not the subject matter of this commentary, therefore, we could say that this group claims Matter as the essence of this Universe; and so denies the

existence of God. This way of thinking is unacceptable due to certain reasons.

FIRST REASON

Both the Philosophers and the atheists agree that matter has neither consciousness nor intellect, nor feelings nor life, but our observations confirm us that there are millions of things around us that possess all the above faculties, and this is a confirmed fact among the intellectuals that a thing, which is devoid of something cannot give that something to someone else. So if matter is the essence of the Universe, which does not possess consciousness, intellect and motion then what was the source of that consciousness and life in the matter. The scientists made countless efforts to answer this question but they have failed yet to provide a convincing answer.

SECOND REASON

It is an established fact of Science that a stationary object cannot move, unless an external force is applied (Newton's first law of motion), therefore, who was responsible for that initial motion as proposed by the materialistic school? They have recently proposed that at quantum level the happening of an event depends on its associated probability. The question then arises; what made that particular probability to trigger the event of creation? Their only answer to this question is that it happened by chance. Although their entire thesis of probability dependence of an event at quantum level is baseless for an all wise Creator, who can visualize everything prior to its existence at the quantum level. This is a major fault with this group that they cannot provide satisfactory answer to such a query. Qu'ran has already mentioned the state of mind of these people by announcing,

“They have no certain knowledge of this, except conjectures.”

No verdict is acceptable without its proof; therefore, they should come forward and verify their statements by an intellectual discourse that matter is eternal and cannot be destroyed and it has the capacity to create ordinary life and then to fashion intelligent being from it on its own.

Do the atheists know the reality of it? The Qur'an says, no, they don't, and even their supporting scientists cannot rescue them from this cog mire. What is left now with the atheists, nothing but a fist full of conjectures and speculative thoughts, for which they cannot bring any viable proof till the day of Judgment? In view of these realities we have to accept the presence of an eternal, living, powerful and All-knowing God, Whose attributes are not external to His being. The entire Universe is within His grasp, as He says,

“Blessed is the God Who has command over all domains.”

That is why Islam states without any reservation and hesitation that life and death and its instruments are created by Allah, and they obey His commands.

THIRD REASON

The basis of this ambiguity is that matter is considered to be eternal, but irrefutable line of reasoning has confirmed that it is not so, in fact, it is a created entity like many other things around us. We provide a few reasons to support our case.

FIRST ARGUMENT

Physicists and geologists both accept that all the changes and variations that are seen in the material world are *Hadis* i.e. animal and botanical species were not always present. They came to life after a considerable period of the origin of the Cosmos. If activity or motion within the matter, as suggested by their school, is a cause of these changes, then the effect i.e. animal and vegetable kingdoms should also be eternal. This break in the process of cause and effect is an intellectual impossibility. How is it possible that the cause is timeless and its effect is bounded by age? If somebody makes a plea that a long waiting period was needed so that the effects might attain some potential or ability to materialize, then an objection can as well be leveled against this plea that if the cause of the “capability” is also the eternal matter then why that capability was not created before their time of corporal existence in the Cosmos. If this is answered by saying that this time gap was allowed by the eternal source in accordance with its own will and desire then you have to admit that matter had the consciousness and intellect to select a proper time for these

entities to appear. If it is true, then it negates the entire thesis of materialists' arguments, which states that matter does not possess any consciousness or intellect. This discussion can give only one meaningful answer that there was a time when there was no matter or its dependent variations or diversity, and the One Omnipotent God brought them out of the veils of non-existence into the realm of existence

SECOND REASON

There is no entity in the Cosmos, more prone to change than the matter. It is a well known fact that matter does not possess mind. Jurisdiction and Judgment therefore, it is not possible to call these changes as manifestations of its mind. Hence, we have to accept the presence of an eternal and all Knowing Being, Who allows these continual changes within the matter with His Will and Judgment. Thus an entity which undergoes variation must be mortal, instead of being eternal.

THIRD REASON

As a rule we know that an entity which is genuine in its being is not susceptible to any change, since change is caused by the admittance of a foreign entity in itself. It is evident that such access is not available with an eternal being; therefore, matter which undergoes plentiful of changes can only be Hadis (mortal). God addresses humanity through the holy Qur'an,

"O, the humans, what mislead you regarding your Lord, Who has fashioned and stabilized you, and provided you with the appropriate organs of suitable shapes."

FOURTH REASON

Man in this Universe is superior to all beings in awareness, consideration, intellect and technology, and yet he cannot produce a small mosquito on its own from the life forming raw materials. Here the example of Dolly the sheep cannot be given, because cloning is a natural process, which is more common in the plants. It involves growing cells of a plant in a tissue culture, where some pieces of tissue are removed from the parent plant and then transferred to a culture tube containing nutrient agar. These cells divide and form explants, which can eventually be grown in compost. What scientists have achieved in

animal kingdom was to copy this natural process and produce an animal by placing processed tissue cells in the uterus of the animal so as to continue with the natural route. This is not called creation. This is plain copying of a system after prolonged studies and experimentations. Anyhow, the creation of a mosquito is a far fetched cry but the formation of a single cell of a primitive life form is seen beyond human capabilities. I have heard some scientists claiming to have prepared the blue prints of such a cell; but were they successful in their experiments, it has not yet been revealed? This long silence in their camps appears to be an echo of failure. If man with such superior faculties is unable to create a mosquito then who can believe that dead and barren matter can give rise to the variety of life forms prevailing on the earth. Therefore, we have to admit the mortality of the matter. Qur'an poses a question to the intellect of human community,

“Do the people come into existence without a creator or they are the one who have created the other modes of life.”

FIFTH REASON

It is agreed among the intellectuals that just as Feasible (Mumkin) is less significant as compared to Perpetual (Wajib), therefore, Mumkin must be meager in quality when evaluated against the features of Wajib. However, if the Matter is accepted to be Wajib, then the rule seems to be overturned because the Matter did not have a glimpse of consciousness and intent as compared to the various life forms, which are scattered on the Earth. Is it feasible to suggest that the creature is superior to the creator or a beneficiary is greater than the munificent? Can intellect agree to such an illogical display?

In the light of the above arguments, it has been proved beyond doubt that the notion of matter being eternal and the originator of the Universe is an absurd idea.

SURPRISE

Strangely, at this juncture the atheists have forgotten their long loved principle that they would not accept any event unless they witness it. We ask them if they had witnessed the primordial matter and the movement that occurred within it. If they answer this query by saying that although they did not witness the primordial matter and the movement, but they had observed the signatures of such a happening, and deduced from it that it must have some reason. We shall then answer them by saying that our argument is also the same that when we have observed the strange features, which were beyond our approach, we were forced to admit that these remains must be due to a being, which is all encompassing in knowledge, intellect, wisdom, life and other superlative traits. If they declare, as many of the present day atheists and their associates admit that all these characteristics are present within the matter itself, then the whole discussion is concluded, since there is no gap between their's and our thinking and the only difference is that of semantics. The one whom we call God, they name it matter.

ANOTHER OBJECTION AND ITS REPLY

When the net against the atheists is tightened by proving that the dead and barren matter cannot be responsible for such a wonderful world, they then come up with another cock and bull story (like a person who is drowning and would not hesitate to cling to a straw to save his life), and hypothesize that there is no initiator for this Cosmos, neither Matter nor God, but instead it has a fortuitous existence. Listening to such a bizarre postulation one remembers an Arabic proverb, which is quite befitting for them, i.e. He ran from the rain and found refuge under a waterfall. These unfortunate people abandoned their original approach in favour of something else, which has more problems than their previous conjectures. We reply to this supposition by suggesting that their inference is unacceptable due to following reasons.

FIRST REASON

This idea is basically childish, which suggests that an act can be performed without an actor or an outcome is observed without a cause, and it is as impractical as a suggestion that one plus one is three. Any person who has a little imagination would not be a party to such a suggestion.

SECOND REASON

The word CHANCE, if considered in its well-known form, means the accomplishment of an act or the result of an operation, which was carried out by its originator without any pre-conceived idea. These meanings are initiated by those who propose that the dead and senseless matter is responsible for the beginning of everything, and when the above mentioned objections are raised against them, they adopt this line that it all began as a chance. This last ditch effort of them is also erroneous because an act performed by chance is basically chaotic and it is devoid of sophisticated formulations and intricate designing. But the Universe is full of balance and complexity that can make greatest of the philosophers and scientists to wonder with awe. That is why many great thinkers and scientists, after examining the intricacies and sophistications of the

intelligent world have converted to the belief in one Omnipotent God. Imam Jaffer-e- Sadiq (AS) has used this proportion and design in the Universe, as a reason for a knowledgeable God. Talking to one of his disciples Mufazzal, he said,

“The foremost argument, ahead of any other line of reasoning for the presence of God is the perfect balance and design in the Cosmos. If you give it a deep thought you will find that this world is like a house which contains all the necessary ingredients for the well being of its dwellers. The lofty sky is its roof; the earth is the floor, the shining stars are the lamps, the precious stones are its treasury and the man is its owner and occupier. The animal and vegetable domain is a proviso for his needs. The process of its design contains all the clues that its creation, management, sustainability are all well coordinated. Its creator and owner is all wise, who has interconnected its various components. He is the true God, worthy of adoration and worship, and whatever atheists and polytheists say about him, He is beyond those remarks.

It is part of human nature that whenever he sees discipline and a plan in any structure, he immediately accepts that it has been orchestrated by an expert hand, and on the contrary if he observe irregularity and chaotic display of things, he assumes without hesitation that it might be a result of indiscipline or some sort of accidental build up. For regular and proportioned things this thought might not occur with him. Let me give you an example. Take a couplet from the works of Ghalib, Iqbal or Shakespeare, break its harmony and change the order of words and pass it on to an illiterate and ask him to rearrange it to its original form. You will notice that due to his lack of acquaintance with literature and poetry, he will not be able to reproduce the original couplet, although words are the same and their order has only been changed. On this basis, who in his right mind could believe that order and design can make its manifestation in the Universe on its own from no where? Like wise, the Qur'an makes an argument on the existence of a creator, “You will not find any discrepancy in the architecture of your Lord. Reinvest your sight again on its structure, it will return without finding a fault: God has created everything and organized a proportion and a system for it.”

Milton Edward, a western scholar says,

“Man is deeply astonished when he finds that in the presence of frequent natural marvels there are individuals, who still proclaim that this world came about as a result of an accident or a chance. In other words, it can be said that the consequences of the properties of matter hold these hypothetical possibilities and intellectual ambiguities that are termed as the faculty of perceptions, which have completely been neutralised by the true knowledge. A physicist would never accept such an idea.”

Herbert Spencer, a famous philosopher says,

“When these mysteries, which are becoming more complicated by the day, are discussed frequently, they compel us to believe that there is an eternal superior power over man, who brought forward these objects.”

Professor Laney writes,

“God the Almighty appears with all His peculiar ingenuity before me in a manner that my eyes remain wide open, and I become bewildered. Everything, which might be a tiny speck, holds the wonders of His might, knowledge and invention.”

Sir Isaac Newton confesses,

“Despite abundant changes, in the numerous components of the Universe in terms of space and time, its arrangements and balance shows that such a phenomenon is not possible without an eternal Almighty Being; that is Knowledgeable and holds full command.”

Camille Flammarion, a French philosopher says,

“All the professors fail to understand, how the things came into existence. That is why they have to accept the presence of such a Creator, who is effective and eternal.” (Ref: Shiblee Al Kalam)

What a strange coincidence; that after immense scientific innovations, the great Philosopher and Scientists still present the same arguments, which the Qur'an has illustrated beautifully fourteen hundred years ago. “In it are the signs for the people who contemplate.”

Professor Laney's quote mentioned above, invites people to ponder on the creations of God, the more one examines its minor or major components, its creator's majesty is incised further on his mind. That is why God has encouraged people to reflect extra on His creation and its design for better Ma'rafa.

“Have you not pondered in your minds that God has created Heavens and the Earth and all in between as a reality”

Or, “Do they not look at the camel, how it has been created, how the Heavens were raised, and the mountains placed and the Earth is stretched.”

Or, “Have they not looked at the Earth that how we brought forward many pairs of delectable plants?

Or, “Have they not looked at the kingdom of Heavens and the Earth and all things that Allah has created; and that it may be that the end of their lives is near. In what message after this will they then believe?”

That is why the Imams have asked us that whenever we intend to know the splendour of the Creator of the Universe, we must refer to His creation.

MIRACLES OF HUMAN BODY

Following is our commentary on one of the major and minor creatures of this world. It is a well known fact that among the multitude of life forms, man is the foremost creature. Human body is a great exhibit of Allah's ingenuity, in front of which our intellect surrenders. Gynaecologists have described the initiation of life in the uterus, which shows the cell division and then the continual development of the foetus. The same stem cells are programmed to do different jobs, some develop veins, eyes, and nose and the others perform the remaining job. It has never happened that some stem cells may revolt and start changing hearts into ears and lungs into feet, as if a greater power is watching over their task to the microscopic detail, before which the entire machinery of the Universe has surrendered.

Technology has advanced to that extent that men are striving to uncover the nature and its secrets, and among them are those who do not find any need for God, and believe that Cosmos is functioning without a Sovereign and the innovations in the creative process are coming into existence on its own. We have to ask nothing more from these statuettes of obstinacy that if everything is happening on its own and there is no hidden eye to supervise this act, then why the cells in your mother's uterus have not given you a shape other than that of a man, why not your head has been replaced by that of a donkey and a tale similar to a monkey, or a customised winged horse or a tortoise or even a frog? Why a human body has not produced a goat and the goat has produced a hen? If they have no answer then they should come to us, we shall tell them why?

"It is God, Who with His resolve makes your shapes in the wombs of your mothers."

A MINOR COSMOS

If you visit a manufacturing unit, you will find it subdivided into various sections, based upon the principles of production engineering. A section will control the power supply and at another place raw material is processed and the chemicals are mixed. In another section quality control checks are made and finally the finished goods are packed and sent to the dispatch section. Similar is the state of this world, winds are blowing, Sun is sending out light energy, vegetation is flourishing, water is coming out from the clouds sometimes as a drizzle and on other moments as torrential down pour. Though this shop floor of nature shows different sections working independently but it has the same inimitable control room, which is God the Almighty.

Now look at the human body, hair are growing on the head, tears are flowing from the eyes, heart is pumping blood to various parts of the body, and the brain is in an assessment mode, while the engine of this entire shop floor is the Spirit. What part of this factory the Spirit occupies. The answer to this question is that it resides in each drop of blood or the root of every hair, but if you cut your entire body, you will not be able to see this driving force of human shop floor. Similarly God is evident from every bit of the material world, but like spirit it cannot be seen. Similarly, human body is a minor Cosmos in which spirit is doing the same job as God is functioning in the Universe. Imam Jaffer-e Sadiq has spoken about the mystifying creation of man in his sermon of Ahleej. He says,

“I wonder about those individuals who say that God is hidden from His people, when He is apparent through the might of His mind baffling architecture and the balance and stability of His creation.”

What kind of technological successes we have achieved through the components of human body, such as hands, eyes and brain etc. The riddles of these limbs are still not within the reach of those who are experts in the field of anatomy. Imam has revealed some secrets in a document known as the **RISALA'E TAUHEED'E MUFAZZAL**, in line with the mental approach of the petitioner. Much has been discussed on

this topic in the book **TWO QUR'ANS** that is why God has said,

“Don’t you see that within yourself are numerous signs of God?”

Imam Ali, in one of his poems has addressed humans,

“Do you think that you are a trivial carcass, when a major Universe is residing within you? You are that lucid book; whose words reveal the hidden secrets. Your illness is due to your own doing, which you realize not and its cure and medicine is also within you.”

Now look at the creatures that are at the bottom of the list. Consider the examples of a mosquito or an ant, wherein, God has shown the flawlessness of His creativity that makes human mind to wonder. A mosquito contains everything that is present in the elephant and still it has two added limbs such as wings and two extra legs.

Similar is the constitution of an ant. Imam Ali, in one of his sermons has mentioned this,

“If those who deny God have looked at His strength and blessings, they would have turned to Him in belief and had feared the fire of hell. Alas, their hearts are sick and the eyes are confused. Don’t they see both ends of His creation; major and minor that how God made their body strong and assured and how their skin, bones, ears and eyes were designed. Look at an ant that is so negligible in her physique that she might not be noticed, while in action on the land, searching for her food, to be stored in her voids for the coming seasons and even for her next day. God has undertaken the responsibility for her subsistence and she receives her daily ration even if it is in a hard rock. If you examine upper and lower sections of her mouth, her abdominal and rib structure, her ears and eyes position in the head, you will then be deeply amazed and would be tired in praise of its mechanism. How great is the God who created her alone, without any others assistance. Pity is for the person who denies God, in the presence of such majestic evidence. These unfortunate individuals think that they (ants) have come to existence like a wild plant and no one is their creator and designer, who produced variation in their shapes. They have no tentative proof of their distorted theory. How is

possible to build a house without a builder and living things without life.”

How complete and brilliant is the line of arguments. Truly the words of Imam are the best of the style. The things, which Imam has pointed out in his lecture, if converted into a scientific work would need pages after pages for its description, and this book could not withstand this endeavour. We therefore, settle for this abbreviated presentation. The sole purpose of this quotation is to attract one's attention to the universal signs and symbols of God's awareness that are dispersed around us, as mentioned in the Qur'an,

“We shall show them in their inner self and the space above them, Our signs; so that it becomes evident for them that belief in God is a fact. Is it not a sufficient proof for them (of God's existence) that God is aware of what every individual is doing?”

In the light of these facts, can any right minded person believe that this cosmos has risen automatically from a dead senseless matter, without an All Knowing God?

THIRD REASON

It has been made amply clear in the preceding section that a Universe, which is full of weird and wonderful innovative mechanisms, cannot come to realisation from a dead inactive matter by virtue of a mistake. However, if we assume that such a ridiculous thought is some how possible even then the unexpected materialisation of everything is impossible. This fact is well established in its place that an accidental act cannot become continuous. Suppose a man has started digging for a water hole and by chance he found some hidden treasure or a man aimed a gun at a game bird but it missed the target and hit a person, who was one of his enemies, and died. This does not mean that whenever he aims for a water hole he will always find a treasure or his aim at a bird would kill his enemy each time. However, we see that since the creation of the Universe a disorder or disturbance was never noticed in this domain. Every individual component of the Universe is obediently busy in its assigned task, as pointed by the Qur'an,

“Stars and their satellites are busy in their orbits. This is the task determined by the mighty wise for them. We have

appointed stations for the moon and it returns to its original shape, resembling the twig of a date tree. It is not possible for the Sun to catch the Moon nor possible for the night to overtake the day. All of them are busy in their orbits in the space.”

“Blessed is he who holds the Kingdom of the Heavens (Cosmos) and has full control of everything. He has created life and death to show who performs the best among the living. He is forgiving mighty wise. He has created seven spaces on top of each other. Do you see any irregularity in the creation of your Lord? Probe the vastness of the space, do you find any cracks (faults), try again your sight will return humbled.”

An intelligent being, after seeing the miracles of creation will be humbled to confess that certainly a mighty wise Mind is busy behind this show. Professor William McBride says,

“Can anyone seriously say that a complete balance in the components of the Universe is merely an accident? Is it possible for the rivers to flow towards the higher planes?”

FOURTH REASON

When these people realised that they cannot defend their ideas with such weak arguments, then some of the modernists among them, such as Darwin suggested, avoiding the inanity of their seniors, a new concept, which is no less idiotic than the absurdities put forward by his predecessors. This theory is called the theory of evolution and it is incorporated in his paper, “Origin of the Species.” According to this theory various life forms that exist today were not created separately, but originally these were simple species, and the application of the law of natural selection and survival of the fittest, gradually transformed them into different genus. Man according to this theory has descended from monkey, and slowly evolved to the present form. Both monkey and man in the distant past had some other common ancestors.

To summarise this we can say that man was not created in the present form, so that the earlier objection that how dead and barren matter, devoid of consciousness, can give rise to an intelligent life, could be avoided. This concept like the previous suggestions is not acceptable due to various reasons, and at the best, it is a conjecture against intellectual and natural canons.

1. This concept is contrary to the accepted principle of the atheists that they would not agree to a phenomenon, unless it is seen to be happening: that is why they deny the existence of God. We now ask them that if they have seen a monkey changing into a human. If their answer is in affirmative then they must furnish its proof, and if their answer is negative then how did they agree to an event which they did not see it happening? If belief in the unseen is a part of their atheistic culture, then it is lot better to accept the Islamic doctrine and recognize that God has created all species separately in their present form.

2. In Islamic Sharia there are undeniable assertions that God has created all the habitants of the Earth in their present form separately. On the contrary evolutionist don't have a similar indication, all they can present is a conjecture, a reflection of their distorted imagination.

FIRST ARGUMENT OF THE THEORY OF EVOLUTION

They say that some body parts of an entity are found in other animals, which are redundant, and as a consequence they suggest that if every species was created completely then it should contain only the necessary parts. The presence of such disused pieces points to its previous history. Therefore, when the species evolved to its new status, the previous components started disappearing and some of these parts remained as signatures of its prior past. To prove this they submit some skeletons and on its basis they suggest that man has evolved from the same lineage as that of a monkey.

However, their arguments are mostly conjectures; and in beliefs such propositions have no meaning at all. This concept is only viable when no other possibility is available.

To answer this proposition one could say that the presence of these extra components might have some useful task to play, which is hitherto unknown to Scientists, similar to many examples that exist in the animal and vegetable kingdoms as mentioned in the books of physiology. Therefore, when it is admitted that we the humans, despite our great leap in knowledge, are still unaware of the characteristics of so many things around us, then with what certainty one could say that these components has no other use apart from its evolutionary requirement.

Secondly, the conclusion adopted by the evolutionists is imperfect, since a change in few units of a species cannot be made a reason that this rule is applicable to all the species. This can at the most be treated as a minor misgiving in the prevailing concept, which is not very useful for the evolutionists.

Thirdly, if the evolutionary theory had any substance then it was vital that some observable impressions of the process must be found in all ages among the existing species. However, if we accept, that at least hundred thousand or more years are required for a complete species change then the present civilised world which has an estimated time of up to 25,000 thousand years must have some clear indications of a lower species gearing up for the next group. Same could be said about man,

whose next progression in terms of a new species must be predicted and then physically presented.

However, in Biology text books under evolution, a famous case of Galapagos finches is presented as a proof of evolution. Darwin visited a group of islands of the coast of South America. He was fascinated by the animals and plants of those islands. Darwin studied thirteen different varieties of finches. He suggested that they must have descended from birds that had flown to the islands, or been blown there from the mainland. He noticed differences in the beaks of the finches. They had different beaks for different diets. Some had thick beaks to crush seeds, while the others had slender beaks to catch insects. He suggested that the thick beak finches had come from the main land but there was not enough food for all the birds so those with slightly different beaks were able to eat other type of food. These finches survived to pass on their adaptation to their offspring. This is what they present as a proof. If we accept Darwin's scenario, which is nothing but a pack of suppositions, the species genetically remained the same with only minor changes in its physical form. It is almost two hundred years now since Darwin first visited the islands, by now those finches would have gone much further in their evolutionary path and it would have been much easier for Darwin's followers to travel to those Islands and had shown the required progress to the world. Their silence speaks for itself. They can travel to those islands a million year later; they won't find the species change in the finches. A finch will remain a finch and it will not become a tiger or an eagle. The same is true for other species as they are very similar to what they were thousands of years ago, matching limbs, similar behaviour and the same facial outlook. A recent paper published in the NewScientist had a death blow to the major Darwinian claim which suggests that natural selection is alone responsible for the species change. According to the new find natural natural selection on its own cannot account for this change, it needs a big accident every time when such a change is due.

If diet could cause a change in the shape of the beaks, I would then suggest that Darwinists must travel to India, where there is a mixed population of meat eaters and vegetarians. Some of those people whose generations can be traced from

four to ten thousand years as vegetarians, their lineage must express at least a visible dental change and their carnivorous teeth must have disappeared and instead a soft chewing mechanism would have evolved. This shows that Darwin's theory of evolution is merely a figment of useless imagination. Moreover, lot of fraud has been propagated by the followers of the Darwin's theory in terms of ape and human skeletons and shapes by implanting different parts from different creatures (See the work of famous Muslim Scientist Haroon Yehya).

SECOND ARGUMENT OF EVOLUTION AND ITS REPLY

The evolutionists also say that there is a definite resemblance in various aspects of man and monkey, which suggests that the origin of man is through the lineage of monkey. This argument is also weak due to certain reasons.

This is again an imaginative quirk. If this suggestion is merely on the basis of similarity, therefore, if someone postulates that Man is a stem and Monkey is its leaf then what would be the Darwinian reply? The Creator has set up a system of creation in such a way that a similarity is kept within the subsets of every species. Therefore, despite the differences in their basics and their apparent functions and characteristics, if this claim is accepted to be correct, just on the basis of a minor outward resemblance that "A" has evolved from "B" and someone else proclaims it's opposite, then who can stop him from declaring that a Cypress tree has evolved from a Palm tree or the Olives from grapes or a Cow has descended from Buffalo or vice versa, and then who the wise is to agree to such a tenacity? Does an intellectual mind can allow such absurdities? If it was true that man had developed from the lineage of a monkey in steps, and he is the optimal form of its evolution, then he should be ahead of monkeys in all faculties at all times. In fact, this is not true. Man's offspring is so fragile physically at birth that it is incapable of movement or any kind of decision making, and does not even know how to suck milk from mother's breast. It takes a while for him to learn this trait and despite these weaknesses, when he becomes capable of progress he develops into a great Scientist or a Philosopher and wins over the elements of nature with his God given intellect, and brings the Sun and Moon into his sphere of influence. On the other hand a monkey at birth is more active like other animals and contributes with his mother during the developing years, eats proper food and distinguishes between beneficial and unhealthy provisions. Hence in the beginning a monkey has awareness, which is manifold compared to a human baby. This difference can lead us to this conclusion that man has not

evolved from a monkey, because if it was so then he should not be inferior to a monkey at birth.

These were the reasons, which made many European thinkers to differ with Darwin, and they accepted that the theory of evolution was not rooted on solid scientific facts. In fact, it can be deduced from credible arguments that man was perfect in his faculties from the moment of his creation.

THIRD ARGUMENT

These people deny the person of God, amid great disarray of thoughts and change their colours like a chameleon, due to fickleness of their nature and make one objection or the other, without firm commitment to their point of view. Anyhow, when their previous objections don't seem to work they bring something new, and that is,

1. There are some parts within human anatomy, which do not seem to play any role, e.g. Teats on men's chest and an additional skin on the penis.

2. Some creatures that are harmful, such as snakes, scorpion etc. These and many other insects have no role. There is therefore, no knowledgeable God. These insects are the remnants of matter's ability to create.

These objections are also not acceptable on the following grounds.

1. In this connection the author of Risala'e Hamidia has compared those who believe and dispute the person of God with two people (referencing it through Imam Jaffer'e Sadiq's document, Risal'e Tauhid'e Muffazal.), who enter an elegant palace, containing strongly built rooms, floors covered with expansive carpets, comfortable seating arrangements and graceful decorations all around. Outside the palace are well preserved gardens and neatly linked canals and fountains brimmed with water. Any visitor who enters this place will praise the enormous effort and the skills of its architect. However, if the two proposed persons, after strolling in various parts of the palace reach an area in which there is some structure, whose utility is not obvious to them, then one of them would say, although the builder of this palace is absent from their sight, but the engineering that has been incorporated in the design of this palace suggests that this additional structure must have some meanings to its designer, which they cannot appreciate at this moment. But if the other visitor, after examining everything says that this palace is not built by an expert engineer since he cannot see its designer and cannot understand the value of this left over structure, and then he points to a nearby mountain and says that the winds have blown for a long time that made

the stones and the soil near the site. Rains and wind managed to make mortar out of that clay and gradually the windows and doors were magically carved out of the wood and then with the passage of time, the mud, the stones and the timber decided to join each other to make this palace. The decision now lies with the people of intellect to choose which version of the visitors' statement is correct? Is it not weird to find that the atheists label all those who believe that the Cosmos is created by knowledgeable beings as dupes, and themselves all wise, by supposing that intelligence can make its way out of dead senseless matter, without any external intervention? Although, the above mentioned reasoning was sufficient to satisfy an inquisitive mind, we make further suggestions.

2. It is an established fact that ignorance about a thing will not imply that it does not exist. On the other hand, if we say that we have discovered the properties and usefulness of most of the natural things, which are full of exquisite detail in terms of complicated structures, therefore, those configurations, which are yet to be explained must have some positive aspects. Since nothing is meaningless in the natural world therefore, for this reason we must strive to find its hidden secrets. Although, human knowledge is not complete enough to discover the meaning of everything in the Universe, yet with continuous efforts he can unearth many unknown things. The logic of scientific research dictates that failure to understand an enigma is to accept the limitation of one's knowledge rather than discarding the phenomenon itself.

3. With the grace of God, despite intellectual human weaknesses, we are willing to say that we are not that ignorant of the uses of some of the redundant parts in human body, as claimed by the atheists. The advent of science, which has made many religions to tremble in their hearts, due to the demolition of their credence, is making Muslims blissful and joyous in their faith, since there is no conflict in Islam between appropriately oriented scientific research and religion. We now discuss some of the uses of the redundant parts of human body.

4. **SKIN COVERING THE PENIS.** The front end of human penis is very delicate and can invite bacterial growth. The child cannot supply necessary care in mother's womb; therefore, the Creator has provided the required protection for him in the

uterus. After birth the skin has to be removed in order to prevent dangerous bacteria growing as some urine drops are retained within the space provided by the skin of the penis. Recent research has revealed that AIDS virus flourishes in non circumcised penises. That is why thousands of African Christian children are circumcised every year in the continent.

5. **DANGEROUS INSECTS:** Similarly, Scorpions, Snakes and other poisonous insects can clean up the environment around us by absorbing dangerous bacteria. Their poisons are also used to produce antibodies for certain diseases. They furthermore, employ their poisons to stun their prey, which are mostly rats, lizards, frogs and other reptiles, whose spread can cause problems for human colonies. A recent (May, 2008) publication in the NewScientist has shed some light on the possible uses of the so called redundant parts of the human body.

FOURTH REASON

Shiblee has quoted Ibne Rushd, who said that all evil, which exist in the world, is not an original embodiment but it is subjected to some virtue. For example, temper is considered to be an iniquity but this feeling has created the sense of self defence. If this ability was absent than no body would stand up against a murderer to save his life. Obscenity and lust are related to a function that is essential for human reproduction and his ultimate survival. Fire can burn houses, grassy meadows, forests and even cities to ashes but without it the life on the planet would be difficult. Hence, the separation of iniquity from virtue is apparently impossible. It is not feasible to create a fire that could cook the food but if tried to light in the Mosque or a Church, it fails to ignite.

SUMMARY OF THE CURRENT DISCUSSION

To summarise this discussion, we can say that whatever is contained in the Universe is not devoid of two states i.e. either they are pure virtues or they contain an excessive portion of the desirable quality. There is nothing in the world which is 100% evil or an even distribution of evil and good or the evil is dominant. Consequently, no one can say that whatever ills we see in the world are really faults, when the total organization of Universe is not before our view. Therefore, how, for such a minor reason we could deny the quality and might of God, especially when our knowledge as certified by the Qu“ran is very limited.

SUMMARY OF THE PREVIOUS DISCUSSIONS

In view of the fulfilling statements and rewarding discussions presented earlier, it has been established that recognition of the Person of God is as natural and free of doubts as the mid-day Sun. It is reported in a recent publication of the NewScientist (7th February 2009) that belief in God is hard wired to human brain, that is why religion is part of human nature and our brains are primed for it. The author writes, "While many institutions collapsed during the Great Depression that began in 1929, one kind did rather well. During the leanest of times, the strictest and most authoritarian churches saw a surge in attendance. This anomaly was documented in the early 1970s, and only now is science beginning to tell us why? It turns out that human beings have a natural inclination for religious belief, especially during the hard times. Our brains effortlessly conjure up an imaginary world of spirit, gods and monsters, and the more insecure we feel, the harder is to resist the pull of this supernatural world. This seems that our minds are finely tuned to believe in gods."

The author Paul Bloom, a psychologist at Yale, continues and attributes this change to the evolutionary demand for the continuation of our specie.

Ignore the words, such as gods and monsters, because the author is an atheist of Christian background, and you expect from such authors to pollute unsoiled waters, but the fact of the matter is that belief in God is a natural instinct of all humans. This research also whitewashes the work of earlier European philosophers, such as Bertrand Russell, who claimed that belief in God came through fear of natural phenomenon.

A Greek philosopher has said that God's recognition is one of those facts, which are proved by a simple academic exercise. Hakim Ibne Maskoyya says that we have not received any report on behalf of the philosophers that they denied the existence of God or they had shown any reluctance in this respect. And if anyone had other views in this matter, then the great masters did not count him among the wise.

In fact, such a person is not worth including among the astute, because Imam Jaffer'e Sadiq (AS) has defined wisdom in the following terms,

“Wisdom is something through which worship of God is done and the Paradise is earned.” Therefore, a person who not only defies the statement of the Imam but also negates God cannot be counted among the judicious at all.

ARGUMENT OF SELF ASSURANCE

Wisdom demands that defensive approach is essential, whenever a person is confronting the possibility of a dangerous situation. This requirement is even more vital when the hazard is real. It is an observed fact that if a person informs a passer-by that a beast of prey is ravaging anyone to death, who walks that way, therefore a person of mediocre wisdom, would think twice before going towards that direction, even if there is little doubt on the informer's credibility. This is because there is an element of risk in his safety, and anyone with a little sense will not compromise with his security. This approach is well in line with the natural slant, but unfortunately atheists completely reverse this methodology when it is applied to their belief in God. We have seen many true Prophets, their deputies and millions of their followers announcing that God exists and He has created beyond this world another dominion, which contains Paradise and Hell, where the people will dwell after their death as a favour or punishment. Will this scenario not appeal to an intelligent being to count its pros and cons with a detached mind, if it is presented to him? Will his mind not guide him to the fact that despite all the reasoning that exists in support of God, the state of affairs is not devoid of two things i.e. either there is God or there isn't. Therefore, in the absence of God the believers and non believers are all alike after death, since there is no questioning, and no paradise or hell for anyone. But if the other stance is true then those who denied God are in for a hell and the believers will go scotch free. This proves that one is safe in the belief instead of denial, and the intellect guides us to this conclusion. According to some researchers, just as the collective wisdom is more satisfying in the sensory arena; the same is true for logical discourses, but the twisted minds are not influenced by the indications of this great majority and they persist in their original rejection. Therefore, under the present circumstances, who would count them among the wise? The same argument is offered by the Imams and the other spiritualists. Following is the translation of some couplets from a poem by Imam Ali (AS).

“The astrologer and Hakim both said that corpses never rise

I answered them to remain silent,
and be on their own If by chance their statement was correct
Then I have lost nothing
But if I was right
They will have no place to hide.”

A similar argument is also reported from Imam Sadiq (AS), when an atheist approached him and criticised his acts of worship such as prayers, fasting and ablution etc as wasting of valuable time, and suggested to him that he should spend these borrowed moments in some other blissful activities. Imam replied that if his act was private and personal; and there is no God and no probing after death, then according to his statement there is no loss for him (Imam). However, if his (Imam's) point of view was correct, where these miscalculations would take him (Atheist)? Imam's argument shook the atheist from his roots and he immediately accepted Islam at the hand of Imam.

Let me quote you the impressions of a former believer who turned atheist and later converted to Islam, in his own words. He said,

“I was reading a religious magazine and my attention was focussed on a statement quoted by Imam Jaffer'e Sadiq in response to a question from an atheist. After finishing the reading of that text, the magazine fell down from my hands and my brain felt a jolt. I sensed, as if Imam was talking to me by saying that if he (Imam) was factual then what kind of future was awaiting me for my carefree attitude? My eyes were open, and I couldn't see anything but those lines. My ears were open but sound of the same sentence took the pleasure of sleep from eyes. I was in a weird situation, my mouth was dry, body was shivering and the brain was repeating the same sentence..... If he (Imam) was factual, then what kind of future was awaiting for me for my care free attitude? The Same condition prevailed for seven to eight days. I feel greatly relieved today by saying that by the grace of fourteen infallibles my brain solved that riddle, which had evaded me for so many years.”

A QUESTION ABOUT GOD AND ITS REPLY

Many intellectually sightless people are confused, and often ask this question that from where God has manifested himself? To answer this question, we have to explore some fundamental avenues, a part of which has already been discussed in the previous sections. Saiyyed Mujtaba Lari writes in his book, *God and His Attributes*,

“The principle of causality is a general law for all human efforts. The scholars solve their problems with a belief that no phenomenon originates itself without the involvement of a cause. Imprisoned within the limitations of matter, we never encounter anything accidental in life, and indeed, no one ever encountered, in the history of the world, an accident not arising from a cause.

The relationship between cause and effect is the relationship between two existing things, in the sense that the existence of one of them is dependent on the existence of the other. Every effect has a relationship of affinity and harmony with its cause, since the effect draws its existence from the cause. This specific relationship cannot be replaced or destroyed by another. However, a phenomenon that comes into being as a result of a cause never loses its essential privation; it will always remain a being characterised by need. For this reason, the need of a phenomenon for a cause is permanent and indissoluble. If however, the relationship can be disengaged, the existence of the phenomenon would immediately yield to non existence, in a manner similar to the halting of electricity generators will cause the glowing lamps connected to it plunge into darkness. Therefore, no phenomenon could manifest itself in the living world, until a certain power is bestowed on it by the one, whose essence is itself the very source from which the life gushes forth.”

The followers of atheism pay much attention to the principle that God does not stand in need of a cause. They say that if we suppose the Creator to be the origin of the world and the one who bestows existence upon it, all phenomena deriving their origination and continued existence from him, what cause has freed him of the need for having the creator; what agent has

caused him to come into being? Lord Bertrand Russell, while addressing the London Atheist Society, said:

“One day, when I was eighteen years of age, I was reading the autobiography of John Stuart Mill. One sentence in particular caught my attention: Mill wrote that he asked his father one day, who had brought him to existence, and his father was unable to answer.”

The reason for this was that he immediately posed the question: who brought God into being. Russell then adds:

“I am still convinced that the simple sentence exposes the sophistry of the primary cause. For if everything must have a reason or a cause for its existence, the same must then apply to the existence of God. If, on the contrary, something can exist without reason or a cause, that thing might be either God or the world, and the whole discussion becomes meaningless.”

Unfortunately, certain Western Philosophers, who accept the existence of God, have been unable to solve this problem. Herbert Spencer, an English Philosopher says:

“The problem is; that on one hand human reason seeks a cause for everything and on the other hand refuses all circularity. It neither perceives nor comprehends an uncaused cause. When the priest tells a child that God has created the world, the child asks who has created God.”

We can raise precisely the same objection against the materialists and asked them that if we had followed the chain of causality back, we would have ultimately reached the primary cause, which was, say not God, then tell us who created that primary matter? In other words, on the basis of the law of causality what is the cause of matter? If you say that the source of all phenomena is matter- energy. Then what is the cause of the matter- energy?

Naturally, this discussion will lead us to the supposition that the chain of causality cannot extend to infinity and that matter is eternal and a timeless entity, for which no beginning can be appointed: matter is non-created, has no beginning or end, and its being arises from within its own nature.

This means that the materialists do accept the principle of eternity and non-origination; they believe that all things arouse out of eternal matter and this creativity rises from within the very nature of matter without any need for a creator.

Russell openly admits this belief in the above quoted lecture. He says, "There is no proof that the world ever had a beginning result from the poverty of our imagination."

In just the same way that Russell regards matter as eternal, believers in God attribute eternity to Allah. Belief in an eternal being is thus common to materialists and religious philosophers: both believe that there is a primary cause, which is wise, All-knowing, omnipotent, and possessing the power of decision and will, called God according to the believers, and unconsciousness, unwise, unaware, with no power of decision making, and virtually dead primordial matter, according to the materialists. Therefore, the removal of God in no way solves the problem posed by eternal being. Moreover, matter is the locus for motion and change, and its motion is dynamic is situated within its own essence. However, essential motion is incompatible with eternity, and matter and essential stability are two mutually exclusive categories that cannot be fused in a single locus. Whatever is stable and immutable in its essence cannot accept movement and change within that essence.

When we speak of the first cause and simultaneously assert that God is free of all need for a cause, we do not mean that He generally shares with created beings the need for a cause but was once, as it were, granted an exemption from the law of causality. God is not an effect in order that He might need a cause; He is not a phenomenon in order that he might need a creator. On the contrary, all manifestation and phenomena of being derive from Him, the internal source of being.

The law of causality applies uniquely to the sphere of those things whose non-existence preceded their existence.

Similarly, the meaning of the first cause is not that God originated Himself, that he was his own cause. The need of the effect for the cause lies in the type of existence that the former possesses, it exists not because it is essentially existent but as a result of the derivative and dependent existence it acquires from the cause. But a being whose nature is subject to no condition and exhibits a complete absence of dependence and connection is totally removed from the sphere, which the law of causality operates.

If a being, by virtue of the perfection and freedom from the need of its essence, stands in no need of a cause, it follows that

no cause has fixed it at a given degree of being; and that no cause can intervene in it.

The chain of causality cannot be extended indefinitely backwards, and an absence of connection is inherent in the very concept of the first cause. The question, "Whence did the first cause arise?" does not therefore, arise; questions such as this apply only to the origins of phenomena and their dependency.

CHARACTER BUILDING USES OF BELIEF IN GOD

After considering the above discussion, an informed reader will be convinced about the existence of God. This belief has its obvious benefits, which are outlined below.

1. **FIRST BENEFIT.** This is the foundation of all virtues. When this concept is enveloped with doubts, man becomes relaxed about the acts of piety and cannot keep equilibrium with truth and justice despite best of intentions, and finally becomes a tool in the hands of Satan. This is because he has no faith on the inquisition of the Day of Judgment, and therefore, there is no need for him to perform morally. When there is no police to question and arrest a criminal; why he should not commit an act, which has obvious benefits for him? Any affinity for moral acts that is found among the deniers is due to their inner insecurity, since they valiantly show their antipathy towards God and the Day of Judgment, but still hold a fear in some remote corner of their heart; lest there might be a God, who may well question them after their death. On the other hand many believers are found in the quagmire of sin, because their belief in God is verbal and customary, and are in suspicion about the existence of God, while prostrating in Salat (prayers). That is why, Qur'an repeatedly refers to the manifestations of nature and asks them of their views; if it was all created for nothing or there was a purpose behind the creation? Those who cast a penetrative look into the nature would automatically confess to their conformity to God.

2. **SECOND BENEFIT.** The belief in God broadens one's sight to the infinite limits of Allah, and its denial minimizes human vision to its limited approach, and as a result he wanders within the confines of his truncated apparitions and capabilities to seek benefactors. He is now afraid of the potent and suppresses the feeble. But after his belief in God, his vision expands to the Universe, and his measures of love and hate then comply with the love of God. Therefore, a believer cannot be a narrow minded person.

3. **THIRD BENEFIT.** Belief in God confers a wealth of dignity and self respect, which takes a man permanently out of the squalors of disrespect and insolence. Unless, a person has such

a conviction, he will always be afraid of surrendering to the powerful and strong. His desires and requirements are permanently attached to them. But when he accepts God, he realises that all those whom he considered his benefactor and patrons are in fact, no more than beggars and needy in front of Him. It is he who awards success and subsistence and he alone possesses the power of benediction and impair. As a matter of fact he alone is the source of power and majesty. Therefore, after accepting this belief man's head never bows to any despot or a tyrant.

4. **FOURTH BENEFIT.** After this belief man is free of base characters such as bigotry, false pride and envy, and instead qualities like self respect, hospitality, kindness and humility take roots in a person, which is the epitome of fine disposition. He now understands that not only him but the entire world is in need of Him. God is the source of every pleasure blessing to him, and his demeanour changes from pride to humility. It is for these people God said in the Qur'an:

“The pure servants of God are those, who walk gently on the earth, and when the ignorant speak to them impudently, they disengage themselves from them respectfully.”

5. **FIFTH BENEFIT.** Belief in God creates, within a man, a self satisfying proviso of assurance and hope, negating despair and distrust, because he now possesses an inexhaustible cache of trust, which remain with him, even if the apparent material support has abandoned him. He knows that his Lord is kind and generous, and any thought of dejection against his favours is equivalent to his denial, so he accepts that his Lord does not commit injustice and malice, and listens to the requests and pleas of His subjects, and is nearer to them than their own souls. This trust and hope creates, within such a person, grand qualities of patience and psychological pleasure that cannot be undone by trials and tribulations. He now sincerely believes that if God is with him, no worldly power then can subdue him, and any ordeal that befalls on him is within the great design of his Lord, and he alone can remove that ache.

6. **SIXTH BENEFIT:** Belief in God removes fear and cowardice from the mind of a believer and qualities like bravery and generosity are installed in his character. Obviously, cowardice is fashioned by self adoration and the love of wealth,

which is instrumental in initiating the sense of apprehension and loss. Belief in God can truncate these aspects from its roots and he realises that wealth and other riches are only for a brief period and their love is also temporary. His focus is now on something which is everlasting, since all mundane objects are only time borrowed, so he opts for permanence by embracing death, which is not a source of fear for him any more. He trusts that material weapons do not have inherent destructive capabilities, except with the permission of God, and if he desires otherwise, then such weapons can become totally ineffective. He is now entirely submitted to God and relinquishes his rights of life and death to him.

7. **SEVENTH BENEFIT** This belief purifies the believers from vile characteristics such as greed and jealousy, which are replaced by contentment and sufficiency. When he accepts that livelihood is controlled by God, who gives a needy in open measures, he will then not indulge into despicable activities to earn his living; instead he strives through equitable means and is satisfied with whatever he earns. He believes that power and ignominy remains with God and accepts that differentials in wealth and status are heavenly designs that cannot be changed by mortals. No matter how much one strives these discrepancies will always exist in every society. However, the measures of effluence and paucity are different in different cultures.

8. **EIGHTH BENEFIT:** Belief in God sanitizes a society in terms of moral purification and sense of responsibility, where law is respected and all members appear as beads in a common thread. When a man considers that he cannot escape the immeasurable kingdom of God and keeps in mind that the minute details of his actions cannot remain hidden from him, and he has to appear before him one day, where probing would be very tough despite his compassion; the impact on his personality and moral fibre is self evident.

IT IS NOT POSSIBLE TO KNOW THE ESSENCE OF GOD

Whatever we have expressed so far was with intent to prove that the Universe, with all its components is in attendance only due to the presence of God, whose belief is natural and logical. However, if someone asks us to exhibit the nature of God's essence, then it is not possible.

Leading scholar Sheikh Bahai writes in his research paper that human approach to understand God's essence is not possible and same is the opinion of Allama Majlisi.

It is such a critical avenue, where even the Prophets and their successors are humbled, and it is true that human mind is too limited to indulge in such an effort. Imam Ali (AS), in his supplication known as Dua'e Mashlool says, "Glorious is He whose essence is not known to anyone."

The holy Prophet says, "God's essence is hidden from human intellect in a way the objects are veiled from one's sight. The heavenly bodies search for Him as you do on the earth."

Amir-ul-Momeneen says, "All praise is reserved for the God alone, Whose station of approbation cannot be reached by the worshippers nor can counters estimate his favours or pay back His rights. Efforts of explorer cannot comprehend His position or the profundity of intellect and skill can gauge His Essence. There are no limits for Him and no bounds for His praise. There are no time confines for His initiation or end."

Similarly, Imam Zainul Aabedin in his Dua'e Tehmeed says,

"All praise is due to the Lord, who is that first, which cannot be preceded by anyone and that last, which cannot be followed by anyother one. He is so exalted and refined that sight cannot circumvent him and extols of the eulogisers and their fantasies are well below his prominence." He further says in Dua'e Dushanbe, "Language is inadequate to express His Attributes and intellect is incapable to access His reality."

Imam Muhammad Baqar (AS) says. "Anyone who constructs God in his own mental mould must remember that God is something else, because a configuration, which is depicted in mind, is his own creation and that cannot be God as He is a creator not a creation."

Sadeq'e Aale Mohammed (AS) says,

“How can I associate God with a concept, a state or a thing, since God Himself has created states that have manifested into shapes and through those we have recognised the notion of state? Therefore, how a creator and creature can be coupled in the same attributes?”

That is why Imam Ali (AS) has warned us by saying that we should not let our intellect to ramble on this racing track, which can lead us to destruction. It is for this reason the religious guides i.e. Imams, have prohibited the believers from indulging in this exercise. Several traditions of this subject are recorded in Osool'e Kaafi and other authentic religious books. Imam Baqir has said that if people wanted to ponder about the essence of God, then they must view His majesty in His creation. He further emphasised that people could talk as much as they want about His creatures but restrain themselves from entering His personal domain, which can only exacerbate the situation that can lead to mental chaos and ambiguity.

Similarly, it is narrated on the authority of Imam Jaffer“e Sadiq that one should not discuss the Essence of God and ask the questions about His physicality, in terms of shape and size, as issues like these would lead him off course to the wilderness of disbelief. Therefore, if discussion on a subject widens and reaches God, it is then wise to remain silent, as afore mentioned belief about the Creator is sufficient that He is the originator of the Universe, capable of every pinnacle of eminence and free of vile attributes. There is nothing in the Universe that resembles Him. He is unique and independent. Nothing has evolved from Him and vice versa and there is none to compare Him with.

Imam Raza (AS) says that whoso has recited Sura Akhlas with understanding got the feel of monotheism. Imam Zainul Aabedin said that God the Almighty has known that towards the end of time some people will discuss deeply the Person of God; that is why, He revealed Sura Akhlas and the first few verses of Sura Al Hadid, therefore, anyone who strived for more than what has already been said would be lost.

It is related from Hisham that an atheist asked Imam Sadiq (AS) about the nature of God. Imam replied, “He is a thing different from all other things. When he labelled Him with the

word thing, he meant that He is a thing in reality, as he is essential and all the other things are probable He has no carcass or shape nor He can be perceived through outward and inward sensors, including the five senses of sight, smell, touch, taste and hearing nor imagination can get round him, and He does not change with time.”

Imam Raza was asked that how much understanding of the God was required. He replied, “One should accept that there is no deity other than Him. He is unique and incomparable to any other thing. He is eternal and will remain forever and no one is analogous to Him.”

Ibne Abil Hadid Motazeli has depicted this idea in beautiful verses. He writes,

“O, the wonder of the Cosmos, thoughts and intellect are meagre in your presence. You have made the intellectuals and scholars dilapidated. When I sharpen my brain to advance an inch towards You it goes on the back track by a mile and I do not see any way forward.”

Imam Ali (AS) has narrated a Hadith from the holy Prophet, which states, “Anyone who enquires about the nature and essence of God is ignorant, and the one who answers that question is Mushrik, and that who could not be acquainted with God within the set limits is an infidel.”

Sheikh Bahai writes in relation to the above Hadith; what is needed from us is to acquire acquaintance of God’s attributes that fall within human endeavour, and as far as the real understanding of God essence is concerned, we stand no where, since angles and even the Prophets have no statements to make in that respect. We end this discussion on the Prophet’s note which states,

“O, God we have not acknowledged You in the befitting manner.”

DISCUSSION ON THE FACTUAL ATTRIBUTES AS BEING THE ESSENCE OF GOD

It is an established fact that one of the methods to understand a phenomenon is to investigate the characteristics of that being. In this manner the personality of the adored becomes plain by design. If we adopt this style to investigate God then a difficulty arises due to the fact that as far as it has been known, God's real characteristics (Sifat'e Haqiqia excluding attributes of action) are His essence and not additional to His persona, just as Imam Ali has said in *Nehjul Balaga*,

"The first loop of religious sequence (DEEN) is to recognize God, and the stature of recognition is to confirm Him. The significance of confirmation is to believe in His unity (Tawhid) and the pinnacle of Tawhid is to deny additional attributes, as every attribute is an indication of the fact that it is other than the proposed personality, and every icon is a witness to His partition from the imagined trait. Therefore, whoever associated God with exterior traits (Sifat'e Zaida) he proposed a companion to God and who proposed companionship, proposed duality and who proposed duality admitted portioning of God, and who allowed segmenting of God, is actually uninformed and ignorant, and the one who is ignorant about Him thought that He is capable of being pointed to, and the one who adhered to this thought confined Him, and the one who confined Him to certain limits, made a count of Him, and the one who said; what enclosed Him, imagined that He is within an object, and the one who said that He is on an object supposed that other items are empty of him."

In the above statement of Imam Ali, many aspects of Tawhid have been ascribed and our purpose of including the above text at this juncture is to provide evidence to negate Sifat'e Zaida. However, the differentiation of attributes of essence (Sifat'e Zat) and features of action will be made later in the second chapter, where the author Allama Al Qummi will initiate this discussion. This unification of person and attributes means that for God there is no duality of essence and attributes, and He is one on both counts i.e. His Person and Attributes are the same. That is why this personality on the basis of manifestation of

knowledge, power, life, and hearing is called **Aalim, Qadir, Haye** and **Sa'mee**. Therefore, there is no moment that can be imagined, which is vacant of God's essence and His essential attributes. On the other hand those who possess probable virtues, a time comes in their lives when they are void of knowledge, potency, life, sight or even the listening capability, and when at a later date they receive knowledge become scholars and with the advent of each phase they acquire other capabilities, but the person of God is different from such deficiencies. Imam Jaffer'e Sadiq says, "Our Lord was always knowledge before anything to be known has existed. He was **Sa'mee and Baseer** when there was nothing visible or sounding. He was always potent when there was no recipient of potency. Later on when He created things, objects manifested and his knowledge appeared in complete harmony with them and His attributes of **Sama, Basarat** and **Qudrat** came to pass on relevant objects."

Our Muslim brothers have developed an alternative route and they are the advocates of separation of Persona and Attributes. Fazil Shahrastani writes in his book *Al Milal Wun Nehal*,

"Due to the characteristics of knowledge, potency, life, sight, desire and hearing, God is **Aalim**, potent, **Ha'ee, Baseer, Mureed** and **Sam'ee**. The summary of this statement is that according to this school of thought the person and attributes of God are partitioned. Aaimma of Athna Ashri School has vehemently opposed this corruptive credence. Hasan bin Khalid says that he has heard Imam Raza saying,

"Our Lord is **Aalim, Qadir, Ha'ee, Sa'mee** and **Baseer** from eternity. I then asked, O, son of the Prophet, there are people who claim that God became **Aalim, Qadir, Ha'ee, Sa'mee** and **Baseer** through these faculties. Imam said all those who adhere to this view and claim it to be their religion then they have associated many deities with God, and they have no attendance with our Wilayat. He then repeated that God was always **Aalim, Qadir, Ha'ee, Sa'mee** and **Baseer**. Whatever Polytheists and their co-exhibitors say about God; He is way above those claims."

A brief rebuttal of this thesis is already present in Aaimma's sermons but a little detail is presented in the following.

If God's attributes are considered additional to His person or essence, then the situation is not free of two states. These attributes were either with Him from eternity or those were acquired at a later date. In the first case profusion of eternity would rise and you have to assume as many eternals as are the attributes, and those will share eternity with God, as opposed to the fact that eternal or Qadeem can only be one. In the other setting there are two inconsistencies; firstly, His essence will become probable, and it is accepted that probable (**Ha'dis**) cannot become essential (**Wajib**) and eternal. Secondly, we have to accept that before these virtues God was deficient in those qualities. Hence he was **Aalim, Qadir, Ha'ee, Sa'mee** and nor **Baseer**. Such a person is incomplete and therefore, depends on others for perfection. Hence such a personality cannot be God. On the basis of these arguments we can say that all the eminent attributes of God are not partitioned from His person but instead those are His Essence. When these attributes are his Persona, therefore, these attributes cannot be instrumental in knowing the actuality of God, and human approach on this subject is impossible to gain any ground.

EMINENT ATTRIBUTES OF GOD ARE INFINITE

From the above mentioned discussion it has also been proved as a corollary that the lofty qualities of God are innumerable, because these are his Persona or Essence, and his Essence is infinite. This can be proved in two other ways.

- The approval of these attributes is a reason for eminence and their denial is a deficiency. Since God is associated with prominence and free of any defects, therefore, God's attributes must also be infinite.
- If we examine this issue critically then Sifat'e Sabootia (qualities of confirmation) are echoed in the Sifat'e Salbia (Qualities that cannot be in God). This is an agreed point of view of the great masters, including the author of this volume. It has just been mentioned that secrets of God's personal attributes are as much of a mystery as His persona that we cannot identify its periphery. Our reasoning and intellect is curtailed to comprehend the nature of his life and other Attributes. The purpose, for us to confirm Sifat'e Sabootia is to deny the converse of those qualities e.g. when we say that God is knowledge, we mean to say that He cannot be ignorant, or from His potency we mean that he cannot be weak and frail. Therefore, both segments of these attributes are infinite. However, most of theological literature name eight Attributes of Confirmation (Sifat'e Sabootia) as opposed to eight Attributes of negation. This point of view was initially proposed by Mo-haqiq'e Toosi, in Tajrid, and then it was seconded by Al-lama Hilly in his book of theology, and from thereon it became a popular theme.

WHY ONLY EIGHT ATTRIBUTES?

There are two possible reasons for this approach.

1. These scholars might have intended to concentrate on the real aspects of God's essence in place of other attributes such as Creator, Sustainer etc, which are additional and related to deeds.

2. If we contemplate, all other Attributes are basically mirrored in these eight fundamental Attributes. If further thought is given these eight can be reduced to two, which are Knowledge and Potency. However, if further pruning is done then all the attributes are echoed in the term **Wajib-ul Wajood** (Essential), which is complemented by the works of Shaheed'e Thani, who says,

“It is sufficient to say about God that He is Essential (**Wajib-ul Wajood**) Potent and Knowledgeable.”

The researchers and scholars have done exceptional work in this connection, especially Allama Sheikh Mohammad Hussain Aale Kashiful-Ghita in his book *Al Deenul Islam*. I therefore, also submit humbly a few lines in relation to Sifat'e Sabootia and Sifate Salbia.

ATTRIBUTES OF CONFIRMATION (SIFAT'E SABOOTIA)

FIRST ATTRIBUTE

GOD IS POTENT AND NOT FEEBLE

For this attribute there are a few logical and practical explanations.

FIRST ARGUMENT

God Himself has claimed that He is powerful over all things.

SECOND ARGUMENT

Frailty and weakness is a flaw, whereas firmness and potency are strength and resolve. Since God is free of all weakness and possesses every pinnacle, therefore, it is obvious that He is Firm and Potent.

THIRD ARGUMENT

Is it impossible to be the creator of the Universe and its components, without being Omnipotent? Since, Him being the creator of the Universe is an established fact, therefore, He must be potent.

FOURTH ARGUMENT The mysterious Universe along with its mind boggling rules and complexities demands the presence of an All Knowing and a dominant God.

FIFTH ARGUMENT

He empowers others is a proof of his strength, as the one who is deficient himself, cannot be a provider.

SIXTH ARGUMENT

All the heavenly books, the Prophets and their heir are unanimous that He is Omnipotent. This belief is on the basis that those people were of exceptional character. These statements also confirm the prevalence of God's grace and clarify many corrupt perceptions such as those who claim that a thing can give rise to a single issue. Sanavia say that God is not capable of depravity, while, Nizam asserts that God is ineffective to do

evil. Similarly, Balkhi and Ha“ya-ee cling to different notes. The first of these hypotheses is about Moojib and Muzter (compelled and constrained), which proposes that things are bound to their premises of action e.g. fire can only produce heat, or ice is constrained to cool things down. As God is an empowered performer therefore, this rule is not appropriate for him. Similarly, the repudiation of other false ideas is also evident, since it is an established fact that when the claimer is present and its disclaimer is absent, then the claimer prevails. Here the efficacious and claimer is God, which is free of any discrepancy and the things have the capacity to accept the imprint, then what is there to prevent the Creator to be dominant and potent. However, it is another matter that despite power and strength God does not do certain basal things.

SECOND ATTRIBUTE GOD IS WISE AND NOT IGNORANT

His knowledge circumvents everything. He is aware of every component and fraction of an entity. His knowledge remains unchanged before and after a creation. There are a few brief arguments on this issue.

FIRST EVIDENCE

It is mentioned within Qur“an that;
God has knowledge over everything.
There is nothing hidden from God.
Not a speck in the Universe is concealed from your Lord.

SECOND EVIDENCE

Knowledge is a virtue of perfection and ignorance is a mark of deficiency. It is therefore, important to believe in perfection and accept Him all knowing and wise.

THIRD EVIDENCE

In His creation we find various capabilities and rationales, some of which are mentioned earlier. This is a sign of His excellence. An ignorant and deficient personality cannot produce such firm and balanced things.

FOURTH EVIDENCE

To be able to impart knowledge is a signal for Him being erudite.

FIFTH EVIDENCE

Because God is creator of everything, how is then possible that the creator is unaware of His design? This argument also repudiates the claims of some philosophers who say that God is unaware of the components of His designs.

THIRD ATTRIBUTE:

GOD IS IN COMMAND AND NOT CONSTRAINED

He does, or declines an act, in accordance with His wish. He is not constrained in His actions as fire is forced to produce heat; the Sun is destined to glow or a low viscosity thing to flow. We now present a few arguments to support this view.

FIRST LINE OF REASONING

God says in the Qur'an,

“Your Lord creates whatever He wishes, and awards to anyone He covets, the stature of Prophecy and Imamat to reach (Among the people), and he does anything He desires.”

SECOND LINE OF ARGUMENT

To be compelled and constrained is a defect and the Person of God has no room for such a deficiency. Contrary to this absolute control is perfection. Therefore God must be Independent and Potent, since He is the centre piece of every excellence.

THIRD LINE OF ARGUMENT

If we don't assign independency and potency to God's performance, but instead consider Him as an obligated and constrained executor, then one of three flaws would definitely emerge; we have to consider the Universe either as an eternal entity (since the outcome of a constrained performer cannot be dissociated from it, such as heat from the fire), or God being a probable unit, because He is effective in the cosmos, and when the affect is probable then its affecter must be probable, or it would result in the separation of the ensuing entity from its final cause. While, these three postulates are unacceptable

therefore, we must agree to the fact that the Creator is an Independent and Potent performer.

FOURTH LINE OF ARGUMENT

Those arguments which prevail for His strength and potency must be applicable for His independence, because a constrained creator cannot be called competent and omnipotent.

FOURTH ATTRIBUTE GOD IS ALIVE

He is alive from eternity and beyond. There is no end to him. We present a few explanations to elucidate this attribute.

FIRST EVIDENCE

He has Himself claimed that He is alive through various Quranic verses.

(He is Alive and in control (of the Universe)

(Everyone has to die except the face of the benevolent and almighty God.)

(Everything will perish except your God.)

SECOND EVIDENCE

When His knowledge and Potency is established, His life is then recognized as a corollary, because Potency is subject to life, and without life these attributes are meaningless.

THIRD EVIDENCE

A continuous change that is visible in the Universe, tells us that some Living Being is controlling the mechanism of the Universe. Quran Says;

(Praise be to Him, who holds the Universe in His hand, and He has power over all things)

FOURTH EVIDENCE

Death is the name of severing relationship between matter and spirit. Since God is free of such material constraints then how death could prevail at Him.

FIFTH ATTRIBUTE: GOD IS MUDRIK

Idrak is the knowledge of those things, which can be discerned through senses. In other words, it is the knowledge of constituents. Here the term knowledge is general and Idrak is particular. That is why this attribute is separately mentioned. To explain this we give two reasons.

FIRST REASON

“Eyes cannot see Him but He can sense eyes, because He is subtle and all knowing” (Al Qur'an)

SECOND REASON

When he has knowledge of everything, as proved earlier, then it shows that He must also have the knowledge of all those things, which are disclosed by senses. This should include objects as a whole as well as subsections.

SIXTH ATTRIBUTE

GOD IS TRUTHFUL AND NOT A LIAR

Every word and action of God is moral and candid. There is no blending of injustice and lies with it. There are following reasons in support of this view.

FIRST REASON

God has Himself claimed in the Qur'an that He does not break his promise. “O, My adored Messenger, tell them that God is truthful in His words.”

SECOND REASON

Telling lies is an abominable act and God's person is free of all such repulsive deeds.

THIRD REASON

He has cursed liars in his book. If He himself does the same; then He is under that curse too.

FOURTH REASON

Lies are told either due to ignorance or weakness. Some one lies, because he is unaware of what he is saying or compelled to do so to achieve inner motives. God is neither ignorant nor weak; therefore, such an act is not expected from him.

FIFTH REASON

Truth and candour is excellence, and God is perfect in all aspects. It is therefore, necessary to believe that God is Just and candid.

SEVENTH ATTRIBUTE

GOD IS ETERNAL NOT PROBABLE

He is eternal and without end. He was always and would remain always. He has no beginning and no end. Imam Muhammad Baqar (AS) was asked the question; as from when God existed. Imam replied that there was no WHEN, when He did not exist, so how one can put a time limit on him? Following is some brief discussion on this subject.

FIRST RATIONALE; God says in the Qu'ran,

“He is first and He is the last. He is obvious and He is hidden, and He has knowledge over all things.”

SECOND RATIONALE

If He had a beginning; then there must be a time when He was not present. In that case He would need an affecter to bring Him into existence from the veils of emptiness. Therefore, He will no longer remain eternal, though, He is eternal.

THIRD RATIONALE

If He is not eternal, He will depend on a creator for His existence. He is therefore, probable and therefore, cannot be God.

FOURTH RATIONALE

It is an established fact that whoever is eternal would also be infinite, in other words who has no beginning has no end. A thing dies because its creating source has either been eliminated or it has withdrawn its approval for it, and a being that has no cause can have no concern for non-existence.

FIFTH RATIONALE

Eternal, by definition is an individual, whose being is personal and genuine, and for such a personality non-existence is not a possibility. He will therefore be eternal.

EIGHTH ATTRIBUTE

GOD IS MURID AND NOT UNDER COMPULSION

Whatever God does is with his personal explicit approval. He is not under compulsion to say and do anything. His actions are subject to His own Will. He likes his subjects to do upright things and keep away from evil deeds. The arguments, which have been presented for Him to be Omnipotent, are applicable for Him being Murid.

Warning: We have included the aspect Murid among the attributes of the Essence of God, in line with common practices. In fact, according to our research this characteristic belongs to God's attributes of action. We shall discuss this issue in chapter six of this book.

NINTH ATTRIBUTE

GOD IS MU'TA-KAL-LIM (HE SPEAKS

Some views on God's Kalam (Speech).

1. God has Himself pronounced that He spoke to Moses and the other prophets.

2. All heavenly books including the Qur'an and the other holy revelations confirm that God speaks.

3. Unless, God Himself speaks, the reasons of the creation of Cosmos remain a mystery.

4. Since speech is complementary for explaining one's point of view, and God is at the pinnacle of every excellence, therefore, it is must for Him to speak. However, when we refer God in terms of speech, it does not mean that His mode of speech is the same as that of ours, because speech is composed of words and sounds, therefore, it is ARZ (Things that are not self evident but are sensed through other objects e.g. colour, smell and taste etc) and on this basis a report or a statement is, therefore, Haadis or probable, and any thing that is associated with it would also be a source of probability. We know that a probable cannot be Essential or Wajibul Wajood (For which existence is essential and extinction is not possible), therefore, the meanings of the term Mutakallim for God is that He can create sound in whatever object He wishes, just as He spoke to Moses by creating a sound in the bush on Mount Sinai. One must appreciate that Kalam is Probable, and it is among one of the qualities of action.

TENTH ATTRIBUTE

GOD IS SAM'EE AND BASEER (He listens and sees)

He sees and listens to anything without eyes and ears. Two reasons are briefly presented to support this view.

1. He Himself proclaims in the Qu'ran, "There is nothing to resemble Him and He is Sam"ee and Baseer. Or certainly God is Sam'ee and Baseer."

2. There is no doubt that His creatures have the capability of listening and speech. If the creator does not possess these characteristics then it would mean that the creature is more perfect than the creator. Qu"ran is witness to the dialogue of Abraham when He spoke to his uncle Aazar, against idolatry by saying,

"O, Uncle why do you worship them who can neither listen nor speak nor can benefit you."

This tells that God should be the one who can listen, see and capable of benefiting and punishing. If God was incapable of speech and listening, Aazar would have then negated Abraham by throwing the same argument at him. His silence on this issue proves that he (Aazar) knew that the God to whom Abraham was inviting did not possess that defect. As said earlier, sight and sound doesn"t require physical ears and eyes for God, otherwise He would have components and it depicts a compound entity, which is probable and not essential. It is therefore, important to believe that God is Sam"ee and Baseer.

ELEVENTH ATTRIBUTE GOD IS HAKEEM (WISE)

All his actions are based on wisdom. None of his decisions and pronouncements is futile. Following are the few comments on this subject.

1. He clearly says in Qur'an. "Certainly, God is powerful and wise.... Certainly, God is knowledgeable and wise.... Do you imagine that We have created you in vain and you will not return to Us?"

2. To do aimless things is a defect and God is free from such absurdities.

3. To be knowledgeable and wise is a sign of excellence, which is essential for the eternal one. Therefore, we have to recognise Him wise.

4. Various mysteries in the Universe demand that its creator must be absolutely wise.

TWELVETH ATTRIBUTE GOD IS AA-DIL (JUST)

He never abandons righteous acts nor commits evil deeds, nor causes harm and injustice to anyone. Its justification is contained within the subject matter of the acts of His creatures, yet we provide some concrete arguments on this subject.

1. God testifies that there is no god but Him. (This is supplemented) by the angels and the people of knowledge, who are steadfast on truth....God does not do injustice on His subjects under any condition.....God has never done injustice to any (soul)... God does not even think of doing injustice to anyone.

2. God has ordered that justice must prevail among each other, and if He negates this for himself, He will then be the target of his own proclamations such as, "You command others to be righteous but forget it for yourself."

God is certainly above that kind of behaviour.

3. He has cursed the unjust, and if God is unjust Himself then He is under the burden of his own curse.

4. Injustice and malice are despicable acts. God's sheath of magnificence is free of such blemishes, because if He commits disgraceful acts then the situation is not free from one of the four possibilities, (a) He is not aware of the wickedness of those acts, (b) He knows what is wrong but unable to keep away from those acts, (c) or prisoner to the desire of committing those acts, (d) or capable of declining as well as not being compelled to do but likes to perform out of boredom. All the four postulates are unsound, because in the first case He is seen as an ignorant being, while in the second state He is incapable and weak. In the third setting His dependency on the others becomes apparent and in the fourth situation He is seen as a hostage of boredom, committing meaningless acts. We have proved in the previous sections that He is wise and erudite all the way, therefore, we must accept Him Just.

5. Justice and fairness are distinctive qualities. It is important for the Wajibul Wajood to possess these assets.

DISCUSSION OF SOME SIFAT'E SALBIA (PROHIBITIVE ATTRIBUTES)

These are also called the attributes of Jalal, as opposed to Sifat'e Sabootia, which are also known as Sifat'e Jamal.

From Sifat'e Salbia, we mean those attributes that are below the dignity of God, because those are deficiencies, which are not expected from the Deity. These characteristics, like the positive attributes are numerous. We summarise those in the following text.

FIRST ATTRIBUTE GOD IS NOT A COMPOUND

He has neither outside parts like body, hands, nose, head and eyes or the mental components called Jinse and Fasl, which means species and its principal or unique quality. As an example humans belong to animal species (Jinse) and its Fasl (Principal characteristic) is speech. Following argument is provided to support this view.

1. If He is considered to be a compound, He would then depend on his constituents, and the one who is dependent cannot be God, since His being is well above such speculations.

2. If He is supposed to be a compound entity, the situation is then not free of two constraints. He is either essential or probable. Both of these situations are not applicable because if He is considered to be essential, then He won't be a true compound, since in a true compound the components have to interact with each other, and this dependency is by definition against the concept of essential or Wajib, and if He is not dependent then there is no use of those components, if on the other hand he is probable then the combination of those components would also be probable, and could never be called God.

3. Every compound has a composition, which is needed to balance the components. If God is a compound then it needs a composer to invent that compound. In this way the whole definition of God would change, which is not possible.

4. If He is supposed to be a compound then His existence is after the constituents, since a compound is made by chemically mixing the components. It has been proved in the section dealing with God's positive attributes that He is the initial one and

nothing precedes Him. On the strength of these facts, we have to accept that He is not a compound but a wholesome Primary. From these statements it is also manifested that when God does not possess mental components i.e. species (Jinse) and its unique characteristics (Fasl), therefore, its true definition is not possible, as final limits are drawn by the combination of Jinse and the immediate Fasl.

SECOND ATTRIBUTE GOD DOES NOT POSSESS A BODY

Just a few arguments on this attribute are presented below.

1. All of those arguments, which have been presented for God, not being a compound entity, are applicable to prove that He does not possess a body, since every corporal form is compound in nature, therefore, those reasons would also negate Him having a body.

2. Every physical form depends upon a particular material and shape. Therefore, a dependent cannot be *Wajibul Wajood*.

3. Every physical form in its essence depends upon space and time, and this dependency is a blemish and a mark of probability, which is against the status of *Wajibul Wajood*.

4. Several authentic religious traditions have categorically rejected the corporeal identity of God. It is said in *Osool'e Kafi* on the authority of Hamza bin Muhammad that he wrote a questioner for Imam Musa Kazim, in relation to the corporeal existence of God. Imam replied, "Blessed is He, Who has no parallel and He has no body or shape."

THIRD ATTRIBUTE GOD IS NIETHER JOHAR OR ARZ

Johar is that possible which does not require for its presence any aide, or in simple words; it can demonstrate itself and Arz is that possible, which depends on something else for its exhibition e.g. colour or smell etc. The following reasons deny God being Johar or Arz.

1. Johar and Arz are the attributes of Probable and God is Essential and if He is associated either with Johar or Arz, then he would be considered as a Probable.

2. Johar at its pinnacle depends upon Arz and Arz for its demonstration needs Johar and this dependency is the property of a Probable. Therefore, a dependent could never be Essential or Wajibul Wajood, because Essential as stated in the Qur'an, is the manifestation of independence.

(Surely, Allah is beyond any praise)

3. Johar is always a physical being i.e. it has a body and it has been proved that God has no physical dimensions. Arz on the other hand is an essential of a corporal being, therefore, God could neither be Johar or Arz.

4. Sheikh Suddooq quotes from a famous tradition, "God possesses neither body nor shape. He is neither Johar nor Arz, but instead He is the creator of dimensions and shapes including Jawahar and Aaraz."

FOURTH ATTRIBUTE

GOD IS NOT A SUBJECT OF EVENTS

This means that God does not go through the mundane experiences, which are usually experienced by humans e.g. state of rest or motion, sleeping, arousing, dreams, youth or old age. Following is the discussion on this issue.

1. All the above characteristics are associated with physical beings. Since God is not a corporal dimension, therefore, He is free of such features. So He can't be a sphere of events.

2. These traits are signs of deficiency and weakness, and God is above all such flaws.

3. All of these things are the workmanship of God; therefore, a creator cannot be placed with its creatures.

4. Because all these traits are probable, so we have to accept that they were absent at some juncture of time, therefore, God may be lacking those qualities at that time. After their existence, if they were associated with God, then the situation is not free from two restrictions. Either, His association with those traits is a merit or a demerit. However, with both assumptions two iniquities arise; (a) a time has to be assumed when God did not possess those traits, so He was deficient at that moment, when we know that all His acts of excellence are action bound and He is never blank of His attributes, or (b) He relies on someone else to acquire His attributes. The groundlessness of

this constraint is also evident that how those acts, which cause demeaning of God, could be associated with His person.

FIFTH ATTRIBUTE

HOLOOL, GOD DOES NOT ENTER INTO A PHYSICAL DIMENSION

God does not enter into an object just as water is poured into a tumbler or the soul into a body, as claimed by Christians, with reference to Jesus or the Soofies with respect to saints. Some ideas in support of this attribute are described below.

1. A thing which enters an object vacates its original place, therefore, a free space is created, and since God is not space bound therefore, on intellectual grounds He is present every where.

2. Anything that undergoes a change is on the decline, thus, for God, if **HOLOOL** was possible and He had changed places then, His gradual annihilation would be a strong possibility. However, by definition, He is eternal and permanent and obliteration for him is not feasible.

3. In **HOLOOL**, the subject must be either Johar or Arz, which is impossible for the God to be.

SIXTH ATTRIBUTE

GOD IS NOT UNITED WITH ANYTHING

Many erroneous sects such as Sufi's have developed this trait to enhance their spiritual leaders and claim that God becomes united with them, by chanting couplets from the poems of their poets,

MUN TOO SHUDAM TOO MUN SHUDI
MUN TUN SHUDAM TOO JAN SHUDI
TA KUS NAGOYAD BA'AD AZEEN
MUN DEEGRUM TOO DEEGRI (I am thee and you are me,
I am body and thou are the spirit in it
So that no body should say after this
That you and I are different)

This ideology due to certain reasons is redundant.

1. Union, by definition, is amalgamation of two things so that their bonding should not result in any difference in their

volume. Such a unity is logically not possible, therefore, how such a scheme is then feasible for God?

2. If somehow God is united with something, then the other object is not free of two constraints. It will either be essential or probable. If it is essential then on uniting, there will be two *Wajibul Wajoods* (Essentials), which is incorrect, and if it is Probable then, either the resultant is *Wajib* (Essential) or Probable. In the first scenario reversion of probable towards essential will take place, and for the other setting, reversion of essential towards *mumkin* (Probable) will proceed. Therefore, this kind of reversion is logically incorrect and the idea that things could unite with God has to be abandoned.

3. If during union both entities preserve their identity, then it cannot be called a union, and if both lost their individuality and a third is emerged, even then it is not a union. If one component has retained its identity and the other has lost, even then it has not obtained a merger. This shows that such a scheme is illogical and unacceptable.

4. If we consider this union in an allegorical sense, when an entity transforms itself into another form by change of state, just as water could transform into vapours, even such a union is not permissible for God, because formation and disintegration is against the nature of the Essential.

SEVENTH ATTRIBUTE GOD IS NOT INDIGENT

God in His person is not reliant on anyone including time, space, dimensions, instruments, advisor or a deputy, instead the entire creation (*Aalameen*) depends on Him, and He is independent of all, and in need of no one, in the cosmos. Following arguments are relevant to this subject.

1. He has said in the *Qur'an*,

**UNTUM FOQARA'A ILLALAH WALLAHO GHANI-UN
HAMEED**

(You are destitute in front of God and He is beyond your prayers and worship.)

IN ALLAHA LA'GHANI-UN A'NIL AA- LAMEEN

(God is autonomous of the cosmos.)

ALLAHO SAMAD.

(Allah is absolute independent.)

2. Dependency is among the characteristics of a Probable. Essential is the one who is absolute sovereign. If it is not so then Essential will become a transient or Probable, which is not possible.

3. If He depends upon someone else then this other one has greater right to be the God instead of Him. In this scenario he has to wash his hands from being a deity. 4. Dependency is a discrepancy and God is beyond such flaws.

EIGHTH ATTRIBUTE

(GOD HAS NO SPECIFIC PLACE OF ABODE)

God has no specific place to live. He is a timeless and space less entity.

Few of the arguments for this attribute of God are presented below.

1. Space is needed by someone who possesses body or physical dimensions. Since He has no body, so accommodation is not required.

2. The need of space is a sign of Mumkin (Probable), and the Essential is free of such constraints.

3. Anything that is surrounded by space and time has a state of rest and motion appended to it. We have already proved that these states are not applicable to God.

4. Reports from the office of Aa'imma have categorically denied any place of abode for God. Ibne Baseer, on the authority of Imam Jaffer'e Sadiq says, "God cannot be associated with space, time, state of rest and motion, because He is the creator of those assets, and is far above what the lop-sided people say about Him."

NINTH ATTRIBUTE

GOD HAS NO ATTRIBUTES ADDITIONAL TO HIS ESSENCE

This condition has been discussed earlier in the text, and we do not intend to repeat it. Further explanation of this subject would be presented in the second chapter.

TENTH ATTRIBUTE

THERE IS NO PHYSICAL STATE OF GRIEF OR ENJOYMENT FOR GOD

This is self evident that an entity, which is free of body, must be free from its related aspects.

ELEVENTH ATTRIBUTE

GOD IS INVISIBLE

God is invisible and He cannot be visualized apparently in this world and the hereafter, for the following reasons.

1. He has himself claimed in the Qur'an,
“Eyes cannot perceive Him and He can perceive eyes and He is all knowing and subtle.”

When Moses requested God to reveal Himself openly, on the insistence of his people then the answer was given, “You can never see me.”

Linguists who understand Arabic can appreciate that the syntax used in the verse applies to both worlds i.e. on earth and in the hereafter.

2. There are six requirements to see a thing with a naked eye i.e. (a) It should be in front of the observer, (b) Must have a shape, (c) Must have a colour associated with it, (d) Must occupy some space, (d) It should not be too far away from the observer and there should not be any impediment in its line of sight, (e) The space around it should be illuminated. It is evident that all these conditions apply to something, which is material in its nature. We have proved in the previous sections that the Creator of the universes is free of material constraints; therefore, it is not possible to see Him.

3. A thing that can be seen has definite limits, but God has no limits, He circumvents everything, therefore, how a confined object can assimilate an overwhelming thing? 4. A man asked Ameerul Momeneen Ali Ibne Abi Talib; if he had seen his Lord. Imam replied that he would not worship a God, whom he had not seen. The inquirer asked him the state in which he had seen Him. Imam replied,

4. “Pity is on you, the apparent eyes cannot observe Him, except with the inner sight of a believing heart.”

TWELVETH ATTRIBUTE

GOD DOES NOT PERFORM ANY ILLIGITIMATE ACT

Some of the arguments of this attribute have been discussed in the section dealing with the Justice of God. Readers may refer to that section.

THIRTEENTH ATTRIBUTE GOD IS NOT COMPARABLE TO ANY THING, NOR HIS EXAMPLE CAN BE GIVEN

There is none in the universe that could be similar to God. There are a few points of interest for this attribute

1. God has claimed in the Qu'ran that nothing is similar to Him.

2. It is an established fact that every designer is different from its design and every creator is different from its creature in all aspects. As everything in the universe is a creation of God therefore, He could not be similar to any of those. Imam Muhammad Baqar says,

“Anything that one can imagine in his mind, God is beyond it, since anything that could be encased by imagination and intellect is a creature, and no creature is similar to its creator.”

It is narrated in a tradition that God is something but it is not similar to anything that can be imagined.

CLEARING OF A DOUBT

These facts also clear an impending doubt, which is raised by some twisted minds that how one can believe in a God, who is free of space and dimensions and cannot be seen by the eyes. Mind and intellect cannot define His state and it is impossible to reach the depth of His reality, but still He is associated with immense qualities? Although, in the previous discussions, these questions have been addressed, but as this objection has a degree of novelty attached to it therefore, it appears appropriate for us to tackle this concern here briefly. When it is accepted that in this Cosmos there are signs of continuous creativity, and that any created being cannot take form without a creator, therefore, intellectual reasoning begs us to believe in the presence of a creator that is free of the attributes of creatures. The name of such an inventor is God, although, we may not be able to reach the understanding of His nature, just as by looking at a watch, anyone can conclude that there is some one who has manufactured it, and who is the master of

his trade, even if we may not remember some of the private facts related to its designer, (which are not associated with the designing of the watch, but are a component of his personality) such as his facial tones, his height, whether he was young or old, or he was slim or fat etc, the absence of answers to such questions do not create doubts about his capabilities as a designer of that watch. In a similar way, by looking at the complexities of this cosmos, a man is sure in his heart that there is some intelligent being, free of mundane shackles, and sitting at the pinnacle of all capabilities, is responsible for these wonders, even if we are at loss to understand His nature. The poet says,

“In this material domain, there are many things whose nature is not known to us including those, which are very near to us, such as intellect, understanding, spirit and our own being.”

That is why the Prophet has said, “Whoever has understood his own being has understood God.”

O, the one who questions the nature of God, (do you know) which part of your body the spirit rests. Have you ever seen it, and observed how it progresses through you.

DISCUSSION ON THE ONENESS OF GOD

There is no one who can be compared to God in His essence, His attributes of Person or actions, including the act of Worship. He is unique in all aspects and this is the forte of Islam, since a general belief in a deity was common in all religions of the world, which still persists today. That is why Qu'ran says,

“If you ask them who has created Heavens and the Earth, they will definitely reply God.”

The only downside in their belief is the unity of God, which is either totally absent from their charter or if present, then it was faulty. Some of them believed in the duality of God, the others on a mind boggling trinity track, and the rest in the worship of huge number of gods. That is why their complete estrangement with Islam is on the very issue of pure Tauhid. Qu'ran points out to this fact in Sura Momin,

“Whenever, God alone is mentioned, you decline, and if others are associated with Him you immediately respond. Each

time, the God, who is without a partner, is cited, the hearts of those, who deny the Day of Judgment, are filled with hate.”

In Makkah, the only crime of Prophet Muhammad was that he wanted them to accept God without partners. It is revealed in the Qu'ran,

“Has this Messenger unified multitude of gods into one? It is a strange thing.”

Anyhow, the sparkling and clean cut Tauhid that Islam has propagated has no parallel in other religions. Their concept of the unity of God lacks in all disciplines, including the unity of the Essence and Attributes (belonging to the Essence and actions) of God, as well as the unity of Worship. According to the Quran, their Tauhid is flawed,

“Jews say that Ozair is the Son of God, while the Christians claim Jesus. They follow the footsteps of the earlier wrongdoers.”

The Magians believe in Yazdan and Ahraman as their two gods, while, the Arian Smaj, though less than other Hindus, has claimed a new trinity by considering matter and spirit eternal with God. Islam on the other hand is so strict on Tauhid that it has made polytheism a cardinal sin, for which there is no reprieve. Qu“ran pronounces,

“God will never pardon polytheists, but the rest of the sins He might, as He desires.”

Jaber Ibne Abdullah Ansari relates from the Prophet who said,

“Anyone who died, while practicing polytheism, must find its place in the Hell. Paradise is the chosen place for those who keep away from polytheistic views, because God has made the fire of Hell redundant for the Unitarians.” Imam Raza relates a tradition from the Prophet, on the authority of his family that the Prophet had said, “The price of paradise is acceptance of the unity of God.”

Allama Majlasi narrates on the authority of Ibne Abbas that the Prophet said,

“I swear by God, who sent me as a Warner and a Messenger of good tidings; that He would never dispatch Unitarians into Hell, instead these people would intercede with God (with His permission) and He will accept their recommendations.”

EXPLANATION

Two points must be cleared here. The people, who have been recommended in this Hadith, are those, whose Tauhid is based on the teachings of Aa'mma-e Ahle Bait and not those who have obtained Tauhid from Iblees. Ahmed Ghazali says,

“Those who do not receive Tauhid from Iblees are Mulhids (who seeks partners with God) and Zindiqs (Magians).”

A twisted mind must not infer from these Ahadith that the only requirement of entering Paradise is the acceptance of the unity of God, and the good practices are superfluous. Instead he should keep in view the narration of Imam Raza in which, after declaring blessings of the statement of unity, he said that those blessings were tagged with certain terms and conditions, and one of the conditions was the acceptance of his Imamate and obedience. Anyhow compliance with Satan in Tauhid is two opposite things.

We shall now discuss the summary of various forms of Tauhid below, with supporting facts.

THE UNITY OF THE PERSON OF GOD

There are following supporting arguments for this concept.

1. The manner, in which universe manifests the presence of its creator, and the laws that govern this system, their permanence and interaction with each other, certainly points out that its Creator and Manager, is one and only one. Just as the body parts that are numerous but their combination is a man, similarly the universe from its far corners to the depths of the planet Earth is working according to a plan, and this is a proof that its principal administrator is God alone. If there was more than one God then this balance was impossible to be achieved, but instead, differences and frictions would have been more evident. This argument was used by Imam Jaffer'e Sadiq on the query of Hishaam Ibne Al-Hakam that if there were more than one God, the universe would have destroyed itself.

2. From Adam to the last Messenger, all the Prophets were unanimously saying and preaching that the true God is one and no one shares power with Him. They suffered, but continued to advocate the same. Qu'ran, which is the last testament of God, has declared on various occasions that there is no god but God, and there is no deity worthy of worship other than Him.

Although, affirmations of various Prophets are cited in the book, but to summarize, the Qu'ran says,

“O, the Messenger, all Prophets that were sent before thee were summoned to believe in one God and asked to worship Him alone.”

This is not only the Quranic argument so that it might be a reason for a disbeliever (of Qu'ran) to refute, but it is also a historical fact that every incoming Prophet gave the same message. The natural consequence of this discussion is that God is one and only one. If it were not so, then the representatives and messengers of other gods would have also claimed allegiance from the people. Imam Ali says,

“O! My son Hasan, know that if there were partners with God, then their messengers had also approached you, and you had definitely seen some signatures of their kingdom, and you would have known about their attributes and qualities. Therefore, He is unique as He has described Himself, and no one shares power with Him.”

3. If we assume two Gods, then both of them would be equally powerful, however, if one of them wants to create something, is it possible that the second one is capable of neutralizing his efforts? If so, then the first god, due to his weakness would no more be a contender for this job, and the other one will establish himself on the strength of his credentials. The same arguments will apply in case of the second one challenging the first god, since independence and power are essential requirements for a god.

4. A Magian once approached Imam Jaffer'e Sadiq and asked him; why it was not permissible to have more than one God? He replied that according to his (Magian) religion there were two gods. If it was true, then the state of affairs was not free of three constraints (a) either both of them were eternal and potent or (b) both of them were weak or (c) one is strong and the other is frail, and each of these possibilities were flawed, because if both were strong then why not one had exerted his full force and captured the majesty alone, since permanence and potency were the pinnacle of the ruler's qualities. If both of them were weak then they were not suitable for being gods, and if the third scenario prevailed, then god would be only one, who was the strongest. However, if there were two gods then

both of them were, either equal in their desires and planning, or unequal. When we cast a glance at the mechanism of the universe, we find it to be plausible and harmonious. The return of days and nights and the rising and setting of the Sun was well calculated, and then we were convinced that the controller and manager was one and only one God. Imam's arguments are undoubtedly strong and convincing but a perverse mind might raise a new objection that there may be two potent gods, which have decided to work in full harmony; and this balance in the universe might be due to their full cooperation. To answer this doubt, we have to ask, if the resolve and potency of both of them is sufficient or inadequate for creating and running the universe, or one is capable and the other is inept? If the first option is exercised then it will result in the stationing of two permanent causes (Illatain) on a single resultant (Ma'lool). This means that one impression is leading to two permanent effects, which is impossible. Moreover, if one God is sufficient to run the universe, the presence or absence of the other God will be immaterial. Therefore, if one's presence or absence does not make any difference, then how he could be a god? Essential is the one to whom all are enslaved and He is free of any dependence. In the second option, when two gods are bound to consult each other then due this shortcoming both will be classed as probable and not capable of being god. Therefore, we have to exercise a third option in which, God is one and He is not weak and frail.

5. If two gods are assumed, then we have to explore this possibility as well, that if, at a particular time, one god wants to do a job e.g. it wants to create John and the other one wants to oppose it, then the state of affairs is not without three limitations (a) both will achieve their desires, which is an impossibility, since two opposites cannot combine, or (b) one succeeds and the other fails, then god will be the one who has succeeded, or (c) they might continue to struggle. In this state the entire management of the universe will suffer. When these three possibilities are proved to be wrong then the assumption of more than one god, automatically collapses. This result is expressed by Qu'ran in the verse,

“If there were more than one God, then the Universe would have collapsed.”

6. This reality is beyond all doubts that to be unique and independent, in managing affairs of the universe, is the apex of excellence and to share power with someone else is a sign of weakness and deficiency, and since God is above all demerits, therefore, it is important to believe in a single all powerful God. That is why Qu'ran says,

“Anyone who associates others with God; commits a cardinal sin”

7. As it has been explained under the second argument that all Prophets and messengers, who claimed to represent God, gave a single message that there is one God, who does not share his realm with anyone. This point of view is constrained by three conditions, either the dispatcher of these Prophets i.e. God is truthful in this pledge, (so are His representatives) or He is a liar, which will either qualify the rationale of Tauhid or it results in the abandoning of the deity, or he has told his messengers that there are two gods, but his messengers changed the message and pronounced one God instead of two. In this line of arguments there are further two complications, (a) it is against the candour of prophesy, while their sinlessness is a universally accepted fact or (b) God would be blamed that He supported liars with miracles, which is against His dignity. Therefore, when all three proposals are wrong, we then have to admit that God is one.

8. If we accept two gods theory then there are three possibilities then (a) both of them need each other, or (b) both are independent of each other, and (c) one is independent of the other. All three proposals are false; as a result we are left with no god. It is therefore, proved that all those who associate others with God, do not have any argument other than conjectures, as described by the Qu“ran

STATEMENT ON THE UNITY OF THE ATTRIBUTES OF GOD

This means that the real attributes of God are not other than His Essence, so there is no partition at anytime between Gods's Essence and His attributes. All other beings, including the Prophets, Aa'imma, angels and saints, their characteristics are in addition to their person. No one (other than God) is exception to this rule.

Some years ago, one of my articles titled "The categories of Tauhid" was published in a number of national papers. It was then distributed as a pamphlet, wherein different aspects of Tauhid were discussed in some detail, whose summary has been presented in the previous pages of this book. I stated in the article that God's virtues are personal, whereas our characteristics are additional to our being, in other words, there is a partition between our essence and our attributes. There was a time when we did not have these traits, and when God granted us tools, we acquired those qualities, as mentioned in the Qu'ran,

"When you came out from your mothers wombs, you did not know a thing, We then gave you hearing, sight and heart, so that you might thank."

Then after explaining few of God's attributes, I wrote on page eight,

"Therefore, no one shares this type of Tauhid with God, as the characteristics of every creature are acquired traits, including that of Prophet Muhammad, just as it has been mentioned in the Qur'an, "We taught you what you knew not about the faith and the book. We created a light and guided whom We wished, and We taught you the inspired knowledge." Some of the scholars inadvertently accused me that I have included the Prophet in the same league as pointed out by the former Quranic verse, "When you came out from your mothers bellies, you did not know a thing, We then gave you hearing, sight and heart, so that you might thank." and they quoted the previous verse (You knew not what is faith and what is the book ...) to prove their case against me, and after showing my alleged mistake they tried to correct the situation in their own way by proposing that there is a difference between personal attributes and exclusively personal attributes, and then advocated that the Prophet's knowledge was his personal, in a manner an object possesses length, width and height or the emergence of light from the Sun, or the capability of fire to burn is additional to their status but these traits cannot be separated from their essence, and then they continued to argue that while the attributes of the Aa'imma are external to their essence but cannot be separated from their being, and then they quoted the above referenced Quranic verse You knew not what is faith and

what is the book.....and then proposed that it is an un-defined proposition (**QUZIA SA'LEBA**), which does not require to specify the subject of the proposition, and its applicability is true even if the issue (principal) of the proposition is absent or undecided. For example, the statement "David is not standing" is true whether David is present or absent. Therefore, in the light of the given example the meaning of the verse would be, "O, Prophet just as your body is our gift, similarly, faith and knowledge is our award to you, however, when you were not present you did not know the nature of faith or the book."

This argument is redundant due to certain reasons,

1. They were not honest in reproducing my quote. I have never written explicitly or implicitly that the Quranic verse, "When you came out from your mothers wombs, you did not know a thing, We then gave you hearing, sight and heart, so that you might thank), is meant for the Prophet. Such an act is a deliberate effort to mislead people against me. How such a person can be accused of this offence, who believes in the words of the Prophet when he says, "He was the Prophet when Adam was between water clay," would say that the above quoted verse has included the Prophet among the ordinary. Anyone who casts an ordinary look at my work would immediately recognize that the first Quranic verse was for the ordinary people, whereas, the second verse, (We taught you the inspired knowledge) was revealed to honour the Prophet,

2. Even if this difference is accepted, which exists between personal and exclusively personal attributes, the knowledge of the Prophets cannot be termed as the knowledge of their person or essence, and this is invalid on the following grounds, (a) an attribute, which is part of ones nature is not subject to variation. It is applicable to the acquired knowledge of the admired, as mentioned in the books of logic. According to Silmul Oloom, variation is neither a state nor an attachment, but it is when the people are wrapped in inconsistencies, however, the variation in the Prophet"s knowledge is evident from the Qur'an,

(O, God enhance my knowledge).

Books of Ahadith describe in detail the changes in knowledge that took place with various prophets over a long period. Similarly, it can be said about Moses,

“When Moses reached his youth and fashioned his physique, We granted him knowledge and wisdom.”

For further information, reference can be made to *Tafseer'e Saafi* and *Majmaul Bayan*.

3. In Sura Yusuf, reference is made to the Prophet,

“Whatever We have told you in this Qu“ran so far, is the best narrative, although you were not aware of it before.”

There are several other verses in the Qur'an, where the difference between the Prophet's person and his attributes is evident, and on the basis of these facts, how we can make Knowledge (Ilm) as the integral part of his essence?

4. This Ilm or knowledge is the consequence of Prophetic or Imamic spirit, which is called Roohul Quds, and this spirit is not among the personal attribute of the Prophets and Imams; it is granted to them after their creation, which is evident from multitude of Ahadith, then how its offshoot can be integrated with their persona or essence? Again it is true that an undefined proposition (Quzia Saleba) is applicable when the anticipated (object) is subtracted or absent but it is also relevant when the subject is removed from the context. However, to decide where these two suggestions are valid is made by looking into the facets of the evidence provided. This problem therefore, is not an intellectual exercise but a practical proposition; therefore, reference has to be made to the true interpreters of Qur'an to understand the nature of the problem at this point in time. By probing into the narrations of Imams, it appears that there was a time that the person of the Prophet was present but he was not aware of the knowledge of the book (See, *Osool'e Kaafi*, *Tafseer'e Saafi* and *Burhan*). It is related from Imam Jaffer'e Sadiq, in the interpretation of the Quranic verse quoted above from Sura Yousuf, that there was a time when the Prophet did not have the knowledge of Illmul Kitab and faith, until God granted him the Spirit, which is mentioned in this verse. This clears the air that there was a time when the Prophet was present but he was not aware of the things mentioned above. It must be born in mind that this scenario is related to a time before the Prophet's apparent arrival in this

world, therefore, the statement that this is an undefined proposition, minus the subject; is nothing but Tafseer Bir Rai or a personal interpretation. Allama Sarsavi, has written an authentic volume, titled *Kashful Asrar*, on the predicaments of the *Book and its Recitation*, in which a detailed analysis of this verse has been presented, and he has accepted that in between the spiritual creation of the Prophet and the bestowal of the Prophetic spirit, there was a period when he was not aware of the Book and wisdom. It is insignificant to indulge into the duration of this period, or if it was time or place bound. However, while staying within the precautionary limits, this is obvious from the Quranic verse that there was a time with the Prophet, when the sequence of Prophetic revelations had not commenced with him. We now return to our original topic.

DISCUSSION ON THE UNITY OF ACTIONS OR DEEDS (TAUHID'E FA'ALI)

This means that the acts of creation at which, no human has a personal command or authority, such as creation of life, provision of sustenance or to provide relief from ailments and diseases, causing death, or reviving the dead are specific to God and no one shares these acts with Him. This view is supported by numerous Quranic verses and Prophetic traditions. We shall discuss these issues, when we reach the theme of Ghuloo and Tafweez i.e. Exaggeration and Delegation in the present book. Few of the Quranic verses are quoted here to support the argument.

1. *Sura Hashr, verse, 6:*

“God who creates designs and it is for Him are the best of the names.”

This verse proves that Only God is the creator and designer.

2. *Sura Zukhruf:*

“Do they distribute the blessings of your Lord? We have allocated their sustenance in the worldly life.”

3. *Sura Al Rum:*

“God is He, Who has created you, provided you with the sustenance. He will make you die and then revive you again. Is there anyone among those, whom they associate with God, can do this for them? Glory is to the God, Who is far above what they associate with Him.”

4. *Sura Al Ra'ad:*

“Or they have appointed associates with God, who have created things similar to those created by God, which made identification of those things difficult for them. Say God is the creator of everything. He is the One Almighty.”

5. *Sura Al Qasas:*

“Your Lord creates whatever he likes and then selects.”

6. *Sura Al Naml:*

“Who is He that initiates life and then to repeat it. Who is He that sends you sustenance from the Heavens and the Earth? Is there any other god besides God?”

7. *Sura Al An'aam:* “If God casts you an injury, then who is there to repulse it from you other than God or if He provides

you with a blessing (no one can take away that approval from you). He has complete dominance over all things.”

This shows that only God can provide or impair you.

8. *Sura al An'aam:*

“Tell them, who delivers them from the gloom of land and sea, and whom they call in silence or with sobs; that if He had saved them, then they would become thankful servants. Tell them; it is God who saves them from those complexities and harms. Even then they associate others with Him.”

9. *Sura al Naml:*

“Who is He, who receives the indignant, when he cries to Him and removes the hurt and appoints you the caretaker of the Earth? Is there any other god besides God?”

These verses suggest that receiver and responder of all supplication is God.

10. *Sura Al Sho'ara*

“The One who has created me will show me the path. It is He Who provides me with food and drink and cures me when I fell ill. It is He Who will make me die and revives me.”

This suggests that creator, sustainer and curer is God, and no one else.

11. “Be ware, creation and command is for God. He is sustainer of the entire cosmos and He is blessed.”

12. *Sura Al Ra'ad:*

“Tell them, you have adopted those as your sovereign, who are not capable of benefiting or harming you.”

13.

“Whatever blessings you have received is from God.”

14. *Sura Al Furqan:*

“They have adopted other than God those who are not capable of creating anything but they are being created by the others.”

15. *Sura Al Furqan:*

“God has created everything and then stabilised them as they should be.”

16.

“Who is the One, Who has created Heavens and Earth, and then sent water for you from the sky and then produced blooming gardens? It was not within your capacity to initiate those

trees. Is there anyone else other than God? But these people are deviant from the truth.”

17.

“There is no god but God, so where are you wandering aimlessly.”

This shows that the creator and sustainer is God.

18.

“The sovereignty of Heavens and the Earth rests with God. He creates whatever He desires. He bestows daughters to whom He wishes and gives boys to whom He desires.”

19.

“God is very kind with his servants and awards provisions to anyone, the way He wants.”

20.

“Say O, God; Sovereign of the Universe, You award kingdom to anyone You desire, and remove the writ of leadership from anyone You wish. You promote honour and dignity of anyone You choose, and defame whom You desire. All the approvals are in your possession and You are powerful over all things.”

21.

“God is He; who gives all sustenance. Lord of power for ever.”

These verses make it clear that the provider of sustenance is God and He is all powerful. This is such a sensitive moment in the chapter of Tauhid, where many people in the love of their mentors cross the defined boundaries and indulge into practices, which class them Mushriks, instead of Monotheists. Aai'mma has warned us of this danger and contested any claims in which they were used by some of their followers to share attributes, which are exclusive for God. There are so many Ahadith available on this subject and we shall mention those in the chapter related to Exaggeration and Delegation. We only mention couple of Ahadith to clear the issue.

1. Imam Raza (AS) used to supplicate in the following manner in his prayers,

“O, God providence is thy character, and Thou have the honour to be worshipped. O, God curse those who minimized thy magnificence, and also those, who like Christians, proposed corporal configurations for Thou. O, God we are thy servants and the sons of those who were thy servants. We are, in our

person, not capable, either of any profit or loss for ourselves, or having any control over life and death or life after death (of others). O, God, whoever believes that we are the providers and we create, then we are fed up with those in a manner Jesus is distressed with (some of his followers) Christians. O, God whatever they speculate about us, we have not invited them on those issues, therefore, Thou should not question us on those matters and forgive us from their conjectures.”

2. The station of these people as intermediaries between people and God is best described by our present Imam. It is reported in *Ehtejag'e Tabari* on the authority of Ahmed bin Dalal that once among the Shiites, the discussion on the issue of “Delegation of power” was hotly pursued, some people were advocating that God has delegated powers of creation, provision of sustenance, life and death to the Muhammad and his family, while the others opposed it. One of the Shias told them that there was no point of bickering among them, they should go and ask the representative of the last Imam and seek his opinion on that issue. They approached the Sheikh and the request was made to the Imam, and the following reply was received.

“It is God Who has created people and He is responsible for their provisions, since He is neither an object nor He enters into any object, but He is All Hearing and All seeing. The Aa'imma, on the other hand, request God and he creates. They ask for subsistence and He allocates to honour their request.”

STATEMENT ON THE UNITY OF WORSHIP

The meaning of this unity is that we should not associate anyone with the worship of God, just as the idiom, **LA'E LAHA ILLALLAH** demands from us that there is no god but God, and no one is worthy of worship other than Him. The idol worshippers were called Mushrik (polytheist), on the same grounds that they used to worship and prostrate before man made idols, although, they never called them gods except; they believed them a mode of reverence that could bring them near to God. Allah has put their point of view in the following words, "Those who have appointed others as their aide in place of God (and say) that they worship them only for the reason that they might bring them nearer to God. Surely God would decide between them on what they differed."

Despite their admission that they did not treat those Idols as gods, still in the Islamic Juris Prudence they were classed as Mushriks,

"Do you associate those with God, who cannot create a thing, but instead they are themselves created by others. They can neither help themselves nor the others."

"Your Lord has commanded that no one other than Him should be worshiped."

It became apparent that the worship of anyone other than God, with whatever intentions and even a prostration out of respect, is classed as Shirk in worship. God has asked that He should be worshiped in purity. He further declares in Sura Al Kahf,

"Therefore, anyone who hopes to be in the presence of God (in the Hereafter), it is imperative for him to do pious deeds and not to include anyone else in His worship." At another place in Sura al Noon, it is declared, "Only worship God and do not include anyone else in this act."

God and His representatives do not allow adoration, even if it is the worship of God, which might contain a degree of ostentation for public consumption. God reveals in the Qur'an, "They perform prayers outwardly (to impress public), in fact their affection for God is very little."

It is related in *Osool'e Kaafi*, on the commentary of the Quranic verse, "Therefore, anyone who hopes to be in the presence of God (in the Hereafter), it is imperative for him to do pious deeds and not to include anyone else in His worship." it is stated from Imam Muhammad Baqar (AS), who said that if a man performs an act of piety, with intentions other than pleasing God, then that man is committing Shirk in the worship of God. It is mentioned in various Prophetic traditions that hypocrisy and pretence in worship is shirk and such an act is unacceptable with God.

In the light of these statements, no doubt is left on the prayers and stipends of those people, who consider the thought of their murshid or mentor to be essential during the worship of God. Is it not visibly the worship of their saints, and it is not different from the ignorance and waywardness of those Shias, who find it necessary to concentrate on the persons of Imam Ali and other Aa'imma, during their prayers and even claim that the address of the Quranic verse,

(We worship thee and seek thy help) is for Imam Ali. We have learnt about these practices by referring to the speeches of various foolish Shia speakers of Punjab, who are influenced by the preachers of Ghali and Mofaww'ez (People who Exaggerate and Delegate) views. There are a few basic principles of Monotheism and it is essential to stick to those rules, without which the faith is incomplete. Therefore, a true believer is the one who embraces the factual doctrine of i.e. Unity of the Essence, Unity of Attributes, Unity of Submission and Unity of Worship.

BRIEF DISCUSSION ON VARIOUS STAGES OF TAUHID

Apart from the types of Tauhid, we have discussed in the preceding sections, there are other stages of Tauhid that are significant for enhancing the faith.

One of those stages is **TAUHID FI TAWA’KUL**, which means that all believers must have faith in God, in all affairs, as stated by the Qur'an,

“Faithful are those who have confidence in God” or “Those who show faith in God, then God becomes sufficient for them.”

In *Ma’ani ul Akhbar*, a detailed Hadith is quoted, which explains the concept of confidence. The Prophet says

“To believe that no creature can harm, benefit or impede anything from you. In fact, one has to disregard people completely to the extent of disappointment. At this stage any act of a servant is purely for the sake of God. He does not expect anything, but from God. He is not afraid from anyone, but God, and he has expectations from none other than God.”

TAUHID FI AMR WUN NAHI

Real authority of permission or negation is God. Prophets and their legatees simply came to implement God’s commands, therefore, where dispute between submission to God and His subjects arises then God's commands must be preferred. Imam Ali says,

“Where disobedience to God is apparent, the obedience to people is not permissible. One should realize that harm or benefit could only come from God.”

It is therefore, essential for believers not to be fearful of anyone other than God.

TAUHID OF OBEDIENCE

Those people, whom God has not commanded to be followed, must not be complied with and they should not lead the nation. Imam Jaffer'e Sadiq says in this respect,

“People have been commanded to seek our awareness, obey our orders and refer the matters to us. If they perform fasting, offer prayers, conform to the unity of God, but still intend, not to turn to us then they will be classed as Mushrik.”

Note: It is important to respect all stages of Tauhid, because with a minor neglect, a man could become guilty of committing Shir^{ke} Khafi (veiled) or Jalli (perceptible). God speaks in Sura Yusuf,

“Many people show their belief in God, while they are still committing Shirk.”

It is mentioned in *Tafseer'e Saafi*, with reference from *Tafseer'e Ayyashi* that Imam Jaffer'e Sadiq said that the above quoted verse of Sura Yusuf is sent for those people who say that if such and such person was not there, he would have died or he would have been in great trouble, or his family or tribe would have suffered. Don't you realise that the one who makes these statements is including others in the authority of God, since the provision of sustenance and averting mishaps are purely godly tasks. Another person suggested that if he had said, If God had not helped him through that man then he would have died. Imam concurred with that reply.

A VIEW OF FIRQA'E MUJASSEMA (SECT THAT PROPOSES BODY FOR GOD)

This sect is known as Firqa'e Mujassema-o-Mushabba, which is an offshoot of Sunni group. The key assertion of this sect is that it proposes main frame and body parts of God, such as hands, feet and eyes etc. This sect came into being at the end of first century after Hijra. The founders of this sect were Kehmish and Ahmed Hajemi. One of the exponents of this group Da'oud Zah'ari claimed that people should not ask from him about the beard and sexual organs of God, but anyother information is readily available for which he will gladly help (*Al Milal wan Nahal*, by Allama Shahrastani). There are several

other books available, which shed further information about this sect, such as, *Al Fasl Ibne Hazem* and *Al Mazahe-bal-Ashari*. Our Aa'imma have vehemently opposed their ideas and labelled those as Mushrikana (polytheistic) thoughts. We quote a section of a very long Hadith. Yunus bin Zabyan, quotes from Imam Jaffer'e Sadiq (AS) that he questioned him regarding those people who proposed body components of God. Imam was resting on a pillow and he suddenly sat upright and said,

“Those who configure in their mind that God has a face are Mushrik and one who thinks that He has body parts, like the creatures, is an infidel and you must neither accept their evidence nor eat their slaughtered. God is way above those speculations, where a correspondence is tried to establish between humans and Him”.

The essence of this discussion is that anyone who proposes body parts for God is a Mushrik.

Corrupt Ideas of these people are spreading like wild fire among the plain Muslims, because there are some allegorical Quranic verses from which an ordinary person can draw wrong conclusions, including some intellectual who are not capable of extracting the true interpretation, and therefore cannot differentiate between the apparent and symbolic meanings of those words. Therefore, where ever they saw those words, they interpreted those in their real sense and proposed body parts of God, and thus corrupted their Tauhid and demolished their hereafter. It is therefore, necessary for us now to talk about some of those Quranic verses.

MEANINGS OF THE ALLEGORICAL VERSES

We are not discussing at this moment reasons of these Ayats (verses) to be in the Qu'ran. We only want to express the import of the subject matter of such verses, and point out that who can really interpret these passages? Linguists know that a text, which is multidimensional in sense and makes its reader confused to extract the intended meanings of the author, is called **MUTESHA BEH**, and every one is not qualified to give its true meanings: **NO ONE OTHER THAN GOD, THE PROPHET AND HIS PROGENY UNDERSTAND THEIR MEANINGS**

Since an allegoric text has more than one meaning attached to it, therefore, everyone is not qualified to understand its true nature, however competent he might be in that language? Such a text can be truly interpreted only by its author or by the person whom he has informed its intended meanings. That is why at the end of that statement in the Qu'ran it is mentioned,

“The true interpretation of the allegorical verses is either known to God, or the people, who are infused with Knowledge.”

These are certainly those people who are direct recipient of knowledge from God and are appointed to teach that knowledge. Evidently, such people could only be the Prophet himself and then his progeny, who were trained by him. God declares about the Prophet,

“O! My honourable Prophet, We have revealed Qur'an to you so that you might teach them what has been intended for them.”

After referring to the Prophet God states about his progeny, “Then after the (Prophet), We inherited those with this knowledge, whom We have selected among the people.”

Major Arabic commentaries of the Qur'an, suggest that these chosen people are the family of the Prophet. On the basis of Hadith'e Saqalait is essential for us to refer to the holy Prophet and his progeny for the interpretation of such verses. Since in the present volume the interpretations as provide by Muhammad -o-Ale Muhammad are used therefore, it must be

accepted as the intended meanings of God. If however, someone else interprets these verses in other ways, then it should be treated at par with Tafseer Bir Rai (personal thoughts), which is misguidance, and the proponent should prepare himself for the Hell.

AN ACCEPTED LOGICAL METHODOLOGY

It is an established fact that if meanings of any text have become clearer with logical reasoning and supported by Islamic legal (Shariah) arguments, then any unitary written account against such a text would not be acceptable and can be outrightly rejected. However, if there is a Quranic verse or a sustainable tradition, apparently conflicting with it, then its logical explanation is sought, so that it should not clash with the meanings established by logical reasoning and the firm Quranic text. Mohaqqiq Sheikh Bahai, points out to this rule in his book *Al Ait'taqa-dul- Imamia*,

“Usually we interpret the Quranic verses by their apparent meanings, unless those are against an established logical principle and then its reinterpretation is sought, such as the use of the word “Y`ed” (hand), whose explanation is necessary.”

On the basis of this principle the meanings, which the respected author has used in this volume are to be accepted, as in the previous discussions, it has been established that God is free of corporal attachments, and His person is unsoiled with mundane debris and ailments. However, if the meaning of a verse appears contrary to this logic, therefore it is pertinent to look for those meanings that neutralize this contradiction, since in the Qur'an there is no conflict as God points out,

“If this Qur'an was the word of someone else (other than God), then certainly (you would have found) great contradictions in it.”

The absence of incongruity or inconsistency in the Qu'ran is a proof that it is the word of God, especially when its meanings are backed up by Arabic vocabulary. There is no reason why we should not accept those meanings of the allegorical verses, which are adopted by the author of this work, when those are further supported by Arabic language and its proverbs. Therefore, the meaning of the word “**KASH'FE SAAQ**” that is adopted by the author is accurate on the benchmark of Arabic

proverbs. It is customary among the Arabs to show the intensity of an act by the use of the word "**KASH'FE SAAQ**", therefore, when they want to describe the height of a battle they say, "**QA'MA-TAL HARAB ALUS SAAQ.**" The battle stood at the Saaq i.e. it has become very brutal. These meanings are so clear that even the opponents of Shia thought agree with the accuracy of this interpretation. Therefore, Deputy Nazir Ahmed Dehlavi, in his translation of the Qur'an says that the ordinary meaning of the verse "**YOUMA YAKSHAF UN SAAQ**" is, when the thigh will be opened and this is an Arabic proverb, which points out to great calamity, and we have translated the verse according to this view.

Similarly, meanings of the word **Y'ed**, which Sheikh has done in the verse;

(What stopped you prostrating before him, whom I have created with My authority),

There are two other possible meanings, one as a gift or blessing. In this context the meaning of the verse would be "O! Iblees, what made you to stop prostrating to him, whom I have created with My awards of both worlds?" Sheikh Mufeed has preferred this meaning over the one, which is mentioned in the text that it involves repetition, because strength and authority have the same undertones. Secondly, one meaning of y'ed is power and the other as grace. Therefore, in this situation the meanings of the verse would be "whom I have created with My strength and grace." Similarly, the word **WAJH** has two meanings, which are mentioned in the text and it is also possible that it may represent the essence of God, because the mention of the word "face" is also applicable allegorically to the person it self. Now the meaning of the same verse would be, "Everything has to die, except Person or the Essence of God." Also, **WAJH** corresponds to faith and religion because, just as face is the recognition of a person similarly, **Deen** or religion is also a source of identification of a group. Some traditions points out that Aa'imma are the manifestation of **WAJH**. All these meanings are incorporated in many traditions that have descended from Ahle-Bait. We complement this statement with some reports form Masoomin (Aa'le Muhammad).

Muhammad bin Muslim says that he asked Imam Baqar (AS) about the Quranic verse,

He replied that Y'ed is used in Arabic language to represent power, grace or favours e.g. they say, such and such person has "**Ayyadi Kaseera**" plenty of favours on me. Muhammad Obadiah says that Imam Raza (AS) was asked about the Quranic verse,

He replied that Y'de means with his power and grace. Abi Hamza says that he asked Imam Muhammad Baqar about the Quranic verse,

He replied that God's eminence is way above that He should be praised with a face. The meaning of the verse is that everything would perish other than His **DEEN** or religion.

Abu Mogheera says that he was sitting with Sadeq'e Aa'le Muhammad, when a man approached him and asked him the meanings of the verse,

He replied that they were the face of God, through which, God is recognized. To summarize, we can say that the meanings of the allegorical verses of the Qu'ran, which have been quoted by the respected author of this book are well supported by several traditions that are reported in Bihar ul Anwaar and Tafseer'e Burhan, where further information can be sought by the more demanding readers.

Those Quranic verses, which use words, such as **MAKR** and **ISTEHZA** for God, are mentioned to counter the **MAKR and ISTEHZ**A of infidels. The Scholars of both sides (Shia & Sunni) agree that God's names are understood on the basis of its intended use or results not as a source or foundation e.g. God is **REHMAN & RAHEEM**, where **REHMAT** in dictionary stands for kindness or compassion, a condition related to the heart, which demands sympathy and consideration, if we now use these names as a source then we have to assume a physical heart for God. If heart is proved, than a body frame would be essential, which is impossibility. Therefore, we have to assume that He is **REHMAN** as a consequence of His act. The same is true for God's **ANGER & ANNOYANCE**.

This is the state of affairs with all other allegorical verses which have been discussed by the respected author in this volume. God is repaying those in the same coin, who in their capacity try to deceive and make fun of God. Therefore, allegorically the same terminology was used by God for Himself and this in linguistic terms is called **MASHAKALA** or equivalence,

just as God says, **“WA JAZA’A SAIYYATO SAIYYATO MIS’LOHA.”** i.e. the return of an evil is evil. In fact, punishment of an evil is not considered to be evil. In Sura Al Baqara it is said, “If someone commits aggression against you can commit the same excess or overkill against him, although an effective response to any aggression is not called belligerence.” Similar, maxims are frequent in the Arabic language.

Scholars from Sunni School of thought also agree with this approach. Readers can refer to Tafseer'e Baidhavi and Al Kashaaf etc.

Chapter 4

BELIEFS GOD'S ATTRIBUTES OF HIS ESSENCE AND ACTIONS

Sheikh Abu Jaffer says that when we describe an attribute, which is related to the Person or Essence of God, then our intention is to deny its opposite e.g. when we say that God is **SA'MEE & BASEER, KNOWLEDGEABLE & WISE, HONOURABLE & POWERFUL, LIVING AND ESTABLISHED** from eternity, then we want to establish that there is no decline for Him. He has no associates with Him, and this is all linked to His Person or Essence. We cannot say that God is creator and active from the infinity and His aspirations are always linked with His Creatures or He is pleased with all, and not irate with anyone, or He is continually providing sustenance and benevolence, or He is creator of language (speech) from eternity. All these attributes are related to His actions and are therefore, Probable or (**HADIS**). Consequently, it is not proper for us to associate God with these attributes from eternity.

NOTES ON 'CHAPTER

In a simplistic manner, we can say that God's attributes are of three types.

1. Always with the Essence of God.
2. Always removed from His Essence.
3. Sometimes those are present and the other time those are absent.

The first category is called the Personal Attributes, for the reason that those belong to the Essence, or Person of God. Those are also called Sifat'e Kamalia, J'malia, Haqiqiyya and Sifat'e Zatul Azafa. Their popular count is eight (Although His

attributes are numerous) and those are (a) Potency (b) Knowledge (c) Life (d) intent (e) Perception (f) Eternal (g) Speech and (h) Justice. These aspects of God's attributes has been discussed in detail in the last chapter, where it has been proved that since, these attributes are exclusive to the Essence of God i.e. there is no partition between His Person and Attributes, therefore, their true understanding is as much a mystery as His Essence. That is why the author has stated that when we associate God with these attributes, then our purpose is to deny their opposites. For example, when we say that God is knowledgeable, we then mean to say that He is not ignorant, and when it is said that He is potent, we mean to say that He is not feeble. Otherwise, we are at loss to understand the true nature of God's knowledge and potency, as we cannot understand His Essence and Personality. The second category of attributes is called the Attributes of negation (Sifat'e Salbia), which we have also discussed in detail, in the previous chapter. The third category is called the attributes of actions or special attributes, because those are linked with God's actions and not with His Being, such as creator, provider, donor of life and death. There was a time when these acts were not performed by God, therefore, at that time He was not a creator and a donor of life and death. However, when He performed these jobs, he was called a Creator and Provider. This example has cleared the difference between His attributes of the Essence and His actions. It's necessary explanation is that those majestic attributes, which are essential to His Essence and cannot be equated to its opposites, (as it makes God deficient) are called the Attributes of His Essence, and those are Knowledge, Potency, allocation of life and death etc, and it cannot be associated with their opposites (Ignorance, Impotency and Death, at any moment of time), for the reasons explained earlier. Those characteristics, which are not necessarily required to be with God all the time, and it may also be possible to equate those with its converse, while not causing any deviance in God, are called Attributes of Action, such as, Creation, Provision of Sustenance, handing over of life and death etc. It is true to say that there was a slot in time, when God was present, but due to the absence of acts of creation and sustenance, He was not Sustainer and a Creator. This is the difference between

Attributes of His Essence and Actions, which are in line with what Kulani has mentioned in Kaafi and several other authors. For further reference readers can refer to the treatise of Siqat-ul-Islam.

Chapter 5

RELIGIOUS CONSTRAINTS

Sheikh Abu Jaffer says; he believes that God has put fewer burdens on people than their capacity, as He has confirmed in the Qur'an, i.e. God has not burdened people with (Religious constraints), more than their capacity.

The word **WUS'AT** represents limitations below the full ability. Imam Jaffer'e Sadiq (AS) says, by God, Allah has restricted people well below their strength. That is why, in twenty four hours He has prescribed five obligatory prayers, one month's annual fasting in Ramadhan, five Dirham's out of every two hundred Dirham's annual tax (Zakat) and once in a life time pilgrimage to Makkah, although, peoples capacity is way above these acts.

NOTES ON CHAPTER

THE MEASURE OF RELIGIOUS RESTRICTIONS AND THEIR BENEFITS

Theologians have made great efforts to understand the true nature of the limits of religious routines, the reproduction of those is not beneficial for our readers. Religious definition of **TAKLEEF** is that God the Almighty has commanded His servants to perform or abstain from certain deeds, which cause a degree of burden, at the same time it also takes account of the promise of reward (for performing) and punishment (if they choose to go against the commands) for them. This responsibility is of two types.

1. Intellectual binding
2. Legal binding

We now discuss these bindings in some detail. The significance of Legal (Shariah) requisites is not hidden from the

knowledgeable people. We can simply say that this restriction is imposed by God and as described earlier, His commands are neither groundless nor acts of dissolute posture, therefore, we must accept that this decree is for a purpose, otherwise, it will be a wasteful exercise, and that is not possible from God. However, its benefits are for the entrusted, since God is free of all needs. We now describe a detailed reason in support of Shariah impositions, with a view to admonish a forgetful and awakening the wise, so that they could visibly feel their benefits. Religiously decreed burdens (prohibitions and allowances) are a gift from God, since those make a dividing line between humans and the animal kingdom, if the capability of right and wrong is withdrawn from humans, then there is not much left to discriminate between the two species. If we acutely examine this attitude, and find a person indulging in the habit of free for all, then he lowers himself below the animals. God declares,

“Such people are the likes of animals or even worst.”

This is because, an animal, who consumes anything to smother his hunger, irrespective of right or wrong, is pardonable due to his lack of intelligence, but if such acts are performed by man, then the power of intellect would demand his demotion even below the animal genus. Man, for this distinction, must thank his Lord.

Imam Zainul Aabedin, in the first supplication of *Sahifa Kaamela* says,

“All praise is for the Lord; if He had decided to keep humans ignorant of the perceptivity of His praise and gratitude, despite His gifts and blessings, then they had used those bounties without admiring, and benefited from the provisions without thanking Him, and if they had done so, then they would have devalued themselves to the ranks of quadruples, in accordance with His declaration in the Qur’an. “Such people are the likes of animals or even worst.”

CONDITIONS FOR RELIGIOUS IMPOSITIONS

The All Wise God has not imposed His regulations on every one without consideration, therefore, when we cast a glance on the rules and regulations of impositions, we then realize the degree of kindness and generosity that He has exercised in our favour,

“God has desired leniency and not severity for you (in the religion)”.

This attitude reveals the flexibility and proximity of Islam to the nature in a lucid manner. For clearness, there are four types of conditions. Some are related to the imposer (Mukallif), some are for the entrusted (Mukallaf, the person who is affected by the imposition) and some are linked to the imposition (Takleef) itself and the act. We examine the conditions for type one, and present a summary of other conditions.

1. Mukallaf must be in existence; naturally the imposition of regulation on someone who does not exist is a wasteful exercise.

2. Mukallaf must be an adult erudite, since normal regulations are not applicable on immature and mentally abnormal people.

3. Mukallaf must understand the nature of imposition (Takleef), which should be explained to him.

4. The imposition must be feasible and not outside his strength and capability of the entrusted, because loading a person beyond his capacity is injustice, and such an act is against God’s grace and justice e.g. asking a person to create God, and in case of failure (which is certain) to punish him for disobedience. Such irrationality cannot be expected from God, and all those Muslims who believe that God burdens people as He wishes, without considering one’s capacity, are mentally unbalanced. Abu Hazeel Motazali, ridicules such people by saying, “Ash’ari’s donkey is much more intelligent than Ash’ari, because if you take that donkey on a narrow parting he would jump that gap with minimum persuasion, but if you take him to the bank of a broad river, he will refuse to jump, whatever punishment you can unleash at him, because he understands where a jump is feasible and where it is not, however, when

someone does not understand the difference between capable and incapable, and permits stacking burden on someone with or without his potential, is committing grave injustice. God says about such individuals, "They have not understood God as He should be, they have hearts (mind) but they do not think."

5. That the imposition should be on a task, whose performance yields rewards and abstention imposes punishment, because if such a condition is not applicable, then right or wrong cannot be distinguished.

6. The imposition (Takleef) must not be on an illegal act, and if abandoning of an act is required then that task must not be essential or WAJIB; because an imposition cannot be true under two opposite conditions. This clears the way that when and where an imposition is applicable, otherwise the whole science of creation would appear as a wasteful exercise. That is why, God says,

"Do you imagine that We have created you as a wasteful exercise and you will not have to return....Or, God has not created Heavens and Earth, as a wasteful exercise, but the unbelievers do not understand?"

If God has not controlled human's forces of anger, hate, jealousy and sexual frustrations by imposing certain controls on his behaviour; then He would have been accused of neglect and desertion of responsibilities, when He is well above such allegations.

Chapter 6

OUR VIEW OF PEOPLE'S ACTIONS

Sheikh Abu Jaffer says that our view of people's actions is that they were created by God, as Taqdeeri, and not as predetermined (Takveeni) creation. From Taqdeeri creation we mean that God (Allah has created functional body parts, but its utility is left to the individual choice) is always aware of people's acts of good and evil (as performed by those components) prior to or after committing.

NOTES ON CHAPTER

In fact, this proposition is a branch of another topic, related to Compulsion and Freedom of actions, which is one of the major issues of Islamic faith, and it is still contested bitterly by the scholars of the Ummah. However, if we study this issue with fair mindedness, then the problem is not too difficult to comprehend, as it has been thought. When the author says that people's actions are empowered, and not predetermined creation of God, then he proposes that God has not invented those actions, but He had the knowledge of those acts, even before, those were committed by the people. At this juncture, Sheikh Mofeed has angrily criticized the author, by saying that the subject matter of his postulate is based on a solitary statement; however, several reports of this kind are present in *Bihar ul Anwaar*, and other books of Hadith. We present two narrations, Imam Jaffer'e Sadiq (AS) says, "People's acts are empowered creation of God (as those are performed by the faculties provided to the human's), instead of predetermined (They must perform the assigned duty) creation, surely Allah is the creator of all things."

While, Imam Raza says,

“People’s actions are creation of God. He has empowered them, and not predetermined their actions.”

Let me make this distinction clear by giving you an example. God has created all the body parts of human’s, and an important part of this structure is brain. Every child that is conceived, male or female of any descent, must have this brain no matter where, he or she is born, irrespective of time constraints, today, tomorrow or a million years from now. This process of creation would not change i.e. every child will have a brain. This is called Takveeni creation. Now what he or she could do with the brain? They can create wonders of the world or they might choose to do the greatest bank robbery. This is called a Taqdeeri creation i.e. a facility is created by God but its function is not determined by Him, which is left to the choice of the persons involved., although, He knew what those individuals are going to do with that facility.

After clearing the concepts with the above mentioned example, we can say that God is not the creator of our actions in a sense that He had compelled us to do a particular thing, but He is aware of what we think and do with the instruments that were created for us. Therefore, Sheikh Mofeed’s criticism of Abu Jaffer, on the basis, that his conclusions are founded on a solitary narration, or it is the resultant of several narrations is invalid, and all the suggestions he has made can be narrowed down to the syntax variations.

In view of the significance of this issue, we would like to discuss some aspects of this dilemma in some detail.

DISTINCTION BETWEEN PREDETERMINED (TAKVEENI) AND TASHRE'EE ACTS (THOSE ACTS THAT FALL UNDER THE RELIGIOUS LEGAL CODE)

Before we indulge our self into the real topic, it is important for us to know, as a prologue that human acts are of two types; some are predetermined or genetically controlled, such as height, colour and facial features etc. and the others are Tashre'e-ya acts e.g. offering obligatory prayers, fasting in the month of Ramadan, drinking alcohol or even committing adultery. For the first category, scholars of both sects agree that human intervention is irrelevant and man is a simple recipient of what his genetic code has settled for him. However, the difference is in the second category; and the Ummah has divided itself into three groups.

1. **JABR** i.e. Man is under compulsion by the Will of God to do things, good or bad, and he is not free at all in his deeds.

2. **TAFWEEZ** i.e. whatever is done is done by man himself, God has no power on him

3. **AI AMRO BAINUL AMRAIN** i.e. the truth lies between the two concepts, in other words, man is free in some acts and under compulsion in the others. This is the Shia point of view. We shall discuss this concept in the fifth chapter of this book in detail, to confirm our point of view, but now we shall quote some traditions, both intellectual and practical, to rebut the first two points of views, in favour of the third. It is narrated that a man asked Imam Jaffer'e Sadiq about the issues of **JABR** and **FREEDOM** and he replied, "An act on which you can reprimand a person is a human act, and for the one you cannot raise your finger at him, is an act of God. On the day of Judgment God will ask a man; why he has disobeyed Him, why he was an alcoholic, why he committed adultery and why he transgressed on the others, but he will not ask him, why he was less taller, why he was white and not black and why he fell ill (on certain occasions)? It is because these acts were God's acts. Although, for the intellectuals and sensitive people, this word of Imam should be sufficient for satisfaction, but we quote a few more logical arguments to substantiate our point of view.

REBUTTAL OF THE IDEA OF COMPULSION

Following are the reasons that people are free in their acts.

1. To say that human's are coerced to perform their routine tasks is a fallacy, because the difference between human's normal acts, such as eating, standing, sitting or walking and the compulsive acts, such as running of the pulse, tremors or the motorized defects in Parkinson's disease, movement of a person falling from the roof of a house and walking down leisurely from the stairs is so lucid that no sensible person can deny it. We now ask a question that the noble acts of praying or fasting or the evil deeds of stealing and adultery belong to his freedom of choice or those are compulsive acts? At this juncture, human's own intuition and conscience is a better judge.

2. If humans are constrained in their acts and the real player is God, then it is necessary that God should be responsible for all the evils in this world; therefore, punishing humans for the sins and crimes, which He ordained Himself would be gross injustice.

3. If humans are not free in their actions, then coming of various Prophets and Messengers would be a futile exercise, and people could silence them by saying that if God is responsible for their acts, then how they are not among the believers? Therefore, you go to your God and ask Him to create the capacity of faith within them, and then they will turn to Him? What would be the answer of the Prophets, except silence? To summarize, we can say that this postulate involves commitment without necessary strength.

4. If people are not free in their actions then all the religious promises of Paradise and Hell, and the efforts of the Prophets are meaningless. There is no need for someone to do good deeds or abstain from evil, when Qur'an is full of censure of infidels, polytheists and fornicators and praise of the virtuous. Who will then accept the validity of all those pledges that has been made for the righteous and the evil doers?

5. Logically, all human's actions are constrained by one of the three possibilities. (a) It is committed by man (b) It is committed by God (c) It is committed by man and God together. If the second scenario is adopted then the punishment of a sinner

is a grave injustice, because in this approach, salutations or condemnations, punishment or reward all should be for God. The same predicament is true with the third assumption, because man is a weak partner with God, but all the punishment is reserved for the man alone, which is a mockery of the justice, and God is free of such absurdities. Therefore, we have to agree that the first proposition is right and that is why; man alone is the recipient of punishment or reward at the end of the day.

6. If man is not free in his acts and all good and bad deeds are warranted by God, therefore, wherever in the Qu'ran God has cursed the liars, aggressors and the sinners, then that curse must return to God.

SHARIAH ARGUMENTS ON THIS ISSUE

Due to various reasons, God has condemned the ideology of compulsion in the Qur'an.

1. There are numerous verses in the Qu'ran, where God has clearly mentioned, by way of indications or clear narrations, the freedom of mankind in their actions. Few of those verses are mentioned here,

- **“There is no compulsion in the religion.”**
- **“We have shown them the way; it is now up to them to be appreciative or thankless.”**
- **“Tell them O! Prophet, truth is with thy God, it is up to them to accept the faith or be infidels by denying it”**
- **“Whoever wants, he can turn to his Lord”**
- Intellectuals and erudite must pay attention that how nicely God has presented the justification of populace, being completely liberated in their endeavors. An act, whose performance or defiance is left to the will of individuals, is called a task of choice and its operator is called an autonomous player. On the other hand, if any person, by setting aside these firm verses opts out for allegorical signs, then there is no treatment of his idiocy and shoddy mannerism. God says in the Qur'an, “Those who have twisted hearts they choose the allegorical (route) to create mischief.”

2. There are numerous verses in the Qur'an, wherein God has clearly denied his acceptance of polytheism, corruption and injustice.

- **“Allah does not carry out an atom weight of injustice”**
- **“We have never committed any excess over them; they have themselves done injustice to them”....**
- **“God commands you to do justice and munificence among each other”.... “God forbids you from uncivilized behavior” ...**
- **“When these people do evil, then to justify it they say that they found their elders on the same path. It is god who has put us on this track. Tell them O**

Prophet; Neither Allah nor His messenger; commands people to do evil, nor He agrees with infidelity “We request our readers to be just in their analysis and reflect upon the above quoted verses to see, if those verses rejected compulsion in human actions and opted for human choice, or promoted Jabr (Compulsion) and negated freedom of choice.

3. There are clear verses in the Qur’an, which plainly hold humans responsible for their own deeds, and confirm that punishment for them is the result of those acts.

- **“Shame is for them who write scripts with their own hands and then claim, it is from God” ...**
- **“You will be rewarded or punished, today (on the Day of Judgment); for all that you have done (in the worldly life)”**
- **“Everyone will be repaid in accordance with the efforts he has made”**
- **“Every person will be punished or rewarded, in accordance with his/her deeds today.”**
- **“God has not changed the state of a nation, unless, it has decided to change itself.”**

4. Those verses in which infidels are reprimanded for not accepting faith. It is revealed, that they were not forced to remain infidels.

- **What stops people from accepting the faith?**
- **What has happened to the people that they keep away from counsel?**
- **Why do you prevent people from accepting the path of God?**
- **Why do you blend truth with the falsehood?**
- **What stopped you O! Satan to bow to him, whom I have created?**

These verses of the Qur’an are clear negation of the concept of Compulsion, and repudiation of Al Asha’e-ra’s philosophy because; God has questioned them on the wisdom of their adoption of infidelity and Shirk. If Al Asha’e-ra’s point of view was right, then they could say that it was He, who has created polytheism and then compelled them to adopt that track, and now without any logical reason reprimanding them on something

which was not of their making. Therefore, their silence on this issue tells that their ideology of Compulsion is totally false

5. Those verses in which the infidels have accepted the responsibility of their Kufr. For example,

- **The Paradise dwellers will ask the forbidden ones, what made them to go to Hell. They will answer that they didn't pray, and didn't feed the orphans and needy.**
- **When a group of infidels will be sent to the Hell, then its custodians (Angels) will ask them, if any Warner has come to them. They will say yes; but they (Infidels) denied them and said that God has not revealed anything (for them).**
- **The infidels will say O! God, we followed our elders and they led us astray. O! God put them into twofold punishment, and curse them.** Just observe that the Hell dwellers are accepting the responsibility of their infidelity and sins, and held their elders liable for their misconduct instead of God.

6. There are some verses in the Qu'ran, wherein, God has refused any responsibility for people's misconduct and sins. In Sura Al Tauba God says,

"Allah is free of what the polytheists do."

It is evident, if God was responsible for the acts of the evil doers, and He had created the compulsion (of doing evil) within them then there is no meanings of such a denial. Therefore, the author of Tafseer Al Meezan has quoted a tradition on the authority of Sheikh Mofeed that Imam Muhammad Taqi (AS) was asked, "Are people's acts created by God?" He replied that if God was responsible for human actions, He would have never shown any antipathy towards their acts, when He says; He is disgusted with the polytheists. In this verse Allah has not shown any aversion with the personality of the polytheists but with their acts.

REBUTTAL OF TAFWEEZ

1. Meanings of this concept has been made clear in the previous discussion on Tauhid, accordingly, when a Probable is dependent on the Essential, then it cannot remain aloof, even for a moment from the endorsement or approvals of the Essential. In other words if we say that man is totally independent in his acts from God, then it is equivalent of declaring that he is independent of the Essential, and this is totally false.

2. This concept makes God redundant, which is against His majesty. Hassan bin Wushleh says that he asked Imam Raza (AS),

“Has God completely tendered human actions in their own hands?”

He replied that God’s Majesty is far above this kind of suggestion. Then I asked if He had compelled people to commit sins? Imam replied that God is intensely just that He should do such things. When Muhammad bin Ajlan asked the same question from Imam Jaffer’e Sadiq (AS), who replied that God was well above these suggestions that He should transfer all the rights to humans completely. Imam further elaborates that there are three groups on the issue of fate. One group claims that God compels people to commit sins. This cluster, in their own judgment, considers God as a compulsive oppressor; therefore, this faction is Kafir. The next bloc, who presumes that God has transferred all these affairs to humans, imagine God to be feeble in His Kingdom, is therefore, Kafir as well. The third group, which believes that God has handed over responsibility to humans in those segments that are within their capabilities, and withheld those, which were beyond their capacity, this is the group that supplicates in obedience and admires God, and repents, and seeks forgiveness and mercy, when transgresses His limits. This group is a true Muslim.

CLARIFICATION OF SOME DOUBTS

Advocates of Compulsion and Coercion use some logical, but feeble doubts to defend their views. It is important that a summary of those views is presented along with its necessary clarification so that the issue is cleared in our readers' minds.

1. God knows in advance from eternity, those things that are to happen (good or bad), and all those that will not happen, in terms of human actions. When He knows that something is to happen, then it is an obligation for that thing to happen and anything, whose occurrence and non occurrence is known to God, then in both cases its negation would twist God's knowledge into ignorance. It is evident that obligatory and proscribed act are both beyond humans reach, therefore, compulsion is proved.

REBUTTAL

- A simple answer to this misgiving is that though, God has the knowledge of all things, due to His total command, but the knowledge of a thing cannot be made as a reason for its occurrence or non occurrence, instead the knowledge (Ilm) is subjective to its percept or find (Maloom), and it cannot be its cause; since it is essential for a cause to be before the effect, just as object is followed by its subject. Consider the example of an astronomer, who after making his celestial calculations predicts the timings of the lunar and solar eclipses. No right minded person can say that from now on, the Sun and Moon are under compulsion to be apparent at that time. Instead, every logical person would say that the knowledge of astronomy, as known to the scientists, is governed by laws of motion and geometrical configurations, which in turn are not subjected to his knowledge. In case of God, the only difference is that God's Knowledge is perfect, as compared to human understanding, while our calculation can sometime render wrong results, but it is not possible with God. He knows what a soul is doing in terms of good and bad, and therefore, this knowledge of the events cannot be rendered as a cause of their action. Those people,

who claim this thesis, are so short of wisdom that they cannot understand that having the knowledge of an incidence is different, from converting an imaginative incident into reality. God knows the acceptance of faith by a Momen and its rejection by a Kafir, and this is different from the statement that God's knowledge has made John, a Momen (believer) and Michael, a Kafir (infidel).

- If God knows in His knowledge that a thing will happen then its manifestation is essential, and if a thing whose non-existence is also in God's knowledge then its existence is impossible, therefore, both of these possibilities are external to His Power. We now ask a question, does God know in advance about the act He is to perform? If the answer is negative then God's ignorance becomes apparent, and if the answer is in affirmative then He loses His independence. Again, if this formula is accepted that Knowledge is the cause of its effect, then God's independence and Power has to be sacrificed, and He will become an afflicted subject, which is wrong in all Islamic schools of thought. The explanation of this statement is; just as God knows human actions in advance, He therefore, certainly knows his own action in advance. We now say, as an example that He knows, that He has to create Mathew in a certain year, the question is: does He hold the capability of not creating Mathew during that year. If the answer is yes, then His knowledge, according to Omar Khayyam is commutable to ignorance. If the answer is "No" then He is constrained and oppressed, when He is potent and strong in reality. If we critically analyze this concept of Compulsion and Control, we find it to be the artifact of human fortitude and weakness. This very concept of Compulsion was responsible for defaming Islam and the Muslims, when they labeled their failures and defeats to the Person of God.

2. There are a few allegorical verses in the Qur'an that are the basis of their thesis of Compulsion, which, use words, such as Dhalal, Khatm and Tab'a, e.g.

- **"YO ZILLO MAI'YN YASHA WA YEHDI MAI'YN YASHA"**

- **“WA MAI’YAN YUZ LILLAHO FA MA LAHO MIN HAAD”**
- **“KHATAMALLAHO ALA QOLU’BE HIM”**
- **“FA MAIYAN YUZ LIL FA OLAIKA HOMUL KHASEROON”**. Apparently, these verses show that God Himself leads people to astray, and He is the one Who stamps (closes) their hearts (from truth), if it is so, who can then bring these people to guidance, when their hearts are sealed by God. Scholars and researchers both agree that these verses are symbolic, and when those are referred to the place of belief, or practice then it becomes compulsory to describe them in a manner that they become harmonious with the definitive (Mohkam) verses, and their visible difference is resolved. The Creator of the universe has condemned those, who follow the figurative verses, in Sura Aale Imran, God says,

“Those who have twisted hearts, pursue the symbolic verses so as to create mischief”

This verse is followed by another verse of the same Sura,

“Though, the true interpretation of these verses is not known by anyone, other than God and those who are installed with knowledge”

If we take the apparent meanings of these verses, then all the evils that have been discussed in the previous sections in regard to rejection of the ideology of Compulsion and Oppression will become further evident. More than this, another iniquity that will surface is that God, Who has in various verses of the Qu’ran, made Satan responsible for leading people to astray, will become a target of His own making, and there will be no demarcation between God, Satan, Pharaoh and other evil doers. It is therefore, important that these verses must be understood and explained in a manner that is compatible with the lucid text of the Qu’ran.

3. Readers should keep in mind that **ADHALAL** has emerged for the gateway of **AF-AAL**, which is the root of **ADHALLA, YO DHILLO**, which is used in the Arabic language for three aspects (a) point out to an act, which is against truth and justice, (b) to create waywardness and deviation within someone, (c) to waste, annihilate and to sent down punishment. It is stated

that in all the following verses, the last meanings are referred. In Sura, Al Feel, and

Did God not make wasteful of their pretences and deceits. In Sura, Al Momin,

The crying and howling of the infidels is not acceptable. Or **“AL LAZEENA KAFAROO AU SADDU UN SABEE-LILLAH A'DHULLAH AA-MALOHUM”** Those who opted for Kufr, and impeded people from the way of God; their efforts has been made wasteful” Similarly, opposed to **ADHLAL**, in Arabic language, is a word **AHDA**, which is also used for three facets, (a) to guide someone towards a candid act, (b) to initiate guidance within someone, (c) not to destroy and waste a thing, but to sanction reward and goodness. The following Quranic verses are the applications of these connotations. God says in Sura Al Muhammad, **“WAL LAZEENA QATALU FI SABEE-LILLA HAY FA-LAIYN YO-DHILLA AA'MA-LO-HUM SA'YEHDIHUM”**, those people, who died in the way of God, Allah will not let their action wasted, but soon, He will reward them. We now have to see, which of the meanings of **DHALAL** and **HA'DAYAT**, are proper, improper or impossible for God. The first two meanings of **DHALAL** are forbidden for God, because it will involve all the iniquity that has been discussed in the previous sections. Therefore, the third meaning is more appropriate for God i.e. to punish, annihilate or to make actions redundant. Hence, where ever **ADHALLA, OR YO-DHILLO**, has been used for God, it all meant that He can punish, annihilate or make actions to bear no fruits. In Sura Al Baqara, God says, **“YO AZZEBO WA YAH-LAKO WA YUB-TELO AMA'LA MA-I'YEN YA SHA. ...WA MA YOZILLA BE'HE IL-LAL FA'SE-QEEN”** God can punish whoever He wishes and make their actions redundant....He only destroys the deeds of the fornicators. And where ever the phrase **HODA or YAH'DE** is mentioned for God in the Qu'ran, it meant guiding towards a candid act, or to shower blessings on the pious. These meanings therefore, nullify the apparent meanings used by the advocates of Compulsion, in the allegorical verses of the Qur'an.

- These figurative verses of the Qur'an can be understood in another way. As all the basic human faculties are provided by God, and He made people independent in their use, including the search for guidance or defying it,

therefore, metaphorically speaking we can refer those phrases towards God, Although, He did not award those faculties to be used for disobedience and immorality. The desire of the great benefactor (God) is that the man will use those abilities in His service.

- The remaining verses, where the phrase **TA'BA'A (Stamped)** and **KHATM (Seal)** are used, can also be explained in a similar manner. (A) It is not a practical seal. What really meant is that inner self of these people is so polluted with Kufr and Shirk that admission of faith in their hearts and mind is very difficult, similar to a sealed object. So the use of the word Khatm, in these verses is metaphoric. (B) When Kufr and Shirk of someone becomes deeply entrenched, and there is no chance of such a person to come to the right path, so there is a possibility that God might put a special sign on his heart and mind, which could resemble a black dot, and that can be identified by the angels and the Prophets to know that this person is not to turn to God, so they curse him as a last resort. This explanation is supported by many narrations, which state that when a man commits a sin, a black spot appears at his heart. If he washes it with repentance then it is fine, however, if he continues with the sins, it grows and blackens the whole heart, and as a result, the capability of returning to the faith is removed from him, which is the main theme of the Quranic verse, "**BUL TA'BA ALLA-HO ALAI'HA BE'KUFR'E HUM** (Due to persistence of sins by these infidels, God has stamped their hearts). These verses make it clear that the blackening of the heart is done as a result of their own actions, not as a compulsion from God. Therefore, in the following verses, the phrases **ADHLAL** and **ZAGA** are referred to God, only as a result of the offenders persistence of the evil deeds, "**FA LUMMA ZAGOO, A'ZA-GHUL-LAHO QOLU-BE HIM**" (When they were themselves bent, God then twisted their hearts.)

4. There are certain narrations in the treatise of Hadith, which mention that God is the creator of good and evil. This allegation can be answered in several ways.

- Many authentic reports suggest that these narrations are false and counterfeits. It is reported by Sheikh Suddooq in his book **KITAB'E TAUHID**, on the authority of Hus-sain bin Khalid that he asked Imam Raza (AS) that people quote some traditions, bearing the names of his elders, which authenticate the ideology of Compulsion for God. Imam replied, "Is the percentage of those traditions, which bear the name of his (Imam's) elders are more than those, which are directly linked to the Prophet?" The narrator answered that those Ahadith, which have the direct chain of transmission to the Prophet are more in numbers. Imam then reacted and asked, "Why the people do not refer to the Prophet in their claims?" The narrator replied that the people considered those traditions to be false and fabricated, and none of those were true narra-tions from the Prophet. Listening to this answer, Imam replied that same was the state of those Ahadith that bore the name of his elders.
- Such narrations are against the Sunni principles, and our Aa'imma's authentic words. According to our (Shia) prac-tices, one of the rules is that any narration, which is against our accepted reports, but is in accord with the Sunni standards, and it is weak in its chain of transmis-sion; must be treated as false and fabricated. If however, the chain of transmission is strong then the rule of Taqiyya will apply. Such narrations are abundant in Sunni authentic texts.
- If we set aside all the previous answers, and accept those narrations as authentic, and do not apply the Taqiyya rule, we can say, even then the Compulsionists view point cannot be proved. It can be argued that from the word Khair (Good), is meant a creation that is harm-less, just as a cow, goat or a rabbit, and from Shur (evil), dangerous creatures such as snakes, crocodiles, wolves and scorpions etc. Dualists believed that there are two creators; Yazdan, the creator of useful things and Ahra-man, the creator of harmful species. Our Imams have re-pudiated their claims by saying that all the things that may be harmless or dangerous, are created by God.

- Even if we ignore the last explanation, and acquire the same meanings that are under discussion, then it can be argued that from the creation of Khair-o-Shur we could mean the making of **TAQDEERI** or Empowered creature instead of **TAKVEENI** or Predetermined. This conclusion is aided by the fact that in some Ahadith, the phrase **QAD-DAR-TA ALA YA'DEY-HAY AL-KHAIR** is used instead of **AJRAITA**. We have already explained the difference between the Empowered and Predetermined creatures in the previous section. However, these verses still not prove the Compulsionists point of view, and that can only be made true, if predetermined creation is involved.

5. If it is said that man is fully empowered, then it makes God feeble, because a Kafir wants to choose the route of infidelity, and God wishes him to accept the faith, but he succeeds to remain infidel. This way a Kafir achieved what he wanted, but God failed in His desire. This leads to the fragility of God. Therefore, we have to believe that good and bad all comes from God. The answer to this doubt is that this uncertainty only rises if we assume that God is not capable of converting an infidel with force to the pathway of faith. However, despite His potency, if God does not compel him to accept the faith, in view of the malevolence that surfaces, due to the ideology of Compulsion, and a person adopts Kufr, then how the frailty of God is proved? It is revealed in Sura, Al Yunus. "If God had desired, the entire Earth would have embraced faith."

6. It is mentioned in some Ahadith, which are famous by the title of **TEENAT** (nature), which somehow, prove the ideology of Compulsion, since their subject matter declares that the nature of a Momin (believer) is unsoiled, while, that of a Kafir is polluted and filthy. At the time of creation these two natures were intermixed, therefore, if a believer commits a sin or an infidel performs an act of piety, then it is the result of that mixing. This doubt can be addressed in the following.

- Many scholars have doubted the authenticity of such Ahadith. This answer is disputed, because there are so many traditions of this sort are in the literature, therefore, to throw those out like this is a daring and intrepid act.

- Some Scholars treat these narrations as ambiguous and say that one must accept his limitations in understanding the true nature of those Ahadith, and therefore, refer those to the Imams. Although, this answer is correct but it does not satisfy our critic.
- Some Scholars have counted these traditions among similes or metaphoric texts. According to them, the creation of a believer and an infidel is from the same nature, but in accepting faith, the believer behaved in a conformist's manner, while a Kafir, in performing evil acts, showed a filthy and tainted nature. This answer is also uncertain, because in this context there are so many lucid Ahadith, which cannot be termed metaphoric or emblematic.
- Since, God the Almighty knew, from His own knowledge, before the creation of Humans, that Momen-
een (believers), with their own choice, will perform in a virtuous manner, and the Kafirs and Mushriks would choose for infidelity and shirk; that is why, the nature of a Momin is associated with the eminent and that of the Infidels with those, who are imprisoned or quarantined (criminal).
- God has created the spirits of all humans from the same essence, and impregnated it with the powers of desire and covet, and freed them to make their own choice in terms of performing or rejecting a chosen deed. When these spirits were put to the test in the spiritual realm, then some of them chose obedience and the other rebelled. Therefore, God adopted for each of the souls a nature, which best suited it, and then mixed the two natures in accordance with their peculiarities. Then a spirit that deserved kindness and benefaction was given due attention and the other, which needed to be held back was provided with the deserving treatment. This explanation has been applauded by leading Shia scholars and it conforms to the elucidations of our Imams.

CRITICISM OF ASHA'E-RA'S IDEOLOGY OF KASB

When Asha'era realized that their concept of Compulsion is leading them into deep waters, they then invented another conjecture, better known as "KASB" to shield them from criticism. This new concept is very vague, and no standard definition of the concept has yet been put forward. Some of their spokesmen say that when a man desires to do an act, God then creates that act for him, and if he has no desire then that act is not created. The others say that the act is definitely created by God, but its character that it is good or bad is the duty of man to judge. Some say that **Kasb** is a force, which initiates a compulsive desire in man, but the act (to accomplish that desire) is invented by God for him. It is also claimed by certain Asha'era quarters that according to **Kasb**, man is the source of submission and resistance (sins). However, a few of them has surrendered and accepted that they do not understand this hypothesis but accept it at its face value. Similarly, a number of scholars echoed that they failed to understand three things (a) **Kasb** (b) **Ka'lam'e Nafsi** (c) the **Haal** of philosophers. We have no time to waste on these irrationalities, and simply ask our readers to analyze; if such a religious sect could be the redeemer of mankind.

Chapter 7

COMPULSION AND EMPOWERMENT

We the Shias have the same belief about the concept of Compulsion and Empowerment, as addressed by our Imam Jaffer'e Sadiq (AS), who said,

"There is no absolute compulsion or empowerment, but the situation is a balance between the two states."

A person approached Imam Jaffer'e Sadiq and asked him what he means about the balance between the two states? Imam replied,

"It's explanation is like this. If you see a man who is firm to do a vice and you try to prevent him, and if he does not pay heed to you, then leave him to his own, until, he commits that vice. Because he did not listen to your advice, and you left him on his own does not mean that you have encouraged him to commit the sin."

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This predicament is very significant, but due to incompatible points of view of the Ummah, it has also become a dividing issue. Although, Asha'era, in their own view, by making God responsible for creating human actions, makes Him completely potent and without partners, while, Motazelites by appointing complete empowerment for humans, free God, from compulsion and oppression. The truth is that both of these judgments are against God's splendour, since Asha'era's point of view makes God an offending oppressor while, people become wronged and oppressed, which is totally vile and against God's Majesty. However, according to the Motazelites concept, Probable becomes independent of the Essential, thereby making God redundant. That is why in many Ahadith the **QUDRIYYA'S**

(Those who believe in the full empowerment of man) are strongly condemned. According to one tradition of the Prophet almost seventy Prophets of God cursed **QUDRIYYA'S**. It is mentioned in **SHER-HE MAQASID** that a man from Iran came to meet the Prophet. The Prophet asked him, what was the strangest thing that he had seen in his own land? He replied that he had seen a nation (Magian's) that marry their mothers, sisters and daughters and when they are questioned on their behavior they reply that it was all ordained by god for them. After listening to him, the Prophet said that among his own Ummah a group would surface, who would say the same, and those would be the Magians of his Ummah. There are various traditions of this type in both Shia and Sunni sources. The irony is that both Asha'era and Motazelite's consider each other the focal point of the above quoted tradition. The fact is that both of these sects are under the umbrella of **QUDRIYYA**, although the Compulsionists are more of its target.

Allama Majlesi says,

“You will realize that both of the sects are wayward, and whatever they say about each other is lucid, as the reality is against both views, and the correct view is a balance in between the two concepts.”

This view is presented by our Imams in the following words,

“In the religion (for human functions) there is neither compulsion nor empowerment, but the truth is in the middle.”

In other words, man is neither under total compulsion nor completely free, but there is a balance between these two extremes. This is such a wonderful philosophy that some of the Ash'eri scholars are also convinced of its validity, therefore, Allama Fakhruddin Razi, wrote towards the end of his long discussion on Compulsion and Empowerment that the reality of this concept is with those guardians of faith, who said that man is neither under total compulsion or completely free, but his function lies between these two extremities.

The significant point for our understanding is the nature of this middle point. There are several statements available on this issue, and we quote a few in the following.

1. This is the statement made by Sheikh Mofeed, who says,

“**JABR**, (compulsion) in religion is a mode to coerce a man to do something or not to do something, in a manner that his own

capability of action is withdrawn completely, and his desire and resolve has no bearing on it, whereas, **TAFWEEZ** (empowerment) is the exclusion of coercion and restrictions in humans actions, and let them go completely free to do whatever they desire, as the atheists and polytheists say. The bridge between these two ideas is that God has given humans a differentiating power between good and bad, and then defined the limits of their freedom, and as a result of their behavior, with respect to the confines, a regime of punishment and reward is also introduced. The granting of this freedom does not mean that they are under duress nor let them go free in absolute sense. This is what is meant by the **MIDDLE POSITION.**”

2. This statement is by Mullah Muhammad Amin Asterabadi, which he has adopted in some of his books. According to him, the meanings of the *middle route* is that man is not absolute, so that he can do anything, but his every word of mouth and action is resting on God’s prevalent attitude at that time, which is related to non interference (**TAKHLIA**) or intrusion (**MA’NA**) i.e. it is up to Him, whether to intervene or to leave him alone (to make his own choice). It is reported through many Ahadith that effects of various medicines and magic depend upon **TAKHLIA** i.e. on the permission of God. People’s acts are conducted on the same pattern. The happening of every incidental act, is related to God’s permission in a manner just as an effect is related to its embodiment on certain conditions. This is a good reasoning but its drawback is that it is not very legible.

3. It is related from Imam Raza (AS), who said that anyone who says that God is the creator and propagator of their actions, and then He punishes them is an advocate of Jabr, and the one who says that God has transferred powers of creation and provisions of sustenance to Aa’imma, is a believer of Tafweez. The adherent of Jabr is an infidel (Kafir), while that of Tafweez is a Mushrik. The narrator then asked Imam about **the Middle route**. He replied, one should conform to all those acts, which are permissible, and refrain from those that are prohibited, for which, God has provided the necessary strength, is a **middle route**. The aspirant then asked him about God’s wish and resolve in these matters. He replied that interference of God’s wish and desire means that those acts for

which, conformity to His instructions or non compliance is needed, He has provided humans with the necessary tools to act accordingly. The narrator asked; if God's will and desire has any role to play in this situation? He replied that the meanings of interference of His will and desire in those acts, that are permissible is that; He orders them to perform and aids them in their act of obedience, while they are in agreement with it, and so far as sins and evil deeds are concerned, interference of His wish and resolve means that He withdraws His support in performing those vile acts. The narrator asked, if destiny has to play any role in it? Imam replied that whatever people deserve due to their performance, they are rewarded accordingly in both worlds.

4. According to this school of thought, the view of Jabr is the same that has been discussed in the above, but about Tafweez they say that man is so steadfast and rigid in his act that even God cannot prevent Him from carrying it out, yet He may try. And about the middle route, they argue that though God has made man independent in his actions, but He is Omni Potent, and can withdraw this power from him, if He desires, and can prevent him from doing that act, and can make him do, what he does not want to do. However, due to very logical reasons, He does not behave like that.

5. This point of view is adopted by Allama Majlesi and Syed Abdullah Shabbar in *Biharul Anwaar* and *Masabeehul Anwaar* respectively. This view is also congruent with the statements of our Aa'imma, and it is easily acceptable to a logical mind. The essence of this view is that it negates that kind of Jabr, which is not in line with the Quranic text and the Prophetic traditions, but propagated by the gruesome ideology of A'sha'era, and opposes that Tafweez, which is proposed by Motazelites. The middle route that has been suggested is that God's guidance and His blessings accompany all the virtuous deeds that are performed by humans but it does not touch the limits of compulsion. Similarly, it has the capacity to interfere with the prevention of disobedience and sins, but not to the extent of compulsion and coercion. It is such an ecstatic problem that every human, feels its presence within himself, under differing conditions. Allama has explained this by giving an example. A master asks his servant to perform a job, providing him with full

instructions as how to carry out that task. He also promises some reward for successful completion of the task, and warns him of the penalty, in case of failure and disobedience. Now, if he somehow finds out that the servant will not abide by the instructions, and he does not elaborate and facilitates him further, then in case of disobedience, if he punishes his servant, then no right minded person can question his actions and cannot accuse him of deliberately coercing the servant to disobey him, or let him loose to do whatever he wants to do. In the above example, if the master further aids the servant, by appointing another person to remind him his instructions, and the servant willfully sticks to the orders given to him, then no right minded person can accuse the master that he has forced obedience and compliance on the servant. The commentator has provided another example to elucidate the problem, but it is merely a repetition of the first example.

Chapter 8

GOD'S WILL AND DESIRE

Our belief about God's Will and Desire is in line with the teachings of Imam Jaffer'e Sadiq (AS), who states that God **DESIRES** and **WILLS** but he does not **LIKE** and **AGREE**. The explanation of these four phrases is like this, God's Desire and Will means; whatever is happening in the world should not occur without His knowledge, and He does not **LIKE** that he should be called One of the Trinity, and His **DISAGREEMENT** denotes that He is not agreeable on peoples **KUFR**, therefore, He says in the Qur'an,

1. O! Prophet, you cannot lead any one to the objective, but it is God, who guides them to the goal.

2. You people do not desire anything, except what God desires.

3. If God had willed; the whole world would have accepted faith.

4. Do you compel them to 'become faithful (Momin).

5. No one accepts faith; but with God's permission.

6. Every living thing is bound to its time of death, ordained by God.

7. They say if they had overpowering strength and freedom to choose; they would not have died at this place. O! My dear (prophet) tell them that their death had been ordained, and if they had stayed behind in their homes, they would have come out to face their place of death.

8. If God had compelled, they could not behave like that, so leave them in their state.

9. If God had desired (compulsion) they had not associated others with Him. 10. If We had wished (compulsion); all of the human race would have been on the right path.

11. If God desires about a person that he should be guided; He opens his heart, and whom He wants to keep away from the faith, He squeezes his heart, as if he wants to climb up the Heavens.

12. It is God's desire to describe (things) fully for you, and accept your *apology*.

13. It is 'God's desire to keep infidels away from His blessings in the hereafter.

14. It is God's desire to reduce your sufferings.

15. God does not want to be harsh with you; instead He desires gentleness for you.

16. God desires to accept your apology, but those who follow their own desires, wants you to abandon your faith.

17. God does not even think of doing injustice with you.

This is the 'summary of our beliefs about God's Wish and Desire, but despite our justifications, our opponents blame us that Shias believe that it is God Who commands people to commit sin, and it was God's desire that Imam Hussain should be martyred, although we do not say like that. In this respect our view is; God wishes that defiance of the rebellious must not equal the cooperation of the supportive. Not only this, He does not want that evil should even be mentioned with His name. He certainly knows about the sins of the people before those are committed. We also say that it was His desire that the murder of Imam Hussain must be counted against His obedience and (it should be treated) among the sins of those who willfully disobey Him. We also say that the murder of Imam Hussain was neither ordained nor annulled, and it became the reason for God's annoyance. Yes, it was God's desire that due to the overwhelming strength of his (Imam Hussein's) enemies, He should not foil their act (of murder), which he has prohibited through His statements. Therefore, if He wanted to put a stop to it with compulsion (by the use of His unparallel power), then certainly Imam was not murdered, in a similar way, when He asked fire to become peaceful for Abraham. We also say that God was aware from the beginning that Imam Hussain will be murdered and that he would achieve permanent glory through this martyrdom, and his killers would be marked with brutality and adversity. Anyhow, it is our view that the occurrence or non

occurrence of events depends on God's intention. These are our views about God's Intention and Will, and we are free of those unintelligent and baseless accusations, which our opponents spread about us.

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Sheikh Mofeed has bitterly criticised, Allama Sheikh Sud-dooq by saying that whatever, the respected author has mentioned in this chapter, is of no use and it is strictly contradictory, and this is the result of following every Hadith without due care. The truth of the matter on this issue is that God does not desire but virtuous acts and does not demand but pious acts. He has no intentions for iniquity & vice nor does He like sensual & proscribed acts. He therefore, says in the Qur'an,

"God desires comfort, and not constriction and severity for you." Sura Al Momen

"God desires to accept your apology, but those who follow lust and corporal desires wants you go away from the right path".....Sura Al Nisa

How clearly God has demonstrated that He does not like iniquity and corporeal vices instead, He prefers guidance and desires leniency and comfort for humans. On the other hand, if He desires for evil then it must clash with His stated words, however, there should not be any conflict between His will and desire.

REBUTTAL OF SHEIKH MOFEED'S CRITICISM

We fail to understand, where Sheikh Mofeed has found contradictions in Sheikh Abu Jaffer's accounts, 'when all his text has been extracted from the Ahadith of Imam Jaffer'e Sadiq, which is available in Sheikh Abu Jaffer's book, *Al Tauhid*, on the evidence of Fazl bin Yasaar. It is true that this Hadith is a bit complex and intricate, but whatever, the noble writer has mentioned has no apparent conflict and contradiction in it. This work is basically designed to counter the beliefs of Asha'riya sect, whose ideology has been mentioned in the previous pages, which names God's will and desire, is the real perpetrator of all the things that happen in the Universe, including evil, and the acceptance of faith by a Momin and its denial by an infidel, and He is in full agreement with it. The Summary of Imam's statement is this; though it is true that it is God's will and desire that all that happens in the Universe must be within His Knowledge, because He knows what is to happen before it happens, but it does not mean that He should like it and be at ease with it. Plainly speaking, some of the resultants are such that God neither approves nor finds those pleasing e.g. the concept of trinity by the Christians, as He has Himself reprimanded them from this concept, or the disobedience and apostasy of the polytheists. In Sura Al Zumr, He says,

"God is not pleased with the Kufr and shirk of the people."

If it is said that God knows about an act before it happens, then it is essential that the event must happen in accordance with His knowledge. Therefore, when God was aware of the martyrdom of Imam Hussein then Imam Hussein was under compulsion to die, and his murderer was also under duress to kill him. This point of view has been effectively rebuffed, in chapter four of this book, and it has been proved with lucid arguments that Ilm or knowledge is never a cause of its find's personification.

EXPLANATORY NOTES ON SOME QURANIC VERSES

Some of those Verses (3, 9 & 11), which the honourable author has quoted in the text have some view of advocating for compulsion. Since some irrational minds latch on to these verses for proving their point of view, therefore, we provide some clarifications. In verse number three, Mashiyat (Divine will), stands for Mashiyat'e Qahira i.e. God, while declaring His immense Potency, states that if He had wanted then all the populace had accepted faith. These meanings are justified by the tail end of this verse,

“O! Prophet, would you compel people to accept faith”

This shows that if compulsion was the route to achieve faith, then who was better placed than God to accomplish it. This shows that this verse is actually negating compulsion rather than favoring it. A man of mediocre intelligence could appreciate that it does not employ God's negation for people's acceptance of faith by choice. If that was the situation then the sending of the Prophets and revealing the divine books could become a wasteful exercise. Verse number 9 & 10 is basically conveying the same meanings. Chapter four of this book also contain some Verses similar to Verse number 11, where its full explanation has been given, and the readers could refer to those pages. The summary of this discussion is that the Verse under consideration, points to the true belief that has been explained in chapter five. Whoever is the recipient of God's favour, for him the acceptance of faith and to stay on course becomes easier, compared to the one, from whom God has withdrawn His favour. God says,

“Those who strive for truth, We show them the way, and those who stay confined to their Kufr, their hearts are sealed by God.”

TAZNEEB

There is an extensive debate, on the nature of God's design (**IRADA**) among the scholars; some propose that IRADA belongs to the Attributes of Essence of God and the other suggest that it belongs to the Functional Attributes of God; and it is

therefore, Probable (Haadis). Some of the scholars are adamant that it is Eternal and it belongs to the true Essence of God, but its related aspects are renewable and probable. Some say that it is Haadis, and among the functional attributes of God that keeps on changing by the emancipation of renewable impulsive formations. Another group argues that **IRADA** is an instigator and a reason for action, while some suggest that **ILM** and **IRADA** are two facets of the same thing. According to them God's **IRADA** is meant to be knowledge with discretion or commotion, which becomes a preference for the creation of things, whereas, majority of theologians prefer first and the last approach i.e. **IRADA** is an Attribute of the Essence of God and its meanings are knowledge with discretion and commotion, but majority of the Ahadith from the Aa'imma support the second view, which proposes that **IRADA** being a functional attribute of God, is Probable or **HAADIS**. That is why Siqatul Islam Sheikh Muhammad Yaqoob Kulaini has subscribed a full chapter on this issue in Osool'e Kaafi. One of the narrations from his work is that Aasim bin Hameed says that he approached Imam Jaffer'e Sadiq (AS) and asked him; if God was always Mureed (one who desires). Imam replied.

"He is not Mureed, but Murad is with Him, therefore, if **IRADA** is eternal, then the Universe must be eternal."

Imam further elaborated by saying that God was always potent and knowledgeable. Later on, He desired; and the creation began. The second narration is from Safwan bin Yehya that he approached Imam Musa Kazim (AS), and asked him the difference between the desire of a common man and that of the God. Imam first explained the **IRADA** of mankind and then said,

"It is nothing but He creates something."

Then after a short elaboration he spoke again and said that **IRADA** of God is nothing other than His action. These Ahadith show clearly that **IRADA** is part of God's functional attributes.

Many theologians has asked that we must embrace the basic belief that God is Mureed i.e. He desires for noble acts and do not aim for evil acts and malignancy, and the rest should be left to the God Himself, without indulging into any critical debate. If any Quranic verse appears to be contradictory to this definition then its further interpretation (**Taweel**) must be sought.

It has been made clear during this discussion that just as God's Essence is beyond our intellect so are His attributes. The acceptance of the basic idea is sufficient for our wellbeing.

Chapter 9

QADHAO QADR

Sheikh, May God bless his soul, says that our belief in this respect is the same, which has been defined by our Imam at the request of Zarara. He said,

“When the Almighty God will collect His servants on the Day of judgment, He will ask them those questions, for which He has taken a covenant with them, and He will not ask them about anything that He has implemented through Qadhao Qadr.”

People are advised to remain quiet about this subject, as advised by Imam Ali Ibne Abi Talib, in response to a query. He said, “The question of destiny (Qadha) is a bottomless ocean, in which you should not enter.” The enquirer again repeated his question and the Imam replied, “It is a dark alley and do not walk through it.” When he asked the same question the third time, then Imam said,

“It is a secret. Do not try to investigate it. Be careful, it is one of the hidden secrets of God. It is a treasure among His riches, and an elevated veil, hidden from His creatures. God’s stamp is on it, and it is with the knowledge of God from the very beginning, and He has kept His servants oblivious of it, and way above their thoughts and intellect, because humans cannot find His reality, nor they could envisage His immense powers or His essence or the individuality of His authority, because this irate ocean is for Him. Its depth is like the dimensions of the Universe and its width is from East to West, and it is dark as a black night. It is full of snakes and fish, which are in continuous motion. In its depth is a glowing Sun, and no one other than God the Almighty is aware of it. Anyone, who would like to investigate its reality will be disobedient to God and a

reason for instigating feud in His Kingdom or among the one, who wants to lay bear or divulge God's secrets. He will be imprisoned by the anger of God and certainly find his place in the Hell, which is a terrible place of abode."

Once Imam Ali (AS) avoided a wall, which was about to fall. One of his accompanists asked him, if he was running away from the destiny appointed by God. He replied, yes; he was avoiding the undetermined destiny of God.

Someone asked from Sadiq'e Aale Muhammad, if God's destiny could be avoided by a holy amulet. Imam replied that these amulets are also among the tools of empowerment (Qadr).

PROHIBITION OF THINKING TOO DEEPLY ABOUT QADHA (DESTINED) & QADR (EMPOWERMENT)

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It is not hidden from the intellectuals that the philosophy of Qadha and Qadr is one of the very complicated chapters of the religion, whose true understanding is with none, other than those, whom God Himself has implanted with the knowledge. That is why, many people, while counting on their intellect, became victim of their own exuberance and apathy, and earned permanent demise.

Due to very complicated nature of this ideology, our Imams have specifically prohibited us from entering into lengthy debates on this issue, which is applicable to all, including ulemas and scholars. The explanation, which Sheikh Mofeed has provided for barring debate on this issue, suggests that it is not for all people, but especially for those who are intellectually feeble. We beg to differ with the Sheikh. In our humble opinion, though Sheikh's attitude is correct that these prohibitions should be kept at their usual, therefore, until the exponents of debate do not provide a reliable quotation from the Imams, we cannot accept their premises. Allama Majlesi, after discussing Sheikh Mofeed's elucidation says in *Biharul Anwaar*,

“Anyone who indulges into the suspicious domain of Jabro Ikhtiar (compulsion and empowerment), will find; why the Imams have prohibited to discuss these issues, because other than those who are protected, it is impossible for anyone to remain steady on this slippery ground.”

NO ONE KNOWS THE REALITY OF QADHA- QADR, OTHER THAN THOSE WHO POSSESS GODLY KNOWLEDGE.

Because this issue is related to God's management of the Universe, therefore, it is not our domain to enter it, and neither are we asked to explore it. It is our observation that an ordinary principal, develops an elaborate system to manage his estate, which is not exposed to all his masses. Most countries

keep the details of their security policy confined to certain members of their cabinet, and rest of the populace is simply victim of the conjectures of the fellow analysts, whose interpretation of the facts is generally not very accurate. Under these circumstances, how it is expected that people shall be fully aware of the intricacies of God's management of the Universe. Moreover, on the day of Judgment, we shall not be questioned about it, and then what is the need for us to enter into such a debate that is full of hazards. The truth of the matter is that this chapter is so mysterious that no philosophical and logical mind has ever claimed that he had the answer for its complexity, nor there will be anyone in the future to lodge such a claim. Our Imams, after repeated insistence tried to make this issue explicable, but even their explanations are considered among the most complicated texts.

SIMPLE BELIEF OF QADHA-O-QADR IS SUFFICIENT

Many scholars have clearly mentioned that man must basically believe that God never desires for sins or committing evil, and concerning His will or desire we should remain silent, and this is a logical demand.

Allama Majlesi writes in his research paper, *Al Ae'taqadia* that according to the instructions of Aa'imma'e Ahlulbait, there are so many complexities in this subject that we should exclude our self from entering into discussions on this theme. The more we penetrate this secret domain, the more we shall find our self in the realm of ambiguity. There is no doubt that there are many valid reasons in each of God's acts, and those are not futile in any way. We have no hesitation to accept this fact and the only hesitation is that man being intellectually weak cannot have a real understanding of God's actions, as He says,

"We have not created Heavens and the Earth as a play time activity....We have created everything with Our Power."

FURTHER ELABORATION

In this new era of Science and Technology, people are in the habit of asking reasons of everything that happens around us, and hesitate to accept a fact, if explanations are not available. We can add few more lines for the satisfaction of these people.

There is no doubt that whatever happens in the Universe, happens with God's knowledge, and under the guidance of His Qadha-o-Qadr, as detailed by Imam Zainul Aabedeen (AS). He said, "Glory is to the God, Whose Universe behaves the way He wants."

Imam Jaffer'e Sadiq Says,

"Whenever, God decides to perform an act, then it has to go through six stages

(1) *Ilm Knowledge*

(2) *Mashiyyat Will*

(3) *Irada Design*

(4) *Qadar Power*

(5) *Qadha Judgment* and

(6) *Amza Authorization*. He authorizes only that, which first comes into Qadha, and the one that comes into Qadha must pass through Qadr and so on.

However, this process does not initiate Compulsion nor it approves, what Asha'era say that God is the creator of all good and evil, and man is a totally constrained, but as one of the many meanings of Qadha-o-Qadr is to make decisions or to estimate, and this decision making of God is different for His Takvinia (creation, sustenance, death, revival etc) from Tash're-ee acts (Obligatory practices such as prayers, fasting, modesty, keeping away from adultery and other restrictions). However, its purpose in acts of Takvinia is to signify His total independence in the affairs of the Universe. In this respect no one can intervene in His Design and its completion. In these acts, man is definitely constrained. It is mentioned in Kitab'e Tauhid, from Imam Muhammad Baqar (AS), when he spoke to Abdullah bin Me'moon Al Qadah on the authority of his father, who learnt it through his elders, "O, the servant of God, did He create you when He wished or when you desired."

He replied that He created him whenever he desired. Imam then asked him,

"Do you fall ill on your own initiative or He makes you ill.?"

He replied that whenever He wished. Imam then asked him,

"Does He cure you according to His own wish, or on your desire?"

He replied Whenever, He wished. Imam then asked him,

“Does He appoint your state of existence or you decide on your own.”

He replied that He decides. After listening to his correct answers, Imam replied that if he had given any answer other than those, he would have then sentenced him.

We are asked to be happy with His designs. It is therefore, mentioned in a Hadith'e Qudsi,

“If anyone does not agree with My Qadha-o-Qadr, and is not patient with My afflictions, and is not thankful on My benevolence, he should then abandon My Universe and seek another God for him.”

In Tash're-ee acts, His role is that He orders obedience to the obligatory deeds and keeping away from the restricted, and then He leaves the accomplishment of these acts on the free choice of man. However, He knows through His knowledge that who will conform to those limits and who fails. This prior knowledge of God, does not in any way, qualifies as compulsion. Just as we have illustrated earlier that knowledge (Ilm) does not contribute in any way, in the embodiment of its find (Maloom), but it comes into existence, due to its own causes and reasons. The knowledge of an erudite or the ignorance of an illiterate has no say in its personification or extinction. If we somehow know that Sun would rise tomorrow at a particular time or Imam'e Zamana has to come out of occultation, or the world would collapse tomorrow, then it does not mean that our knowledge had played a role in the rising of the Sun, or the occultation of the Imam and the emancipation of the Day of Judgment, instead knowledge is subject to its find and a means to describe the presence of a reality. If however, we say that reality needs knowledge for its personification, then it would result in a cyclic event, which is evidently wrong. Yes, the high point of knowledge is that it should be in line with its find. However, as our knowledge is imperfect therefore, our discoveries do not always equate with it, but this is not applicable with God, because His knowledge is absolute.

Whatever, is written is not my own interpretation, but it is acquired from the teachings of the recipients of Revelations. This subject is most elucidated by a Hadith, which is a narration of a Syrian, on the authority of Ameerul Momeen Ali Ibne Abi Talib. This Hadith is available in most Shia Sunni texts. It is

narrated through Asbegh bin Nabata that when Imam Ali was returning to Kufa after the battle of Siffin, a Syrian among his companion asked him.

SYRIAN SHEIKH: Please tell me, if our departure towards Siffin was with the Qadha-o-Qadr of God?

IMAM ALI: By God, we have not gone any place or entered a valley, but with the Qadha-o-Qadr of God.

SHEIKH: This means that all the sufferings we have gone through in this journey had gone wasted, and all its rewards were also lost (We were under compulsion)

IMAM ALI: O! Sheikh, don't hesitate (in your conclusion). You were not constrained or forced to go there, because you accepted these sufferings with your own free will, therefore, you will be rewarded for that.

SHEIKH: How is it possible that when we were under compulsion (by Qadha-o-Qadr) to go there, then we shall be rewarded?

IMAM ALI: May God help you. You thought, "This Qadha-o-Qadr was absolute (that you were under duress). No, it was not like that, because if it were so then the whole mechanism of reward and punishment would have collapsed, and His obligations and constrictions had gone astray. In that case, there will be no righteous to claim reward, and no criminal to suffer retribution. This ideology belongs to the Magians, Qudriyya of this ummah, enemies of God and the followers of Satan. Whatever, constraints God have appointed, there is a reward and punishment for their obedience and defiance respectively, and He has given us full freedom in this respect. On a little effort He grants us generously. He is not disobeyed, because we are under oppression and overwhelmed nor is He obeyed that He has compelled His creatures to do so. He has not created Heavens and the Earth as a wasteful exercise, nor has He sent His Messengers in a meaningless manner." In *kitab'e Tauhid*, this dialogue ends in this manner.

SHEIKH: What was that Qadha-o-Qadr, under which we have travelled to this destination?

IMAM ALI: It was under God's command, and then to prove that Qadha stands for Commandment or order. Imam Quoted a Quranic verse,

WA QADHA RABBOKA LA T'E-BODO ILLA IYYAHA WA BIL WA'LE- DAIN'E EHSANA. (*It is commanded by your Lord to worship none other than Him and be respectful to your parents.*)

Ehtejaj'e Tabrisi has concluded this dialogue in the following manner.

SHEIKH: What is that Qadha-o-Qadr, which you are speaking about?

IMAM ALI: The meaning of this Qadha-o-Qadr is to obey (the Lord), and giving the capability to refrain from the forbidden acts, and engage into virtuous deeds, and leave the disobedient in their own state (of sin). In other words the command is to encourage people for the Paradise and admonish them about the severity of Hell; (All this effort is) to seek the nearness of God.

This narration is a proof that in legal acts Qadha-o-Qadr is meant to keep away from the forbidden, and forthcoming in obedience. This also suggests that humans have freedom in their functions, instead of constriction.

DIVISION OF TAKVEENI QADHA-O-QADAR

That Qadha which is related to the Takveenia acts is divided into two kinds

1. Mubram-o-Mahtoom or Qadha'e Hatmi (which is definite). Ameerul Momeneen says about this Qadha, "Matters are so linked to it that adopting safeguards against it could cause the destruction." When the Qadr (time) comes, the eyes turn blind.

2. Qadha'e Gair Mahtoom (Which can be put off). This can be put off by prayers, sacrifice and giving alms. It is mentioned in the Hadith, "Propitiatory offerings can repel tragedies and supplication can deter Qadha." Moreover, God says, "Tell them O! Prophet, if they do not offer prayers, God would not have taken care of them." However, it is hidden from the people, which of the Qadha is definite and which is vague, so that their prayers and the charitable acts could continue, and the link with the Lord might remain intact.

Chapter 10

NATURE AND GUIDANCE

Sheikh Abu Jaffer says that in this respect our belief is that God has created all human beings on the perception of Tauhid, as He says, "Islam is the way (Deen) on which all humans are created."

Imam Jaffer'e Sadiq (AS), after referring to God's proclamation, which states,

"He does not withdraw His favour of resisting ignorance and misguidance from those, who accept faith, unless He clarifies those points about which they should be vigilant and fearful," said that the meanings of the phrase clarification by the God, is that He should elucidate all those acts as a testimony, which are reasons for His pleasure, and those, which are the basis of His annoyance."

Again the same authority, while elucidating a verse of the Qur'an, which states, "God has identified the acts of indulgence and abstinence to all mankind," said that God has publicized those acts, which should be observed, and marked those sins that should be avoided. At another place (in the Qur'an) God said,

"We have shown man the way to rectitude, and now it is up to him to be thankful or ungrateful."

In the justification of this verse Imam said, "God has made clear the virtuous and dire deeds, and now it is up to the man to conform or disobey."

In the clarification of this verse, Imam said that God has made out the difference between good and bad acts, and now it is up to man to proceed according to his free will. Once again God says,

“We showed the way to the people of Thamood, but they preferred deviation over guidance.”

Imam Jaffer“e Sadiq (AS) said in response to this verse that people favoured digression over regulation, after recognizing the facts. Yet again, a person asked Imam Jaffer’e Sadiq, regarding God’s statement that He had shown humans both routes, Imam replied to his question that from routes, God meant the way towards good and bad. He further elaborated that knowledge of the specifics, which God has withheld from people (was implemented in order to safeguard their well being), thus, not loading them with burdens. Those orders that have been revealed and understood by the people, God will rightly question them concerning any deviation from those clearly defined directions.

NOTES ON CHAPTER EXPLANATION OF THE WORD “NATURE”

Before we discuss the real topic, it is important to clarify the meanings of the word **Fitrat**, so that it might become easier for us to understand our purpose. According to the Arabic dictionary, the word Fitrat means, “When a thing is left in its original state, without its antagonist, then the status demanded by the thing is called **Fitrat** or the nature of that thing.” For example when it is said that speaking truth is human nature, then it means, if none of its antagonists are present then it is the demand of human nature to speak the truth, or when it is said that a heavier object’s fall to the ground is natural, then it is meant that if a strong repulsive force is not present then that thing would certainly fall to the ground.

This nature usually remain stable in its original state, but sometimes due to certain external reasons it also changes e.g. in the above example, it is said that human nature demands truth, but sometime due to changing circumstances, man is compelled to lie. Again, a forty tone Jumbo Jet, with all its human cargo will remain in the air as long as its engines are working, but the moment this external constraint is removed i.e. its engines are shut, it will fall to the ground.

After this preamble, a proposition is made, “Does human nature require acceptance or denial of God?” This question has been addressed in detail in the first chapter of this book. We

believe that anyone who has the understanding of the matters affected by human's heart, his natural requirements, and an understanding of his religious history, will be forced to accept that God's belief is natural for the humanity. However, this view point is further reinforced by human acumen, the Qur'an, prophetic teachings and the general study of the physical universe. Hence in the elucidation of the Quranic verse, **FATA-RALLAH HIL'LA-TI FATA-RUN NA'SA ALAIHA**, many narrations of the Aa'imma are available in various Islamic texts, which explain that **FA'TA-RA** stands for the unity of God. Similarly, the Prophet's famous Hadith

"Every new born comes to the world on the Islamic Unity of God, later on his parents change him to the Jewish. Christian or Magian identity," is common among all schools of thought. This is further endorsed by observation, when you ask a person who has no preconceived ideas; as to who has created the Heavens and the Earth? The most abrupt answer will be, "God". This behaviour is mentioned in the Qur'an in the following words,

"O! Prophet if you ask the infidels, who has created Heavens and the Earth; they will immediately say; God."

CLARIFICATION OF A MISCONCEPTION

Some academics object to this thesis and say; if Tauhid is a natural process, then the entire world should be the flag bearer of Tauhid, whereas we find lots of people denying God. This objection is not valid on several grounds, because the basis of this objection is that nature is structured within the genetic code of humans, which is not correct, since it has been made clear earlier that the meanings of the phrase "Nature of a thing" is, that if the forces opposing the entity are absent and other impediments are redundant, then its nature becomes apparent. In literary language it can be said that nature desires instead of coercion and oppression, therefore, the presence of obstacles can change the natural requirements. This is elucidated by the Prophet, "There are people in the world who deny God, they are either reflecting the influence of the bad society, or they are imprisoned by the charm of satanic forces, and the conjecture and speculations of corporeal desires."

'God has informed us about such people in the Holy Qur'an,

“Those (who deny God) say that there is no life other than the life of this world. We are now alive and after sometime we shall die, and no one makes us die other than the time and space (Dah’r) itself. These assertions are not on the basis of knowledge or belief, but those are their plain conjectures.”

STATEMENT ON THE STANDARD OF TRUTH & ISLAM AS A NATURAL WAY OF LIFE

From these facts it becomes obvious that Islam is a natural way of life (Deen), as all of its fundamental rules are natural, and so are its practices and other obligations. That is why the interpretation of the verse, **FATA-RALLAH HIL'LA-TI FATA-RUN NA'SA ALAIHA**, is explained with reference to Islam, and Imam Jaffer'e Sadiq (AS) has said that Fitrat (nature) is another phrase for Islam. A simple explanation of this statement is this; every religion in the world is exponent of its truth and believes that only she is the chosen and preferred creed of God, and the rest are wrong and flawed. However, if you look at the discrepancy and incongruity between their fundamental beliefs and their practices, then one can easily assume that all of these religions cannot be either correct or incorrect. Intellectual prudence demands that there must be a standard, which could help us, differentiate between these religions. Various standards of intellectual awareness, nationality, race and geographical fondness are all disputable. We must have a standard that is feasible and acceptable to all, without the stated limitations. If we critically explore these avenues, we find that the most compatible and perfect standard must be nature oriented in its ideal form i.e. whose fundamentals and practices are all nature bound.

PROOF THAT ISLAM IS A NATURAL WAY OF LIFE

We can now prove, without bias that Islam is the only religion, among the lot, that is capable of claiming it to be the religion of nature, and the rest are not fitting the standard that has been set a moment ago. We can prove this statement in various ways,

1. It has been accepted by various quarters that man is also other than the body, which is a culmination of various compounds that increases and decreases with time, and finally vanishes from view, as claimed by the materialists, but the body also contains a lighter and a delicate component, which is the essence of life and it is called spirit or soul, whose composition and properties are different from the material constituents, and it has no end to its existence. The purpose of this discussion is to propose that man has two identities; therefore, a true religion must be the one that takes care of both of these aspects. In this respect there is no religion other than Islam, which could fulfill these demands. Other religions are either too much material oriented or spiritual biased and therefore, fail to strike an amicable balance between man's spiritual and material requirements. Islam helps its followers in all departments of life. It named the corporeal existence as tilling for the hereafter, and its abandoning is not encouraged. Imam Says,

“He is not among us, who denies material bliss for the sake of hereafter, and hereafter for the worldly enjoyments.”

In other words, material and spiritual requirements of an individual are properly considered and safeguarded in Islam. One can say that Islam is such an amalgamation of faith and practices that casts a lasting impression on this life and the hereafter. Just as every compound has its constituents in different proportions, so is Islam, whose ingredients require, a little of prayers, few days of fasting, some routines of Hajj, charity for the poor and needy and a few articles of administrative law, which are matured in the heat of pleasing traits and elegant fundamentals.

2. The faith and practices of Islam stand as a witness of it being a natural religion i.e. it is congruent with human nature, whereas, the other religions are entirely opposite to it. Several

examples can be cited in this respect, the details of which are avoided; such as divorcing corporeal delights, priesthood and physical castigations etc. Whereas, in Islam these practices are outmoded, and the pleasures of life, with the relevant rules and regulations are permitted. In additions to this, the religion moves with the time and its rules are reinterpreted to suit the modern requirements, and this is its exclusivity and distinction. This view is echoed by the Qur'an,

“God desires comfort rather than distress for you.”

Moreover, there is no practice or a principle in Islam, which can be rejected by a wise mind or fair nature. All of its rules, including its permissions and prohibitions possess definite benefits for its followers. That is why, with the advent of knowledge the roots of other religions are increasingly becoming fragile, while Islam is standing firm.

3. Islam has put great emphasis on two things; (a) Man should, after his rigorous efforts, relinquish his doings in the God's hand and must trust Him for his accomplishments and successes. (b) He must develop a peaceful workable relationship with the rest of the humanity.

4. The basis of Salvation in Islam rests on sincerity of faith and the quality of reverent deeds. Without proper faith, however good deeds one might accumulate, those are not sufficient for Salvation. Similarly, however stronger the belief might be, it is not sufficient for deliverance, if good deeds are absent. That is why in the holy Qur'an wherever, a promise of deliverance is made to a group, it is linked with their performance of noble deeds along with correct faith. Most of the other religions base their salvation on the faith alone. In Buddhism and Jainism, there is much stress on the deeds, but the faith is almost redundant. Similarly, in Judaism and Christianity personal endeavor is ignored to that extent that Pope can give a note of deliverance to the individuals for monetary gains. God speaks in the Qur'an,

“Anyone who adopts a religion other than Islam, and then he will be among those, who are losers on the day of Judgment”

Chapter 11

HUMAN CAPACITY FOR ACTIONS

Sheikh Abu Jaffer says that on this issue our belief is the same, which Imam Musa Kazim replied to a visitor, when he asked him,

“O! Son of the Prophet; is there any proof for the people having a potential and empowerment (to do whatever they want).”

Imam replied, yes, he becomes capable if he fulfils four conditions,

1. There should not be any impediments in his way.
2. He should not be physically handicapped i.e. he should be bodily fit.
3. His body parts should be in workable condition.
4. He should possess a special favour from God.

When all of these conditions are fulfilled, then a person is declared capable (**MUS-TA'TEE**). For example, there is a free man, who has no restrictions put on him, and his body parts are fighting fit. (If he now desires to commit adultery) He cannot do it unless he finds a woman. Suppose he has found a woman, now he can avoid the intercourse, with God's help as did Joseph (when he was incited by Zulaikha), or he will commit adultery with this woman in solitude. He was therefore, not under compulsion to obey God nor did he overpower God to commit that sin. Imam Jaffer'e Sadiq, in response to God's directive,

“People were given the commandment to prostrate, while they were physically suitable” said that people were only assessed (in their tasks) when they were fully capable of carrying out God's instructions in the acts of obedience and prohibitions. Our fifth Imam says that it is written in Torah,

“After creating you, I have chosen you among the people and guided you to obey My Commandments, and told you to keep away from the prohibitions. If you now obey Me, I shall help you; otherwise my help will be withdrawn. In acts of obedience, my facilitations are a gesture of kindness, and in disobedience (I shall send) a sign (warning) to remind you.”

NOTES ON CHAPTER BRIEF ACCOUNT OF THE DIFFERENCES BETWEEN VARIOUS ISLAMIC SCHOOLS ON THIS ISSUE

Like many other issues, differences also persist among various Muslim Schools of thought on the subject of ISTA-TA'AT (potential or capacity to perform). This subject is actually an offshoot of Jabro Ikhtiar (compulsion and empowerment). There are some people, who totally reject any strength and capacity for humans in their actions. Some accept that men have the potential, while they are in action, but they absolutely refuse of any such powers before the commencement of the acts. It is reported by Auf bin Abdul Azdi in Kitab al Tauhid, on the authority of his uncle that he asked Imam Jaffer's Sadiq (AS) on the subject of **potentiality**. Imam replied in an astonishing manner, “Have they started a quarrel on this issue as well?” Azdi replied that some of them conjure that the capability (to do or not to do) is with them, while they are in action, but not before the act. Imam heard his reply and said that such people were Mushriks

SHIA'S POINT OF VIEW

Shia's point of view on this issue is that the capability (of committing or avoiding an act) is always available with every man before and during the activity, as stated in Kitab-ul Tauhid on the authority of Hisham, when he spoke to Imam Jaffer's Sadiq. Imam said,

“God has not asked His people to do or abandon an act, unless He has bestowed that potential (saying yes or no) with them.”

Therefore, a man does not perform or abandon an act until; he possesses that potential, which is with him before the advent of the task. Though it is true that this strength does not essentially belong to a person as his own act of creation, but it

is a gift from God, as Imam Ali (AS) has said in reply to a person, who was discussing the issue of Qadha-o-Qadr,

“Are you capable (of carrying out an act or abandoning it) through the assistance of God, or you are partner with Him, and then claim this potential independently.”

He replied that his potential was due to God. Imam then said,

“If you had given any other answer, he would have sentenced him. He elaborated further and said that this potential is provided after fulfilling the contents of the Hadith that has been mentioned earlier.”

There are several other traditions, which aid this point of view.

Anyhow, the true approach on this issue is the same that was adopted in case of Qadha-o-Qadar, and this is more in line with the intelligent view, which is appreciated by some of the leading scholars of the opposite school. Allama Fakhruddin Razi writes, after discussing the issue of Jabro-Ikhtiar,

“The truth, in this debate lies with the statements of the Imams, from the progeny of the Prophet, who advocated that there was no total compulsion and freedom in human actions, but a delicate balance between the two states.”

CLEARING A DOUBT

There are certain traditions in the literature (*Osool'e Kaafi*), which negate human potential. The simple answer to this mention is that all those traditions negate potentiality of the essence of man, because man, as a being is not independent and this idea have been adequately proved in the previous chapters.

Chapter 12

THE IDEOLOGY OF B'DA (AMEND)

Sheikh Abu Jaffer says that Jews are of the opinion that God is now redundant after completing so many tasks, but our view about this issue is that God is always busy in one or the other tasks, which do not interfere with His performance. He gives life and He takes life. He creates and provides sustenance. He does whatever he likes. He gives actuality to some, and makes other to vanish (from the scene), depending upon His approval or disapproval of those things respectively, because He has the Ummul Kitab (absolute knowledge). He makes only those things to become extinct, which have existed before and brings those into reality, which were not present earlier. This is not that type of B'da (amending), which Jews and their followers are advocating and then they propose their own version as being our view. Following their footsteps people of other outlook, including our opponents have also started to accuse us. Imam Jaffer'e Sadiq (AS) says that God has not sent any Prophet unless He has their approval of three things.

1. They accept God as their Master.
2. They will detest those who propose companions with Him.
3. God can swap anything i.e. He can bring forward something and delay the other. That is why the Shariah of our Prophet had made all the previous constitutions redundant, and the Qur'an has over ruled all previous revealed books. Imam Jaffer Sadiq (AS) says that whoever has this belief that if God has amended a thing today and prior to it He was unaware of it; then he was perturbed with such a person. He further said that if someone had the belief that God felt guilty after creating an article then such a person, in our view, is an atheist. Imam Jaffer Sadiq (AS) says, God never had the same B'da,

which He had about my son Ismael. This means that no one has observed the same expediency of God, as observed regarding Ismael. He made him to die in his life time to show the Ummah that he was not His deputy (Imam) after his (Imam's) death.

NOTES ON CHAPTER

THE SIGNIFICANCE OF B'DA AND THE ROLE OF SEMANTICS IN ITS MISINTERPRETATION

B'da is one of the majors Islamic issues, which has been a battle ground for both the major sects. Our Sunni brothers, in their own mental delusion, consider B'da, as an exclusive Shia issue, and therefore, adopt a taunting attitude toward us. This shows that they have either not tried to understand the subject or due to some other malicious aspirations, deliberately twisted the matter to make it a great debating point. The same situation prevails on other issues across the board. However, if we divorce the personal prejudice for a moment and try to reach the depth of the problem, with a little indulgence, then it becomes apparent that any difference that exists between the two schools is no more than the semantics. In fact, this matter is one of the most distinguished chapters of Islamic beliefs. Its approval is the recognition of an illustrious attribute of God, namely; IRADA or desire. Belief in B'da actually negates Jewish ideology that God has accomplished whatever He had set out to do, and now His pen has dried out, and no change can take place in His script. Some, on the other hand, claim that God has transferred His powers to a few selected ones from His creatures, and He is now resting in peace. This ideology of B'da also undoes the work of many philosophers, who claim that God has only created the initial mind and then His creativity has exhausted. This original mind then replicated itself until its 10th residue created the universe. There are other similar ideologies, which suggest break in God's performance; hence the concept of B'da is a splendid tool to eradicate such malignant views. This concept entails that all authority rests with God, and His blessings and sanctions are continuous. He gives preference to whatever commandment He approves, and delays any event He likes. He takes life and gives life. He places illness on someone and sets another on the path of recovery. He boosts and reduces people's sustenance. He puts

someone on the seat of authority and dethrones the other. He prolongs one's life due to his acts of compassion and reduces another's life or sustenance, due to his malicious behavior, infidelity and repeated sinning. He says,

- He is in fresh elegance every day.
- He makes extinct, whatever He wants and provides the dress of reality for anything He likes, because He has the Supreme Knowledge (Ummul Kitab).
- It is within His authority to create and command.

REASONS FOR THE MISCONCEPTION OF B'DA

What have made this issue more complicated are the ordinary meanings of the word B'da, in Arabic language, which is generally used for discarding an old concept in the light of modern discoveries. In this sense this cannot be applied to God at all, because it points to His ignorance. In view of this literal connotation, the opportunists used it as a pretext to spread lies about the straight faction, just to make ordinary Muslims move away from them, by accusing that God, according to their ideology is an ignorant being. They also disseminate their evil propaganda by decorating the vocabulary in their own colours and say that Shias believe in a God, who starts an act today, and then abandons it when he realizes the folly of His work, and starts to move in the opposite direction. Glory is to Him; no believer can have such a twisted concept of God.

People of intellect and understanding know that a phrase cannot always give same meaning at every usage, in fact, its sense changes with the change of object.

Allama Jalalud Din, in his book *Ei'qan* has given seven meanings of the Quranic phrase, "**EH'DE NUS-SIRA'TUL MUSTAQEEMA.**" If a person is not fully guided, then the phrase would mean, "Show us the right path" If the person is a guided one then it would mean, "Keep us on the straight path" and if he has both of these qualities then the verse would mean, " Enhance our station of guidance and perception even more"

If we apply the same rule to the word B'da, then its intended meanings will not correspond with its literal meanings, and it would then mean, "God manifests an event, which is beyond human imagination", Just as He declares in the Qur'an,

**“WA B’DA LAHUM MIN-ALLAH MA LUM YA-KOO’NOO
YAH-TAH’S-BOON** (*For these people, the manifestation was
beyond their imagination*)”

The phrase **B’DA L’ LAH** (God experienced B’da) will now mean (B’da Minullah), i.e. “it appeared to people from God.” and not as they presume “*It appeared to God.*” Therefore, the Arabic letter L (pronounced as Lam) in Allah, should be considered Min, and this technique is well known among the grammarians. It is mentioned in **MOGHNI UL LABIB** that the 14th meaning of (Lam) is Min.

B'DA DOES NOT HAPPEN WITH GOD DUE TO IGNORANCE

It has been established through the previous work that B'da does not happen with God, due to ignorance, and this is supplemented by the statements of the Aa'imma. They further elaborated, "God knows the event before B'da" Imam Jaffer'e Sadiq has cursed those people who proclaim B'da in terms of God's ignorance. It is related by Mansoor bin Hazim that he asked Imam Jaffer'e Sadiq (AS),

"Is it possible that an event might happen that is not in God's knowledge?"

Imam replied,

"No, this is not possible. If someone claims like this then God might annihilate him"

Mansoor again asked,

"My lord, is it true that whatever has happened or will happen before the day of Judgment is all in God's knowledge?"

He replied,

"Yes, God knew in advance, the behavior of things before their advent. There is nothing, which is hidden from God, in the Heavens and the Earth."

What a shameful behavior of those, who try to smudge the Shia ideology in the pretext of B'da. If they are still determined in their ignorance, they must provide us with any statement from any of our Aa'imma, in support of their claim.

There are several every day examples such as, wealth followed by poverty and poverty pursued by wealth. The rotation of health and sickness, substitution of honour with disgrace, life ending in death, are all manifestation of B'da in our day to day life.

THE DERIVED MEANINGS OF B'DA

We shall now discuss the derived meanings of B'da. It is known that God has two types of systems known as (**TASH-RE'EE**) (that deals with the legal and social aspects; such as, prayers, fasting, division of heritage etc) and **TAKVINI** (life, death, sustenance etc). In Tash-re'ee system the phrase **NASKH** means to replace and implement a legal order with another. Its equivalent in the Takvini system is called B'da i.e. to alter man from one state into another state. In **NASKH** the change of space, time and personality results in the alteration of the applied regulations. This is an established fact among all Muslims and it is echoed by the Qu'ran as well,

"MA NUN-SAKHA MIN AYA-TIN AU NUNSEHA"

(When we abrogate a sign or cause it to be forgotten, We substitute it with something better or similar.)

In B'da the same philosophy prevails, and for different reasons, God varies people's states, and this is such a vivid reality that no wise man can deny it. This does not reflect God's ignorance or any other deficiency on His part, but on the other hand it mirrors His sovereignty, potentiality and wide ranging authority. Our Imams have said that unlike B'da, God has not been worshipped with any other form (of supplication). According to the narration of Hisham bin Saalim, Imam Jaffer'e Sadiq (AS) has said,

"The manner in which B'da enunciates Gods magnificence, no other act can display that splendour."

It is strange to see people believing in **NASKH** in the legal matters of Islamic Shariah, but decline to accept B'da in Takvini matters, when the nature of both is the same. Whatever, objection they can raise on B'da, we can formulate the same against **NASKH**. Our interpretation of B'da is based on the works of Sheikh Mofeed and Syed Muhammad Baqar Damad, and it appears that Sheikh Toosi also followed the same approach.

B'DA HAPPENS IN GOD'S GUARDED KNOWLEDGE

It becomes evident from several authentic traditions from the Imams that there are two types of God's knowledge, (**MAKSHOOF**) Perceptible and (**MAKHZOON**) Guarded. The later knowledge is exclusive to God and He does not share it with any of His messengers and trustees, whereas, the former is shared with His appointees. It is mentioned that B'da happens in His Guarded knowledge, because if it happens in His perceptible knowledge then it would result in the contradiction of His messengers, and God does not like His messengers to be refuted. It is related from Imam Muhammad Baqar (AS) and Imam Jaffer'e Sadiq (AS), who said,

"God has two types of knowledge, and one of those is guarded knowledge, which is not shared with any of His representatives. He educates His messengers and angels with the other knowledge. Therefore, whatever he shares with them must happen because He does not let down His messengers. He alters and amends His guarded knowledge as He desires."

CLARIFICATION OF A DOUBT

It became evident from the above discussion that B'da does not happen with the news that have been given to the Prophets, whereas history reveals that there are a few incidents where B'da has happened with the Prophets. It is written in *Masabeeh-ul Anwaar* on the authority of Imam Raza that God revealed to a Prophet and asked him to inform the king that He intends to kill him at such and such time. Therefore, when he informed the king, he panicked and cried to the Lord for respite, to a time when his son has grown to take his responsibilities. The Prophet was then informed by the Lord that he should inform the king that his life has been prolonged for fifteen years. The Prophet replied and said to God that He knew that he had never lied in his life; how he could then go and inform the king of this decision? God replied that he was appointed to deliver His message, so he should obey.

In the same book, it is mentioned with reference to *Osool'e Kaafi* that once a Jew went to the Prophet and sent his

greetings in a manner that it meant that God might kill him. The Prophet replied him in his usual manner. The companions asked the Prophet; why he was so polite with him, while, he cursed him. The prophet replied,

“This man is going to collect wood from the jungle, where he will receive a bite of a deadly black snake and he would die.”

After sometime the man returned from the jungle, safe and sound and the companions asked the Prophet of the reasons of his safe return. The Prophet asked the Jew to unpack the wood and they found a black snake curled up with the wood. The Prophet asked the Jew, if he had done any virtuous deed that day. The Jew replied that he had two pieces of bread with him, he ate one and the other he gave it in charity. Listening to his reply the Prophet said that it was this charity that saved him from this calamity. He then reiterated that charity (**SADAQA**) can repel ugly death.

A similar accident has been mentioned about Jesus in some books that he informed a wood cutter about his death but he eluded his death. There are several answers to this doubt and we only keep to the two short answers.

1. The news that is given to the Prophets is of two types (a) certain (b) probable. B'da can happen in the probable, and not in the certain, just as Imam Ali (AS) while, pointing to the future events of 70th Hijra has said,

“God can abrogate whatever He wishes and establishes whatever He desires, because He has the supreme knowledge.”

2. The reason has been given for those traditions, which indicate that B'da cannot take place in the news sent to the Prophets and the Messengers i.e. their truth is compromised, therefore, if B'da takes place in those events then its intentions are made clear to the messengers immediately. This does not put blame on their truthfulness but in fact, it vindicates their reliability, therefore, there is no harm for B'da to take place in those events.

FURTHER EXPLANATION OF THIS EFFECT AND MENTION OF THE TABLET OF EXISTENCE AND EXTINCTION

It appears from the Quranic verses and the statements of the Imams that God has two Tablets (allegorical description of presentation), and one of those is the Guarded Tablet (**Lo'he Mahfooz**), wherein, all that happens in the universe is recorded in detail. No change can take place in its script, whereas, the second one is called Tablet of Existence and Extinction, which is prone to modification, because some events are linked to certain conditions. Therefore, if those conditions are altered then their results are also modified. Say for example, it is written in the Tablet of Existence and Extinction that a certain man will reach the age of fifty, now if he does not do anything detrimental that could affect his duration of life then the acts of compassion and charity could prolong his span of life from fifty to sixty or even seventy years. If on the other hand he has shown insensitivity, then his age could be reduced to forty years or even less, however in the Guarded Tablet this result is accurately described. There are few other examples of this type mentioned in the notes, which are omitted to save time and effort.

DEFINITE AND INDEFINITE DESTINY

It has been identified that destiny is of two kinds, one is restricted and the other is unrestricted. The later is also called (**AJLUM MUSSAMA**). In the conditional destiny changes in its associated restrictions can vary the outcome, but in the non conditional or unrestricted destiny no alterations can take place, as described in Sura Al Faatir,

“The age of a person neither increases nor decrease, but it is mentioned in the Guarded Tablet.”

Similarly, the statement of Prophet Noah is recorded in the Qur'an,

“Seek forgiveness of your Lord. He will make rain fall from the heavens and help you with the augment of wealth and family. He will establish canals and gardens for you.”

But the people in their folly did not act upon his advice, so they were destroyed and eliminated from the horizons of existence. This shows that if the nation had paid heed to his instructions they would have been saved from this eternal destruction. In Sura Al Aaraf, God says,

“If these people of kibbutz chose to accept the faith and be modest (God fearing), then We would have sent down lots of blessings from the heavens on them.”

They however, chose not to obey, therefore, they remained dispossessed. That is why it is mentioned in the Qur’an that if there was no cry for mercy from them (people) then God would not have cared for them.

ANSWER TO A QUERY

A question arises that when a final decision is endorsed in the Guarded Tablet, what is the purpose of placing it in Tablet of existence and extinction, and then chopping and changing it? This question is answered in several ways.

1. Because this command is related to the Divine destiny and management of the universe, therefore, it is not advisable for us to intervene in it. In fact, we cannot understand the depth of this matter. Logically speaking, the ignorance of a matter does not invalidate its significance

2. It can be said that knowledge of all things belongs to God. However, it is possible that in appointing angels to chop and change the Tablet of existence and extinction, God might want to show His grace and love for His servants, that how before the Day of Judgment, they face good and bad effects of their behaviour, to continue the process of retribution (of deeds).

3. It is just possible that He wants to show it (to the people) through His Messengers that good and bad actions play significant role in the correction and detriment of their acts respectively. In this manner they will perform good deeds with a sense of pleasure and try to avoid transgression, since everything that is mentioned in the Guarded Tablet is the produce of their conduct.

4. It is equally possible that in view of the alterations of the Tablet of Existence and Extinction, people might hasten to supplicate more eagerly for redemption, which is itself an act of worship as explained in the Qur’an, **“UD-OO’NI US-TA-JIB’**

**LAKUM IN-NUL'LA-ZEENA YUSTAK'BE-ROONA UN
E'BA-DA-TEE SA-YUD-KHE'LOONA JA-HUNNA'MA
DA'KHREEN** (Supplicate to Me, I shall answer you, and those
who show arrogance to supplicate will be sent to the Hell). In
this verse the phrase **E'BA-DA-TEE** is meant for supplication.
Moreover, charitable acts help the poor and needy, which is
best of the deeds. Therefore, if this act of chopping and chan-
ging was not available, then the charity would have vanished
and the people had suffered from the lack of God's blessings,
which they are still benefiting from.

NARRATIONS FROM SUNNI TEXTS IN SUPPORT OF B'DA

Allama Zamakhshari writes in *Al Kashaaf*,

“One of the explanations of this verse, „*Humans span of life does not increase or decrease, but it is mentioned in advance in the Guarded Tablet*’ is that it is mentioned in the Tablet of Existence and Extinction that if a certain person has just performed Hajj or struggled in the way of God, then his life would be forty years, but if he combines the two tasks, then he will live for sixty years, and if he attains this target then in fact, his life has been extended. However, if he relies on one of the acts and his life does not exceed forty, then in fact, his life is reduced. On the basis of this fact, the Prophet of God declared that performing charitable acts enhances one’s life and make cities to grow.”

Allama Baidhavi writes in *Anwaarut Tanzeel*,

“This process of extinction and survival is continuous in all things, as indicated by the wording of the Verse, „God increases and decreases the sustenance“, and the same is true for life and death, love and animosity and faith and infidelity, as alterations do occur in these events.”

This is also the view of Omroo bin Masood, a famous Sunni scholar. The believers of this philosophy cry and supplicate a lot in the presence of God, so that He makes them virtuous, instead of a cruel and ill fated person. This interpretation is narrated by Jaber bin Abdullah Ansari on the authority of the Prophet. He then copied the 8th statement,

“This act of preservation or annihilation is on the subject of sustenance or trials and tribulations. Initially these matters are entered in the Tablet, and then these are deleted by charitable deeds or supplication. The whole purpose of this exercise is to invite people to the attendance of God, by encouraging (noble acts) among them.”

This is the same B'da, which Shias believe, but the odd thing is that after mentioning all these facts in his exegesis, he writes a strange note of disapproval by saying that Rawafiz approve of B'da for God.

Allama Jalalud Din Saeuti writes in *Durr'e Manthur* on the authority of Ibne Abbas, from *Mustadrak* of Haakim that he said,

“Fear and alarm cannot save you from the destiny, except supplication to God, which can change the fate.”

Ibne Abbas, in his supplication used to say,

“O, God, if You have counted me among the virtuous, then confirm me in that group, and if You have considered me among the ghastly then remove my name from that faction, as You can eliminate whatever You want, since You have the Supreme Knowledge (and authority).”

He also quoted Kaab's discussion with Omar, when he said to him,

“If that verse was not contained in the Qur'an, he would have told him all the incidents that could have occurred till the Day of Judgment.”

Omar asked Kaab to tell him about the verse, and he read the verse, **YAM-HOOLLAHO MA YASHA UL AA-YA'TE**, (*God can wipe the slate clean of any written record*). From these examples it has become amply clear that the concept of B'da is common among both groups of Muslims. For other references please refer to *Kitabun Nihaya* of Ibne Kathir and *Anwaarul Lughat*, part one under chapter Ba.

Chapter 13

HEATED AND AGGRESSIVE DEBATES ABOUT GOD

Sheikh Suddooq says that belligerent debates, illogical arguments and pedantry talks about God are strictly prohibited in our religion, because such erroneous discussions can lead to detrimental positions, where things could be said, which are in no way compatible with the Glory of God. Imam Jaffer'e Sadiq (AS), while explaining the revealed text, "*Everything ends at God*" said, "When a discussion is initiated about God, the best line of action is to keep quiet." Imam further elaborates,

"O, the son of Adam, your heart (metaphoric definition of brain) is so tiny that if a wild bird wants to eat it, it cannot satisfy its hunger. Your eye is so tiny that if an object of the size of a pinhole is placed at it, its view is disturbed. Do you want to portray the knowledge of the Universe on the strength of these two faculties? If you are true in your claim, then cast a naked eye towards the Sun, a radiant creature of God, and if you succeeded in doing so, your claims would then be justified."

Imam Ali (AS) says, "Anyone who likes to spread his religious doctrine by force will end up being an atheist or a heretic."

Imam Jaffer'e Sadiq (AS) says that those who simply enter into futile discussions about God are wrong footed at the end, and those who bow their heads down are delivered, as they are the people who are pious and distinguished. However, to refer to the Qur'an and reason from the statements of the Prophet and the Imams, is only allowed for those, who are fully conversant with these sources; but those who do not possess this capability, it is unlawful for them to enter into such a discussion. Imam Jaffer'e Sadiq (AS) use to say to his companions

that they should argue with atheists on the basis of his teachings, and if they were defeated in the discussion then he (Imam Jaffer'e Sadiq) would be the loser instead of them. He further said that a gentler attitude with the opponents on permissible topics is a better tool for discussions. It is learnt that once Abu Hazeel Allaf offered to debate with Hisham that if he was defeated, he would accept Hisham's religion otherwise, Hisham has to accept his religion. Hisham replied to Abu Hazeel and said,

"You are not fair in setting the terms of the debate, because I am prepared to debate with you on the condition that if I dominated the discussion then you would accept my religion. If on the other hand, you have won, then I would refer the questions raised in the debate to my Imam for guidance."

NOTES ON CHAPTER

In this chapter Allama Sheikh Abu Jaffer has stressed on two things.

1. It is prohibited to discuss the nature of God, because discussions on this issue lead to detriment instead of benefit.

2. Those who are fully aware of the teachings of the Qur'an and that of Imams, and discuss the matter in an amicable way, can defend their point of view against the opponents, are encouraged to participate in such debates, but those who are not capable they are advised to keep away from such encounters. Since God's essence and nature is beyond our capabilities, therefore, God has not put this burden, of knowing Him, on our shoulders. This is clear from one of the narration of *Osool'e Kaafi*, in which honourable Mr Sahl made a written request to Imam Askari about the nature and essence of God. Imam replied,

"You have asked about the nature of God. You must know that you are free of this liability, but it is sufficient for you to believe that He is unique in His attributes and essence. He has no progeny nor is He the offspring of any other being. He is a creator not the creature. He can fashion as much corporeal or non corporeal beings as He wishes. He can create shapes but He does not possess any shape for Himself. His Person is far beyond this status that he should be in configuration of

something else. It is His individuality that nothing resembles Him. He hears and He sees.”

CLARIFICATION OF A DOUBT

If this attitude is adopted on Tauhid that if further probing and debates should be avoided, then it becomes necessary that one should adopt **TAQLEED** (obedience of someone else's edicts and decisions without questioning him) on this issue, keeping the fundamental views on the side lines. A question then arises whether, **TAQLEED** is permissible on the basic issues of the religion or not? The answer to this misgiving is that the problem under consideration is not Tauhid or the arguments on the existence of the Creator of the Universe, but the conflict is to bring the essence of God into the arena of quibbling and debate, for which we are not burdened to know. Therefore, there is no question of invoking **IJTEHAD** (Reinterpretation) or **TAQLEED** (replication) on this issue, because these terms are only applicable, where there are legal obligations for people to perform.

WARNING

In the above text there is a mention of the terms and conditions of a debate between Abu Hazeel Allaf and Hisham, which is providing guidelines to the modern debaters that the condition of changing the religion is incorrect and it should be avoided completely, since this stipulation is only made by the one who has doubts on his own religion, otherwise a person who has confidence and faith on his religion will not alter his religion by the defeat of his ally. The maximum he can do is to refer the questions raised in the debate to some higher authority of his denomination.

Chapter 14

PEN AND THE TABLET

Sheikh Ibne Babway says that our belief about the Pen and the Tablet is that they are two angels.

NOTES ON CHAPTER

Most famous approach among various sects of Islam, and which is supported by numerous Ahadith, is that **LOH** (Tablet) is a thing, which contains the documentation of all events of the Universe that will take place from the beginning till the Day of Judgment. **QALAM** (Pen) is an instrument of writing, whose nature might be of anything. Imam Jaffer'e Sadiq (AS) is quoted in *Tafseer'e Qummi*, where he said that God initially created the Pen and it was ordained to write. The pen wrote, whatever had happened up to that time and then it scribed that of the future till the day of Judgment. Sheikh Suddooq's opinion that Pen and the Tablet are two angels is based on a narration, which is present in his book **KITABUL MA'ANI**, and it is a solitary statement, which cannot be relied upon.

SHEIKH MOFEED'S CRITICISM

Allama Sheikh Mofeed writes,

"Those who believe that Pen and the Tablet are two angels, are far away from the reality, because angel's nomenclature is different, and also no Arabic language dictionary had ever described angels with those names."

RECONCILIATION BETWEEN THE TWO IDEAS

The difference between these two ideas is due to the nature of the meanings. The common concept is based upon the apparent meanings of the phrase, whereas Sheikh Babway's

denotation is based upon the veiled meanings of the term Pen and the Tablet. It is said that any Quranic text has at least seven levels of understanding, and these levels are not known to anyone other than the Prophet and his progeny. Allama Majlisi has speculated that Pen and the Tablet might be the two angels created specially to do the specific task or the phrase might be based on its apparent meanings, and the two angels are responsible to carry out the required function.

THE FINAL DECISION

Allama Majlisi says that for such symbols, its apparent meanings should be drawn instead of our personal imagination, unless we have a clear indication provided by the Qur'an, the Prophet or his Ahlulbait.

Chapter 15

THE CHAIR

Sheikh Suddoq says that the Chair (KURSI) is a mighty object, which contains all Creation, including Heavens and the Earth. The Chair is also given the meaning of Knowledge. Imam Jaffer'e Sadiq says that in the Quranic verse,

“WA’SE-AA KURSEO HUS SAMAWAT’E WAL ARDH, (God’s Kursi encompasses Heavens and the Earth) the word KURSI stands for God’s Knowledge.”

NOTES ON CHAPTER

Whatever sheikh Suddoq has said about the **KURSI**, is complemented by a large number of traditions originating from the Imams. We present a few Ahadith from *Kitab Al Tauhid*. Fadheel bin Yasaar says that he asked Imam Jaffer'e Sadiq (AS) about the Kursi, as mentioned in Sura Al Akhlas. Imam replied that Kursi contains everything that exists between Heavens and the Earth.

Zarara says that He asked Imam Jaffer'e Sadiq (AS) the meanings of the verse, **WA’SE-AA KURSEO HUS SAMAWAT’E WAL ARDH**; does it indicate that the Universe encompasses the Chair? Imam replied, (the opposite is true) that the Chair includes the Heaven and the Earth. There are several traditions of this type in the literature, which also include the other meanings (knowledge) as well.

FURTHER EVIDENCE FROM DICTIONARY

Meanings of the word Kursi, as Knowledge, in Arabic language can be substantiated from the works of other great linguists, apart from the traditions of the Imams. The author of *Qamoos Al Moheet* says that Kursi stands for knowledge. The author of *Lisan-al-Arab* says that in Arabic language, Kursi portrays Knowledge. There is in fact, no difference between the two meanings of Kursi, as introduced by the Sheikh.

The commoners use the literal meanings of the word chair i.e. a place where God sits and spreads his legs like a (monarch), are senseless depictions.

Chapter 16

ARSH (THE THRONE)

Sheikh Abu Jaffer says; our view of the Throne is that it is another name for the collection of all things (spiritual or material) of the Universe, created by God. Again God's knowledge has also been linked with the throne. While explaining the Qur'anic text, "*The Compassionate overpowered the Throne*" Imam Jaffer'e Sadiq was asked about its elucidation. He replied,

"God has the same proportion (of distance) from His creations. You cannot say that He is nearer to the one and farther from the other. This Throne is lifted by eight angels (may be eight different forces required to balance it) and each of the angels has eight eyes and each eye is so big that it can overlap the entire world. One of these angels has a human form which asks sustenance from God for the descendents of Adam, and the other one for the animal kingdom, the third angel asks sustenance for the beasts and the next one seeks sustenance for the birds (these angels assume the shapes of the creatures they are asking the sustenance for). At this moment these are the angels on whom the throne rests but they will become eight on the Day of Judgment. However, the Arsh that means Knowledge is balanced on eight persons, four of which are from the early humans and the remainder four are from the later generations. The four from the early generations are Noah, Abraham, Moses and Jesus, while the remainders are, Muhammad'e Mustafa, Ali Ibne Abi Talib, Imam Hasan and Imam Hussein. This is the summary of the news, which we have received from the Imams regarding the Throne and its load bearers. The reason for these distinguished people to depict Throne as the knowledge of God is due to the fact that before the descent of Prophet Muhammad all the messengers

received their share of knowledge through it, upon which other prophets benefitted, such as Noah, Ibrahim, Moses and Jesus. Similarly, the knowledge of God passed through Prophet Muhammad, Imam Ali, Imams Hasan and Hussein to the rest of the Aa'imma.

THE REASONS FOR THE MUSLIMS NOT TO UNDERSTAND THE TRUE MEANINGS OF ARSH

NOTES ON CHAPTER

According to the dictionary, Arsh means, **SEAT OF THE KINGS** that is why a vast majority of the people got confused and moved away from the truth. Therefore, the sects like, Mujassama (corporal) and Qashe'reen further decorated this view, where God appeared as a heavy weight Monarch, sitting on a glittering Throne that squeaks like a saddle, under the burden of a rider. However, as we have made it clear with logical and practical reasoning that God is free of corporal attributes, therefore, such ideas have no significance at all for a searching mind. On the other hand the symbolism and its meanings that are used in the Shariah, for the Throne are described below.

1. As the author of this work has suggested that one meaning of the Throne is the entire creation of God. Arabic dictionary also suggests that throne too has the meanings of state or a country as well. The statements and narrations from the family of the Prophet as well favour this denotation. Honourable Sudair narrates that he asked Imam Jaffer'e Sadiq (AS) the meanings of the Throne and the Chair. Imam replied that Arsh stands for many different connotations and where ever it has been used in the Qur'an, its meanings are dictated by the implications of its usage. Therefore, in the Verse, **WA HOWA RABBUL ARSH-UL AZEEM**, it means that God is the owner of a mighty Universe. Similarly, in the verse **IN-NALLAHA ALAL AR'SHIS-TAWA**, it means that God dominates the mighty Universe. However, we can investigate; why the Universe is labeled as Arsh? On the surface, it can be seen that the centre of a state's authority is considered in its capital, which can be further narrowed down to the Royal throne, and this is the precise situation when we look at every speck of the universe, which bears witness to its creator's ingenuity and splendour, and the evidence is so immense that its circumvention is impossible to conduct. That is why the collection of all the components of the Universe is called the Throne.

2. Investigation of the meanings of **ALAL AR'SHIS-TAWA**. Apart from the meanings conveyed by the author of this text,

the other import could be; that God is dominant over the universe. The Mujassema sect stumbled on the wrong sense of the phrase and deduced its meanings to be “sitting in straight position”, and never gave it a thought that such associations are below God’s dignity, while the phrase, USTAWA, in Arabic language also stands for dominance. Ba’ees, an Arabic language poet says in a couplet, **“QAD USTAWA BASHARAN ALAL IRAQ.....A man dominated Iraq, without bloodshed and swordsmanship.”**

3. The other meanings of the Arsh are; the matter that has been created by God around the edges of the Universe. This is not clear whether, it circumvents the Chair or the Chair envelops it. There are several different narrations about it, which we have quoted in chapter thirteen. Allama Majlesi’s study suggests that Arsh is dominant over the Chair, which is supported by the work of other scholars. They speculate that the Chair prevails up to the 8th Heaven, whereas, Arsh extends its influence to the 9th Heaven. However, the narrations of the infallibles (another title for the twelve Imams, the Prophet and Fatima, the daughter of the Prophet) do not correspond with this point of view. Anyhow Arsh is a mighty installation that has been created before the initiation of the Universe and that contains some sort of liquid, within it, in the space less environment. It is composed of various energy levels of different colours and its dimensions are now beyond the imaginative Cosmos, and its numerous stability stations are that far apart from each other that the fastest flying object will take tens of thousands of light years to reach only one of its stations. Each station is full of angels, whose numbers are only known to God, busy in the praise of their Lord.

WHAT IS WITHIN THE THRONE OF GOD?

The true knowledge of what is contained in the Throne is only known to God. There are a few Ahadith available on this issue but their contents are not reliable. It is stated that whatever is present in the Universe, its virtual image is present in the Throne, and this is stated on the narration of Imam Jaffer'e Sadiq (AS).

Allama Majlesi writes in *Bihar* on the authority of Imam Zainul Aabedin that Arsh contains the real time virtual image of all things in the Universe. It is reported from the Prophet, who said, while elucidating a verse from the Qur'an that all acts of human behaviour are replicated at the same time on the Arsh as those are performed on the earth. It is also reported that good acts of humans are freely available for the heavenly creatures to see, while their bad acts are made to hide by the grace of God.

4. The third meanings of Arsh stand for knowledge. It is reported in *Kitabut' tauhid*, on the authority of Imam Jaffer'e Sadiq that, whatever, is present in the Universe is contained in the Chair and Arsh depicts that Knowledge of God, which no one can comprehend. Since God's understanding is achieved on the basis of knowledge by His creatures, therefore, Arsh could be symbolized with knowledge. The bedrock of Arsh (knowledge) is some of the prophets prior to Prophet Muhammad, and the rest are fourteen infallibles.

5. Fourth allegorical meaning of Arsh is the heart of a believer, as described by the Hadith'e Qudsi, which states that nothing could contain God, but the heart of a believer. It is important to know that all those meanings that have been described for the Throne, also include the Chair. The only controversy is about the magnitude of these objects.

THE PRONOUNCEMENT OF REALITY

Some of the traditions that relate to the resting of the Throne on eight angles, who resemble in shape with some of the living creatures of this world, we agree to the criticism leveled by Sheikh Mofeed, who says that all these statements are solitary assertions, therefore their subject matter cannot be relied upon, hence, care must be exercised on these proclamations. Allama Majlasi further, reiterated that some of the load bearers of the Throne resemble in outline, the species proposed by Plato and Aristotle, but whatever, the recipients of the revelations has said about them is totally different, which is not hidden from the people of faith.

The names of the Prophets that came to surface, being the foundation of the Throne are all grand Prophets and head of the institution of Prophecy. Imam Jaffer'e Sadiq (AS) says that these Prophets (who are the pivot of revelations), are Noah, Abraham, Moses, Jesus and Muhammad, and they are the recipients of Shariah, as indicated in the Qur'an. However, Prophet Muhammad is on a higher level in comparison to them, since their Shariahs are replaced by the Shariah of Muhammad, which will continue till the Day of Judgment. After the Prophet, this status is transferred to Imam Ali and rest of the Imams, as they are the legatees of the knowledge and attributes of all the Prophets and God's reason on the Cosmos.

Chapter 17

SPIRIT AND NAFS

Sheikh Jaffer, may Allah elevate his soul, says that our belief about Nafs (being) is, that Nafos (plural of Nafs) are those spirits upon whom human life and its establishment depends. These were the first creatures of God, as indicated by the Prophet that God had created the pious Nafos (beings) and took an oath of allegiance from them about His unity, and then He fashioned rest of the Creation. We also believe that all Nafos have been created for permanence, and not for destruction. This is confirmed by the Prophet,

“You have not been created for annihilation but your creation is permanent, but you will be transferred from one place of abode to another. These Nafos and Spirits are temporary travelers on the earth and prisoners of their bodies. This is also our belief that when these Spirits abandon their cadaver, they either remain blessed or under sentence, and finally those will be returned to their original bodies. Jesus said to his companions, “I am telling you the truth that only that thing escapes to the heavens that has descended from the heavens.”

God says in the Qur’an that He might have elevated (Bal’am Ba’oor) due to His signs, but he followed his Nafs and bowed to the corporal desires. Therefore, everything that does not go to the spiritual kingdom is directed towards the fire of Hell, which is divided into various sub sectors like the Paradise. God says angels and the spirit rise towards Him i.e. they find their proper abode. He also said that Go-fearing and abstinent will be in the best places of the Paradise with their Lord. He also said, at another place (in His book) that those who laid down their lives in His path, are not dead but they are alive and find sustenance from their Lord, and they are happy on whatever,

their Lord has granted them. At another place (in the Qur'an) the Lord says,

“Those who have sacrificed their lives in My way are not dead, they are alive, but you have no perception of their state.”

The Prophet of God says, “Spirits were divided into groups, therefore, those who befriended each other (in the spiritual domain) they were together here on the earth, and those who shunned each other, remained separated (here in the earthly abode).”

Imam Jaffer'e Sadiq (AS) says that in the spiritual domain, almost two thousand (cosmic) years before the creation of the cadaver (bodies) God set up a harmonious relationship between certain spirits, and when the time of our Qaim'e Aale Muhammad (AS) will come; then those who met each other in the spiritual realm, will be made legatees of each other, and the blood brothers will be deprived of this distinction. It is also reported from the same Imam that spirits meet in the space and discuss things after recognizing each other. When a new spirit meets them after leaving the earth, these spirits say that the new arrival should be left alone, as it has come out of a terrible experience. They then enquire its well being and ask about their friends. If the new arrival replies that he is fine and well, they then say that one day he will meet us, but if he is dead and vanished, they feel sad about him. God says,

“Whoever has received His punishment; he is finished and forgotten, and whose balance of deeds is in the negative, will find his place in the Ha'via. You do not know what Ha'via is? It is a superheated fire and its mundane example is like a lone sailor, on a feeble boat in an agitated ocean.”

Lugman said to his son,

“O, son this world is like an ocean, where many generations have perished. You should make faith as your boat, piety and abstinence as your luggage, and absolute faith on God as your sails, even then if you reached the shoreline, it will be but with the grace of God, and if you died and perished in it then this destruction will be the result of your sins and not the act of God.”

On Sons of Adam, three occasions are the most difficult and cumbersome junctures, those are,

- (a) The day of his birth
- (b) The day he will die
- (c) The day he will rise from his grave

These are the three occasions for which, Prophet Yehya (John the Baptist) has been granted amnesty, as declared in the Qur'an, "Peace is for Yehya on the day he was born, the day he will die and the day he will be raised from his grave."

Prophet Eisa (Jesus) has also been declared in peace for these occasions. He himself claimed that amnesty was for him on the day of his birth, the day he would die and the day he is raised from the dead.

About the Spirit, we believe that it is not a material being and it is totally different kind of creature, as proclaimed by God,

"And towards the end, We fashioned him (man) with something new."

We also believe that Prophets and Imams have five types of spirits, those are,

1. **ROOHUL QUDS** (An elevated Spirit)
2. **ROOH'E EIMAN** (The Spirit of faith)
3. **ROOH'E QUWWAT** (The Spirit of strength)
4. **ROOH'E SHEHWAT** (The Spirit of desire)
5. **ROOH'E MUDRAJ** i.e. the spirit of sense and movement.

On the other hand people of faith (Momeneen) have four types of spirits, as stated above, with the exception of **ROOHUL QUDS**, whereas infidels and quadruples have only three types of spirits, with the omission of the first two types.

As far as those people are concerned, who wants to know about the nature of the spirit, the Prophet was commanded by God to tell them that Spirit was a commandment of God. The word **ROOH**, as mentioned in the Qur'an stands for a special creature, which is more elevated in status to Gabriel and Michael; that stays with the Prophets and the Imams. This spirit belongs to the class of angels.

In the end the author wishes to write a book which will explain these concepts in detail.

NOTES ON CHAPTER

In this chapter the learned scholar has invited our attention to some important subjects.

1. What is the reality of Nafs and Rooh? (Being and Spirit)
2. The creation of Rooh (Spirit) before the design of material structures.
3. The Survival of Spirits after the demise of bodies.
4. The pronouncement of Tauhid in the spiritual realm.
5. The repudiation of transmigration.

IT IS DIFFICULT TO FIND THE ESSENCE OF NAFS AND ROOH

It is universally accepted that there are certain phrases which, we use about something within our self, such as, "This is my book or this is my hand, or I have done my best, or this pen is mine." The thing to which, these words; My, Mine, Whose or I are applied is called Rooh (Spirit) and Nafs'e Natiqa (a being that can speak). This is the basis of humanity, and this is the one on whom the legal sanctions are applied, and this is the one that will be liable for punishment or reward. However, the nature or the essence of this Nafs and Rooh, always escaped the logic and philosophy of thinkers of all times. That is why when people posed this question to the Prophets, they gave an abstract answer, as they knew that they did not hold the capability to understand its nature. This is the reason why Prophet Muhammad replied to the query of a Jew (Who asked him about the nature of spirit) in simple words that Spirit is one of the commandments of God. Qur'an has described this incident in these words, "They ask you (O, Prophet) about the Spirit; tell them that this is one of the commandments of God" and then God provided the reason for this short reply, "You have been given a little knowledge, so you are unable to understand its nature."

This reply along with a statement of the Prophet, "Whoever, has understood the essence of his being has understood his Lord" has shed some light on the complexity of this subject.

It is suggested that just as it is difficult to comprehend the Essence of God, so it is impossible for us to appreciate the nature of the Nafs and that of the Spirit.

Since, man is awarded with an investigative nature, whose proof is the rapid technological changes around us, and his desire to unravel the secrets of nature is compelling him to disentangle the heavens in a manner, he finds some distant objects that are now within his reach; is now daring to say that he has untied the knot of creation, but still his knowledge of the spirit is negligible, and as usual he tends to deny its presence within the specter of life. Philosophers and parapsychologists have done some work to understand this phenomenon, but their

differences are still no less than their initial counterparts. A list of these differences is provided below.

1. The basic difference is on the nature of Spirit.
2. The second difference is on its Hudooso Qodoom (whether, it is a created being or it is eternal).
3. Will it die or live forever.
4. Where it goes after the death.

Allama Sheikh Mofeed has rigorously criticized the author of this book. I shall therefore, tackle those issues with the help of God. It will be injustice on my part if I do not acknowledge the help of dozens of books that have been consulted during this work, including, Bihar ul Anwaar, Anwar'e Nomania and Risala'e Abtal'e Tanasukh etc.

APPLICABILITY OF THE MEANINGS OF ROOH

Rooh belongs to the Arabic language, and its meanings are applicable on various things. Few are listed below,

1. *As the Qur'an*; God says, **"WA KAZA'LEKA O'HAINA ALAIKA ROOHUN MIN AM-RE'NA"** (With our commandment, We have descended the Qur'an on to you in this manner.).

2. *As revelations*. God says, **"YAL QAR ROOHA MIN AM'RA-HOO ALA MAIYAN YASHA"** (God sends His revelations, as he wishes on his servants).

3. *As faith*. It is mentioned in the Qur'an, **"WA AIYY-YUD'HUM BE ROOH'E MINHO"** (God helped them with their faith.).

4. *As light*. It is said, **"KHARAJA MIN-HO ROOHUL EIMAN"** (The light of faith has been withdrawn from them)

5. *As Gabriel*. **"QUL NAZZA-LA ROOHUL QUDSO MIN RABBE-KA"** (Say, O, Prophet, this Quran has been revealed to you by Gabriel from your Lord).

6. **As an angel**. This is applicable for an angel, which is mightier than Gabriel and Michael. **"TA'NUZ-ZALUL MALA'E-KAT'E WUR ROOHO FIHA"** (During the night of Qadr (power) the angels and Rooh descends to the earth)

7. *As blessings*. **"YONUZZ-ZALUL MALA'E-KATO BIR-ROOHE MIN AM'RE-HE"** (God sends with His commands the angels with blessings).

8. *As Eisa (Jesus)*. It is also applicable for Jesus, **"KALAMATULLA'HO WA ROOHO MINHO"** (Jesus is the word of God and His Spirit).

FOUR IMPORTANT STATEMENTS ON THE SPIRIT

There are four important statements regarding the spirit, and those are,

1. Spirit is that state which is created after the appropriate composition of the ingredients is attained, and it is named as MIZAJ (Humour) by the Eastern Physicians.

2. Spirit and the body are one and the same thing. In other words, spirit is another name for a body.

3. Spirit is a sensitive essence that motivates a body. Its cessation from a body is called death, and it is free of the implications of material ingredients of the body.

4. Spirit is a sensitive essence and it has a delicate electronic bulk that is continuous in the body like the flow of water in a rose flower, or oil in a plant seeds or the heat in a fire or the movement of electric charge in an electrical circuit. Its detachment from a body causes its (body's) death.

The first statement belongs to Physicians and Hakims, the second account relates to the views of Atheists, the third assertion is that of Eastern philosophers, theologians and majority of the Shia scholars and finally, the fourth affirmation is that of some Shia researchers and devoutly spiritual people.

REBUTTLE OF THE FIRST STATEMENT

1. Mizaj is variable in nature. We see that a person is in a higher state of energy today, and the other day he is lethargic and lacking energy. This is due to the change in composition of the body ingredients, but the spirit does not have such variations and its sensitivity remains the same. This suggests that spirit and the Mizaj are two different things.
2. If Rooh and Mizaj are the same entities, then their likings and disliking must be the same. Often it has been noticed that spiritual demand is different from the humour (Mizaj) e.g. human deposition is that if he is standing at a height, he would like to come down whereas, the spirit likes to go to greater heights to elevate him. Similarly, mizaj seeks tranquility to be stationed, because its

composition is material oriented, therefore, when spirit desires, he moves. Again, consider a person suffering from Parkinson's disease; his body is experiencing tremors but his spirit wishes for composure and coolness. Therefore, when the requirements of the two are diverse, then how can we consider them as a single entity?

3. In the present age, it has become practically possible to show that spirit's nature is different from the material structure of the living and their deposition. Therefore, the work of parapsychologists has convinced many rejectionists to accept the presence of soul, and some of them are reverting to the belief in God.

REBUTTLE OF THE SECOND STATEMENT

1. This is abundantly clear that human body is prone to change. Sometimes it is strong and on other occasions it is eroded by a disease. However, his soul stays at the same level. This proves that the body and soul are two different entities.

2. Everyone references his body parts towards his soul and nafs, and says that these are my feet, my hands and my body. Evidently, the referee and the object that is referred to are two different things, and those cannot be the same, under any circumstances.

3. All humans are alike so far as the chemistry of their body is concerned, yet there is something that differentiates between Tom, Dick and Harry. What is that thing, which makes them differ? This is what is called in Arabic **ANA**, in Persian **MUN**, in Urdu **MAIN** and in English I. This is otherwise, known as **NAFS'E NATIQA** or the Soul.

4. It is clear that man is not in the same state, while he is alive or dead. He speaks, he feels and ponders when he is alive, but all of these faculties are redundant when he is dead. This shows that in life there is something extra to his body that was responsible for those actions, which is now missing from his dead body. This is what is called **NAFS'E NATIQA** or the spirit.

REASONING ON SOUL'S UNIQUENESS

1. Soul is independent of matter in its actions, and its exploits are to attain knowledge, and when it acquires the knowledge of its essence, then it becomes totally independent of the body. It is therefore, natural to assume that soul is a unique and exclusive (lonely) entity.

2. If soul is a material being, it should then go up or down with the state of the body. It is seen that body might weaken and reduce in size due to malnutrition, but the soul becomes stronger and stronger, as it has been witnessed for those people who go through intense spiritual exercise. After completing their sacred task they feel enlarged spiritual activity and their perception becomes manifold in the weakened body. On the other hand, those who lavishly dwell into food habits, their bodies might look inflated but their spirits find itself at its lowest point.

3. A material body drains out more and more as it work harder, but spirit's strength is improved with stern exercises. This suggests that the basis of soul is totally different from that of a material body.

4. Matter on its own cannot evaluate itself, because it is devoid of intuition. On the other hand, a soul is always aware of itself. This suggests that soul is a different entity in comparison to matter.

5. Functions of a material being and its related tools are limited. Soul, however, possesses indefinite perceptions, so it is different from corporeal arrangements.

REMOVAL OF A PERPLEXITY

If we accept spirit (soul) as Mujarrad (Exclusive), then certain Islamic Schools object to this claim by saying that it is tantamount to committing Shirk, because, according to them only God is Mujarrad (unique), and in doing so a commonality exists between God and the spirit, which is Shirk. This is an extremely weak postulation due to several reasons.

1. This equation is in the non permissible attributes (**SIFAT'E SALBIA**) of God, and it has been proved earlier that equation in these attributes does not make the two entities similar, because if it were so then many different realities and natures should become one and the same thing, since those may not be similar in another discipline. For example, a donkey and a lion are two different species, and both of them has a common attribute that they are different from man i.e. they do not walk on two feet, or man has a superior intellect, which both the donkey and lion do not possess. Therefore, a lion and a donkey share several non permissible attributes compared to a third entity, yet no body claim that lion and a donkey are the same species. They will always remain two different categories. It is therefore, proved that resemblance in non permissible attributes between any two or more species does not demand that those should be classed as the single entity.
2. If we accept the spirit to be Mujarrad (unique), then it does not any way constitutes Shirk, just as we have differed in the meanings of some other attributes that are common between God and creatures, such as listening, hearing, knowledge and authority etc. We all agree that the sense in which God is all Hearing, all Seeing and all Mighty, the creatures are not. Therefore, it is possible that in terms of exclusivity, any similarity between the two might be totally different in its essence, and therefore, resemblance of syntax shouldn't lead it to shirk. We cannot out rightly reject this third statement, however, the fourth statement about the souls is more convincing and acceptable

FOURTH STATEMENT (SOUL POSSESSES A DELICATE LIGHT LIKE BODY)

1. Most of us know that anything that can be addressed by *I, My or mine* is related to the attributes of a body just as we say, I am standing or I am going, therefore, everything that is connected to the features of mass and volume must itself be matter.

2. Soul can sense a thing both as a whole and in its components as well, such as fire is hot and water is cold, but this sense of hot and cold is only appreciated through the sensory mechanisms that are inherently material. Therefore, soul must have a body, however, delicate it might be.

3. The fourth statement is in line with the information that has reached us through the Quranic revelations and the statements (of the Prophet and the Imams), and all of those indicate that soul has some sort of corpuscular attachment that has a light like structure. It is mentioned in Ehtegaj'e Tabrasi, a tradition, on the authority of Hisham Ibne Hakam that Imam Jaffer"e Sadiq (AS), while replying to a heretic, said, "Soul is a delicate body, which is enveloped by a thick carcass (our own structure)." At another place, the same Imam has said,

"Example of the soul of a believer is like that of jewels kept in a box, and when those jewels are removed, the box is then abandoned (as a waste)."

This tradition suggests that soul is contained within the body and not outside it, and it directs the body for active duties.

4. These traditions relate to the fact that souls have been created almost 2000 (cosmic) years before the creation of the material things, and that the soul survives after the demise of the body. For example, it is said that the soul stay close to its dead carcass and then it is either sent to Paradise or to Hell, or the Ahadith of the type that suggest characteristics of souls that are reserved for corporeal things. Similarly, the Quranic verse,

"YA NAFSAL MUT-MA'INNA IR-JE'EE ILA RABBE-KA RAZIA-TUN MARZEE'A FAD'KHULI FI IBADI WUD-KHULI JANNATI" (O, the satisfied soul return to your Lord, with the feeling that He is well pleased with you and you are satisfied with Him, and enter His Paradise with His servants.).

In this verse, soul is directly addressed and she is advised to enter the Paradise with the servants of God. Similarly, the verses that relate to the capture of spirits also suggest a three dimensional (bodily) structure of the souls. Anyhow, all of these reports suggest that spirit is not entirely Mujjarad (singular) and it possesses some sort of delicate corpuscular structure. That is why many Orientalists, religious scholars and godly people showed their inclination to this definition of the soul. Allama Syed Murtaza Ilmul Hoda is adherent of this postulate, and so is Allama Fakhruddin Razi, who mentioned this view in *Tafseer'e Kabir*. He says, "Regarding spirit, this religion (Islam) is very particular and it is essential to ponder about it, because this account is very congruent with those statements that have been made for the conditions of life and death."

Allama Majlesi has discussed this subject in great detail in the fourteenth volume of *Baharul Anwaar*. He says, "After listening to various opinions of different groups, regarding the nature of soul, the reality would have dawned upon you that there is no real argument available that could suggest against the Mujarrad and material features of the soul."

On the other hand the Quranic verses and prophetic narrations, all propose material facets of soul, although some of those are subject to interpretation. The arguments put forward by those who believe in the singularity of soul, are not very convincing, although there might be a slight hint in their favour. Therefore, the edicts of Kufr that are posted on these people are totally out of place, especially, when a group of very learned Shia Ulemas (scholars) hold this view. On the other hand, the stringent belief of those who believe in the exclusivity of soul is also based on unconvincing arguments, especially when the apparent meanings of the Quranic verses are against this approach, is also an act of revulsion. However, the reality is not free of two possibilities i.e. Soul is either a delicately fine object that enters a body, which is captured by the angels at the time of death, then it remains blessed or under sentence in its original form, or has a virtual body, in the period of Barzakh (time between death and the day of resurrection), as many of the narrations suggest, or it is left untouched till the day of resurrection. There is nothing illogical about this view that why

God cannot keep a refined object alive for a long time, particularly, when Muslims believe in the same proposition regarding Angels and the Jinns, and then that sophisticated entity might manifest itself, with Lord's permission, in its original form or in a virtual image to some people, or it may stay out of sight, or this soul is Mujarrad and develops a relationship with a virtual body after its dissociation from its physical delegate. Therefore, the capture of a liberated soul or its presence near the gullet, at the time of death are allegorical manifestations of the separation of a soul from a body; instead of any real meanings, and the rules of aerial spirit (a material soul) are symbolically placed on this Rooh"e Mujarrad. Allama Syed Naimatullah Jazairi writes in *Anwaar'e Nomania*, "In fairness we can say that the reality of soul is hidden from us, but the majority of the scholars while, interpreting the meaning of the Prophet's Hadith, **MUN ARAFA NAFSA-HOO FAQAD ARAFA RABBA-HOO**, have said, that just as it was impossible to understand the Essence of God, so was the viability of gauging the perception of the nature of a spirit. However, anything that came down to us from the heavenly scriptures and the sayings of the Prophet is close to the 4th postulate of the spirit i.e. a soul is an extremely refined entity that is continuous in the body and its not Mujarrad."

Allama Jazairi also wrote in *Anwaar'e Nomania*, "It is known about Sheikh Mofeed that he was originally convinced of the singularity (Mujarrad) of a soul, and then he repented to God and affirmed that reality has dawned upon him that no one other than the Lord is really singular or unique in its essence. In view of these facts, it is now profusely clear that though the third postulation cannot be all together refuted, but the massive evidence favours the 4th proposition.

Allama Syed Ali Khan writes in the elucidation of *Sahifa Sajjadia*, "Some of the later Ulemma's have expressed that whatever, they had learnt from the narrations of the Imams, the hard work of researchers and the efforts of the thinkers; a soul is a virtual body on the pattern of our corporeal carcass, which is not totally material (in composition) or a complete intellectual entity, but it is between these two extremes."

DISCUSSION ON THE ETERNAL OR PROBABLE BASIS OF SPIRITS

Since, the author of this book has pointed to this topic, the discussion on this subject will therefore, remain incomplete if it is not illuminated further. There is huge difference of opinion on this issue, whether soul is eternal or probable. If it was probable, was it then created with or before the fashioning of the body? As Greeks and Hindus are advocates of the transmigration of soul, therefore, they accept soul to be eternal, but some Greek philosophers and scholars of other nations are unanimous that it is a created being, since no one other than God can claim eternity. However, they differ about its time of creation i.e. if it was created with or before the advent of the body? Muslim thinkers accept that it was created before the arrival of the body, though some equate its timing with the formation of the cadaver.

There is no reason for us to discuss Hodoos or creation of a soul, because Muslims of all factions are unanimous on this issue, therefore mind should be focused on its other facet.

STATEMENT ON THE CREATION OF SPIRITS BEFORE THE CREATION OF BODIES

We must appreciate that majority of Islamic sects believe in the creation of spirits before the creation of material objects. This belief is based upon the intellectual and logical arguments of the scholars and the Hadith of the Prophet, which states, "God has created souls almost two thousand years (what scale? May be cosmic) before the advent of the bodies."

One should remember that the word "bodies" that is quoted in the Hadith, is meant for the architecture of the species and that can be justified by the creation of even one member of that specie, just as the carcass of Adam. If the span of two thousand years is applied to each and every individual to appear on the Earth, then it would result in the time scale which could prevail over millions of years. The reports pegging the time scale of two thousand years are numerous, as suggested by Allama Nematullah Jazairi in his book *Anwaar'e Nomania*, and their authority is unquestionable. Some of these reports are collected by Allama Majlesi in the 14th volume of *Bihar*. We quote a few of those reports to enhance the faith of the believers. It is reported that once a man went to Imam Ali (AS) and said that by God he adored him a lot. Imam replied that by God he was not considering him (Imam Ali) as his friend. The man got upset and said; if he was telling him the state of his heart (feelings). Imam replied that God had created spirits two thousand years before their body frames and therefore, those spirits that became friendly in the initial domain were also friends on this earth, and those who remained aloof from the others, failed to develop attraction between each other on arrival at the earth, and he (Imam Ali) did not meet him in that realm of spirits. Many a time people asked various Imams on their state of mind, when they or their family members went into depressive moods, without any apparent reasons. They received the same answer that some spirits were friendly with each other in their original domicile, therefore, where anyone of those believers is under the weather, the other soul feel concerned and disturbed about him.

A BRIEF DISCUSSION ON THE REALM OF ZUR AND THE ORIGINAL COVENANT WITH GOD

The acceptance of God's Sovereignty and the Prophet hood of Muhammad (SAWA) along with the Wilayat of Aa'imma is the pillar of this belief, whose contents are famous and well known, just as it is mentioned in the Qur'an,

"WWA IS AKHAZA RABBOKA MIM BANI AA-DAMA MIN ZAHOO'RE-HIM ZUR'RI-YATA-HUM WA ASH-HADA'HUM ALA ANFOSEHIM, ALUSTO BE RABBEKUM, QALOO B'LA SHA-HUD'NA UN TAQOOLOO YOUMAL QIYAMA'TE INNA KUNNA UN HAZA GA-FE-LEEN

(When your Lord drew forth from the loins of the children of Adam, their progeny, so that they might be a witness on themselves and (asked them); Am I not your Lord? They replied in affirmative; we do testify! (This is because) they may not say on the Day of Judgment that they were not aware.)

In the elucidation of this verse, it is mentioned in Tafseer'e Saafi that once God extracted from Adam's seed all his descendants, both male and female and took a covenant with them on Him being their Lord and the Prophet hood of Muhammad (SAWA). As a result of this call some of them agreed and a few hesitated and a number of them declined.

DENIAL OF THE HAPPENING OF ZUR AND PRIMACY OF SOUL BY SOME QUARTERS AND THEIR REBUTTAL

It is a matter of great concern that some of our grand Ulema including Sheikh Mofeed, Syed Murtaza Ilmul Hoda and Allama Tabrasi have categorically denied the primacy of the soul and the incidence of Zur (The word Zur is derived from Zurriyat, which means progeny) and explained all the narrations that had reached them in a farfetched manner. Our distress becomes manifold when we examine the basis of their rejection, because the acceptance of the primacy of spirits, in their view, precipitates in the acceptance of the ideology of transmigration of souls, which is a wrong concept. The reason for their denial of the happening of Zur is based upon this view that if such an incident has happened with them in the past, they must have some recollection of its occurrence, when in fact, we are totally ignorant about it. This proves, according to them that no such incident has ever happened. They also reinterpreted the

Prophet's Hadith that timed the creation of the spirits almost two thousand years before the advent of the human race, by saying that **ARWAH** or spirits are a metaphor for angels i.e. angels were created two thousand years before the human race. So far as the other bit of the Quranic verse, which speaks of a covenant with God, they say that in view of man's notional creation, and God's absolute knowledge of everything, He is questioning them (in an intellectual environment), if He was not their creator and they (humans), in their sublime nature, have replied in an affirmative manner that He was definitely their Lord.

REJECTING AA'IMMA'S STATEMENTS ON THE PRETEXT OF COMPLEXITY IS CONTEPTUOUS

The grand status of these Ulema is forcing us to keep quiet; otherwise, it is a bitter reality and a painful thing to say that such simple doubts were used to deny or reinterpret the authentic proclamations of the Prophet and his progeny, without any reasonable logic, is an act of transgression, when hefty affirmations of Imams are available on this subject, which proclaim the sanctity of their proclamations in the following words,

"Our statements are very complex and those can only be endured by the angels, prophets or tried and trusted faithful."

Osool'e Kaafi has devoted a chapter on this issue. In view of this complexity, our Imams have taught us a golden rule, which states,

"When our statements reach you and you understand their gist; then thank your Lord, otherwise, return it to the people of understanding so that they might make you visualise the true meanings of those statements. Beware! Do not try to repudiate or deny those, because their denial is Kufr."

The cautious scholars always observed this stipulation that if they understood the gist of their assertion, they were pleased; otherwise a brief apparent view was sufficient for their satisfaction. We now refer to their objections and try to answer their disapproval of the concept of the primacy of spirits. Their initial doubt is that if the spirits are supposed to be present before the creation of human species, it is then tantamount to accept the concept of Transmigration of soul. This doubt has

arisen due to misperception of the idea of Transmigration of souls.

TRUE MEANINGS OF TRANSMIGRATION

The true meaning of transmigration, according to the philosophers is that human soul is transferred from one frame to another frame, as a result of punishment or reward. Therefore, a spirit that has been created earlier, its infusion in a newly created body is not Transmigration by any standard of imagination.

THE REAL REASONS OF REPUDIATING TRANSMIGRATION

Though, transmigration of souls is logically possible, but Islam has provided two reasons for its disapproval.

This negates the concept of the Day of Judgment, because the followers of Transmigration deny the raising of dead on a particular day, and they satisfy the conditions of punishment or reward by choosing appropriate frames for the migrating souls. The author of the present text has also provided the same reason for refuting Transmigration in chapter eighteen of this book by saying, “Muslims advocate that souls are created beings (Hadis), and in another world they would join the bodies, whereas, the followers of transmigration consider souls to be eternal and offer their migration within this world, and then deny the concept of Paradise and Hell. That is why they are deemed Kafirs.

The second reason paves the way for the matter and soul both to be eternal, which results in the acceptance of the universe to be perpetual as well. Therefore, Sheikh Bahaoddin Aameli, says, “Our reasons of calling for the Kufr of these people is not on the basis that they move spirits from one frame to another, as returning to the bodies (Ma’a-de Jismani) according to the majority of the Muslims is also similar, but our rejection of their ideology, and the reasons for their Kufr are that they consider matter and spirits to be eternal and they say that spirits move from body to body in this frame of time, and that the Day of Judgment has no meanings in their concept, and they also proclaim that are alive (today) and then they will die (some day), and this process is carried out by the time itself. God on the other hand says that they follow conjectures

and they have no solid reasons to prove their concept. It is evident that both of these concepts are against the spirit of Islam. This is the reason of their Kufr, and that is why Islam has so strongly rejected this corrupt ideology. It is also clear that the theory of the primacy of souls does not include any of these defects, because, according to the common traditions this time span is not more than two thousand years, and it would not have made any difference, if this time span was extended to millions of year, the spirit would still be considered Hadis (created), and not Qadeem (eternal). Also it does not invoke the negation of the Day of Judgment.”

The explanation that Sheikh Mofeed has provided in respect of the primacy of souls, is at the best is his personal opinion, unless otherwise, strong evidence is provided in its support. It appears that the great master is in immense confusion, and changes his goal post so often, which is a clear proof of his dissatisfaction. Allama Majlesi views sheikh’s explanation as a far-fetched thought.

The second doubt that has been projected by these great masters against the Hadith of Zur (pronounced on the scale of “Hur”) is that; if this incidence had ever happened with us we must have some recollection of that moment. Allama Majlesi has answered this objection in *Bahar ul Anwaar* by saying, “To say that we must have some recollections of the incident, if it had ever happened with us, is unacceptable on the following grounds.

a) There is a longer time lapse, which might have affected the memory (b) The transition from a pure spiritual existence to the material life has lots of barriers such as fertilization, embryo and fetus. (c) It might have some possible gains for us in forgetting this act. (d) We have forgotten many important chapters of our near life, and then to forget an incident that has taken place several millennia ago is not something that cannot be understood.”

Apart from Allama Majlesi’s approach there are two other explanations. Since, this incident took place with the pure spirit that was devoid of body, therefore, when it came into material confinements; she forgot the previous incidents due to this turbid environment, and if someone wants to remember his forgotten experience that he or she should ignore his material

envelope and fuel his spiritual faith by sacred exercises, and then look for the forgotten incident. This is the reason that past, present and future is equivalent in the sight of those who have treaded this route, and they are familiar with, what is present and what is to come. No barriers can hide anything from them and they remember the covenant of Zur. Sheikh Abdul Wahab Shaerani writes in his book, "Imam Ali (AS) used to say that he remembered that covenant which he made with his God. He can even recognize those men who were standing on his either side."

A similar incident is quoted in *Tafseer Al Bayan*. The second answer to this doubt is that at the maximum, this covenant is logically tedious to understand, but it cannot become a reason for denying an established Quranic principle.

The Third point of difference regarding the soul is an enquiry i.e. whether a soul survives death and continues its existence or it is annihilated with the demise of the body. In case of the first postulate, a further question is posed as to know, if it could ever die. One should know that atheists who consider body and soul, the same entity are of the opinion that soul is destroyed with the termination of body, but those who consider Nafs as a delicate, light like entity, believe that soul survives the experience of death and continues its existence. Both Greek Philosophers and Islamic theologians are in agreement with this view, but their concepts are poles apart. Greek philosophers, consider soul to be eternal, therefore, its demise is an impossibility, while, Muslim theologians, nevertheless consider it to be prone to death, depending upon the will of God. Muslims also believe that soul, either in its original form or in its virtual body manifestation lives on during the period of **BARZAKH**, in a state of blessing or castigation, till the Day of Judgment. Allama Majlesi Says, "Survival of souls after demise of their bodies has always been the concept of various philosophers and thinkers, other than a few who considered spirit as a disposition (Mizaj), no other group has disputed this thought, and there is no value attached to their divergence."

You have learnt that this concept has been adopted by Sheikh Bahai in his book *Arbaeen*. He says, "And on the Day of Judgment God will return this soul, with His immense powers to its original body, where it will be evaluated and then it will

be rewarded or punished. The proof of this thesis is; that according to the Islamic philosophy, man has not been created in vain but he is bound by certain religious constraints, both theoretical and practical. Qur'an says that Jinns and humans are created for the worship of their Lord, therefore, it is a demand of God's justice that He should punish or reward them for the nonconformity or compliance of His commands, otherwise religious restrictions would be deemed senseless, which is logically wrong. Therefore, if we adopt a view that souls are finished with the body, the above rational demand would be denied, when God does not oppose a logical claim. Therefore, we have to accept that soul is not annihilated with the demise of its body, but remains alive to pay for its deeds. Punishment can be awarded in two ways one by transmigration and the other through evaluation on the Day of Judgment. As transmigration is proved to be wrong therefore, souls have to survive till the day of Judgment."

Prophet's famous Hadith that humanity has been created for survival and not for annihilation, is a document to support this theory, which has been used by the author of this book, and it is subjected to an unfair criticism by Sheikh Mofeed, who says, "Whatever Sheikh Suddooq has reiterated is the view of many faithless heretics and atheists, who say that soul is beyond destruction and death is only for the body. This is very corrupt concept and it is far removed from any correction."

However, we are once again unable to support Sheikh Mofeed's point of view, because this view, under no circumstances aids and abates atheistic ideas, as the purpose of this Hadith is to remind people that they were not created to live lavishly for few years and then completely wiped out forever, without answering for any of the deeds they had performed. This idea is similar to atheistic approach that has been mentioned in the Qur'an, "They say; this is our only life. We are alive (today) and we shall die (some day) and this is all done by the time."

In other words, they deny the existence of a creator and the associated charter advanced by the religion. This Hadith is an important link of this chain. If this is not so then there is no disparity left between a man and a donkey. That is why the meanings of this tradition are to remind people that their

spirits are not destroyed but those are returned to another domain, where they will be rewarded according to their deeds. The Philosophers argue that spirits are indestructible, but Sheikh Suddooq and other Muslim scholars do say that spirits will not be destroyed but they do not proclaim that they cannot be destroyed. God, in His wisdom is fully capable of destroying them; however, if destruction does not serve any purpose then those will not be destroyed. This point of view is miles apart from that of the philosophers. Allama Majlesi says that in Burzakh, punishment or reward is reserved for the spirits either on their pure self or if they are kept in a virtual body.

LAST WORD ON THE CLASSIFICATION OF SPIRITS

It should not remain hidden from our readers that the spirit, we have so far talked about belongs to humans; one in each person and then those are further subdivided. This subdivision is mentioned in the Ahadith, which are actually various faculties within humans that are metaphorically called spirits. This is also important to know that in this world the spirit of each species is different from the other, e.g. humans, rabbits and mouse, though share many aspects together; that they possess a body or they are alive, but an individual human does not belong to the family of a horse nor a donkey belongs to any human species, therefore, we must ponder, as to what that special thing is that makes man as a man and a donkey, a donkey. If we deeply explore this question, we then find that the spirits of each species are made different from each other. This has influenced their food, their habitat and their style of living, and if you try to alter this balance then it would cause destruction.

SOME STATES OF A SPIRIT

Different states of a spirit are mentioned in the Ahadith. It is related from Imam Jaffer'e Sadiq (AS) that there are six states of a spirit i.e. health, disease, life, death, sleep, awakening, doubt and faith. Its sleep is forgetfulness and awakening is remembrance, therefore a wise person is the one who cared about these states and protects itself from those, which cause damage to the spirit?

ADDITION

The presence of Roohul Quds does not change the species of the Prophets and Imams, just as spirit of faith does not alter the genus of a believer.

Chapter 18

THE REALITY OF DEATH

Sheikh Abu Jaffer says that a man approached Ameerul Momenen Ali Ibne Abi Talib (AS) and asked him to explain the reality of death. Imam replied,

“You have asked this question from a man who is fully aware of the (nature) of death. (He continued by saying that) when death reaches a person, it carries essentially, one of the three things with it i.e. news of eternal bliss or the information of permanent chastisement or a great fear (for the prospective deceased), where he finds his future blurred, and he does not know the category he belonged to. However, the one who is our friend and compliant receives the news of permanent bliss and our enemy or the one who defies our instructions is given the news of permanent chastisement, and the individual whose position is uncertain but his principles of faith are correct, who has troubled his soul by disobeying God, does not know what would be his final destiny. Such a man receives imprecise news of an atrocious ending. God will never merge this man with our enemies and takes him out of the punishment of hell due to our intercession. He then advised his followers to continue with virtuous deeds and obey the guided leaders (Imams) and don't let wishful thinking and novel desires to overpower them. Do not play with God's punishment because some persons would undergo punishment of hundreds of thousands of years, before they received our intercession.”

Imam Hassan (AS) was asked a question about death, for which people lacked understanding. Imam replied,

“For a believer, death is greatest pleasure, because it is due to death that he finally escaped the mundane pains and dilemmas and moved into perpetual delights of God's blessings, but

for the disbelievers the same death is an immense calamity, because it is a conduit, which takes them away from the comforts of this world into the non extinguishable fire of the Hell.”

On the day of Aashoora, when Imam Hussain was in a grand trial, some of his friends in the thick of the battle talked with each other about Imam and said that his demeanour was different from other people, particularly, when the battle heated up, they showed a degree of anxiety on their faces, while, Imam and some of his other companions were calm with glittering faces, relaxed body functions and satisfied hearts. At that instance, Imam’s friends conversed with each other, telling them how carefree Imam was about the death. Listening to their converse, Imam replied

“O! The progeny of noble people, be patient, death is like a bridge that will take you away from these adversities into the bliss of eternal Paradise. Who is among you that doesn’t want to be freed from this prison and relax in the comfortable palaces of the Paradise? The example of your enemies is like a man who has exchanged his cosy residence with a narrow prison and horrifying retribution. My father has told me the Hadith of the Prophet that world is like a prison for a believer and paradise for an unbeliever. Death is an overpass for the believers and unbelievers to enter Paradise and Hell respectively. Neither me nor my father ever told a lie (means this Hadith is true).”

Somebody asked Imam Zainul Aabedin (AS) about death. He replied that death is like a man who has removed his parasites filled dress or a person who has been released from his metal neck lock and body chains and then redressed himself with scented cloths, and rode speedy vehicle, and lived in comfortable palaces. On the contrary a Kafir is like a man whose expensive clothes have been exchanged with a rotten dress, and then expelled from his luxurious apartment into a horrible confine, and then subjected to hideous punishment. Our fifth Imam, Baqerul oloom (AS) was asked the same question. He replied,

“Death is like a sleep, which overcomes you every night, but its duration is very long and its subject will not open his eyes before the Day of Judgement. Many of you see beautiful things in your dreams, which please you more than your expectations

and the others see horrible things that make them sad and grieving, beyond their anticipation. You must imagine now how that person will feel (state of his happiness or sorrow) when he faces those things in reality at the time of his death? This is death and you must prepare yourself for it.”

Imam Jaffer'e Sadiq (AS) replied to a similar question, “For a Momin (faithful) death is like a pleasing fragrance that makes him sleep and allays his tiredness completely. For an unbeliever death is like a person who has been bitten by snakes and scorpions or even more.” Some people approached Imam Sadiq (AS) and said that they had heard that sensation of death was like a person whose body is being dissected with scissors or pulverised with stones or the eyes are used as a pivot for a grinder. Imam replied in affirmative and said that some people observe their state of punishment and it makes it worst in comparison to the mundane sentence. Imam was asked to explain the reasons for death to become effortless for some unbelievers and they die happily, while talking to their friends and relatives, and the same happens with some faithful as well. Contrary to this some believers (Momeneen) and unbelievers, undergo very painful experience at the time of their death. Imam replied that those believers who feel relaxed at the time of their death, their reward starts earlier from this world and those who suffer their distress is to pay for their last sins, so that they may reach their Lord nice and clean on the day of judgement to receive their eternal recompense, without any hindrance. This ease, which is some times provided to the kafirs at the time of their death is to reward (from the Just God) them for their good deeds that they have performed in this world, so that there should be nothing for them, other than punishment on the Day of Judgement for their wrong beliefs and ill deeds. Similarly, the unbelievers who suffer at the time of their death are those whose punishment has started from this world, and their good deeds (if any) have already been paid in this life. This is because; God does not do injustice to anyone.

Imam Musa Kazim (AS) went to see a person who was undergoing death, and was sweating with the signs of his demise. He was not answering the queries of those who addressed him. Some of the attendants asked Imam to find out his state of

affairs at the instant of death. Imam replied, "Death is a cleaner for the believers for their sins, and this is the last pain they will ever undergo, and it is a repayment for their previous short comings. At the same time it empties unbelievers from their intrinsic worth, and a little pleasure which they receive at the moment of death, is the final settlement of their previous good deeds." He then said, "Your friend is now free of sins, the way sins should be rightfully moped. He is now liberated from the leftover dirt and grime of his sins, the way soiled clothes are washed. He is now capable of residing with us in the everlasting abode of Paradise."

Once a companion of our eighth Imam, Imam Raza (AS) fell ill. He went to find out his welfare and asked him how he felt? He replied that he had nearly died and faced a horrific time. Imam said that what he faced wasn't death, but it was a state to remind him about death, and then explained few more things about that condition. He then said, "There are two types of men; those who find peace and tranquillity in death and there are others, whose death provide comfort for the others. You should now renew your covenant by accepting the Unity of God, Prophethood of (Muhammad) and our Wilayat, so that you may be soothed. He followed the instructions and..." This was a long tradition and we reported only a part of it in this discussion.

It was mentioned to Imam Muhammad Taqi (AS) about what had happened to those Muslims who disliked death. Imam replied, "These people dislike death because they are unaware of the true nature of it. Had they known the reality of death, while they were true friends of God, they would have definitely liked it, and lived in the certainty that hereafter was better than the life of this world." Imam asked (one of his companions sitting with him); why children and mentally sick people refuse to take medicine, while they are ill, when it relieves them from the ailments of the body? The companion replied that they were unaware of the benefits of the medicine. Imam replied that he swore by Almighty God, Who sent Muhammad (SAWA) as His messenger that if a man was prepared and ready for death then it would prove it to be more beneficial than any medicine that was recommended for a patient, and they would

be more forthcoming in accepting death like a patient, who vies for medicine.

Imam Taqi (AS) went to one of his companion who was crying at the horrible sight of death. Imam addressed him and said, "O! The servant of God, you are only crying at the prospect of death, because you are not aware of its reality. What is your feeling when a dress that gets badly soiled, and its filth causes boils and pimples on the body by continuous scratching of the skin, while you had the knowledge that a shower in the bathroom could relieve you from all those troubles? Would you not prefer (the recommendation) that you should go to the bathroom and clean up yourself, and would you not abhor remaining away from the bathroom and continuing to suffer from the pain of the ailment? He replied that he would prefer to wash himself. Imam replied that death is like a washroom of last resort, wherein you go and get remainder of your sins cleaned up, and when you reach its embankment and go cross it, you will find freedom from all kind of adversities and a place of abode, full of perpetual enjoyment and tranquillity will be in front of you." Listening to the words of Imam, his fear of death vanished and he felt a moment of relief and closed his eyes to embrace death.

Imam Hassan Askari (AS) was asked about the state of death. He replied, "Death is related to confirm the presence of those things, which have not yet happened. He said that his father has told him a Hadith of Imam Jaffer'e Sadiq (AS) on the authority of his elders. The Imam said, "When a faithful (Momin) dies, he is in fact not a dead corpse, whereas, a Kafir is a corpse as described in the Qur'an that Allah is the one who creates life from dead and an inert thing from a living object i.e. He brings forth a faithful from the (family of) Kafirs and identifies a Kafir among the faithful." The same Imam (Hassan Askari) says that a man approached the holy Prophet and asked him the reasons for him of not liking death. The Prophet replied by asking him if he owned any wealth. He replied, yes. The Prophet asked him if he had sent any of his wealth to the next world. He said, no. The Prophet then said, "This is the reason, you do not appreciate death; go and spend something in the way of God and transfer its credit to the next world, you will then start loving death." It is also related from the same

Imam that someone approached Abuzar Ghaffari and asked him, why people do not appreciate death? He replied that they have decorated their world and destroyed their hereafter, and they did not like to abandon the glamour of cities to the peace of graves. Another person asked; what would we feel when we are presented to God. Abuzar replied that an abstinent will feel like a wayfarer, who reaches his family with joy, but corrupt and wicked will be presented like a vagrant slave who reaches his master in a fearful state. The group listening to Abuzar asked about their own condition in front of God. Abuzar replied that they should present their acts to the Qur'an, as God says that virtuous will enjoy a pleasurable life under the shadow of God's blessing, while the immoral and sinful will be detained in the Hell. Someone asked him where God's grace would be? Abuzar replied, shadowing the blessed.

NOTES ON CHAPTER

There are differing views about death i.e. is it a physical command or a decree by default. A careful study reveals that death is a physical command which is opposed to life. This view is supported by the Qur'an; "It is God Who has created life and death"

Since the phrase "created" has been used by the Qur'an for death, therefore, it must have a physical reality because emptiness or a void is not a pure creation. However, the other scholars called it a decree by default (Amr'e Adami) because; according to them the absence of life is called death. The word "definition" has two facets of its meanings (a) Real (b) Literal. The real definition of a thing is derived from an object that gives immediate meanings to identify it, and differentiates it from the rest, while the literal definition is to elucidate the object and distinguish it from its others, and this can also be achieved by showing the signs and essentialities of a thing. The learned author has defined death from its signs and that is its literal definition. Therefore, objection cannot be raised against the author that he titled his discussion as being the reality of death, but ended up expressing its signs only. It is because the author is not writing a book of logic to remain within those limits to express the principles of his religion.

DISCUSSION ON THE PHILOSOPHY OF LIFE AND DEATH

After this simple beginning, it is appropriate to express some views on the philosophy of life and death. It is evident that the Creator of the universe has shackled all of His creatures in the cycle of life and death, in a manner that they are under compulsion to live or die, and they have no right to choose their beginning or end. Ameerul Momeneen says, what a man has to do with pride and greatness, when his beginning is from a drop of an unclean liquid, and he is so weak and fragile that he cannot exercise his right to begin or end his life or to revive himself after death.

The question, which we have to address now is to find the secrets that is why this chain of life and death was initiated? Its first reply to this query is that when we have already concluded that the Creator and the administrator of the universe is the holder of absolute knowledge and we also know, as a fact, that a judicious being cannot commit anything illogical, therefore, we must conclude that there must be a reason behind this demonstration, although we may not understand its motives now.

The second answer to this question could be that life and death is not that complicated problem that human mind cannot reach its depths. Humans have already known some of the advantages of this process, which are aided by the word of God and the statements of the Imams.

SECOND REASON OF THE CHAIN OF LIFE AND DEATH

Imam Hussain (AS) says that death is an ornament for the sons of Adam just as a necklace is adored by a woman. This shows that in order to enhance human's characteristics, exposure to death is essential. We do not appreciate the value of death because we have not observed or experienced the problems of the longevity of life in this domain. An ummah of a prophet had committed this mistake. Just ask them; what price they had to pay for this request. The story is like this; people asked their prophet to request God to halt the process of death

for them. The prophet made a request to God, and his supplication was acknowledged, and the death was suspended for them. After some time, every other person was amid his earlier generations, where the elders were lying like an infant; they could neither talk nor walk to the toilet to answer the call of nature. Their relatives were busy caring for them and their working routine was shattered. This permanence of life proved to be a calamity for them and they regretted their original request. They went to the prophet again and requested him to ask God for the reversal of their original plea. There is no value for man in this life, once he becomes redundant and useless.

THIRD REASON

If death wasn't there in the world, its charm and appeal would have vanished, because all of its hustle and bustle is due to the fact that people are confident of their departure, therefore, they want to achieve maximum in this limited time. On the contrary, longevity of life makes people lazy, because they see plenty of time at their disposal to accomplish their routine acts.

FOURTH REASON

In the concept of death, one finds great assistance in acquiring the reasons for his presence in the world. It also helps to remove ills of bigotry and self praise from his mind and a moral desire springs forth that makes him bow before his Lord. It is our observation that the greatest despots, rebels and avengers shuddered when faced the question of their own death. This shows that death is an instrument, which helps bringing people to the path of God and refrain them from disobeying the Lord. This is what is called LUTF (Grace) in the idiom of theologians; that is why the true guides have suggested remembering death more often.

BENEFITS OF FREQUENT REMEMBRANCE OF DEATH

The Prophet has said, "It is important for you to remember death to seek admonition and reproach."

Ameeral Momeneen says,

"Remember death that wipes out pleasures and delights of life as frequent as you can."

Sheikh Suddooq quotes Imam Ali in his book *Al Khisal*,

"If you frequently remember the day of resurrection and standing in front of God, then you can easily battle with trials and tribulations of this life."

Abu Daud narrates that he asked Imam Muhammad Baqar (AS) to teach him something that should be beneficial for him. Imam replied,

"O! Abu Obadiah, any one who remembers death more often, he becomes free of worldly appeal."

Imam Jaffer'e Sadiq (AS) says,

"Remembrance of death destroys worldly desires (of the self), deracinates negligence, strengthens heart with divine promises, softens mind, lowers the flags of desire and greed, extinguishes the fire of voracity and lust, and belittles the life of this world."

It is mentioned in the books of Hadith that when the dark clouds of felony start shadowing your body and the world commences to attract you with its thrills and glamour, then go to the graveyard and seek wisdom and insight to disperse the clouds of felony and wrongdoing (from your life). This will save you from the treachery and duplicity of life.

THE STANDARD OF TRUTHFULNESS IS TO DESIRE DEATH

The persistence of death teaches us that this world is not our final destination. This is a bridge for us to cross to reach our destination. God says, "The life of this world is a diversion and pleasure (one tends to forget important things while playing) for children to participate. Truly, hereafter is a real place of abode, only if people had the understanding." That is why the Prophet had said, "World is a prison for a believer and a paradise for the unbelievers."

It is the sanction of nature that a man wants to be librated from the prison and strives to reach its destination. That is why to test one's assertions of faith and belief, God has made the desire of death a test for the people, and this is the reason that those who had the faith on the allure and charm of the hereafter, played with death instead of being afraid of it, and so often didn't use any protection in the battles. It is said that when Imam Ali (AS) decided to enter the battle of Siffin, without wearing the protective armour; one of his companions said that it was not the right approach to go to the battlefield without any body protection. Listening to his advice, the Imam said,

"By God, the son of Abu Talib is more intimate with the death than a child is friendlier with the breast of his mother."

This is the precise reason that when his wretched assassin struck him with the sword, the first sentence that he uttered (which is still preserved on the pages of history) was; "I swear by the God of Ka'aba that I have succeeded"

Imam Ali was a graceful old man, who has experienced the lows and heights of this life, but history is witness to the fact that the children of this family preferred death more than a mouthful of honey.

REASONS FOR ORDINARY PEOPLE TO FEAR DEATH

The reasons for those among us, who fear death, are the same that has been described by Abuzar in the text of this book i.e. we have cultivated our world and corrupted our hereafter; that is why it is difficult to journey from populace to the unknown of the hereafter.

Imam Hussain (AS) gave a better and more refined answer to one of his companions, when he asked him; why he was happy with death, while they were afraid of it? Imam replied that its reason is that the people have cultivated their worldly targets but have demolished their final abode. That is why you are not prepared to abandon your flourished habitat by the ruined territory of the hereafter. We, on the other hand had transferred all of our assets to the house of the hereafter. In this way we have dented our worldly abode but promoted our hereafter, and this is the reason that we prefer to go to the thriving gardens of the hereafter, than the ruins of this world.

HOW CAPACITY AND AGREEMENT CAN BE DEVELOPED FOR DEATH

We pray that God might give us strength and readiness to face death. This attitude cannot be developed without putting some efforts. Imam Ali was asked; how one can build this capacity. Imam replied,

“By fulfilling religious duties, keeping away from the prohibitions and developing a sound character. When these three stages are attained, then one must not care that either he step on death or death steps on him.”

THE WAY TO SUPPLICATE FOR A LONGER LIFE

From these realities we have learned that it is not good to pray for a longer life. This should only be done, if we have to devote life for noble causes and in service of religion. Such supplications are conditional to the moment, till God's help is available for one to perform righteous deeds and if God's assistance is being withdrawn and man may be at the brink of God's wrath, then one should request God to take him away from this world. Our Imams have shown us the way; how to supplicate for this ending in front of God. Imam Zainul Aabedin (AS) prays to the Lord, "My God keep me alive, till my life is available for your service and don't let me breathe, if my life becomes a grazing ground for the Satan, before I deserve your wrath."

On the other hand there are some Quranic verses and Prophetic narrations that are apparently conflicting; some indicate for the request of death and to be in the presence of God, while others are recommending against the call of death. The explanation of this conflict is that; if someone takes life as a means of worldly enjoyment and hates death as a hideous entity then such is an abominable act, but if it is in the service of God and to seek His pleasure, and to collect as much resources for the hereafter then appeals for a longer life are an act of submission.

CLARIFICATION OF A COMMON MISCONCEPTION

It is important to clear a common misconception that exists among all ranks of people; that it is better to die with a quick and sudden disease, without pain, instead of suffering with a prolonged excruciating disease. This concept is wrong and against the teachings of Aa'imma. It is reported that a disease is also a blessing in disguise, due to the following reasons.

1. Many a time, even sensible people become negligent about God. When someone falls ill God's remembrance is revived and he gets a chance to seek His forgiveness. That is why in the Hadith of the Prophet, illness is termed as an ambassador of death.

2. During healthy days man is usually careless or slack about making his will, when it is important to write a will, in order to balance his credit and debit account with the community, as well as money that is due to God for public services. There is much stress in the religion to write a will. Mohaddas Jazairi has quoted a Hadith of the Prophet in his book *Roza tul Wa'e-Zeen*. It is said, "Anyone who dies without writing a will has died a death of ignorance." The Prophet also said, "It is imperative for a Muslim to sleep at night with his will kept under his pillow."

3. Illness is also considered a compensation for one's sins and a reason to enhance his station with God. It is related from the Prophet that an illness of a day (of a believer) is considered to be the compensation for his whole year sins. Imam Muhammad Baqar (AS) said that illness of a day for a believer is counted equivalent to his prayers of one year. This blessing is multiplied many fold with the length of his suffering. Naturally a person who dies suddenly is deprived of this asset.

4. As a result of illness, the people who visit a patient are also rewarded by God. It is related from the Prophet, who said, "When a person leaves his house to ask the wellbeing of a sick believer, thousands of virtues are credited to his account and numerous misdeeds are wiped out from his register of performance. A sudden death (of a person) deprives people from this graceful act."

A NEW KIND OF BENEFIT

It is reported that diseases were not present up to the time of Prophet Abraham. People used to die with a sudden death. Abraham supplicated to the God and asked him to send a sign through which the people who are departing should benefit and their families may also profit. As a result of it the illness was sent for the mankind.

This suggests that illness was sought by the Prophets for the believers and they should not be afraid of it and nor should they complain to the God, instead they should bear it with patience. God wishes to send every faithful to the Paradise but his soul might be soiled with the sins therefore; it becomes a compensation for those sins. If sins are excessive, then clutching of the grave is their compensation, or suffering of

BURZAKH may count for that. If however, sins are even beyond the cleansing of **BURZAKH**, then intercession of the Prophet and Aa'imma will pay for the rest of the sins to clear him for the paradise.

SIMILARITY BETWEEN SLEEP AND DEATH

In order for us not to be afraid of death, the Prophets and Imams made the understanding of death easier for us. There are several examples quoted in the text of this book, but Imam Baqar's suggestion of comparing death with deep sleep is very famous. According to that tradition, spirit has a dual relationship with the body, one that of sensation and the other that of planning and execution. In sleep the relationship of sensation is terminated, therefore, brain is free of the happenings of the surroundings but its other relationship remains sound and the spirit is busy with the continuation of its job of servicing and promoting body functions. In death, both of these connections are terminated and therefore, at this moment neither kind of sensation or activity is left with the body. God has described this situation in the following words,

"God captures souls at the time of their death, and those upon whom death has not been imposed are detained in the sleep. Those spirits whose death is ordained are confined and the rest are released to continue their function for the appointed time. There are signs in it for the people who ponder"

At another place in the Qur'an it is said, "He is God, Who captures your (souls) in the sleep and knows what you do during the day, and then awakens you (during the day) so that the appointed time may pass."

DIFFERENCE BETWEEN THE DEATH OF A KAFIR AN A MOMIN

The difference between the death of a believer and that of a Kafir is described by Imam Hassan (AS), which is well in line with the Quranic description. The time of death is a moment of great crisis, particularly for an unbeliever, who sees physically his complete past life standing in front of him with the veil of negligence torn apart. Qur'an describes this state,

"When the soul will come to the collar bone and it will be asked; who is there to make an effort to save you from this death. He will then realise that this is the time of departure. A thigh will slip on to a thigh and that will be the instance when you are herded towards your Lord" The description of the

death of evil people is given in the following words in the Qur'an,

“If you can see the wicked in the thick of the severity of death, while, the angels will be calling them with open arms, to handover their souls. This day you will receive a degrading chastisement for the statements you had made about God, and prided against His signs. You have now returned to Him bear and alone, as We have created you for the first time, and all the wealth that We had given you is now left behind.” Again it is mentioned in Sura Al Anfal, “If you could only see the state when angels capture the souls of infidels, when they are hitting them on their backs and faces and tell them to taste the punishment, as it is a return of their deeds. God does not do injustice to His servants.”

The description of the state of death of the virtuous is totally different. God says,

“Those who said that God is their Lord and they remained steadfast (with this covenant), the angels are sent down on them and they will be telling them; do not be afraid or be nervous. We give you the good tiding of Paradise that had been promised for you. (Sura, **AI HA MEEM ALSAJDA**)”

At another place in the Qur'an it is said,

“So when soul has reached the throat, and you (helplessly) witness that state, We are nearer to the (deceased) than you but you cannot visualise. If you were not controlled by anyone; then return the soul to the body of the deceased. If the deceased is one of those who are nearer to God (Moqarrebeen), then luxury and comfort from the scented gardens of Paradise is for him, or if he belonged to the people of right then greetings and salutations of the people of right would be sent to him.” This is the reason why a believer, happily embraces death.

WARNING TO AWAKE

In the beginning of this chapter, Ameeral Momeneen's statement is an assertion to shake people from the state of negligence, who verbally show their respect for the religion and Imams, without practical demonstration, and think that this is sufficient for their salvation in the hereafter. He has divided people into three groups (a), who are given good tidings, (b)

who are handed over terrible news of permanent punishment and finally (c) whose end is uncertain. Imam then cleared the ambiguity that for good tidings two things are essential (apart from the unity of God and the Prophethood of Muhammad (SAWA)) the Wilayat of Ahlul Bait and obedience to their commands. If we dig deeply we find that the two things are compatible with each other, and one cannot become admirer of Ahlul Bait, if his deeds are not in line with their instructions. Ameerul Momeneen has also said this explicitly that those who are the enemies of Ahlul Bait will be subject to a ghastly punishment and there is no possibility of their salvation.

In the same way Imam has warned the day dreamers and self deceived friends of the Ahlul Bait, who do not strive to follow their Imams, but want to go to Paradise with the empty chants of Ali... Ali. Ameerul Momeneen has clearly mentioned that the difference between these two is that the enemy of Ahlul Bait would be the fodder of Hell forever, but their inactive friends will be pardoned after paying for their sins, following the intercession of Ahlul Bait, and some of these sinners will suffer up to three hundred thousand years. These issues will be discussed in the section dealing with the intercession. However, it is time that such abysmal friends of Ahlul Bait must take heed from these warnings, because faith cannot be completed without the fellowship of actions. That is why in the Qur'an, wherever good tidings are given to the believers, it is followed by suggestions to continue with the virtuous deeds. Imam Muhammad Baqar (AS) says that Shias are those who follow our path and do not disobey us.

PRESENCE OF THE PROPHET AND AA'IMMA AT THE TIME OF DEATH

This is also a Shia concept that for every person, who may be Muslim or a non Muslim, practising or inert, sees Prophet Muhammad and his Ahlul Bait at the time of his death. This makes death comfortable for a devotee and a source of chastisement for an unbeliever. There are lots of traditions in this respect, which are collected by Allama Majlesi, in *Biharul Anwaar*, whose alternative explanation other than what is stated above is not permissible. The issue which can be discussed is whether, Aa'imma Masoomeen are present at their appointed station and every dying person thinks that they are with him, very similar to the presence of Sun, when everyone feels that it is directed towards him while, it is continuing its journey on its appointed course, or they are present in person with the dying man, in their original form or in a virtual body. We need not spend too much effort in this respect; only a simple belief of their presence is sufficient, as suggested by Allama Majlesi. He says,

“It is mandatory for us to believe the appearance of Prophet Muhammad (PBUH) and Aa'imma at the bedside of a dying person, who might have any belief.

These personalities help relieve the pain of death from a believer and cause aggravation to a faithless soul. This is sufficient for us to believe and a further investigation of this issue is not required, particularly the nature of their presence i.e. whether they are present in their original bodies or in virtual frames. Any other explanation such as the dying person imagines their presence, or anything else is strictly prohibited. This results in the twisting and transposition of established religious principles.

NATURAL AND UNNATURAL DEATH

There are two types of deaths,

1. Natural, which arrive as a result of natural mechanisms such as through ailments.

2. Unnatural, which has come through abnormal and aberrant modes e.g. execution by a dictator or an atrocious enemy or murdered in a minor struggle. Evidently, the first type of death is ordained by God, and the other one, whose knowledge is definitely with the God, is not sanctioned by Him. In fact, the murderer is undoing his life against God's command that is why he is liable for punishment. The question that if the murderer had spared the victim, how long he would have survived, nothing could be said definite about it.

Chapter 19

OUR BELIEF ON THE ISSUES RELATED TO THE GRAVE

Sheikh Abu Jaffer says that our belief regarding the interrogation in the grave is authentic and it must take place. Anyone, who answers those questions rightly, will receive comfort, happiness and fragrance in the grave and a Paradise full of delights in the hereafter. And the one who fails to answer correctly will find his grave filled with fire and on the day of Judgement he will be thrown in the Hell. Mostly, punishment of the grave is caused by backbiting, austerity of conduct and considering the urinal filth as a minor thing, and not caring about it. For a believer, maximum punishment of grave would be equivalent to the shivering of an eye or a minor incision; and this is the atonement of his sins that are left after his mundane ailments, and pain of the cessation of life.

When ladies have ritually washed the body of Fatima Binte Asad (the wife of Abu Talib and mother of Hazrat Ali), the Prophet shrouded her with his own shirt and then lifted her body on his shoulders before laying her down in the grave to rest. He personally examined the comfort of her grave and then laid her down with his own hands. After this he bent on her body for a long time and after speaking very softly repeated twice the phrase **“your son... your son”** and then came out of the grave and poured soil on the grave and levelled it and then bowed towards the grave again. People heard that he was addressing God,

“There is no god but God. O! My Lord, I am committing Fatima to you.”

When he returned from the burial, his companions asked that they saw him performing an act, which they had not observed before. The Prophet replied,

“Today I have lost the blessing and favours of my uncle Abu Talib. Fatima was so kind to me that she preferred me over herself and her own children. I spoke to her once about the day of Judgement that people will be raised exposed from the dead on the day of Judgement. She in a moment of worry said that it might be an act of disgrace and shame. I comforted her and said that God will raise her in full dress. Once, I mentioned her about the compression of the grave. She said that she was a weak woman, then I guaranteed her that God would save her from this sentence, that is why I shrouded her in my shirt and physically tested her grave by lying down in it. I bent towards her corpse to tell her few things that she might be asked in the grave. Therefore, when she was asked, who her creator was, she replied that God was her creator. When the questioned was asked about her Prophet, she replied that Muhammad (PBUH) was her Prophet, and when it was asked who was her Wali and Imam so she kept quiet for a moment with modesty. I told her to reply to the angels that her son Ali was her Imam and Wali. When she answered this the angels left her saying; we have no compulsion on you. You can now sleep just as a bride sleeps in her wedding suite.”

Death again prevailed on her. This is confirmed by the Qur'an,

“The residents of Hell will say, O! God you have given us death twice and revived us twice. We accept our sins. Is there any way to escape the punishment of the Hell?”

NOTES ON CHAPTER

All Muslims agree on the questioning in the grave by angels called, **NAKERAIN**, compression by the grave and the period of atonement (**BARZAKH**), with the exception of atheists and polytheists, who deny it altogether, and say that we are alive and we shall die, none other than time causes us to expire. Ameerul Momeneen says in one of his couplet,

“If it was so that we are to be left alone after death, then death might have been a pleasurable entity for all living people, but it is not like that; when we die, we will be revived

in the grave, and then there will be a session of question answer with Nakerain.”

There is no doubt, the moment of death is very critical but the stages that are to follow death are even more critical and dangerous. Ameerul Momeneen says,

“O, the servants of God; remember a person who has not been pardoned, the thing that follows death is more atrocious than the death itself. The first stage (of this journey) is the grave; beware of its constriction and darkness. Grave, calls and says that she is a house of isolation, fear and perplexity. She is the abode of insects and bacteria. Remember, grave is either a garden among the Gardens of Paradise or a ditch among the troughs of the Hell.”

THE PERIOD OF ATONEMENT AND ITS ASSOCIATED DIFFICULTIES

In the linguistic approach any boundary wall that exists between two objects is called **BARZAKH**, as God says in Sura Al Rehman, “Between these two rivers is a partition, and as a result they do not mix with each other.”

With this comparison the time period between this life and the hereafter is called **BARZAKH**, or the phase of atonement. People have given various names to this chapter of life such as **AA-LAM'E ZALAL** (obscure phase), **AA-LAM'E ASHBAH** (period of objects) and **AA-LAM'E MISAL** (period of virtual reality) and this stage of life is very troublesome. Our Imams have warned us about the severity of this time, and asked us to store up as much of good deeds as we can in this life. Imam Jaffer'e Sadiq (AS) says, “I only worry about Barzakh regarding you, but when the Day of Judgement will establish, and the situation is in our control, we are then the best intercessors for you.”

There is another tradition in Osool'e Kaafi. A narrator says that he heard Imam Jaffer'e Sadiq (AS) saying that all of their Shias will go to paradise, irrespective of their deeds and he asked him to validate the statement. Imam replied that he has definitely said that. The narrator said, O! Master, how is it possible, when many of your followers had committed grave sins? Imam replied, so far as Qiamat (day of Judgement) is concerned you will all go to Paradise due to the intercession of the

Prophet and his appointed successors. Yes, if I had any worry, it was about the period of Barzakh. The narrator asked, what Barzakh was? Imam replied; the time period between death and the Day of Judgement.

WHAT HAPPENES IN BARZAKH

This is a wide ranging topic. However, we provide you with a summery from the statements of the Imams. It is said, when soul leaves its earthly abode it stays with the corpse, but it is then readmitted in the body at burial. The length to which it penetrates the body is questionable, but one thing is certain that the corpse cannot answer the query unless it has entered the body. Two angels called Munkir and Nakeer, whose sound is sharper than electrical energy, enter the grave with very stern looks to question the deceased. There are certain traditions, which suggest that the angels that enter the grave of a practising believer are different from Nakerain, and their names are **MOBUSH'SHER** and **BASHIR** and they possess very melodious voices, they give good tiding to the deceased, about his place in the Gardens of Paradise. On the other hand, all those who fail to answer their questions are punished with metal hammers. They then depart and the person is once again dead. His body now stays in the grave, but his soul departs to the dominion of Barzakh, where it is either remains blessed or condemned. There is debate among the scholars; whether this punishment or blessing is awarded to the pure soul or to its virtual body. Most reliable reports suggest that it is the virtual body that goes through this routine. It is reported that the spirits of the believers reside in the valley of Salam, in Iraq and that of the sinners in the valley of Berhoot, a place in Yamen. Compression of the grave (Fishar'e Qabr) is other than this.

DESPITE GOD'S KNOWLEDGE WHY QUESTIONING BY NAKIRAIN

In the above discussion there are certain points which need further elucidation.

1. When God is fully aware of human deeds, why there is a need to appoint angels for questioning? The answer to this query is that God undoubtedly knows the behaviour of every particle in the universe, therefore, He has not introduced this system to upgrade His knowledge, but He has appointed this as an act of worship for certain angels, just as **KARAMUN KAATEBEEN** are advised to inscribe the deeds of the people and some are appointed to protect humans. There are certain angels who are chosen to praise Him and some of them remain in the bowing and prostration modes forever. This is His system and He can distribute the responsibilities the way He wants. There is no doubt that the answer to the questions of Nakirain is one of the fundamentals of our religion. Imam Jaffer'e Sadiq (AS) says that whoever denies these three things, he is not one of us. Those are (a) Physical ascension of the Prophet to the Heavens (Me'raj) (b) Questioning of the grave (c) Intercession of the Prophet and the Aa'imma.

2. Another important thing to consider is to know, if the questioning in the grave is done with everyone, or with a few chosen ones, and the rest are spared on the whole. The News that has reached us from the Masoomeen is that interrogation is done with pure Momins and pure hypocrites, including the Nasbi's and Kharjite's, and remainder together with the children and middle group of Muslims are altogether spared. In Barzakh they remain untouched, as if they are in a deep sleep. That is why on the Day of Judgement when they will be raised from their graves they will shout; "who has disturbed us in our bedrooms." The one who is better among them would say that they had remained in the period of Barzakh only for a day or two. There are a few narrations available on this topic. Some of those are quoted in the following.

Abubakr Hazrami quotes from Imam Muhammad Baqar (AS), who said, No one will be questioned in the grave other than those who are pure Momins or a pure Kafirs."

The narrator asked, what would the state of those, who are in between these groups of people. Imam replied that they will be left in an indeterminate state. Similarly, Abdullah bin Sanan narrates from Imam Sadiq (AS) who said, "Only those will be questioned in the grave who are either pure Momins or absolute infidels, and the rest will be ignored."

Allama Majlesi writes in *Bihar*,

"Whatever we have learned from numerous reports is that after death NAFS remains alive, either in the state of bliss or punishment according to his status of faith. If he is among the weak, then he is completely ignored."

Allama Sheikh Mofeed has also favoured this approach but he tried to prove that the souls of this frail faction are destroyed, but none of the Traditions from the Imams prove this point of view. Mohaddas Jazairi says; this fragile group is mostly composed of mentally handicapped, unwise, geriatrics and the people who lived in the period between two Prophets. However, on the Day of Judgement they will be mentally corrected and then subjected to the trial by asking them to walk through a burning fire. If they walked through in obedience, then the fire would be turned into a blooming garden of Paradise, as it was earlier done for Abraham, and if they refused then they will be pushed into it. Allama Majlesi has liked this approach.

WHAT QUESTIONS ARE TO BE ASKED IN THE GRAVE?

It is important to know the nature of those topics that will be questioned from the people in the grave. According to the reports; questioning will be done on issues related to the principles of the faith and some of its practices. There is a long narration from Imam Jaffer'e Sadiq, and we present here a summary of that recount. Imam says, "The angels ask the deceased, who is your Lord, what is your religion, who is your Prophet and who is your Imam? If the person replies correctly then the angels open a door of Paradise towards his grave on the other hand, if he failed then they sternly open a door of Hell in the grave and go. Although, proper return will be given on the Day of Judgement but the chain of events has commenced from the grave. So far as practices are concerned the questions might be on Salat, Fasting, Hajj, Zakat and the love of Ahlul Bait."

It is reported from Imam Zainul Aabedin (AS) that apart from the standard questions, the deceased would also be asked about the pattern of life, accumulation of wealth, its sources and the modes of its expenditure. It is also reported that when a believer (Momin) dies six images also enter the grave with him, which are very beautiful but one is exceptionally stunning. They surround the Momin from all sides, and if compression of the grave starts they try to prevent it. When this situation is over, the one which is the most beautiful figure ask the others for their introduction. The shape that is standing on the right hand side of the deceased says that she was his Salat, the left side figure says that she was his Zakat, the one in front of him calls herself to be his fasting and the rear one says that she was his Hajj or Umra, the one facing his feet says that she was his good behaviour with friends and relations. When all of them have introduced themselves, then they ask the one which is most beautiful figure to present her credentials as well. She replies that she was the Wilayat of Aale Muhammad. It should not remain hidden that this narration argues for the materialisation of deeds, and we shall discuss this in the chapter reserved for the Day of Judgement. It must be remembered that

Wilayat'e Aale Muhammad is there to rectify some of the shortcomings that are left in one's deeds, but alone it cannot become a replacement for other essential acts. Moreover, Imam Muhammad Baqar has said, "Our friend is the one who is a friend of God, and the one who disobeys God cannot be our friend."

PROOF OF THE COMPRESSION OF GRAVE

All the topics, including compression of the grave that are related to the period of Barzakh, belong to the section of Iman bil Ghaib, or to the belief of the unseen, which is an essential part of our faith, as suggested by the Qur'an in Sura Al Baqara, **"YO ME'NOONA BIL GHAIB"** (They believe in the unseen). All Muslims submit to this command. The elucidator of Al Maqasid says, "All Muslims agree on the questioning by the Nakirain and punishment of some sinners in the grave."

This is a very difficult stage and we pray that God might save all believers from this test, because on paper, only a few will remain untouched from this check. It is narrated by Abu Baseer that he asked Imam Jaffer'e Sadiq (AS); if anyone could be spared from the compression of the grave. Imam replied, "We seek God's protection; only a handful might be spared."

There is no logical hindrance for the believers to dispute this issue, especially when the true reporters (Prophet and the Imams) have confirmed its authenticity, and if anyone has still some reservations on this subject, then that might be classed as his infirmity in the religion. Mohaqiq Toosi has also used the same argument in support of this subject.

CRITICISM OF THE ATTITUDE OF WESTERNISED MUSLIMS

It is extremely sad to say that today among Muslims; a group of people have evolved who think, visualise and hear things through western specs. They say that they are free people, but in practice they have enslaved themselves to the western values. Evidently, they will oppose all other freedom models, as long as they are shackled to these western values. May God help Muslims to free them from this mental slavery? Today their proviso is such that whenever they hear about these concepts they try to reinterpret it, even if their explanation is absurd. Although, a group influenced by the Greek Philosophy was always active among Muslims, whose key efforts were to redefine basic Islamic teachings, but today it has become a fashion to refuse such salient features of religion that are related to sensitive issues of unseen, under the guise of progress and modernisation. We admit that if a scientific idea that has leaped from theoretical concepts and progressed to the experimental stage, and it is supported by some legal religious precursors then there is no reason to defy it, but to enter a blind alley under the pretext of science is dangerous, particularly when we all know that scientific ideas change very quickly and scientists are not loyal to their hypothesis. If we make scientific results as a yardstick of our religious norms then entire Shariah would have defaced long ago. It is the grace of God that during all times, we had people, who with their knowledge and expertise, had defended Islamic principles and saved Shariah from collapsing in front of this pseudo rational innuendo.

REBUTTAL OF SOME OF THE OBJECTIONS RAISED BY WESTERN MINDS IN CONNECTION WITH OUR BELIEF OF FISHAR'E QABR

1. FIRST OBJECTION: Bodies have been exhumed and no change was observed in their position and there was no sign of any interrogation being carried out, or the happening of Fishar'e Qabr. This question can be addressed in the following manner

- It is only a conjecture that has been presented, and on the basis of conjectures we cannot deny issues that have been addressed by the Qur'an and Sunnah of the Prophet.
- Another state of existence starts after death, and its parameters cannot be determined by material components. We need to enter the relevant domain to recognise it. The same is true for the period of Barzakh.
- This problem can also be addressed in the following manner. Suppose a few people are sitting somewhere together, and one of them is fast a sleep. He, in his dream sees a horrible view and feels that he is burning in a fire or just going to be swallowed by a fierce dragon. He cries and shouts for help but his friends who are sitting close to him are completely inattentive. They do not see any signs of fire or a dragon around them, when the individual concerned gets up and mentions to his friends his experience; they show no inclination to accept his verdict. The same can be applied to explain the state of grave and Barzakh that we might not have the senses to recognise; what the deceased was experiencing in the burial place. Therefore, the ignorance showed by the people at large on this subject, is not unusual for us to understand. This example has been given only to comprehend the problem, one must not assume that the events of grave and Barzakh are all in the state of dream. Mohaqiq Sheikh Bahai writes in his book *Arbaen*, "The thing that is compulsory for us is to believe in the overall concept that Barzakh is definite before the Day of Judgment, and its description

is not required for us to know, and nor our minds can evaluate its reality”

2. THE SECOND OBJECTION AND ITS REPLY:

Sometimes a person does not get a chance to be buried. He is either a victim of carnivores or he has drowned in a river or at sea. How such a person can be affected by the compression of the grave? This is a superficial objection and it is a contraption of a sordid mind, which has no understanding of the grave and the capabilities of the Creator of the universe. Those who believe in the Omnipotence of God know that grave is a name of the place where one’s body rests after death. It might be in the air, or in a river or a belly of a carnivore. A similar question was once asked from Imam Raza (AS). A person named Yunus asked the Imam, “Does a person who is hanged or crucified suffer from the compression of the grave?”

Imam replied, “Yes, God orders air to do the task of fishar.”

It is known through these realities that graves are actually the realm of Barzakh, and it is not the specific name of the pit in which a corpse is laid down. This is supplemented by the Quranic Verse,

“God will resurrect all those who are in the graves.”

As this is the field of Barzakh, it therefore, resembles the dominion at hand and the realm of hereafter, therefore, its punishment and rewards have some likeness with the retribution and recompense of the hereafter.

QURANIC EVIDENCE OF BARZAKH

Before the major Qiamat, good and evil souls are rewarded or punished according to their deeds. It is reported about the hypocrites, "We shall punish them twice and then they will be returned to the foremost chastisement. (**SURA AL-TOBA**)"

Evidently, this foremost chastisement is the punishment of Hell, which will be after Qiamat and the two punishments that have preceded it, could be referred to the mundane castigations and Burzakh. Regarding the family of Pharaoh, Qur'an Says, "The punishment has reverted on the family of Pharaohs. They are presented to a fire during every morning and evening, and when Qiamat will be established, it will be said that Aale Firoun must be sent to even tougher punishment. (**Sura Al MOMIN**)"

It is said about the Ummah of Noah, "They were subjected to drowning and then they were sent (**FA ADKHOLOO**) to the fire."

In Arabic language, the phrase **FA** is used when there is no periodic gap. This shows that the Nation of Noah was sent to the fire of Barzakh immediately after drowning. These Quranic Verses show that evil doers and sinners are given the taste of a minor punishment (of Barzakh) before the Qiamat. Similarly, pure believers will also be provided with the taste of God's blessing before their final abode in the Paradise. Qur'an speaks about the martyrs, "Do not consider them dead, who have laid down their lives in the path of God. They are alive, and receive their sustenance from their Lord. They are happy and they are hopeful about those, who have not yet joined them that they will also not suffer any pain and distress (**AALE IMRAN**)."

If a man possesses the wealth of faith, he can visualise all these events with his inner sight.

WHAT SINS ARE RESPONSIBLE FOR FISHAR'E QABR

The author has illustrated some points that are responsible for Fishar'e Qabr (Constriction of the grave), which are supported by several other narrations. It is recorded in Bihar on the authority of Ibne Abbas, who said, "There are three shares of Fishar'e Qabr. One share is for useless complaining (about friends and relations), the second share is for spitefulness or backbiting and the third is for not caring about cleanliness after urination." Some reports suggest that ill treatment of the family also becomes a reason for fishar. The incident of Saad bin Ma'az is famous in the Islamic history. The summary of the event is that at his burial, the Prophet of God, especially arrange washing and shrouding of his body in his presence. When the coffin was moved to the site of his burial, the Prophet accompanied the procession bare footed and shouldered the coffin sequentially from all four sides, and personally laid him in the grave and poured soil on his grave. At this moment Saad's mother addressed his son that paradise might greet him, the Prophet censured her and said, "With what certainty you can confirm Paradise for your son. Don't you realise that your son is going through the compression of grave at this moment." When the Prophet returned, companions asked him that the way he has treated Saad, they had not observed him behaving with anyother companion, especially removing his shoes, while accompanying the procession. The Prophet replied that the angels who escorted the convoy were bare footed, so he opted for that routine. They asked that they noticed him grabbing the coffin sometimes from the left and sometimes from the right; what was the reason of this shuffling? The Prophet replied that he followed Gabriel in that routine. They asked him again; when he has personally washed his body and shrouded him individually and performed the last prayers, then why the compression of grave for him? The Prophet replied that he was ill tempered and harsh with his family. This is a moment, we must take heed and realize that how low it is to be indecorous in our behaviour. This minor slip can throw a person from the height of excellence to the depths of disgrace and

infamy that even the favours of Prophets cannot save him from the punishment of God. It is also known from various other reports that if a believer (he or she) dies on Thursday night or Friday morning, God spares him or her from Fishar'e Qabr. It is narrated from Imam Muhammad Baqar (AS) that the Prophet of God said, "Any believer who dies during Thursday night or Friday morning is spared from the punishment of grave (Fishar)."

Some of these narrations also include time beyond Friday morning i.e. up to afternoon. Similarly, some other reports also suggest that burial in sacred places also relieve people from compression of the grave.

THE STATE OF SOULS IN THE REALM OF BARZAKH

Whatever, we have mentioned so far, happens with the body and the soul together. After this point in time soul departs from the body and the corpse is left in the grave. On the Day of Judgement the same body will be resurrected with its soul (to answer for his or her deeds). The thing that seeks attention now is to find the state of spirits in the period that is to follow the grave i.e. Barzakh, whose span has extended to the Day of Judgement, where souls are either recompensed or punished. One would like to know, whether this punishment or award is given alone to the soul or to its virtual frame that has been discussed earlier. There are two points of view; the author of this book seems to prefer the first scenario but his conclusions are not very clear, although Sheikh Mofeed, after accepting the two possibilities declares his preference for the first set-up. Some of the authentic reports of Masoomeen and the findings of researchers have concluded that soul entered into a virtual body and then it flies to the realm of spirits. If the spirit belongs to a Momin, it finds her place in the Valley of Salam, near Najaf, Iraq or in certain cases remains close to its place of burial or moves to the closest gardens of paradise. If it belongs to a non believer then it departs to the valley of Berhoot. There are many reports on this topic. We present a few reports to enhance our reader's belief (in God). It is reported from Imam Sadiq ((AS) that he asked one of his companions, Yunus about people's opinion regarding spirits of the believers. He replied that people thought that they lived in the abdomens of green birds, under the chandeliers of the throne of God. Imam replied, Glory be to God; a believer is much dearer to God that he kept his soul in the abdomens of a bird. He then continued, "When a believer is at the point of departure, he is approached by the five holy persona and the angels of highest ranks, and when his soul is withdrawn then God transfers it to a body that is very similar to his mundane frame. If a newly deceased person reaches him, he can identify him by his face accurately. It is also stated that spirits ask the new arrival about the well being of their dependents. If the newcomer replies that they are

still alive, then they say that they will meet them soon with the permission of God, after their death, and if she says, they are dead then they feel sorry about them and say; since they had not reached us they must be under the punishment of God.”

Allama Jazairi says that there are several authentic reports about the dwellings of Barzakh. Allama Majlesi sums up this discussion and writes,

“After the interrogation of grave, souls are transferred into virtual bodies, which are delicate like the body frames of Angels and Jinns, but very similar to their appearance on the earth. Any punishment or reward that is to be given to the souls is given through these bodies. Individual spirits can fly with these frames, without any difficulty and travel to distant places within a blink of an eye.”

Allama Majlesi is also of the opinion that spirits use this virtual frame in dreams to travel from place to place, and such a relationship is not impossible.

ANSWERING DOUBTS ON THE HYPOTHESIS OF VIRTUAL BODY

Some doubts have been cast on this subject and its negation is essential.

1. This idea crosses boundary with the concept of transmigration of soul (**TANASUKH**), which is not acceptable in Islam. The answer to this objection is that we have misunderstood the concept of **TANASUKH**. The objectors remembered correctly that transmigration of soul requires migration of soul from one body to another, but they have completely ignored that there are some other important considerations as well that (a) The transfer must take place in the present material realm and (b) It must also take place for the purpose of recompense or retribution. Allama Sheikh Bahai answers this doubt by saying, “This misgiving is baseless, because Muslims are unanimous in the futility of such a **TANASUKH**, which envisaged the transfer of soul from one body to another, after the corruption of original body in this material confine, but this concept that in Barzakh these souls are relocated in a virtual body till the Day of Judgement and then returned to the same body with the permission of their Lord on the Day of Qiamat is by no means **TANASUKH**, as we speak of it.”

It is therefore, proved that for **TANASUKH**, an alternate body is required in this world and not in another domain, and as we all know Brzakh is totally different from the present regime and the virtual body is totally different in composition from a material corpse.

2. Spirit has done good and evil in the existing body, therefore, punishment or return should be given to this body instead of the virtual frame, which has not performed any act of defiance or submission. Such an attitude is against God's justice. This question can be addressed in several ways.

3. The initial reply. These virtual bodies are exact replicas of the existing outline and have some linkage with their counterparts in the present time frame, as suggested by Allama Majlesi; therefore, objectively it is not out of place to carryout punishment or recompense through the virtual bodies.

4. The second reply. It is possible that these virtual bodies might have been created from some of the material components that are the constituents of our existing bodies, and that might equate the process of reward or punishment. This suggestion is in line with the Quranic text which states, "When coverings of the residents of Hell will deteriorate, We shall replace those with new skins."

5. The third reply. It is possible that in the realm of Barzakh, souls itself might materialise in the form of a virtual body, and this answer becomes even more feasible when we study the concept of soul also having some sort of a material component. If it is true then the original objection is removed. The writer of *Khazina tul Jawahar* has also provided some examples in support of this view, which neutralise every possible objection against the virtual frame.

FINAL WORD

The narration that has been quoted by the author regarding the burial of Fatima Binte Asad suggests that all people will be resurrected naked. While, there are some narrations in support of this view, there are number of reports that suggest that people will be raised in their shrouds; and for this reason it is also highly recommended in these reports that we must cover the dead in expensive cloaks. These narrations are apparently

contradictory and for that reason our great masters have tried to reconcile the narrations on the following basis.

1. It is possible that this difference might be due to differentials in the state of their belief i.e. those who are Momins will be resurrected in the shrouds and the infidels are raised naked. Since the percentage of the Momeneen is far less than the disbelievers therefore, due to statistical reasons, the phrase that all the people will be resurrected naked was used.

2. It is possible that on the Day of Judgement people might be in different state of affairs at different places. They may be shrouded at one place and naked at another situate. It is stated that a single day of Qiamat will be equivalent to one thousand earthly years.

Therefore, shrouds might dissolve due to corrosion of the threaded material.

3. It is possible that people might be treated according to their standards of modesty i.e. all those who are humble in front of their Lord may remain clothed while, others are naked. Also on the Day of Judgement everyone will be engrossed so much in his own affairs that he has no time to gaze at the others.

Chapter 20

THE RETURN (RAJ'AT)

We believe that the notion of **RAJ'AT** is a true concept, as God has described in His book,

“Have you not attended those people, who were in their thousands and left their abode for the fear of death? God commanded them to die. He then revived them again.”

They belonged to a colony of seventy thousand houses and used to suffer from plague every year. The rich, on the strength of their wealth were capable of departing from the city, while, the poor were left in their squalid houses to die (with plague), due to their poverty. Those who survived among them used to wish; had they got some resources they too would have left the city, and the rich proclaimed that if they had not left, they too would have suffered like the others who stayed behind. One day they all agreed that this time they will leave the city before the plague strikes. They followed the timetable of the plague and left the city to settle somewhere else. At that juncture, God commanded them all to die and so they died. As travelling routes to various cities were changed (with the passage of time) so their site was lost from the trekkers, and they remained forgotten for a period determined by the will of God. One day a Prophet of God, named Armiah or Ozair happened to pass by that ruin and requested God to resurrect those people, if He wished, so that they might inhabit the cities and enhance its population, and worship Him along with the other flock. God sent His revelation to Armiah that if he wished He would revive them, so he made the request and God restored them to life and let them accompany the Prophet. The inference of this incident is that the dead were revived and

returned to the same world and then continued to complete their appointed time.

Similarly, at another place in the Qur'an God speaks,

“Remember the episode of a man who passed by a village when its roofs were upside down. The man astonishingly said; how God could revive this village after it has been destroyed? God, immediately commanded for him to be dead for one hundred years and then revived him, and asked him, how long he was in that situation? He replied that he might have been in that state for no more than a day or two. God told him that he was lying dead for one hundred years, and then asked him to look at his food and water, which were fresh and odourless, and then instructed him to cast an eye at his donkey (which was dead and decayed). He then directed the man to carefully witness the gradual revival of his donkey, so that it might turn out to be a sign for mankind. Therefore, when the situation cleared to him, the man said that he was confident that God had the power to resurrect.”

The man, who died for one hundred years and then returned to this life to complete his appointed time, is reported to be either Armiah or Ozair, as suggested by various narrations.

In the Qur'an, God tells the story of some individuals of Bani Israel, the nation of Moses (AS), who were selected to have a meeting with God on their insistence, and died with a flash of His Majesty, and they were then restored to life after the supplication of Moses, so that they might thank Him.

The story is like this; when the people of Moses heard the word of God and said that they would not accept the validity of His message, unless they saw the Lord with their own eyes. This squabble led them to be killed by heavenly lightning. When they were all dead Moses asked God that how he could face his nation, if he returned alone.

Almighty God revived them again to live in this world, in a manner that they married and had their offspring, and then died at the appointed time.

God addresses Jesus,

“O, Jesus (AS) you have revived the dead with My permission.” This proved that those people who were resurrected by God through the hands of Jesus (AS), all returned to this world and then they died at their allotted times. Similarly, As'hab'e

Kahaf (The friends of Kahaf) remained dead for three hundred and nine years in the cave, and then they were returned to the world, so that they might ask each other (about their ordeal).

This episode of As'hab'e Kahaf is very famous. If someone objects about their death by saying that God, while addressing Prophet Muhammad (AS) has said,

“O, My dearly loved Prophet, you might think that they (As'hab'e Kahaf) were awake; in fact they were in deep sleep.”

(Therefore, their awakening is not Raj'at). The answer to their doubt is quoted in the Qur'an, in a speech by those who died, but when resurrected on the Day of Judgement said, “Alas, who made us wakeful in our bedrooms from our sleep”. (It will be said in their reply) “This is the same day of resurrection, which you were given the promise by the Prophets and the merciful God.”

If they accept this statement that infidels will be revived from their death (Which they claimed it to be sleep) then we shall say that the companions of Kahaf were also in the same state i.e. they were dead and then resurrected. The essence of this discussion is that just as graves were symbolically called bedrooms, so the death of As'hab'e Kahaf was also figuratively called sleep. The similarity between sleep and death is also explained in various other Quranic verses. It is therefore, proved that Raj'at had taken place in the previous nations. The Prophet had also said that many of the happenings of the previous nations will be repeated with his ummah in a manner similar to the matching of a left pair of shoes with the right, or as an arrow pairs with another arrow.

Our opponents have also narrated this tradition that Jesus will return from the Heavens and pray behind Imam Mehdi. This return of Jesus on the earth would be after his death as stated in the Qur'an, “O! Jesus (AS) I am about to seize you, and raise you to Myself.”

At another place in the Qur'an God says, “We shall resurrect them all without any exception,” and at a different place it is said, “We shall revive a group among every nation that had falsified our signs.”

This shows that it is a different day when all the people will be resurrected compared to the day when only a few shall be

raised. God says that they invoke His name robustly that He will not revive the dead, but God's promise is true (that He will revive them), but many people do not understand. The revival here is the revival of Rajat, because immediately after this statement God says,

"This revival is for the reason that He must clarify to them, what they disputed among them."

Evidently the result of this clarification must be shown in this world instead of the hereafter. I shall write an enduring book about the subject of Rajat, which will include its status and all the arguments of its happening with strong supporting arguments. The concept of Tanasukh is wrong and whoso believes in this concept is an infidel, because it rejects the belief of Paradise and Hell.

NOTES ON CHAPTER

Although the author has a useful discussion on the topic, which is sufficient for fact finders, but we add a bit more substance to enhance believer's faith in this subject and answer some of the questions raised by its opponents.

DETERMINATION OF RAJ'AT'S MEANING AND IT'S ROLE IN THE RELIGIO

The functional meanings of Raj'at is that when Imam Mehdi (AS) will make his appearance; Prophet Muhammad (SAWA) and some of the other Prophets, Aa'imma Masoomeen, ideal believers along with some of the hard core hypocrites and infidels will also be returned to the planet so that the household of the Prophet could rule the world, and take revenge from the murderers of the Prophets and Imams. Therefore, God says in the Qur'an, "We shall make these people to taste a slight castigation before the major punishment (of the hereafter)."

Believers will feel blissful at the sight of these despots and murderers of Imams being punished and tormented. This thought is among the essential concepts of the Shiaism, and its denier is excommunicated from the faith, as emphasised by strong narrations issued on the authority of Aa'imma'e Ahlul-bait, which state that the one who had disbelieved their return was not among them.

Allama Majlesi writes in his *Risala'e Aetaqadia*,

"It is essential that you should have faith in the concept of Raj'at, as it is among the key principles of Shia faith that are derived from the practices of Aa'imma'e Ahlul Bait, as recognised by the Sunni School of thought. It is narrated from our Imams that anyone who denies Raj'at is not from one of us."

THE PROOF OF RAJ'AT

Apart from the unanimity of Shia school of Islamic thought, many Ahadith, the Quranic verses and authentic traditions provide a reliable proof of its existence. Opponents of Shia school have used this concept to a baseless ridicule of Shia faith, when the concept of Raj'at has no ambiguity by any standard of logic and practicality. It is because its happening is rationally possible and within the Potency of God. If they deny this; then by the same quirk of reasoning they have to deny the existence of the Day of Judgement. The strongest argument in its favour is that this phenomenon has taken place with previous nations and the news of its future occurrence has been provided by the truthful reporters (Mokhbareen'e Sadiq) i.e. Prophets and Imams so there is no ground left for anyone to deny it.

THE PROOF OF RAJ'AT IN THE LIGHT OF QUR'AN

There are several Quranic verses that can be quoted in support of Raj'at. Five or six verses have already been cited by the author and gave the reasons of their mention. Although, much more can be said about those verses, but in view of conserving time we quote few more Quranic verses to prove the concept of Raj'at.

FIRST QURANIC VERSE:

God says in Sura Al Toba, "He is the God, Who has sent His Messenger with guidance and true religion so that it overpowers the other creeds, even if polytheists might dislike it." It is clear that the promised triumph has not yet been achieved, when no Muslim has any doubt on the accuracy of the Quranic message, therefore, it is important that a time must necessarily come, when Islam has a definite prevalence over the other religions, and this is the time of Raj'at that has been mentioned by many Sunni commentators, who clearly wrote, "This promise will be discharged at the time of the appearance of Imam Mehdi (AS) and descending of Jesus (AS) (from the Heavens). Follower of every other religion will accept the message of Islam." (*Tafseer'e Fathul Bayan & Ibne Kathir*)

This explanation clears that the prevalence, which is talked in this verse does not simply mean the apparent majesty of Islam, but it means complete demolition of all other religions in physical terms and not as a philosophical argument.

SECOND QURANIC VERSE:

God says in the Sura Aa'le Imran, "Remember the time, when God took a covenant from Prophets (and said), I give you the book and knowledge (on the condition) that when a Messenger reaches you, who confirm what you hold with you, then you must accept him and support him." He subsequently asked them, if they had agreed to it and accepted the responsibility of His burden. All of them unanimously said that they had agreed to it. God then said, let all of you witness (this covenant) and He is a witness too. This is a fact that the covenant, which God

took with the Prophets has not yet materialised. All other Prophets have neither helped the Prophet nor apparently showed their faith in him, although the fulfilment of this covenant is a must for them otherwise, their trustfulness or even their Prophethood would be at risk. The explanation of this verse that has been provided by the Prophet, tells us that this promise will be accomplished on the day of Raj'at. Jesus (AS), in the company of all other Prophets, as their representative, will fulfil these two responsibilities by helping the true legate of the Prophet (*Tafseer'e Saafi*)

THIRD QURANIC VERSE:

God speaks in Sura Al Qasas, "We desire to favour those who have been undermined in the world that We make them leaders and recipient (of power in the world)." Humanity knows that no one other than our Imams, have been undermined most in this world. However, the promise that God made with them to be the leaders of the world have yet to be materialised. Therefore, there must be a time to comply with that promise. The traditions from the Imams tell us that this promise will be fulfilled during the period of Raj'at.

FOURTH QURANIC VERSE:

It is God's command in Sura Al Noor,

"Among all those people who accepted faith and performed noble deeds, is a promise that they will be appointed His inheritors on the earth, the way He has appointed others who lived before them. He will also make their religion, which He has approved permanent for their sake and certainly change their fear into peace. They will only worship Him and they have not appointed any partners with Him. Anyone who becomes thankless (after that) will be considered defiant."

It is also a fact that this promise has not yet been delivered. It is narrated by Mofazzal that he told Imam Sadiq (AS) that enemies of Imam Ali (AS) say, that this Quranic verse was revealed for such and such persons. Imam listened to his words and said, "God may not steer the hearts of Imam Ali's enemies, when during their time God's appointed religion did not attain that promised majesty, such that peace and tranquillity had prevailed throughout the Islamic domain, or fear and doubts

had disappeared among them. We have seen that they continued with warfare throughout the period of their rule.” (*Tafseer’e Saafi*) The promise that has been made with some selected personalities would require considerable time to happen and that period is the period of Raj'at.

FIFTH QURANIC VERSE:

God says in Sura Al Ambia,

“Raj’at (Return) is not permissible for the residents of a dwelling that has suffered Our punishment.” This verse cannot be applied to the Day of Judgement because on that day everyone will be resurrected, even if they had died naturally, or as a result of punishment as mentioned in the Qur'an, “They all have to come. We shall not leave a single one of them (behind).” This returning of the dead must be for some other time, and that is for the period of Raj'at.

RAJ'AT ACCORDING TO THE AHADITH OF MASOOMEEN

There are numerous Ahadith on Raj'at. Allama Naimatullah Jazairi writes in *Anwaar'e Naumania*,

“There are many authentic Ahadith of the return of Imam Hussain (AS) and Hazrat Ali (AS) and same is true for the rest of the Imams. Our great scholars such as Allama Majlesi have mentioned almost two hundred narrations offered by at least forty Mohaddasin that have been collected from at least fifty authentic books, including *Biharul Anwaar*. Allama Shabbar's *Haq'qul Yaqeen* has devoted more than forty pages to cover a single Hadith.

ADMISSION OF SIMPLE BELIEF ON RAJ'AT IS SUFFICIENT

As far as the details of the Hadith; i.e. either all of the Masoomeen, including the Prophet would return or some of them will return, and the subsequent facts associated to the period of their governance are varied. In view of these differences, scholars have suggested that a simple belief in the phenomenon of Raj'at is sufficient, while leaving the details of the process to Aa'imma Masoomeen. Allama Shabbar writes in *Haq'qul Yaqeen*, as a word of warning, "From the literature, you would have learnt that the notion of Raj'at is correct and there is no doubt on its happening, and the one who contradicts it is excommunicated from the religion, because this concept is one of the essentials of Shia Faith. Traditions that are available on the subjects of **SIRAT**, **MEEZAN**, and other concepts of hereafter are no more in numbers and authenticity than those that are available for Raj'at. The difference in the features of Raj'at does not in any way affects the significance of this ideology, just as the differences in the issues of **MEEZAN** and **SIRAT** does not alter the importance of these subjects. A simple belief in Raj'at that some of the pure believers and hardened infidels and hypocrites will return to witness God's promise on an appointed day before the the Day of Resurrection, and leave rest of the details to Aa'imma Masoomeen. The return of Aa'imma and its relevant details should also be left to them."

CLARIFICATIONS OF SOME DOUBTS

1. **FIRST DOUBT AND ITS REPLY:** What is the use of the concept of Raj'at? Why should we believe in it? The biggest benefit of this concept is that as a result of this view, the rule of Muhammad and Aa"le Muhammad (AS) will establish, in terms of God"s designs in this world. Infidelity, polytheism and atheism will be eliminated. Islam will be the predominating religion, and the eyes of Shia will be pleased to see the grandeur of their Imams. Their victorious army will include, apart from humans, Jinns and angels. Love will prevail instead of animosity throughout the living domain. Earth will bringforth its treasures. It will rain regularly and the food shortage is eliminated. People will have ample of resources and it will be difficult to find those who require charity. Friends of Muhammad and Aa"le Muhammad (AS) find their senses enhanced and the earth will be full of Justice and equity. Jesus will descend from the Heavens to aide and help the Imam and offer his prayer behind him.

2. **SECOND DOUBT AND ITS REPLY:** It is possible that infidels and hypocrites may seek forgiveness for their past sins. How they can then be revenged?

- Because Raj'at is a junior form of Qiamat. The chapter of repentance will be closed and their appeals for forgiveness are not heard. This is in line with the Quranic text, "When some of the signs of God have arrived then the acceptance of the belief (in God) will not benefit (the sinners), other than those who surrendered to the Lord earlier."

The interpretation of this verse is related to the event of Raj'at.

- People will not be resurrected in Raj'at to be entrusted to perform in accordance with the Shariah of Islam, but they will be raised to receive punishment; therefore, their acts of remorse have no meanings.
- Repentance is never accepted at the verge of punishment, as seen in the case of Pharaoh and Qaroon.

- It is just possible that their inner animosity with God and His religion may be that strong that after coming to life again might not allow them to seek pardon. God tells us about such people in the Qur'an, "After seeing the punishment they will request to be sent to the world again, so that they could do equitable deeds, but (they are told) that they would do the same, what they have done earlier."

It is mentioned about such people that Satan would influence them and make them believe that they were born free and they are not subject to any outside conditions. So they won't repent.

3. **THIRD DOUBT AND ITS REPLY:** Transmigration of soul is the ultimate result of Raj'at; therefore this notion of **RETURN** is unacceptable. The answer to this doubt has adequately been provided in the previous pages.

During his arguments on Raj'at, the inference that the learned author took about Jesus (AS) from the Quranic verse, points to his death, which is against the established view of Muslim Ummah. A vast majority of scholars on both sides (Shia & Sunni) are of the opinion that Jesus is alive with God's commands in the heavens and he will return to earth during the period of Raj'at, and then he would die his natural death. The narrations in this respect are numerous and in the category of **TAWATUR** (With continuous chain of authority), except one odd recount, which informs that he has died. This report is superfluous on logical grounds, which suggests that an odd report is a redundant postulation. The life and death of Jesus in the past was never given any significance, until a local prophet of Punjab, and his followers have given it an undue importance and made it a hotly debated issue. In our opinion, any discussion on this topic is a wasteful exercise, because life and death of Jesus has nothing to do with the prophethood of another claimant. If we accept Jesus being alive or dead, he will certainly be sent to the earth alive and well, and it has nothing to do with the home grown prophesy of Punjab. We shall discuss the necessary methodology for the recognition of a prophet, when we discuss the topic of the seal of Prophecy. Anyhow, Muslims must be aware of the deceptions of this new group.

To prove a thesis, three essential lines of argument are needed i.e. its relevancy, supportive act or an obligatory need. Qadianys must tell us; which one of the three routes proves the Prophethood of Mirza Sahib. The life or death of a person cannot be a ground for another person"s prophethood; standards for such claims are totally different.

REBUTTAL OF THE REASONING GIVEN TO JUSTIFY JESUS DEATH

Those who advocate Jesus' death, use the Quranic verse,

“YA EISA INNI MOTAWAF’FEEKA WA RA’FEO KA ILA MOTAH’HERAYKA MINUL LAZAZEE NA KAFARU.”

They translate the word **MOTAWAFFA** as death. So the translation reads like this, “O! Jesus I am about to make you die and raise you to Myself, so as to purify you from those who committed infidelity”

1. **FIRST REPLY:** The word **TAWAFA** is the root of Bab'e **TAF’A UL** (The word Bab means door or entrance and in Arabic language various words are derived from different Babs or entrances) whose base or foundation is **WAF**, which means *to complete*. Just as the meaning of **EE-FA** is to fulfil a commitment. Therefore, all derived words of this root will carry this basic meaning. It may be **WA’FI**, **YOWAF-FI**, **TAWAF’FAITA** or **TAWA’FA**, **YATAWAF’FA** and **TO-WAF’FEYUN**. They will all bear the same meanings “To take or to give complete control. For example in Sura Al Maryum it is said,

“INNA MA YOWAF’FIS SABEROONA AJRO HUM BE GAIR’E HISAB.” (Those who persevere will be given full reward).

On this basis the meaning of **TAWAF’FA** will be “To take complete control”. Jews thought that they have crucified Jesus, his body will remain here, and the maximum that can happen now is that his soul might be uplifted. Therefore, God, in order to make His Prophet unruffled said that he will be lifted completely. In the light of this clarification by the Qur'an, it is a matter of great defiance to consider Jesus dead.

2. **SECOND REPLY:** It is just mentioned in the previous section that the meaning of **TAWAFA** is either complete takeover or handover; therefore on this basis the meanings of the verse could be, “I shall raise you and make you die at the appointed time.” Therefore, at this moment God is fulfilling His promise of continuing with his life and then make him die after his descend from the heavens at the appointed time. Therefore, all the Christians and Jews that will be present at that time will revert to him in truth, as the Quranic verse says, “There will be no

one among the people of the book that has not reverted to Jesus before his (Jesus) death.”

3. **THIRD REPLY:** Another meaning of **TAWAFA** is sleep. It is therefore, mentioned in the Qur'an, “**HO WAL LAZEE YATAWAF'FAKUM BIL LAIL WA YA-LAMO MA JARAHTUM BIN' NAHAR**” “He is the same God, Who provides you with sleep during the night and knows what you do during the day”

That is why it is said that sleep is a sister of death. Therefore, in the light of this meaning, the verse related to Jesus could be translated as, “O! Jesus I shall make you asleep, and then raise you (to the heavens) in that state.” It is mentioned in various traditions that Jesus (AS) was lifted to the heavens, while he was asleep.

4. **FOURTH REASON:** Keeping aside the above quoted meanings, if for a moment we assume that the meaning of **TAWAFA** is death, even then it does not prove the death of Jesus, because in the verse **MOTAWAF'FEEKA WA RA'FEOKA**, the connective **WA** that appears, according to the grammarians does not keep one to one relationship with its connection. For example when it is said, “**JA'AA ZAIDO WAL OMAR**” (Zaid and Omar came) then it does not mean that Zaid came first and Omar came later. There is a possibility that it may be true and there is also an equal possibility that it might not have happened like that, and both have arrived at the same time or Omar had come first and Zaid came later. In this case all three possibilities have to be considered equally. Therefore the implication of this rule might be that Jesus’ ascension to the heavens had taken place initially and his death might take place after that. Anyone who studies these answers carefully will be in a strong position to refute arguments given in favour of Jesus death.

REBUTTAL OF THE THEORY OF TRANSMIGRATION OF SOULS

Although, in chapter fifteen the definition of transmigration of souls has been mentioned. We repeat it here once again. According to the specialists, Tanasukh stands for the movement of soul from one body to another body, in this world, as a result of a punishment or a reward. There are three other terms that have been derived from Tanasukh, and those who have a cursory view of things cannot differentiate between these terms.

1. **TAMASUKH:** Movement of human soul into animal species.

2. **TARASUKH:** Movement of human soul into any mineral body.

3. **TAFASUKH:** Movement of human soul into any botanical specie. Anyhow, this concept of transmigration of soul, which is the mainstay of Hindu, Aaria Smaj and some other thinkers is totally against Islamic teachings, because it involves eternity of soul and negation of the Day of Judgement.

There are several grounds to reject this idea. We shall present a few arguments to rebut this concept.

1. **FIRST ARGUMENT:** The centre piece of tanasukh is the denial of the day of Judgement and eternity of soul. When it has been proved with irrefutable arguments that the day of judgement is definite, then it automatically annuls the idea of Transmigration of souls.

2. **SECOND ARGUMENT:** Tanasukh involves the eternity of soul. We know that apart from God, everything else is probable; therefore, Tanasukh is a wrong concept.

3. **THIRD ARGUMENT:** Those people, who have accepted the idea of transmigration, it is the only way for them that a soul can be punished or rewarded for its deeds. However, it is reasonable to say that a person who is punished or rewarded must have its full qualifications or knowledge of his past deeds; otherwise, retribution or recompense will be considered a meaningless act. That is why; no one till now has felt within himself that he is going through the punishment or reward of some particular acts of his past life. If all of them could not remember, then at least there should be a minor percentage of

the total, which should at least be aware of their past deeds that have resulted in the present punishment or reward. This tells us that transmigration of souls is a wrong concept.

4. **FOURTH ARGUMENT:** If tanasukh was an appropriate mechanism then the rate of birth must equal to the rate of deaths, but the observations are against this view, since due to disasters death is sometimes more predominant compared to births and vice versa. In the first case many souls are uselessly available and in the other case new souls are essentially created, which is against the principle of transmigration of souls.

5. **FIFTH ARGUMENT:** If the concept of tanasukh was correct then it is essential that millions of humans which were dead earlier must come to life every day; because the proponents of tanasukh have no mechanism to tell that a dead soul must occupy only a newly created body. We are therefore; right to assume that according to the postulates of tanasukh that a man who has died today must come to life in a dead monkey or a dog according to his deeds and that dead animal must become active and vibrant. Nothing like this has ever been noticed.

6. **SIXTH ARGUMENT:** We have learnt through exhaustive studies that human soul at its birth is devoid of intelligence, but as the body progresses then its sensitivity to its surroundings increases and his intelligence improves and gradually reaches its pinnacle. That is why, philosophers have divided human learning in four stages (a) images (b) understanding (c) practical activity and (d) useful acumen. When he was a child he learnt through images, when he grew a bit he then learnt to decipher those images and made a sense of it. During the third stage his memory bank has progressed and he is fully aware of his capabilities and in the fourth stage he can contribute to the development of his surroundings. We now say that a soul, which has reached the fourth stage must start from the initial stage if he or she had to go through tanasukh, but we practically observe that the reversal of the learning stages mentioned earlier are not witnessed in the physical world.

7. **SEVENTH ARGUMENT:** The circle of tanasukh has no definite beginning. For a man it is essential that he should first belong to an inorganic world and then reaches to the animal stage, while, it is essential for the animal and vegetable species

to be human first, because tanasukh is based on a progression ladder i.e. it progresses to higher levels for performing good deeds and reverts to lower life for committing evil deeds, and this is an open circle and that is logically impossible.

8. **EIGHTH ARGUMENT:** If we accept tanasukh then we must accept its circle to be eternal and everlasting as well, and if this circle is perpetual then we have to admit that those bodies, through which these souls are transmigrating, are also endless or eternal. This rule will then be applicable to the system, in which these souls and bodies are operating, and the universe will be then eternal as well, but scientific discoveries reveal that this universe is not eternal. It has been created at a certain instant of time.

9. **NINTH ARGUMENT:** If the next life is a result of our bad deeds, as it is said, the fruit of evil is always bad, then its repetition cannot manifest in any form other than malevolence and immorality. This way a soul is bound to degrade further and further down the track, and we cannot expect it to elevate itself; this means that it is possible for a man to become a beast but it is impossible for an animal to become man. A question now arises, what are those good deeds that made this human population to grow, and where they have come from? Is there anyone who can solve this human puzzle?

10. **TENTH ARGUMENT:** There is no doubt that the concept of tanasukh is better than the model, which suggests that death is end of the road for humanity, since in this concept there is at least a hope that evil will be punished and good is rewarded. However, a belief that is against logic and wisdom, and opposes human development cannot grip people's mind indefinitely, and it loses its intellectual value due to its final consequence, because once it is known that the circle of tanasukh is on the move, like an automatic machine, then it will produce expected results for given deeds, therefore, there is no room left for repentance and remorse. Hence such a person will be entangled in an unending circle of evil, so if he decides that as he is destined for a lower form of life, therefore, why he should not enjoy the present human stature to the maximum, without caring for its legal implications or its effects on the society, then who can negate such a proposal.

Chapter 21

RESURRECTION

Sheikh Abu Jaffer says, “We believe in resurrection after death.” The prophet of God has said,

“O, the sons of Abdul Muttalib, a person who identifies appropriate objectives, never lies to his own family. I swear by God the Almighty, Who sent me as his Messenger in truth that you will certainly die, as you do in sleep, and then you will be definitely revived just as you wake up after sleep, and there is no place other than Paradise or Hell after death. The creation of life and then to repeat it for all (humanity) is identical to the creation of one man for the God.”

God says in the Qur“an, “Your creation and then your revival (after death) are very similar to the resurrection of one person.”

THE LEGAL INTERPRETATION OF QIAMAT AND THE PROOF OF ITS PHYSICALITY

Ma'ad i.e. major Resurrection, its meaning in Islamic Shari'ah is that a day will come when the souls of all people will be returned to their original bodies and they are resurrected in order to answer their deeds, which they have committed in the past life. This is illustrated in the Qur'an through the following verses,

- All those who have existed at the beginning and at the end; shall be assembled on an appointed date.
- This is the day of decision that is why, We have collected you all.

Entire Muslim Ummah and the member of other revealed religions are unanimous on this concept, and its deniers have no place in the Islamic faith, since this concept is one of the essentials of Islam. However, atheists and polytheists, including Hindus and Arya Smaj do not conform to this philosophy. The former, due to their rejection of faith will not agree to any such binding in which they are the subject of any inquest based upon their past deeds, and the rest can satisfy their minds by subjecting themselves to the dogma of Tanasukh. However, among the believers of Ma'ad, there is a difference in its presentation i.e. is it physical, spiritual or both? From physical we mean that after death soul is not subjected to any reward or punishment, but on the day of Judgement, it will be returned to the original body to begin the process of recompense or chastigation, depending upon its deeds, Whereas in Spiritual Ma'ad, we mean that the spirit enjoys the recompense or chastisement, and this is its reward or punishment and the body will not be revived at any stage. This definition can make understanding of the third possibility an easy mode. Majority of Muslim theologians conform to this third category. Allama Majlesi writes in his book *Haq'qul Yaqeen*,

“This philosophy is more appealing than the rest. There is no contradiction in the receipt of spiritual and body pleasures, and Ahadith also reinforce this point of view.”

Similarly, Allama Shabbar also writes in his book, “I say that the concept of body and soul's resurrection is the best option

and it is strengthened by Ahadith from the Prophet (SAWA) and Aa'imma Masoomeen.”

Anyhow, there are two assertions; one is the need of Ma“ad and its proof, and the other one is resurrection of the body and soul together. We shall prove the validity of these two concepts with definite arguments and clear illustrations.

PROOF OF THE NECESSITY OF QIAMAT

There are several attestations available on the validity of the Day of Resurrection. We only present a few of those to prove our point of view, so that honest minded people may feel confident that the happening of Qiamat is essential, otherwise all religious mechanisms become ineffective for its followers.

1. **FIRST ARGUMENT ON MA'AD:** Just as every wise, equitable and kind king appoints law for the betterment of his people, and then institutes justice, so that law breakers could be punished, and justice could be established among the victim and his oppressor at an appointed time, after fulfilling all the legal requirements by announcing the punishment for the guilty. Similarly the true Judge and Master of the universe, has sent for the betterment of his servants, the Prophets and Messengers to let them know that a day of reckoning is in waiting, where they will be judged and then rewarded according to their deeds. To enhance this system He managed to send, the books of law and its interpreters and enforcers, the last of which was the greatest of the Prophets, Muhammad (SAWA) supplemented by a complete code of law that has cleared all essentials of the heavenly decrees. Therefore, such a day is vital, where the people are held accountable to their deeds and the munificents are rewarded for their acts of godliness, and the evil are punished for their wickedness. Such a day in the terminology of religion is called the day of Qiamat or the day of Judgement.

2. **SECOND ARGUMENT:** The responsibilities that have been handed down by the Lord on His subjects have divided people into two groups, on the basis of conformity to those tasks; some of them are obedient and the others are defiant. It is now a demand of the Heavenly Justice that dutiful are to be awarded and the disobedient punished, so that evil and pious are differentiated. It is an observable fact that such people do not receive appropriate punishment for their crimes in the world, whereas many submissive and pious people suffer all their lives and pass away quietly, without being rewarded, while millions of tyrants and rebels left the world unscathed. It is a natural demand of mundane intellect that there must be an

adequate structure to settle between these two groups, otherwise virtuous and evil are equated and righteous deeds will lose its meaning. However, such arrangements are beyond the dignity of God the Almighty, therefore, the demand for a Day of Judgement is essential. That is why God says in the Qur'an, "Do you think that We shall place dutiful and virtuous in line with those who committed evil deeds?"

At another place the Qur'an raised the same issue, "Those who openly defied Our law think that We shall raise them equally among the dutiful and obedient, who accepted faith and performed appropriate deeds, and that their life and death will be similar to them. Their thoughts are certainly fallacious. (Sura Al Jasia)"

However, when we see with open vision that outcomes of human material actions are clear and visible in this world, but the result of his spiritual and moral acts are not felt in this domain, then human intellect infers that there must be another life beyond the present domain, where all acts of moral and spiritual realm; good and bad must be accounted for, and the people are rewarded according to their performance.

3. **THIRD ARGUMENT:** God has promised His subjects, befitting recompense for acts of good deeds, therefore, there must be a day of reimbursement, otherwise, it will turn out to be the work of a deceit that poses antagonism towards His creatures; and God is free of such inadequacies. He declares in the Qur'an,

"God is not unjust towards His subjects nor does He back away from His promises."

Similarly, warnings have been issued to those who flounder with His rulings. It is evident that this goal has not been achieved in this world, as there are many tyrants and dictators that had prevailed over the believers and countless men of faith had perished in that state. Therefore, if there are no arrangements installed for such criminals to be brought to justice, then all the grand promises that had been made would become meaningless and appear to be the acts of betrayal towards His subjects, and such a thesis is beyond imagination in respect of God. Therefore, need for the day of Judgement is essential. Religion of Islam has its base on absolute justice, and the appointment of a day of reckoning is another aspect of its

legal posture, as stated in the Qur'an, "There will be no excess committed to anyone on that day. All those who have performed an atom weight of goodness will find its pleasure in the hereafter, and an evil doer will taste the retribution of his acts on the day of Judgement."

4. **FOURTH ARGUMENT:** This much is accepted by all of us that man has been sent to this world to undergo a trial, since he is subjected to certain legal bindings that must include a mechanism for punishing and rewarding his acts. This could be achieved by two methods (a) Through Transmigration of souls and the other, as adopted by the Prophet of Islam, including previous prophets, namely (b) the Day of Judgement. However, Tanasukh or transmigration of souls is a faulty concept, and we have devoted enough space to cover the invalidation of this topic, including the argument that one must be aware of the reasons that have resulted in a particular punishment being awarded to an individual, and if he is ignorant of this fact then punishing or rewarding an individual would become a meaningless act. Evidently, this is not realised in the process of transmigration as illustrated in the following example. Suppose that a man is born in a Royal family and eventually succeeds to become a king, and spends his life in total luxury, he would never know that on what ground he has been awarded this Royalty, similarly a cat or a monkey would never realise the misdeeds he or she has committed in the previous life to deserve this punishment. Therefore, if transmigration is a defective concept then the only alternative is the acceptance of a Day of Judgement for every soul.

5. **FIFTH ARGUMENT:** This fact is beyond doubt that there is no supreme other than God the Almighty in this universe, and He is unique in Attributes and the Essence of His Person. Similarly, this reality is also irrefutable that man is way ahead of His other creatures; then what should be awarded to him, if he enters the domain of disobedience or submission to His laws? It is widely accepted that retribution is made in accordance with the subject's status. This is well presented through a simple example which has been presented in *Risala'e Abtal'e Tanasukh*. It is said that Alexander the great was pleased with a person and asked him to demand any reward from him. He asked Alexander to give him one penny. Alexander replied that

such a meagre sum is way below his dignity. He then asked Alexander to give him his seat of authority. Alexander replied that this demand was above his status. It is therefore, concluded that punishment or reward is given that is appropriate with the rank of the concerned. It is therefore, important that such a standard must be observed by the Creator in relation to the impunity or reward for His subjects. Readers can now make an honest judgement of their own in relation to the two systems that are proposed for retribution and reward.

Who can deny that worldly pleasures and sorrows are both temporary and insignificant? Neither happiness nor grief is permanent. A man is a Royal today but could be a drifter tomorrow. Poverty, richness, health and disease can all alternate all the time. This is not life but a kind of diversion. God declares,

“The existence of this world is like a play time activity; however the real life is in the hereafter, if you understand.”

How is it possible that the King of kings, who is eternal and ceaseless, would grant such a baseless commodity as a prize or penalty to humans? Logic demands that there should be other means of retribution and gifting, where the sentence could be awarded in view of the status of the executor and the receiver in mind.

All praise is for the God, validity of the day of Judgement has been proved logically and no wise person can deny its necessity, while Islamic Shariah is full of its legitimacy. There is hardly a Sura in the holy Qur'an, where Ma'ad or resurrection is not mentioned, either comprehensively or in brief. God says,

1. There is no creature that walks on the ground or a bird that flies with two wings are species like you, and their record is kept in the Guarded Tablet. We have not forsaken any detail in the Qur'an, while all these creatures will be brought back in front of their Lord.

2. All those who are in graves will be resurrected. Sura Al Hajj

3. All dead people will be revived on the day of Judgement. Sura Al Anam

4. Infidels claim that they will not be raised again. O! Prophet, tell them that by God they will be raised again and then

they will be shown their deeds that they had performed. Sura Al Tagabun

5. Anyone who has committed an atom weight of virtue or evil will witness it on the day of Judgement. Sura Al Zalzal

6. The day of Judgement is certain” Sura Al Hajj

7. Soon they will ask you, who will revive them (from dead). Tell them, the One who has created them in the first place.

8. He has absolute authority, He creates initially and He will revive them again (on the day of Judgement) and this is an easy task for Him. Sura Al Rome

9. Everyone has to return to their Lord and this is a true promise of God. He has certainly created beings in the first place and he will revive them again (after death) so that those who accepted faith and performed well should be rewarded adequately. Sura Al Yunus

10. The day of Qiamat is bound to come but I shall conceal it so that everyone should perform so as to be rewarded accordingly.

11. We have not created things that exist between heavens and the earth as a futile (exercise).

These are the presumptions of the infidels.

12. Have you presumed that you have been created in vain and that you will not return to Our presence? Sura Al Momenoon

13. Do they think that we shall equate those who had accepted faith and performed with them who corrupted the earth or we shall connect the virtuous with the evil doers? Sura Al Saad

14. So that they should see that God's promise was accurate, and they should also understand that the coming of Qiamat is without any doubt. These Verses of the holy Qur'an are sufficient for those who ponder.

MORAL BENEFITS OF THE CONCEPT OF RESURRECTION

Whatever we have written so far has proved the necessity of the day of Judgement logically and now we shall consider the role of resurrection in developing social aspects of human life. The one, who has an eye on human historical development, and has insight to think, would agree that no other concept has moulded human behaviour in the positive sense than the concept of hereafter. That is why Islam has made this concept as the corner stone of its moral and legal framework, which has promoted God-fearing and desertion of moral corruption by logical steps. It affirms punishment for evil deeds and encourages pious and virtuous work. It is a matter of common observation that immorality prospers in those societies that deny the idea of return to God after death, because rejection of the hereafter completely alters the standards of human's moral charter, thereby diminishing the criterion of good and bad completely. The plight of a person, who does not conform to the concept of hereafter, is not free from two constraints; (a) Circumstances in life might not favour him, and as a result he is depressed by the wastage of his good work in the world, which will further diminish his positive attitude, when he sees criminals and malicious prospering around him. He will then conclude that evil has to flourish and truth and justice is destined for decline or (b) if the circumstances around him favoured him then his philosophy would drive him to extract maximum happiness without considering the legitimacy of his actions and he will not feel any restrictions or bindings to re-visit his views. His only consideration will be to avoid the law of the land, thereby establishing his moral position on selfishness and egoism. Every virtue or vice will be measured on the scale of worldly success or loss. Naturally, such an ideology has no place in a civilised society.

ANSWER TO A QUERRY

It is said that all those gains that can be derived from the concept of hereafter, can also be acquired through the law of the land and its executing machinery. We say that law of the

land and its penal codes affect the external behaviour of one's personality i.e. where ever one finds that government machinery is watching him, he will be careful to avoid any crime to escape corporal punishment, but on all other occasions he will try to reap maximum gains by his acts, even though it might be against the law of the land. If caught, he will provide every false proof to establish his innocence, including bribery to the court officials and the police. However, belief in the hereafter provides safeguard for one's conscience and mind. For such a person apparent and inward are all the same as he believes that he cannot escape the watchful eyes of **KARAMUN KATEBEEN** (Angels appointed by God to document people's deeds) nor can he bribe his way through the court of God. It is a matter of fact that all those who truly believe in God and the day of Judgement not only keep away from evil deeds but they also maintain their thoughts in total purity. It is this belief, which hampers a being from committing sin, even in complete solitude, where there is no apparent witness of his actions and no government agencies are spying on him.

That is why; this concept is used frequently in the Qur'an to enhance moral values. God says,

"Be fearful of God and remember that you have to present yourself in front of God one day." Sura Al Baqara Resistance against difficult odds is promoted by reminding humans that the blaze of Hell is stronger than the worldly fires. Sura Al Toba

Similarly, charity is promoted by saying, "You will be rewarded properly in the hereafter for all of your charitable work and you are not to be misjudged" Sura Al Baqara

Seeking interest on money loaned to needy people is discouraged by saying, "Be fearful of the day when you have to return to Him." Sura Al Baqara

PROOF OF SPIRITUAL AND PHYSICAL RESURRECTION

After completing our arguments (with the help of God) on the two previous statements, we return to prove our next assertion that resurrection will be both spiritual and physical.

FIRST COINCISE ARGUMENT

In the previous chapters, all our arguments on the survival, and then rewarding or punishing a soul during the period of purgation should be considered our first argument on the above statement. Those arguments opposed the corporeal existence of a body in Barzakh, while, the present argument will contest the resurrection of the soul alone on the day of Judgement.

SECOND CONCISE ARGUMENT

There is no doubt that human activities (good and bad) are influenced by both body and the soul, therefore, it is a pre-requisite for a just system to punish or reward both, and it is only possible if both are revived in the hereafter.

THIRD ARGUMENT

Those sects that accept the notion of resurrection agree that man will be revived on the day of Judgement. Since humans are neither singularly matter nor soul, therefore, it is essential to believe that his resurrection will be both in body and soul. God says,

“We shall resurrect (man) in a manner similar to his first creation.” Sura Al Ambia

FOURTH ARGUMENT

If it is said that man will be resurrected in spirit only, we shall then ask; is it due to the fact that human body is not able to exist on the day of Judgement, or God is incapable of creating such a body? Whatever argument one gives in its reply, this proposition will remain counterproductive, since God has power over all things (Ala Kulle Sha'in Qadeer). He further reiterates, “Second creation is simple and easy” Naturally, a

body that came into being from nothing will be easy to resurrect from the available contents. Qur'an says about this query,

“They say; when our body parts will scatter in the earth, who will then revive us. Tell them (O Prophet); the One who has created them in the first place.”

A USUALLY WEAK DOUBT ON RESURRECTION

All those who deny resurrection cannot provide any strong argument in favour of their denial except a doubt, which is stated in the Qur'an,

- “They say that when we shall perish in the dust, shall we encounter another creation?” Sura Al Sajda
- When we shall die and disintegrate into decomposed bones, (how it is possible then) that we shall be punished or compensated (in that state)? Sura Al Sa'afat
- They say who will revive these decomposed bones? Sura Al Yaseen
- Shall we be raised from the decomposed dust? This is a far fetched concept. Sura Al Qaf

REPLY

Evidently, such a doubt can be raised by a person who does not believe in the supremacy of God.

To repudiate such people God says,

- Those who say, who will revive these decayed bones. (In fact) they have forgotten their previous beginning.
- Tell them O, Prophet, “He who has created them in the first place would create them again”
- If they ask, how their body ingredients that have combined with other matter, would be separated and recollected. Then answer them; by the Lord Who has power over all things.
- God has complete knowledge of his creation. Things could become ambiguous for them and not for Him.
- If they argue and say that it is a difficult job then let them know; the One who has power to create the whole universe has the strength to create them again. He is knowledgeable and a powerful God.

At another place in Sura Qaaf, God addresses the same question: Am I tired (by the process) of the first creation that I cannot create again. The fact is that these infidels have a doubt in the new creation.

It is abundantly clear that the Lord, who has created the entire universe from nothing and without any model in front of Him, has no difficulty to resurrect the same.

FEW MORE DOUBTS AND THEIR REPLY
FIRST DOUBT (RESURFACING OF SOMETHING THAT HAS ANNIHILATED IS IMPOSSIBLE)

Islamic scholars have answered this objection in the following words. According to their view, there are two connotation of the word extinction i.e.

- (a) The subject has completely vanished without a trace or
- b) Its constituents have remained intact, while its configuration has changed e.g. If a tree is truncated and then crushed, it would become extinct but its constituents are still present in the powder or the remaining slurry. With this example in mind, religious scholar argue that human annihilation is of the second type and people that would be resurrected on the day of Judgement are not completely obliterated but their essentials remained intact, although they are apparently scattered. Therefore, the collection and restoring to life of these constituents is not a difficult task for the creator. When a man can resurrect a house after demolishing it from the same components, then it is a minor thing for God to revive a being when He has originally created him from nothing. That is why God says, "He is the God who has shaped creatures in the beginning (from nothing) and He will again repeat them and this repetition is easier for Him." Sura Al Hajj

It is stated at another place in the Qur'an, "Your (entire human race) creation and then revival from death is equivalent to the raising of one person from the dead."

God has warned those who deny resurrection in an extraordinary way,

"If you are in doubt about your resurrection then remember We have created you from this clay (why can't We then create you again from the same material?)."

SECOND REPLY

Let us consider proposition "a", which contemplates complete annihilation of the body. Even this view cannot provide a reason against resurrection, because the one who has created

all things from nothing must have a power to revive his original conception. God has addressed this issue in the following verse, "He will revive them; whom He had created initially, when they were a non entity."

RECTIFICATION OF ANOTHER DOUBT

Some of the cynics of the idea of resurrection claim that restoration is impossible because one has to revive along with the body; its time and space in which he has existed, and that is impossible. To address this doubt we can say that time and space is not the essential ingredients of a body that they should be returned. It is said that a student of Sheikh Bu Ali Seena was discussing resurrection with him and he was adamant that time and space are part and parcel of a material frame. Sheikh said that it was not necessary for him to give answer to his proposition. The student asked Sheikh; Why? Sheikh replied that (according to your thesis) I am not the same man that entered into discussion with someone who is not you (due to time lapse). The student understood the folly of his argument and kept quiet. This shows that time and space cannot be associated with a corporeal entity, otherwise, a change in space and time must result in the change of the entity as well.

ENIGMA OF CONSUMER AND THE CONSUMED

Sometimes, it happens that beasts or birds of prey consume human bodies. The question is raised as to how the bodies of such people will be revived? This dilemma is further obscured when the concept of cannibalism is invoked, because in this case the ingredients of the consumed become part of the consumer's frame. If such a man is revived, then the situation is not free from two possible limitations. He will either (a) be revived in the body of the consumer; in this case the ingredients of the consumed will be eliminated, then how he will be raised or (b) the consumed is resurrected with his own frame, then the constituents of the consumer are lost, therefore, he will not be capable of resurrection. This is called the enigma of consumer and the consumed.

FIRST IMPLICIT ANSWER

God has mentioned in the Qur'an that He has the knowledge over all things.

There is no obscurity, as far as God is concerned. He knows the essence of everything that He has created, therefore, anonymity of the ingredients of consumer and the consumed poses no problem to Him. He can identify individual genes from a pool of ambiguity, without any difficulty with a single command. We can today identify the parentage of a child, recognise the identity of a criminal from a simple **DNA** fingerprinting, then evaluating the configuration of two individuals by their Creator is a meagre task for Him. However, we can further elaborate our reply. Every person, even if he is a consumer or consumed has two kinds of constituents; essential, that are part of his true frame, which stay with him till his last breath and the other called additional constituents that are not part of his essential make up and keep on changing with his physical condition. Therefore, when a beast, a bird of prey or a cannibal eats a man then the essential ingredients of the consumed are discharged from the body of its consumer. Thus, essentials of both consumer and the consumed are protected, and are within God's knowledge, which can be revived

separately on the day of Judgement. He categorically states in the Qur'an,

“Do Humans imply that We cannot collect their bones? This is not factual; We can even mend their finger joints.” Sura Al Qiamat

SECOND EXPLICIT ANSWER

It is a principle of logic that if there is doubt on the probability or improbability of a thing then its happening sends a strong signal for it being probable. On this basis we say that denial of Resurrection by its cynics, calling it to be an impossible act is wrong, when such an incident has taken place in the past. God says in Sura Al Baqara,

“Have you considered (O Prophet) the incident of a person who was passing through a village that was destroyed with its roofs crumbling to the ground? After this observation he said, how God would renew such a place? At this moment God commanded him to die and kept him in that state for one hundred years and then revived him. He was asked by God to remember the duration of his slumber. He replied that he was in that state for a day or even less. God replied, “Nay you were dead for one hundred years.” He was then asked to examine his food and the donkey. (He looked) and found the scattered bones of his donkey (while his food was still warm). (God said), “This was done so that We might make you a sign of Our authority. Now cast your eyes at the bones (of your donkey) and see how we repair his joints and fill it with flesh. When all became apparent to him he spoke abruptly at that moment; I believe that God has power over all things.”

This Quranic verse is related to prophet Armiah (AS) or on account of another tradition prophet Ozair, who saw the dead bodies of these villagers near the embankment of a river, where animals and birds of prey were eating their flesh. When he showed his astonishment, as to how God would revive these people on the day of Judgement, God made him to die for almost a century and then resurrected him to show His power of creation.

Similarly, when Prophet Abraham saw a corps that was being eaten by the land and water based carnivores, which were also attacking each other as well. Abraham, on account of what he

saw requested God to show him, how He would revive the dead on the day of Judgement. God asked Abraham, if he was in doubt about that act. Abraham replied that he had the faith but he wanted to satisfy his heart. God asked Abraham to get four different birds and cut them into pieces and mince their flesh, and then place a portion of that mixture on top of each cliff and call them in turn. They will come running to you.

It is mentioned in various traditions that Abraham (AS) selected four birds (Hen, pigeon, peacock and a crow) and did What God have asked him to do. He picked up the severed head of each bird and called those birds by name one after the other, immediately various components of those birds came flying from different directions and they became alive and flew away. Allama Majlesi, after quoting this tradition from Imam Jaffer'e Sadiq (AS), wrote that Abraham's question was to satisfy the minds of people who doubted the resurrection of the day of Judgement. Therefore, if such incidents had taken place in this world, and God has shown the signs of His Majesty, then for men of logical mind, no reasoning is left to deny the final resurrection on the day of Judgement.

SECOND EXPLICIT REPLY

Scientific development in the present era has made this objection obsolete. We can now perform delicate experiments to isolate components from tiny mixtures of chemicals, identify hitherto unknown phases in metals and alloys and can create completely new type of materials. If God's creatures can perform to that degree of sophistication then it should be an easy task for God to revive creatures on the day of Judgement.

LOGICAL POSSIBILITY OF THE ANNIHILATION OF GREATER COSMOS

After discussing the nature of physical resurrection, and providing clarifications to those who deny this concept in the previous sections, we find it appropriate to discuss the possible destruction of this cosmos, since there are some people who deny this possibility. It is not hidden from anyone that the process of death and birth of individuals is continuous. Similarly, nations come and go, as they undergo natural rise and fall from a time unknown to us, but it does not affect the natural mechanism of the management of this cosmos.

The question under consideration is this; is there any possibility of a time when this cosmos is to end, including all life forms and it is replaced by another system, which is called in the language of religion, the day of Judgement?

Scholars and intellectuals have answered this question in affirmative. They say; just as the chain of birth and death is continuous, similarly a day would come when all the cosmos would be in the grip of death. The philosophers and scientists agree to this postulation, but physicists and cosmologists are a step ahead of the others to even formulate a time frame at which this universe is supposedly going to end.

Our own solar system, which is bound with the gravity of the Sun, is also undergoing subtle changes. The Sun is getting hotter, so more of its fuel is being consumed; as a result, a time would come when the fuel in its core is exhausted and its outer layers expand to great distances. It is estimated that it would consume the inner planets like Mercury and Venice, and its boundary could reach near the Earth. The Sun at this stage would look like a red ball of fire and becomes a Red giant. The heat of the Sun would then scorch the earth, the oceans will boil and its landscape will be tinder dry. On the other hand, the inner core of the Sun would shrink under its own gravity and it becomes a white dwarf and gradually our solar system will enter a phase of total darkness, devoid of all forms of life.

Our own galaxy (the Milky Way) is moving towards another galaxy called Andromeda, and if the present movement continued at the same rate, the scientists expect that the two

galaxies would collide around five billion years with lots of destruction. The survival of our own solar system depends upon the side of Milky Way we might be at the time of collision. Our system could escape if we were on the opposite side of the galaxy. We would be then thrown away in the outer space to some unknown distances or completely annihilated.

There are several theories put forwarded about the future of the universe; such as steady state, contracting and expanding universe. It is now widely believed that our universe is expanding at an enormous rate. It is projected that a day could come when the whole Cosmos would be lost in the vastness of the space and total darkness. The present expansion of the universe cannot be explained by the amount of total visible matter, therefore, to satisfy their mathematical theories they are putting forward the concept of dark matter, which is not hitherto found, but experiments are in the pipeline to find some definite answers. It must be emphasised that the scientific theories are a way of explaining the available facts, and as the facts change so do their theories. However, we can state with reasonable certainty that the scientific community is unanimous in saying that the present universe will end one day sometimes in the distant future.

THE SCENE OF QIAMAT, RESURRECTION AND THE JUDGEMENT

According to whatever, we have learnt from the Ahadith of the Prophet, we can conclude with confidence that when God will decide to end this Cosmos He will ask Israfeel (an Angel) to sound a Trumpet or a Horn on the Earth. This will be done twice. The Trumpet or Soor, as described in Arabic language is a huge instrument of non matter origin, which will have two branches (perhaps to give a stereo effect) and one intake point. Israfeel will sound this instrument in Baitul Maqdas, pointing it towards Makkah. The lower end of the Trumpet that points towards the Earth will cause all living forms on Earth to die, and when the sound emanates from the other branch that was pointing towards the sky all inhabitants of the space will also pass away. God will then command Israfeel to breathe his last. He too will die. The Qur'an has pictured this instance in Sura Al Waqieh,

- (I commence) with the name of God, most Compassionate and Merciful. When Qiamat happens, for which there is no doubt, it will raise and subdue (some). The Earth will be shaken to its limits and the mountains shall be dera-cinated as it is required.
- When the Earth is violently shaken, it will throw out its impenetrable materials. Man will ask; what has happened to it. On that day the Earth will speak about the incidents (of its entire history). Sura Al Zalzal
- The day this Earth will be replaced by another Earth and the Sky (space) with another Sky, they all will be stand-ing in obedience to their Lord. Sura Al Ibraheem
- On that day when the land and mountain are shaken, mounts will look like mounds of sand. Sura Al Mozammil.
- When the Sky will rupture and the stars fall, and the rivers collapse into each other, and the graves turned upside down, then every living being would know what He or She has sent forward and left behind. Sura Al Ankboot

- When the light from the Sun will be folded up and the stars fall, loosing their lustre and the mountains are moved. Sura Al Takveer
- The day of noise and clamour, what is the (Day) of noise and clamour? What do you know the Day of noise and clamour is? It is a day whereon men will be like scattered moths and the mountains will be like carded wool. Sura Al Qariah

This day will come in an instant, as spoken by God in Sura Al Aaraf, "Qiamat will come suddenly."

The Prophet of God while elaborating on this verse said; people will be busy in their routine, someone will be involved in tilling the soil, the other active in market trading and another might be cleaning his swimming pool. God will ask on that day, "To whom the Kingdom of (Heavens and the earth) belongs." There will be no one to answer back. God will then answer His own query; "The Kingdom belongs to the Mighty God"

The status quo will continue as long as God wants. When God will decide to revive the dead, it will rain for forty days. This is meant to collect the dispersed ingredients of all living creatures. There will be another sound from the heavenly Horn, and the creatures of the Heaven and Earth will come out alive. In the elucidation of the Quranic verse, "There is no doubt in the arrival of that moment; certainly God is to revive you from your graves."

It is related from Imam Jaffer'e Sadiq (AS) that once the Prophet asked Gabriel to show him how God was to revive people on the day of Judgement. Gabriel went to the graveyard of Bani Sa'ada and stopped by a grave and asked the occupant of that grave to rise in the name of God. Suddenly a man came out of the grave flinging soil from his head. Gabriel asked him to re enter the grave. He then went to another grave and repeated the same command. Immediately a young man rose from the grave, chanting the words; there is no god but God, Muhammad (SAWA) is the Messenger of God and there is no doubt in the arrival of that hour, certainly God will resurrect everyone from their graves.

Gabriel said that people would be revived in the same manner on the day of Judgement. (*Tafseer'e Saafi*)

There is a similar account in Sura Al Qamar, "People will come out of their graves shaking soil from their heads, like the swarm of locusts."

"Truly the quake of the last day is an immense happening and you will witness the view. Every mother giving suck shall forget her suckling baby and every pregnant female shall drop her load. You will see mankind as in a drunken riot, yet not drunk; but dreadful will be the wrath of your Lord."

"And there will come forth every soul and with each will be accompanied by a guide and a witness." Sura Al Qaaf

GENERAL BELIEF ON THE DETAILS OF THE DAY OF RESURRECTION IS SUFFICIENT

So far as the details of the day of Judgement are concerned, in respect of what would be the common state of people, what would be their general appearance and what kind of difficulties they are going to encounter, the scholars have advised us to have a normal faith on the event and any other details are not essential. Allama Majlesi writes in *Bihar*,

“I say whatever has been told to us regarding resurrection of the body and soul and its related aspects are sufficient for us to believe and the rest is not required from us, since undue deliberations can lead us to the perception that is not factual, and moreover, we are not burdened by the religion to know these details.

We can conclude this chapter by saying that since hereafter is not physically witnessed by us, therefore, it appears as a bizarre event to us that is difficult by a common man to envisage. It is very similar to telling a child, who is not yet born that he is about to come into another world where there are immensely extended grounds, vast oceans, dazzling Sun and twinkling stars, where aeroplanes fly etc. If by any miracle we make him to understand what we say, still his faith will be shaky, because his own environment is not more than a few cubic feet of space within his mother’s uterus. Similar is the condition of all living beings, since this world is similar to ones mother’s womb compared to vastness of the hereafter. However, when a child manages to understand these facts gradually after birth, similarly we will understand all that has been told to us in this world by our guides, when we shall enter the domain of hereafter.

Chapter 22

OUR BELIEF REGARDING THE SPRING OF KAUTHER

Hazrat Sheikh Abu Jaffer says that our concept regarding the Spring of Kauther is that it is a lake that has the width that equals the distance between Sana'a (in Yemen) and Aela (in Egypt), and it specially belongs to Prophet Muhammad (SAWA). It has drinking glasses matching the stars in our galaxy (in numbers) and Ameerul Momeneen Ali Ibne Abi Talib (AS) will be its cup-bearer. He will quench the thirst of his Shi-as and friends and remove his enemies away from it. The one who takes a single draught of its water will never feel thirsty again.

The Prophet of God says that a group of his companions would be arrested and removed from the lake, while they will be struggling to reach him to satisfy their thirst. He shall then call God that they were his companions. He will be answered that they initiated lots of vices and illegal acts after his departure.

SIGNIFICANCE OF BELIEVING IN CONCEPT OF KAUTHER

NOTES ON CHAPTER

There are several traditions available on the significance of Kauther. The author of *Haqqul Yaqeen* has included the Ahadith of the lake of Kauther, Lawa ul Hamd (Banner of Praise) and intercession among the most authentic and reliable traditions (Ahadith) of the Prophet. The significance of Kauther can be appreciated from a single tradition of the Prophet that has been narrated by Imam Raza (AS) on the authority of his elders,

“May Allah not bring him to me on the banks of Kauther, if he has disbelieved in Kauther, and may Allah not provide him with my intercession, if he has disbelieved in my intervention?”

There are several reports on the elaboration of the Verse of Kauther (We have awarded you Kauther), in the Qur'an, wherein the word Kauther was specifically meant for the aforementioned lake. Some other narrations, however, also point out that the word Kauther stands as well for increasing progeny of the Prophet, in response to the taunts of the infidels, who used to call him Abter (the one without male progeny). In addition to this some other writers claim that Kauther also stands for Prophethood and intercession.

In fact, there is no contradiction between various elaborations. Allama Tabari writes in *Majma ul Bayan* that the word Kauther encompasses all these meanings, since God has granted the Prophet great approvals in this world and promised the same in the hereafter.

THE DESCRIPTION OF KAUTHER

There are many reports on the description of the lake of Kauther in both Shia and Sunni books. What Sheikh Abu Jaffer has described in this chapter, is the same with minor differences in *Tafseer'e Qummi* and *Bashratul Mustafa* on the authority of Imam Muhammad Baqar (AS) and in *Manaqabe Shehr Aashob* through a narration of Ibne Abbas and in *Hulyatul Olia* of Abu Naeem through Ans bin Maalik on the authority of Imam Jaffer'e Sadiq (AS). It is reported on the authority of Ibne Abbas that when Sura **INNA AA'TAINA** was revealed to the Prophet, Imam Ali (AS) asked the Prophet to describe the character of this lake. The Prophet replied that Kauther is a canal, which is below the Throne. Its water is whiter than the milk and sweeter than the honey and softer than butter. Its pebbles are made of topaz, coral and garnet, and its bedding soil is that of strong musk. After saying this, the Prophet put his hand on one side of Ali's (AS) lap and said that that canal was for him, Ali (AS) and his friends.

PROOF OF ALI BEING THE CUP-BEARER OF KAUTHER

Sheikh Abu Jaffer's assertion that Ameer ul Momeneen Ali Ibne Abi Talib (AS) is the cup bearer of Kauther is well documented in all the relevant books of both Shia and Sunni sects. Therefore, it is reported in the *Amali* (Notes of master's lectures collected and published by his students after his death) of Sheikh Sudooq that the Prophet had said,

“Ali, you are my brother, my deputy and my flag bearer in this world and the hereafter. You are also the cup bearer of my spring (Kauther). Anyone who adored you had adored me and anyone who detested you had detested me.”

It is also reported in *Arjahul Matalib* that the Prophet had said,

“The one who wants to escape the torment of hereafter, he should befriend Ali (AS) and follow his actions, because he is the cup-bearer of my spring. He will ward off his enemies from the spring and refresh his friends. The one who failed to drink from this source will remain thirsty forever, and the one who drank one cup full of this water will never feel thirsty.”

Sheikh Sudooq, in *Kitabul Khisal*, reports from Ameer ul Momeneen, who said,

“I will be with the Prophet on the spring of Kauther along with my progeny. The one who desires to meet with us at the spring must replicate us, and put into action our advice, since there are noble and pious people in every household. Intercession is an established fact for us and our followers therefore, make an effort to meet with us at the spring of Kauther, because we shall repel our enemies from there and (bring forward) and refresh our friends with its water. Anyone, who took one sip of this water, will never feel thirsty again.”

STATEMENT REGARDING THE REMOVAL OF CERTAIN COMPANIONS OF THE PROPHET FROM KAUTHER

A narration that has been reproduced by the author towards the end of his presentation, wherein, the Prophet says that some of his companions will be removed from the shoreline of Kauther, similar narrations are also available in some Sunni texts. In Babul Fitn of *Sahih Muslim*, Ibne Haazim reports on the authority of Sahel bin Saad that he had heard the Prophet of God saying,

“I will be the first person to reach at the bank of Kauther. Anyone who reaches there and drinks from it will never feel thirsty again. During this interval some people will reach the water's edge of Kauther, who are familiar to me and I am known to them. Suddenly, a barrier will be erected between them and me. I will then say that they were of my company. I will be answered (by God) that you (Muhammad AS) did not know what kind of evil acts they had performed after you? I shall say; let there be a curse and distance between me and them, who changed the codes of religion after me”

Similar text is also available in *Bokhari*. Some of those narrations have the words, “When they will be removed, I shall say; O, God, they were my companions.”

Similarly, in the elaboration of *Sahih Muslim*, including *Sherh'e Novi* and *Bokhari*, it is mentioned that when those people will be barred from Kauther, the Prophet call on God and he will be answered, “You did not know what kind of acts they had performed after you? They returned to their previous traditions.”

Some other narrations include the words, “They became apostate after you.” It's pity that our Muslims brothers, after these clear indications, try to defend some of the companions of the Prophet with false narrations like **ASHABI KAN NAJOOM** or **ASHABI KULLO HUM ODOOL** (My companions are like stars. Whoever you follow they lead you to salvation or all of my companions are Just)

FURTHER IDENTIFICATIONS OF THESE COMPANIONS

Although, these hell dwellers are identified in this Hadith, They must be the same people, who changed the Prophetic model after his death, by introducing their own opinions. It is therefore, important for the fact finders to visit the historical books and biographies to see, who used their speculative gestures to interfere with the religion. Researcher could refer to *Tareekhul Khulafa* of Allama Seuti and *Al Farooq* of Maulana Shiblee Nomani, where they have proudly presented their reinventions. For further elaboration, we quote a narration from Abu Zar Ghaffari, which has been quoted by Allama Shabbar in Haqqul Yaqeen. The summary of that Hadith is as follows.

“Some people will reach the spring of Kauther and he (the prophet) will ask them the same question that how they have treated **THAQALAIN** (two significant things i.e. The Qur'an and the Ahlul Bait). Different people will provide different answers. Some of them would say that they had denied the major Thaqal (The Quran) by tearing it apart and opposing it and weakened the minor Thaqal (The Ahlul Bait) and fought against them and killed them. The Prophet will order that all of them should be sent to hell. Then a group of friends of Ali will reach the shores of Kauther. They will also be asked the same question and their reply would be that they followed the teaching of the Major Thaqal (pronounced as Saqal) and testified it, while they strengthened the minor Thaqal as well and accepted death to aid and help them. The Prophet will tell them to drink as much from Kauther as they wished. At that moment the glare of their Imam Ali (AS), would be like the glow of the Sun and the faces of the believers are lit like the shining moon. In the Babul Fitan of kizul Omal, it is mentioned that on the day of Judgement the Qur'an and Ahlul Bait will complain to the God in the following words. The Qur'an will say,

“O God people have set me on fire and truncated me, while the Itrat would protest and speak that they were expelled, murdered and scattered in the land, and they had forsaken the Qur'an.”

Chapter 23

OUR VIEW ABOUT INTERCESSION

Sheikh Abu Jaffer, may peace of God be conferred upon him, says that our belief about intercession is that it is a reality and it is only reserved for those, whose religion and way of life are acceptable to God, and they have committed both minor and major sins. Those who have repented in life about their sins will not require intercession. The Prophet of God says that those who do not have faith in my intercession may God keep them away from my intercession. He further said that there is no better intercessor (for a person) than repentance, for success and fulfilment. Intercession will be permitted for the Prophets, their legates and some of the chosen believers, who will intercede on behalf of great many sinners. The least of the intercessors can recommend no less than thirty thousand people each to God for freedom from the hell. Those who doubted the religion and indulged into infidelity and polytheism will not be pardoned. This right is only reserved for monotheists, who have committed some excesses in life.

RELIGIOUS CONCEPT OF INTERCESSION AND ITS ATTESTATION

NOTES ON CHAPTER

True or false, concept of intercession has always remained throughout the history in every religion. However, at this juncture, the discussion on its historical perspective is not our intention. It must be mentioned that Islam's point of view on this subject is totally different from the others, and it does not propose that God is an oppressed or a helpless entity. Islam states that there are some sanctified people, who will intercede on behalf of some individuals, who have sinned, but their articles of faith were correct and they will be saved from the punishment of God through their intercession. Nevertheless this intervention will be with an explicit permission of God, as God says, "Who can intercede without the permission of God?" Or "They will not intercede but for those with whom God is happy."

On this basis our Scholars have stressed that intercession will only be done with the explicit permission of God. Therefore, Sheikh Bahauddin Aameli writes in his research paper *Al Aetaqadul Imamia*; it is our faith that intercession will be available (with the permission of God) for those believers, who have committed major sins." So far as evidence for intercession is concerned no Islamic sect has denied its reality. There are several Quranic verses and established Prophetic traditions (Ahadith) are available in its support. Anyhow, the concept of intercession is one of the main necessities of Shia School of thought, whose importance can be gauged from the statement of the holy Prophet (SAWA) that has been quoted by the honourable Sheikh in his opening statements about intercession i.e.

"Those who deny my intercession may God keep them away from my intervention."

Similarly, Imam Jaffer'e Sadiq (AS) narrates that anyone who denies the following three things is not among our Shias, Meraj, probing in the grave and Intercession. There is no dispute in the principle of intercession, but people differ on its legal applications i.e. is it for elevating the status of the pious

only or it also includes forgiveness of the sins of offenders. Therefore, some Wahabis, Motazalites, Wa'eedias and Khawaraj proclaim that intercession is only for the elevation of the status of already blessed people, but rest of the Muslim Ummah believes that intercession includes both increasing the status and forgiveness of the sins as well, and this is the truth. That is why Mohaqqaq'e Toosi wrote in *Tajreed*,

“It is a fact that intercession covers both aspects of its meanings i.e. enhancing one's status and forgiveness of others sins.”

We shall answer in the next few pages the misgivings of those who consider Intercession is only for raising the status, but at this stage it is sufficient for us to say that; if Intercession only means a request for raising one's status in the hereafter, then it will invert its meanings i.e. instead the holy Prophet becomes our intercessor we shall become his intercessors, since we pray day and night in our various supplications for raising his status and showering blessing on his person, such as

“YA IYYO HAL LAZEENA AAMENOO SALLOO ALAIH’E WA SAL’LEMOO TASLEEMA (O, those who believe, request God to incur peace and raise the status of His messenger. Al Qur'an),” and such a concept is logically erroneous. Therefore, to restrict Intercession to the meanings of raising the status alone is basically incorrect.

There are several Quranic verses and traditions from the Prophet and Aa'imma Masoomeen that support the idea of Intercession. God says in the Qur'an,

“Who is there to intercede with Him without His permission?
Sura Al Baqara”

Or “They do not recommend anyone (for pardon) except those with whom God is pleased. *Sura Al Ambia*” Or “No one can recommend anyone without God's approval. *Sura Al Yunus*”

These verses clearly support the notion that some holy people will definitely intercede, but with explicit approval of God, and this is the belief of the true followers. Similarly God declares about the Prophet in *Sura Bani Israel* and *Sura Wuz Zuhaha*,

“O! Prophet, God will appoint you soon to the greatest place of glory, and gives you so much that you shall be pleased.”

Most of the theologians agree that these verses point to the intercessional authority of the Prophet and that the meaning of the phrase **MAQAM'E MAHMOOD** (place of glory) is actually meant for major intercession.

FURTHER ELABORATION OF MAQAM'E MAHMOOD

A long narration is reported from the Prophet in *Tafseer'e Furat* of Ibrahim Koofi, with the authority of Imam Jaffer'e Sadiq (AS), wherein the Prophet says,

“The Promise of **MAQAM'E MAHMOOD** that God has made with me will definitely be fulfilled. Therefore, on the day of Judgement, when all the people will be gathered, a green pulpit is installed for me that will have one thousand steps, and I will climb on the last step. At this moment Gabriel will come and handover the **LAWA UL HAMD** (Flag of Praise) to me and he will say that this is the place of glory that God has promised for you. I shall call Ali (AS) and ask him to sit by me. He will climb the stage and will sit one step below me. I shall then handover the Flag of Praise to him. Then the custodian of Paradise will approach me with the keys of the Paradise. I shall handover those keys to Ali as well. Similarly, the warden of Hell will also present its keys to me, which I will again handover to Ali. At this juncture, Paradise and Hell will be more obedient to me and Ali (AS) than a compliant bride that cares for her husband. This is the meaning of the Quranic verse; **(ILQIYA FI JA'HANNA'MA KULLA KUF'FA-RIN ANEED)**. O, Muhammad (**SAWA**) and Ali (**AS**), go and fill the Hell with every infidel and transgressor.) I shall then (Stand up) and praise the Lord.”

Similarly, Sama'a narrates in *Tafseer'e Qummi* that someone asked Imam Jaffer'e Sadiq (AS), regarding the nature of intercession of the Prophet of Islam. Imam replied that when people will be frustrated with the excess of sweating, they will approach Prophet Adam (AS) for some relief. He will decline by offering excuse of his original slip (**TARK'E AULA**). They will then approach Prophet (AS) Noah, who will also make a similar plea. In this way every prophet will send the people to his next counterpart, until they reach the presence of Jesus (AS), who will advise them to go to Prophet Muhammad (**SAWA**). Some of those who reach his presence shall be accompanied by the Prophet to the gate of the Paradise called **BABUR REHMAN**, and prostrate in front of the Majesty of God, Who will declare,

“My adored, raise your head and proceed with your intercession, as your mediation is acceptable today. Ask whatever you require that will be granted to you.”

WHO ELSE WILL INTERCEDE

From the previous discussion, it has been proved that the Prophet is not only the intercessor for the Muslim Ummah, but he is also the saviour of other Omam (plural of Ummah) as well. Therefore, the main position holder of this office is evidently Prophet Muhammad (SAWA). Apart from him, Aa'imma Masoomeen, Martyrs, Religious Scholars and some devout individuals will also intercede. There are various Quranic verses that lend support to this view e.g. in Sura Maryam it is said, "They cannot intervene for salvation other than those who has some accord with their God."

It is reported in Tafseer'e Saafi that the pact holder with God are Muhammad (SAWA) and his honourable progeny. There are several reports of this kind with the authority of Aa'imma's Ahlul Bait, in the third volume of *Bihar*, *Kanzul fa'wa'id* of *Karajki*, *Miratul Anwaar* and *Mishktul Asrar*, which is also known as the preface of *Tafseer'e Burhan*,

"On the day of Judgement, when God will collect all among the present and previous generations, He will appoint us the custodian of the deeds of the Shias. Therefore, we shall request God to forgive those sins that are directly related to Him. He will grant our request. Again we shall ask God that if they had some sins towards other humans, then grant those people whose rights has been violated, a package of compensation and finally we shall forgive them, if they have shown any laxity towards our rights. This is the meaning of the Quranic Verse, "They have to return to Us, and it is on Us to judge them."

We shall discuss some of the Ahadith of this kind towards the end of this discussion. It is narrated in *Tafseer'e Qummi* from Imam Muhammad Baqar (AS) and Imam Jaffer'e Sadiq (AS),

"By God we shall intercede so much on behalf of our Shias that our enemies, while viewing our acts will cry and say; if they had any friend and compensator like us (They would not have suffered this day). Alas, if they were sent to the worldly life again, they would definitely be among the believers."

It is mentioned in *Kitabul Khisal* of Sheikh Suddooq that the Prophet had said,

“Three groups will intercede in the presence of the Majesty of God, and their intercession will be accepted. They are the Prophets, the Scholars and the Martyrs.”

It is reported in *Kitab'e Ilalul Shra'eh* from Imam Jaffer'e Sadiq (AS),

“On the day of Judgement when a devotee and an erudite (Religious Scholar) will reach the presence of God it will be notified to the devotee to enter the Paradise, but the erudite will be stopped to intercede for people, whom he had cared through his knowledge.”

Similarly, there are many narrations in relation to the Momenen who will also intercede. It is mentioned in the third volume of Bihar from the Prophet, who said,

“Do not consider Shias of Ali (AS) abase, because each of them will intercede for the people equal to the size of the tribes of Rabi'a and Mudher.”

Likewise, the intercession by the angels is also proven in the Qur'an and the Ahadith.

It can be concluded from these facts that intercession will be carried out by the Prophet, Aa'imma Huda (Guided Imams), exclusive followers of Imam Ali (AS), with the inclusion of Ulemas (scholars) and Martyrs. Allama Tabrasi writes in *Tafseer'e Majma'ul Bayan*

“According to our faith, intersession is proven for the Prophet, Aa'imma'e Huda, their (exclusive) companions and Momenen of highest purity. On their request God the Almighty will pardon many sinners.”

Similar opinion is sounded by Allama Syed Abdullah Shabbari in *Ainul Yaqeen*.

WHO WILL BENEFIT FROM INTERCESSION

In view of the Quranic statements and pronouncements of Aa'imma Ahlul-bait, scholars have reached the conclusion that intercession will benefit only those sinners, whose fundamental principles of the religion are absolutely correct, but there is some deficiency in their practical implementations due to ignorance, by mistake, due to overpowering by Satan or persuasions of Naf'se Ammara (inordinate appetites) and not because they wanted to defy or desired to ridicule the religious paradigms. However those who have corrected themselves and performed good deeds with true faith will not require intercession. A summary of the proofs of these proclamations is given below.

It is said, "Intercessors will not intervene for anyone other than those whom God has desired." Aa'imma'e Ahlul-bait clarified this verse of the Qur'an that approval of God means, whose religion is endorsed by God (*Tafseer'e Saafi* and *Tafseer'e Burhan*).

It is also reported in another chapter of the Qur'an,

"On the day of (Judgement) intercession will not benefit anyone except those with whom God has granted permission and liked his plea."

It can therefore, be concluded that intercession will benefit only those whose religion is approved by God, or in other words the principles of their religion were correct. These exclude infidels, heretics, polytheists, Khawaraj and other adversaries.

So far as the second category is concerned, the Prophet has categorically said that intercession is for those persons of his Ummah, who have committed grave sins, but are basically reverent and selfless. The word Ummah has greater dimensions, but in view of other prophetic traditions (Ahadith), it can be narrowed down to those people whose religion is appreciated. Similarly, it is narrated in *Kitabul Faza'il* of Sheikh Suddooq that Imam Jaffer'e Sadiq (AS) has said,

"On the day of Judgement we shall intervene to save our errant Shias, and those who are pious among them are already saved."

It is stated in *Basharatul Mustafa* that the Prophet announced that he will intercede on behalf of four people on the day of Judgement, who will (a) respect my progeny (b) help those members of my descendants that are needy (c) aid those family members who are struggling and (d) those who feel affection for them. This Hadith is also quoted in *Sawa'eqe Mohraqa* of Ibne Hajar Makki. It must be remembered that our scholars have included all Saiyyeds in this category, and it is not exclusive for Aa'imma'e Ahlul-bait. It is therefore, important that those believers, who respect Saiyyeds and treat them kindly, will definitely be the candidates for intercession by the Prophet on the day of Judgement. As a corollary, it can also be said that those who hurt them will not be endorsed by the Prophet. It is quoted in the third volume of *Bihar ul Anwaar* on the authority of Imam Ali Raza (AS) that the Prophet has said,

“When I shall be standing on the place of Glory (Maqam'e Mahmood) I shall be interceding on behalf of the major sinners of my Ummah and God will accept my recommendations, but by God I shall not ask pardon for those who have harmed my progeny.”

This reality is also a fact that the enemies of Ahlul-bait are not going to be pardoned. It is mentioned in *Haqqul Yaqeen*, of Allama Shabbar, on the authority of Imam Jaffer'e Sadiq (AS),

“A Momin will intercede on behalf of his friends, if they are not Naase'be (enemies of the progeny of the Prophet) because, if all the Prophets and angels seek pardon for them, God will reject their plea.”

AN IMPORTANT CLARIFICATION

The Phrase that Ahlul-bait will intercede on behalf of their Shias and they will be the auditors of their work, should not make fornicators, languid and immoral to be happy, because all of these reports contain the word Shia, and we must understand; who is a Shia, in accordance with the definition of Ahlul-bait. There are many Ahadith in *Osool'e Kaafi* on this issue that describe the characteristics and features of Shias. Few of those Ahadith are reproduced here for information sake. Sheikh Sud-dooq narrates in *Kitab Sifatush Shia*, on the authority of Imam Musa Kazim (AS) who said,

“Our Shias are those that establish Prayers, pay Zakat, keep fast during the month of Ramadan, perform Hajj, are passionate about us, the Ahlul-bait, and distance themselves from our adversaries.”

This is a very long Hadith, but we have repeated only that portion, which was relevant to our present need. It should be clear in the minds of our readers that a Shia at its minimum is the one who performs the appointed duties and refrain from the proscribed acts. Those who do not fit this criterion, Aa'imma'e Tah'reen (Purified Imams) have shown their displeasure with them. It is reported in *Osool'e Kaafi* on the authority of Imam Muhammad Baqar (AS), who said, “Those who are subservient to Allah are our friends, and those who openly defy us, we are surely displeased with them. (It is further said) Our Wilayat cannot be attained, if one is not trying to deny prohibitions and affirming the obligations.”

At another juncture the same Imam said, “Our Shias are those who follow us and do not defy our instructions. When we are in fear they feel the same, and when we are blissful they are at peace as well.” This is the reason, when a man deliberately defies the Shraiah code and shows no remorse by actively working against the prohibitions of the law, then his name is removed from the list of Shian“e Ali, and then loses his opportunity for intercession. Imam Jaffer'e Sadiq (AS) said,

“Anyone who considers obligatory prayers insignificant, he will not receive our intercession.”

The same applies to the statements of the Prophet in this respect. It is therefore, important that one should pay heed to these warnings, because some sins can sequester the wealth of belief, and the intercessors on whom they are counting for relief, then become their adversaries.

REPENTANCE IS ALSO A TOOL FOR SALVATION

It is evident from various Ahadith and the Quranic verses that repentance is also an instrument for salvation. The Prophet has said, "The one who has repented (on a sin) is like a person who has not committed any sin."

The Prophet has also said, "No major sin remains after repentance, but repetition of a minor sin makes it a major sin."

Qur'an says, The Prophet has also said, "No major sin remains after repentance, but repetition of a minor sin makes it a major sin."

- O, Believers repent, as your Lord has promised to forgive your sins...
- I forgive the sins of a person who decides to abandon it, then corrects his belief and does noble deeds.
- He is the Lord, Who accepts His servant's apology and forgives his sins.
- O, My servants, who have harmed themselves by sinning, do not dishearten yourself from your Lord's grace, as He can forgive your entire sins.

Imam Muhammad Baqar (AS) said,

"If in a dark night someone loses his transport and he finds it after great struggle then there is no limit of his joy, but God is even more blissful, when a servant repents for his sins in His presence."

It is an established fact among all the Muslim theologians that punishment of the hereafter is withdrawn from a person who has repented for his sins, that is why the author of this book commented earlier that such a person do not require intercession, but in my humble opinion, however pious and virtuous a human being might be, he still needs intervention of the Prophet and his holy progeny for salvation, if not then at least for his elevation in the Paradise.

A CURSARY DESCRIPTION ON THE CONDITIONS FOR ACCEPTING REPENTANCE

Repentance is only effective, if it is performed subject to its conditions that are described below.

1. The one who repents must do it sincerely for all of his sins and show a sense of grief.
2. He should be steadfast not to repeat it.
3. He must make an effort to repay for his excesses

CLARIFICATION OF SOME DOUBTS ON INTERCESSION

Those who deny intercession for the sinners and consider it only for raising the status of virtuous and pious people have some misgivings on this subject based upon misunderstanding of a few Quranic verses, mostly on the logical grounds.

LOGICAL DOUBT

They argue; just as going back on his words for a noble king is a debasing act, therefore, disregard of his warnings and good promises is also a humiliating step. God has promised Paradise for the virtuous, and if He goes back on his promise then it would be a demeaning act. Similarly, He has promised chastisement of Hell for the wrongdoers. It is therefore, must for Him to execute His Pledge. In other words there is no salvation for the sinners.

REBUTTAL OF THIS DOUBT

This doubt is weaker than the spider's web, and it is due to the reason that they failed to recognise the difference between promise and a warning. Otherwise, all logical minds know, and the temperament of the people in power is witness to this fact that just as the denial of a promise is a demeaning step, withholding or waving of a warning is an article of praise for the person in power. Suppose a master checks his servant for disobeying his instructions that he has given to him earlier, if he then punishes him, he is within his rights, but if he forgives him on his own or listens to a plea by someone else and pardons his mistake, then such an act will be considered as a sign of generosity and kind heartedness, and it will be taken as a feather in his cap, so far as the people of intellect are concerned. Similarly, offences are forgiven with God by one's own humble pleas or intercession by someone else, who is prominent with God. It is therefore, learnt that intercession is another name for God's generosity and forgiveness, which is recommended by God,

“Forgive those who offended you. God will forgive you (in return for your sins).”

He says,

“God's exceptional people are those who cool down when they are angry and forgive their offenders. God certainly befriends those who exercise restraint and are sympathetic to the public at large.”

However, if some person of authority promises to reward his employee for an exceptional work and goes back on his promise, then such behaviour is detestable in the eyes of the erudites. Another difference between promise and warning is that; in a promise, it is people's right on God, which He cannot overlook, but in warnings and reminders, it is God's right on people and He deserves the right to forgive them. This defines the delicate dividing line between promise and warning. However, in intercession, if there are people's rights on God, then He can forgive an offender by duly compensating the petitioner.

SOME OTHER OBJECTIONS

These are those objections that arose due to misinterpretation of some verses of the Qur'an.

1. “For despots (Zalemeen) there is no intercessor or a mediator, whose request could be heeded.” Since every lewd person is a despot (Zalim) therefore, his salvation is not possible.

2. “There will be no helpers for the despots.” An intercessor is like a helper, because helpers are denied for the despots therefore, their salvation is denied.

3. “On that day no one could help out each other.”

4. “They cannot benefit from the intercessions of the mediators.”

REBUTTAL

There is no doubt that a lewd is also called a wrongdoer or Zalim, but in the true sense its delegates are infidels and polytheists, just as it is indicated in Sura Al Baqara,

“Infidels are Zalemoon or despots.”

(In Arabic language the word Zulum is applied to anyone, who performs inappropriate task where suitable undertaking is required. In this respect whoever performs unjust deeds is also a Zalim, and its true designates are polytheists and Infidels,

because they either deny God or appoint partners with Him). Similarly, God says,

“Associating partners with God is the greatest Zulm.”

Here the word Zalemoun is applied to polytheists and infidels or to those so called Muslims, who adhere to unjust ideologies such as Nawaseb, Khawaraj and Ghali's, and this kind of elaboration is the requirement for the unification between the verses of the Qur'an, otherwise, it will result in a conflict with those verses that points to intercession, and this is beyond the philosophy of the Qur'an.

If pardon for the wrongdoers was of no use then God's instructions to the prophet,

“O, Prophet, seek pardon for believer men and women for their sins,” will become a useless message. Similarly, the Prophet is also addressed at another place in the Qur'an, which suggests that the authority to seek pardon for the sinners has been granted to him and that the word Zalim or Zalemoun, actually stands for polytheists and infidels,

“Those who have committed excesses (Zulm) on their lives; had they come to you O, Prophet, and sought pardon from their Lord and you had also requested to God, and then you had found your Lord the most merciful.”

END OF THE DISCUSSION

A great Sunni scholar, Allama Novi has reproduced the findings of Qazi Ayaz in his commentary of *Sahih Muslim*, which supports our view, and we replicate it here as a gift of our friends,

“It is the religion of Ahle Sunnet that intercession is intellectually permissible and it is compulsory on the basis of Quranic text and the statements of the Prophet. There are so many established reports about the salvation of the wrongdoers (sinners) that have been authenticated and agreed by our elders. However, some Kharjites, Moatazelites, Wa'eedias and Tafzeelias have denied it and concluded that the sinners will always remain in the hell, in accordance with the Quranic text, “The intercession of the intercessors will not benefit them,” is a wrong conclusion, since these verses are revealed in relation to the infidels. The explanation, which they have put forward in respect of the Hadith'e Shafa'at (intercession) that it applies

only to enhance the status of those, who are already in the Paradise, is totally out of place and wrong, because other statements included in the Sahih Muslim, make it completely redundant. These statements also suggest that some sinners will be sent to the Paradise, after completing their sentence in the hell.”

Chapter 24

OUR BELIEF REGARDING PROMISE AND WARNING

Sheikh Abu Jaffer says that our faith in God's Promises and Warnings is that with whom He has promised a reward for doing noble acts, He will certainly fulfil it, and with whom warning has been given for evil deeds, He will punish him; this is His justice and if He forgives him; it is His grace and benevolence, since He has said, "Thy Lord is not the One who transgresses on people."

Furthermore, God has declared that He will not pardon those who are polytheists.

NOTES ON CHAPTER

We have discussed this issue in detail in the last chapter, which makes the reality of this theme far more lucid for the readers. We have made it clear that those who failed to distinguish the dividing line between promise and warning have made wrong interpretation of the Quranic Verses, and as a result they labelled Intercession as an unacceptable act, otherwise every sensible person knows that to go back on a promise for good deeds is a detestable act, but forgiveness on a warning of some wrongdoings is an act of mercy and benevolence. When fulfilment of a promise and forgiveness of misconduct is a credible act, then how God can deny this feature for Himself? Moreover, when God has commanded his people to be kind and compassionate, then how can He negate it for His own Person, when He has declared in the Qur'an? "Do you ask others to be virtuous and deny the same rule for yourself?"

Additionally, there are several examples of the eligibility of this concept in both the Qur'an and Hadith, therefore, He

declared about the fulfilment of a promise, "God does not go back on His Promise."

So far as forgiveness is concerned He spoke to the believers, "O, My servants, who have committed excesses on their being, do not be disappointed with the grace of Your Lord, He can forgive all sins." He further says, "It is possible that God might forgive all of your sins."

It is reported in *Bihar ul Anwaar* from the Prophet on the authority of Imam Jaffer'e Sadiq (AS) that the Prophet (SAWA) has said,

"If God has promised an individual a benefit on a virtuous deed, He would certainly deliver it, and wherever He has warned someone of punishment on an evil exploit, then He reserves the right, to either forgive him or punish him, except Shirk that He will never excuse." As far as those, who repent on their misconduct are concerned, their sins are forgiven irrespective of their nature."

Chapter 25

MONITORING OF PEOPLES ACTIONS

Sheikh Suddooq says that our view about the monitoring of peoples actions is that God has appointed two angels, who inscribe each and every act that is performed by humans. If someone, even desires to do an act of compassion and generosity, that is registered immediately in his record as a virtue, but when he actually performs that task, then his file is further supplemented by ten additional points. However, when he desires to do inequitable work, then it is not registered unless he actually performs that task, and even then he is given a reprieve for seven hours to repent. If he avails that opportunity, that vice is then not registered in his file. If he fails to do so during this period then only a single entry is made to update his record. These two angels record every single step of human activity. God says in the Qur'an,

“Certainly two kinds of angels are appointed on to you, who register and discern everything that you do.”

Ameer ul Momeneen passed by a person who was using absurd and foolish language. Imam told him that he was making the angels to write a report regarding him, which was to be presented before his Lord; therefore, he must say those things that are beneficial to him and abstain from evil talk. He then said,

“A Muslim is continuously recorded and described as a virtuous being, as long as he remains silent, but when he begins his speech he is then registered good or bad according to his words. Both angels remain stationed between the collar bones. The one, who resides towards the right, registers all virtues and the left of it inscribes wrongdoings. The angels of day and night both catalogue your deeds accordingly.”

THE PRESENCE OF ANGELS AND DESCRIPTION OF THE TYPE OF THEIR SUPPLICATIONS

NOTES ON CHAPTER

So far as the proof of the presence of angels, and their negation by the atheists, including alternative but timid accounts put forward by the philosophers are considered here, we shall however provide a detailed discussion on this issue in the next chapter.

Currently, we must understand that all Muslim theologians are united on the concept that angels are non material creatures of God, and they are certainly present. Their numbers are enormous and their true count is only known to God. Like Jinn's and Humans, their purpose of creation is to serve God, but their mode of service is different from ours. Their leisure pursuits and practices are also diverse. Some are busy to glorify and praise God. Some are in prostration and others are in qayam (to stand still in praise). Some are appointed to protect human beings and the others are to query the dead in their graves. Similarly, a group is given the task of monitoring human actions and deeds. The performance of each group is considered as an act of worship for them. God has divided their tasks and they do as they are required to do. Qur'an says,

“Angels are God's humble and respected creatures and they do not exceed their limits, instead they obey God in their tasks that have been allocated to them.”

It is also mentioned in the Qur'an that they do not act sluggishly and continually remain occupied in their allotted task. No Muslim can believe that the task these angels are performing God Himself was unable to do, as suggested by some misguided people. It is therefore, essential for us to believe that He has own reasons to allot these tasks to them and made it as an act of worship for them.

APPOINTMENT SCHEDULE OF K'RAMAN KA'TE-BEEN AND THEIR DUTIES

God, in His own judgement, has appointed this act of worship for the two angels, to be stationed with every male or female, who had reached the age of puberty, and record their entire actions that might be good or bad. In the Quranic terminology they are called K"raman Ka"te-been, which literary mean respected scribes. It is stated in the Qur'an,

1. And concierges are appointed upon you, called K'raman Ka'te-been, who put in writing everything that you do. Sura Al Anfitar

2. Our appointed angels are with the people, who record their deeds.

3. When a person does something, the two angels, who are stationed on the left and right of him, inscribe every thing. He does not utter a word, but a janitor stays with him. Sura Al Qaaf

That is why Imam Ali (AS) has said,

“When a man matures mentally then he holds his tongue” (i.e. He does not smear his character book by employing loose talk).

It becomes clear from narrations of Aa"imma"e Ahlul-bait that the honourable scribes for the day and night are separate and they are so intense in numbers that once an angel visits the earth for scribal duties, may not find a second chance to visit that man, till the day of Judgement. Mohaddas Jaza'iri comments on this narration by saying that God does not wish that an angel repeatedly becomes aware of all of His servant's wrongdoings.

HONOURABLE SCRIBES PRESENT THEIR WORK TO THE PROPHET AND AaIMMA

It is reported that the day time angels monitor everything that a person does and present their findings in the evening to the presence of the Prophet, and then to the Imams in return, when it finally reaches the twelfth Imam. He examines both files of every person, and if there are minor faults that can be

forgiven, he requests God for mercy. That is why Imam has issued the following message to his followers,

“When your charge sheet of sins reaches me, it must be rectifiable; and not the one that cannot be resolved”

After this the angels take the character sheet to the heavens to be presented to God. This is the meaning of the Quranic verse,

“Continue with your endeavours. Your actions are being watched by God, the Prophet and a selected group of believers.” Sura Al Toba

After this the angels appointed for the night shift arrive and they continue their task till dawn, and all the four angels meet at this cross over. Any person who has offered his morning prayer at the right time, it is counted by both groups of angels. That is why God has mentioned in the Qur'an,

“Establish (Zuhr and ASR) and (Maghrib and Isha) Prayers after the decline of the Sun to the spreading of the night, and offer the Morning Prayer, because angels are getting together at dawn.”

The same procedure is applied to the night time angels as far as presentation of the character sheet is concerned. Mulla Muhammad Salah Zindani, writes in his commentary on *Osool'e Kaafi*, with regard to the traditions applicable to the presentation of deeds,

“It becomes apparent that the character sheet of all individuals is presented to the Imam each day. However there is a question; is that presentation made once or twice a day in the evening or during the day, however, the narration by Abdullah bin Ziarat favours the concept of double presentation, and this system continues till the last breath of a person.”

DESCRIPTION OF SOME SECRETS AND SIGNS OF THE CHARACTER SHEET

The true nature of the scripting of character sheets of people is only known to God who has initiated this scheme. Some of the Ahadith that has been quoted above also shed some light on this subject.

1. The Prophet and the Imams should be made aware of the activities of their Ummah.

2. Any person sent to Hell on the day of Judgement will be justified on the basis of this document, so that no one could make complaint against God or His angels. That is why God says in the Qur'an, "Read your personal file, and make your own judgement this day."

So far as the reasons for appointment of the angels to do specific jobs are concerned, it is sufficient to quote a Hadith of Imam Jaffer'e Sadiq that has been reproduced by the author of *Tafseer'e Saafi* from *Ehtejaj'e Tabrasi*. It is said that Imam was asked; when God knows all the apparent and hidden things, why then He has appointed these angels? Imam replied,

"God has taken this service from the angels so as to make them witness on to His people, in order that they might think twice for committing sins and perform virtuous acts in the knowledge that His delegates are with them all the time."

THE SCRUTINY BECOMES HARSHER AFTER FORTY YEARS

Although, the process of monitoring one's character sheet begins at the adolescence age, but some of the Ahadith suggests that its monitoring is relaxed up to the age of forty, because this is a period of great temptations, but after this age the angels are instructed to become stricter, with a view that during this era the probability of temptations and inducements is much more reduced. Therefore, if anyone continues to commit sins at this juncture then he is an inconsiderate and hardened sinner, who is very casual about religion. It is narrated that once somebody's beard has whitened and he is still occupied with sins, then Satan comes in front of him and says,

“May my parents be ransom to this face, which will never do well, and says that he was his goal post and aspiration?”

It is related from Aa'imma that they are astonished at two persons, the one who becomes arrogant, while he is poor and needy and the other who develops illicit relationship at older age.

Who can count the blessings of Allah? It is apparent from various Ahadith that when a person falls ill, He instructs the scribes to write nothing but virtues that he was performing in good health, in his character file, as long as he is detained by sickness.

Imam Jaffer Sadiq (AS) says that when the angels reach the presence of God and He enquire them about the state of His servant. The angels reply that there is nothing to report but his constant grumbles and complaints. At this moment God replies,

“It is not fair, if I imprison someone with (disease) and then stop him from protesting. Therefore, O, angels continue writing righteous deeds in his character file as long as he is sick just as you were compiling his actions, while he was in good health.”

Merits are added in people's character files, for performing a single good deed, while a solo virtue is credited just for a good thought. Similarly, a reprieve is given for seven hours for repentance if a sin is committed, and if he fails to do so then only

a single entry is made into his register. This is also confirmed through various reports that God through His absolute affection allows ten virtues for one good deed and only one entry for committing an iniquity against them in their personal files.

Chapter 26

JUSTICE OF GOD

Hazrat Sheikh Abu Jaffer says that God has commanded us to be just, and He behaves with us in a manner that is a step ahead of Justice, and it is called Tafuzzul (superlative of compassion). Its proof is in the fact that He has commanded his scribes to add ten merits for every single virtue executed by His servants in their personal files, whereas, a single vice should be treated as a single sin, and then promised that defendants shall not be transgressed. Speaking in terms of Justice, a lone virtue would have been treated as a solitary act, just as it was for a single vice, but God's compassion makes it ten times more fruitful. The Prophet of God says,

“No one can enter Paradise on the strength of his or her acts alone, except with the grace of God.”

EXPLANATION OF THE GENERAL AND LITERARY MEANINGS OF JUSTICE (ADL)

NOTES ON CHAPTER

The literary meaning of Adl is to keep a thing at its proper place, and opposed to it is Zulm or transgression, which means to replace a thing with an improper substitute. In its general application, Justice stands for proper reward or an equal punishment for a virtue or a vice respectively. Therefore, the meanings of the term Just, as applied to God is that he never abandons those tasks that are logical and laudable and does not carry out things that are immoral and dissipated.

Hazrat Imam Jaffer'e Sadiq (AS) was questioned, "O, Son of the Prophet, what is the meaning of the phrase Justice of God?"

Imam replied that one should not appropriate things for God that He has reprovved for you.

CONCEPT OF ADL (JUSTICE) IS ONE OF THE KEY REQUIREMENTS OF SHIA FAITH

To believe that God is Just and not immoral (unjust) is the same to say that He neither abandons the essential nor commits an unfair act, or puts excessive pressure in His commands, or exercises intensity in His destiny and predetermination. He does not test people beyond their capabilities nor leaves them completely free to have a life style without bounds. He rewards the deserved and warns the wrongdoers of the chastisement of the hell. It is now up to Him to punish them or to forgive them. He does not compel His servants to do good or bad. This concept is one of the most important principles of Shiaism, whose denier is excommunicated from the religion, because this idea is for the realization of Tauhid and other notions like Prophethood, Imamate and Resurrection etc; because if God is not considered Just, a probability would remain that all those who claimed Prophethood might not be truthful in their claims, and God by an illicit act has prompted miracles on their hands to prove their status. In this way a doubt would always hang over their claim of Prophethood. Evidently, if Prophecy becomes uncertain then the status of their legatees can never be proved. This will also reflect on God's promises of Heaven and Hell etc. This will then put the entire religious doctrine on a slippery track.

GOD'S ACTIONS ARE BASED ON COMPASSION

It can be concluded from several Quranic verses and narrations of the Prophet that God is so compassionate that He not only treats His subjects with justice but excels in kindness, since justice is achieved when a person is rewarded or punished according to his acts, but compassion is the name of an act when compensation is more than what one is worthy of, but the punishment is less than what he deserves. Those who have an eye on the Qur'an and Ahadith of the Prophet know that God's acts are based on compassion. Therefore, Imam Zainul Aabedin (AS) says in the supplication bidding farewell to the month of Ramadan,

“O, God you have rooted your actions on compassion and the basis of your strength is on forgiveness and mercy.”

We can quote dozens of Quranic verses to prove this thesis. One verse is already in the Sheikh Abu Jaffer's text. The second verse states,

“Those who spend their wealth for the pleasure of God are like a grain that gives rise to seven spikes and each spike contains one hundred grains. God is able to double the reward for which He wishes. God is infinite and has the knowledge of all things.”

At another place it is said, “Is there anyone who could lend God (his noble deeds) so that their wealth might be returned in manifolds?”

It is mentioned in Sura Al Yunus,

“If someone did a virtuous deed then its return is the same or more.”

The same subject is repeated in the statements of the Prophet. It is said that if someone commits a sin then reprieve is given to him for seven hours for repentance. If he fails to do so then only one sin is recorded in his personal file, and even that can be forgiven if he decides to repent at a later date, or it can be pardoned by the grand intercession on the day of Judgement.

SALVATION IS NOT POSSIBLE WITHOUT GOD'S COMPASSION

We have indicated in the chapter on intercession that salvation is not possible without God's compassion and intercession of the Prophets and Imam's. A person, however pious he might be, when his acts are compared to God's favours and returns then the scales always tilt in favour of God. Allah Says,

“If you decide to count God's favours then you cannot calculate.”

When His favours cannot be counted then how one can pay his tribute to God. As a matter of fact the tendency to pay tribute to God for His gifts is itself a blessing awarded by God. It is reported that when Prophet Ayyub (Job) was squeezed by the loss of his property and the insults of his fellow beings, he requested God,

“O, God I was the only grateful servant of yours (among the whole lot) and you have put me through this misfortune and distress.” God replied, “Who gave you this capacity to thank Me?” Job replied; it is You, O! my God. The answer came, why this boasting of gratitude then?

God says in the Qur'an,

“They come to you (O, Prophet) and brag about their faith on you. Tell them, they should not boast (on their achievement). It is God's grace that guided them to the faith.”

Imam Zainul Aabedin (AS) supplicates to his Lord in the subsequent manner.

“O, God this is my neck that is shackled with transgressions. Please shower your blessings on Muhammad (SAWA) and his progeny and release me from the burden of these sins with your forgiveness and compassion. My back is burdened with misdeeds, O! God lighten its weight by pouring your approvals on Muhammad (SAWA) and his progeny. O, God if I cry so much before you that my eyes drop out, or stay so long before you that my feet are swollen, and bow so much in front of you that my backbone is dislocated, and prostrate so long that my eyes are pushed inwards, wander all my life and drink polluted water for the rest of my days, and praise you so much that my speech is dissolved, or fail to raise my head towards the

Heavens due to indignity and shame, even then I do not enjoy the right for a single sin of mine to be forgiven, and if you forgive me in accordance with your standards of clemency and concern, then it would not be due to my right, because when I disobeyed you initially, the punishment of hell was laid out for me. Thus, if you punish me for my sins, it would not be out of place any way. O, my Lord, when you have veiled my actions and did not humiliate me, and did not hasten to punish me and exercised kindness and tolerance towards me and did not invalidate your approvals nor tarnished your favours then pay attention to my crying and help me in my need, despite the weakness of my plea.”

This shows that if God forgives the sins of His subjects and rewards them on their gratitude, it is then His grace and compassion only, otherwise no one on the strength of his action is worthy of his place in the Paradise.

Chapter 27

OUR VIEW ON AARAF

Hazrat Sheikh Abu Jaffer says that our view about Aaraf is that it is a divide (wall) between Paradise and the Hell, where some esteemed individuals would be stationed who will recognise people from their signs. These distinguished individuals will be the Prophet (Muhammad SA) and his true legatees. Only those persons will enter the paradise that is identified by them and in return they would also be familiar with them, and the rest will follow the route to Hell. At Aaraf there will be other people who are in wait for God's decision to be punished or forgiven to enter the Paradise.

NOTES ON CHAPTER

In fact the belief in Aaraf is unanimous among the theologians. However, there are some minor differences among the scholars on three points.

1. What is the nature of Aaraf?
2. Who are those esteemed individuals that are stationed on Aaraf?
3. Who are the people in waiting at Aaraf?

The distinguished author has discussed these issues in brief, but we shall shed light on these questions in some detail.

WHAT IS THE NATURE OF AARAF

There are few statements about the nature of Aaraf.

1. It is a wall between the Paradise and Hell. This view is popular among the theologians and the same is preferred by the author of this book. This notion is also supported by a Qur-
anic verse and some narrations of the Prophet, "A wall shall be erected between them. It will have a gate and inside the gate are the blessings of od, while chastisement is outside of it. Sura Al Hadid"

Similarly, at another place it is related, "There shall be a veil between the residents of Paradise and the dwellers of Hell." Sura Al Aaraf

2. That Aaraf are the pinnacles of this wall.

3. It might be the mounds between the Paradise and Hell.

4. It might be the Pul'e Sirat (A delicate bridge over which righteous will pass into paradise).

5. It stands for the Aa'imma'e Ahlulbait.

Allama Majlesi, after quoting all of these five versions has said that if we study these views in depth then there is no basic difference between each of these possibilities, and they all point out to the same reality, only the style of presentation is different. The purpose of this description is to tell that there is a place between Paradise and Hell, where there are no subtleties of the Paradise and no hardships of the Hell, and it has been given various names. In this respect it is not a thin wall like mundane partitions, but it is quite spacious and worthy of dwelling, because of its height and its hill like structure. Because Aaraf is a plural of A'rafa, which literary means a hair from a horse's main or the crown of a rooster, that is why it has been called the pinnacles of a wall. This shows that there is not much difference between various statements, and all of these reports are focussed to the same meaning that it is a place that is neither fully paradise like nor completely hellish.

So far as the conflict of these four accounts compared to the fifth description is concerned, it simply comes out to be the difference between apparent and inner connotations of a phrase. Allama Saiyyed Shabbar has reproduced some narrations in

Haqqul Yaqeen, in which after naming the Aa'imma as the true inner meanings of Aaraf, he says,

“From this Hadith and some other Ahadith of the same type it becomes obvious that Aaraf stands for different meanings and it provides a basis for agreement between various traditions.”

WHO ARE THE DISTINGUISHED PEOPLE OF AARAF (ASHABUL-ARAFA)

It is accepted that there might be some people present at Aaraf on the day of Judgment, who had the capability to recognize people through certain signs; that who among them belongs to the Paradise and who is destined for the Hell. It is stated in the Qur'an,

“There will be some people at Aaraf and they will differentiate people through certain precursors.” Sura Al Aaraf

There is however, some dispute among theologians that who those people are? The majority of Shia scholars agree that they are the Prophet and his holy progeny who will have the authority, and they will be sitting in a casement made of red rubies. It is reported in *Basa'e-rud-darajat*, from Imam Jaffer Sadiq (AS) that they (People of Aaraf) will initially dispatch the true believers to the Paradise, making them travel over Pul'e Sirat in a comfortable manner. They will then send Infidels, Polytheists, Nawasib and Khawarij to the Hell, while the frail and sinful Shias along with others will stay there and only those among them who qualify for their intercession shall be allowed to enter the Paradise and those who are not pardoned will stay there permanently. This information is contained in various authentic narrations. It is mentioned in *Tafseer Maj'ma-ul-bayan* and *Bas'e-rud-darajat* from Asbag bin Nabata, who says that once he came to the company of Ameerul Momeneen and asked him to elaborate on the Quranic Verse, “Wa Alal Aaraf'e-Rijal...” He replied,

“Pity is on you, O! Ibne Kawa; We the Ahlul-bait will be stationed at the boundary of the Paradise and Hell. We shall recognize those who had been our followers and helpers from certain signs and dispatch them to the Paradise, and those who are our enemies will also be recognized from their signs and sent to the Hell.”

Another narration suggests that they might be the custodians of the Paradise and Hell, stationed in virtual human forms or they could be the respected scribes or even selected believers of highest ranks.

However, the first possibility is more authentic and acceptable, since the rest are not authenticated by the statements of the Imams.

RECOGNITION (MA'ARAF) OF ASHABUL-AARAF IS THE KEY TO ENTER THE PARADISE

When it has been proved that Ashabul-Arafa are the Prophet and his progeny, then it has also been established that their Ma'arafa is the key to enter Paradise, as stated by the author of this book and various other narrations found in established books.

WHO WILL REMAIN IN AARAF

We would like to know, who those people are that will be abandoned in Aaraf. There are following suggestions in this respect.

1. Sinful Shias
2. Those whose virtues and sins are in equal proportion, and they are not permissible for the Paradise due to their deeds.
3. They might be those people, who were not burdened with the religious decrees in the world, such as children, schizophrenic and many others of the same type.
4. Mentally retarded, who cannot distinguish between good and bad?
5. Those who lived in the times between two Prophets.
6. Those who lived where God's message has not reached.
7. Those who have not heard of the religious divides, and even if they knew this divide are not capable of making a right choice.
8. Those might be some simple minded Muslims, who do not understand the true significance of Ahlul-bait but they are also not friends with their enemies. These are those people that are referred by the Quranic verse of Sura Al Toba,

“There are some people who are in wait about God's decision. It is up to God to punish them or forgive them. God is all Knowing and all Wise.”

These statements regarding the people of Aaraf though appear to be contradictory, but in fact there is no difference between them. Investigations carried out by Sheikh Mofeed, Allama Majlesi and Saiyyed Abdullah Shabbar show that the above mentioned groups would be initially made to stay at Aaraf on the day of resurrection, and those who could be

pardoned they will enter the paradise due to the intercession of the Prophet and Aa'imma, and the rest would be permanently stationed there.

A summary of Imam Jaffer'e Sadiq's statement in *Tafseer'e Qummi* informs that they the Ahlul-bait will be present at the Aaraf and their Shias will be entering the Paradise without interrogation. At that time Aa'imma will ask their errant Shias; see your brothers who are entering the Paradise without examination. At that moment the wayward Shias will address them,

"Peace is on you, as you have desired to enter the paradise, thinking in mind that intercession of the Prophet and that of Aa'imma might be available to you."

They will then be told to look into the Hell and see their enemies. When they see them they will cry, "Do not assemble us O, Lord with the unjust people."

At this moment the Prophet and Aa'imma will address the people of Hell, whom they will recognize through certain signs, "Look, your pride and numerical strength have not benefited you at all."

CLARIFICATION OF A DOUBT

One can argue that a person who has entered Paradise on the strength of his deeds, and another person through the intercession of the Prophet; hence both end up equals in the Paradise, which is against the Justice of God. The reply to this doubt is that no one qualifies for the paradise solely on the strength of his or her deeds, except with the kindness of God. Moreover, who says that these two persons will share the same status in the Paradise as there are different categories of the heaven?

Chapter 28

SIRAT

Hazrat Sheikh Abu Jaffer says that our belief about Sirat is that it is a reality, and it is a bridge that is to be setup on the day of Judgment to cross over the Hell, and it is a passage for all the creation. God says in the Qur'an,

“Each and every one of you has to present himself at the Hell, and the fulfillment of this promise is binding for your Lord.”

In another sense Sirat is also the name of the signs of God, and whoever acknowledges the significance of those symbols in the present world, and obeys them then God will issue a permit for him to cross over that bridge on the day of Judgment. The Prophet (SAWA), while addressing Ali (AS) said.

“O, Ali; I, You and Gabriel will be stationed on the Sirat and no one could pass through it, unless he holds the permit of your Wilayat.”

EXPLANATION OF THE PHRASE PUL'E SIRAT

NOTES ON CHAPTER

Sirat in its literal sense means Passage or a Path, and in Islamic legal terminology; it is the name of a bridge that will be built on the Hell. It will initiate from the plain of Mehshar and ends in the Paradise. It is thinner than a human hair and sharper than the sword. Each and every person including the Prophets and their legatees has to pass through it. This is the meaning of the Quranic Verse,

“Each and every one of you has to present himself at the Hell and to fulfill this promise is binding for your Lord.”

The confirmation of the concept of Pul'e Sirat is one of the necessities of the religion, and all Muslims despite their internal differences are unanimous on this concept that is confirmed by various Quranic Verses and established traditions (Ahadith) of the Prophet.

A WEAK ELUCIDATION OF PUL'E SIRAT

Some scholars consider Pul'e Sirat, a straight religious pathway that leads to the pleasure of God and to the Paradise. There is no imbalance in it and it stands for the Shariah of the Prophet that has reached us through our guided Imams. It is very secure for the believers to act upon it, but extremely difficult for the Infidels, Hypocrites, Nawasib, Khawarij and Ghalat's, and for them it is similar to walking over a razor sharp object.

Those who have presented this explanation in view of the complexity of Pul'e Sirat that how people can cross it have made a grave mistake to escape the affirmed concept of Islamic Shariah. We shall answer this conjecture later on, but initially we would like to say that their statement that Sirat is a passage, which has no inequities, and it is the path of Muhammad (SAWA) and his holy Progeny is not contradictory to our view. It is true that the path shown by the Prophet and his progeny is the one that is sought by every believer in the obligatory prayers, but it does not mean that we should deny the Pul'e Sirat of the hereafter, as their own approach is undesirable due to its conflict with the well established traditions of the Muslim Ummah. We can say that there are two Sirats; one that is apparent, which we shall encounter on the day of Judgment and the other in-house that requires the Ma'refa (understanding) and submission to the True Guides. Allama Saiyyed Shabbar has reiterated this view in *Haqqul Yaqeen*,

“There are two Sirats, one apparent that has been mentioned above, which is a bridge over the Hell and the other; internal one that represents the Prophet and the guided Imams; just as it has been told to us that we were the Sirat and only those will cross the bridge of the hereafter, who had accepted our guidance and obeyed us.”

There are several Ahadith to supplement this view but we rely on one that has been quoted by Sheikh Suddooq in *Kitabul Ma'ani* on the authority of Mufazzal bin Omar, who says that a question was asked from Imam Jaffer Sadiq (AS) about the Sirat. Imam replied,

“There are two Sirats, one in this world and the other in the hereafter. The worldly Sirat is the Imam, whose compliance is compulsory therefore, whoever recognizes that Imam and follows his footsteps he will cross over the Sirat of the hereafter easily, and who so denied the Imam of his time then he will slip and will be consumed by the fire of the Hell.”

It is also quoted in the same book from Ameer-ul-Momeneen, who said,

“There are two Sirats, one in this world and the other in the hereafter. The mundane Sirat represents the passage, which is completely free of iniquities, simply straight and direct, with no inclination towards injustice and evil. The Sirat of the hereafter is that path, which will lead the believers to the Paradise and they will not lose their direction.”

REASONS FOR GOING OVER THE PUL'E SIRAT

The true reason for everyone to cross over the bridge of Sirat is only known to God, Who has established this procedure. What we can understand is that those who will cross over the Hell through this bridge and reach the Paradise would highly appreciate the comfort of the Paradise, compared to the incredible agony of Hell. It is a matter of logic that one enjoys that comfort more which is obtained with a bit of struggle compared to the one, which is obtained without struggle. It is also possible that the horror of this crossover might compensate for the sins of a few that still remained intact after the period of Barzakh.

A DOUBT AND ITS RECTIFICATION:

A doubt is created here that if the state of Sirat is what it has been described; that it is a route thinner than a hair and sharper than the sword crossing over the Hell, then for the Prophets and their legatees the pain of this experience is similar to the masses, which we cannot imagine for a moment that such things could ever happen to them. This is the doubt that has made various scholars to find alternative explanations of Sirat, but for the true researchers this attitude is absolutely wrong, because if we start changing the norms of Shariah with such confusions, then the face of Islam will be left distorted permanently. Allama Majlesi writes in *Bahar-ul-Anwaar*,

“The innovative explanations of religious norms without much needed requisites are not permissible in Shariah.”

The same author writes in *Risalah Aa'taqa-dia*,

“It is important to believe in religious standards the way those have been explained, such as Sirat, Meezan and other events of the day of Judgment. It is not permissible to assign other meanings to such things, other than what the recipient of Shariah has understood about it, because profanity and heresy initiates from such irresponsible intrusions in the revealed issues.”

Anyhow, one answer to this doubt is; that those who are aware of the potentials of such celebrities know that they can fly in the air, walk over water; then what difficulties they might

encounter, while passing over this bridge? It may be a bizarre phenomenon for the people, but it is a routine for them. So far as other believers are concerned, God will make arrangements such that some on the strength of their deeds may fly through it like electric current or the whirling winds or a speedy horse, while some could tread leisurely. This explanation is not that I have coined it myself, but it is based upon the solid narrations of Imam Jaffer Sadiq (AS). It is reported that the Imam said,

“Pul’e Sirat is thinner than a human hair and sharper than the sword, those people who will cross it are of different categories; some will cross it like an electric spark a few like a speeding horse, some on their knees, others with a slow walk and the remaining clinching to it, such that the fire of Hell might only shoulder them.”

NO ONE COULD CROSS THE SIRAT WITHOUT AMEERUL MOMENEEN'S PERMIT

In both Shia and Sunni literature, it is reported that the Prophet on the elaboration of the Quranic Verse of Sura Al Sa'afat, "They will be stopped so that they might be questioned," had said,

"When people will be ready to cross the Sirat, then suddenly a sound emerges asking the angels to stop these people, because they still have to answer the query, regarding the Wilayat of Ali Ibne Abi Talib." (*Sawaeq'e Mohraqa and Biharul Anwaar*)

It is also reported in both Shia Sunni books that no one could cross over the Sirat, unless a permit has been issued by Ameerul Momeneen.

Chapter 29

AQBAT'E MEHSHER (MOUNTAIN PASSES OF THE PLANE OF MEHSHER)

Sheikh Abu Jaffer says that our belief in the concept of the Aqbat is that they are names of various stations or check posts in the plain of Mehshar; one is called the valley of obligation (Wajib) and the other is called the basin of demand (Amr) and another is named as the gorge of negation (Nah'ee). When a person will reach the valley of obligation, and if he had shown some laxity on the obligatory duties imposed by God, he would then be stopped and questioned about Lord's rights. If he passed through this checkpoint due to his previous acts of kindness, or by the grace of God, then he will reach the second and third pass, where he will be questioned respectively. If he passed through all of these checkpoints successfully, he will then reach a destination of eternity, where he will receive so much of the perpetual assets from his Lord's grace that he will reside in the company of the Prophets, his legatees, the candid, the martyrs and the devout persons. If someone failed to qualify a check point and his deeds were not enough to secure him a release, and God's pardon was also not available, then he will slip from this slope into the fire of Hell. (We seek God's help from the fire of the Hell). All of these Aqbat are on the bridge of Sirat. One of these passes is named as the Pass of Wilayat, where the entire creation will be stopped and they will be questioned about the Wilayat of Ameer ul Momeneen and rest of the Aa'imma. The one who testifies his belief in their Wilayat will successfully cross this valley and the rest will be detained and pushed into the Hell. The proof of this happening is in the Quranic verse, which states

“Stop them as they are to be questioned.”

Among these routes is a corridor of **MARSAD**, just as God has said,

“Surely your Lord is in the place of ambush”

It is stated in Hadith'e Qudsi by God, “I Swear by My dignity that no tyrant will escape Me.”

There are several of these valleys, and each is named after a particular task that was imposed by God on humans in His charter. Every single person will be stopped and questioned without reservation.

PROOF OF THE VALLEYS OF HEREAFTER

NOTES ON CHAPTER

These valleys are mentioned in various Ahadith of the Prophet and Aa'imma. Ameer ul Momeneen says,

“Prepare yourself for the journey. May God have mercy on you? The call for the departure has been made. There are very difficult and horrific valleys and the destination is ahead of you, where you have to reach and wait.”

To explain the horror and awfulness of these valleys, Sheikh Abbas Qummi has prepared a research document called *Manza'zele Aakherat*, and another document of the same stature in Arabic has been published recently from Najaf. It is related in *Osool'e Kaafi* that Imam Jaffer Sadiq (AS) has said,

“Examine your acts personally, before you are checked by God, because in the plains of hereafter there are checkpoints, where you might have to stay for equivalent to one thousand earthly years. Imam then recited the Quranic Verse, “A day in the hereafter would be equivalent to fifty thousand earthly years.”

THE NATURE OF THESE VALLEYS

It is important to mention here that the literal meanings of the word **Aqba** is an intricate pass between two mountains, therefore this suggests that those passages might be some physical structures as concluded by many scholars. However, Sheikh Mofeed believes that those are the obligations and prohibitions, because the performance of obligations and avoidance of prohibitions is a very difficult task to achieve, therefore, their accountability will be very harsh, similar to the climbing of difficult and slippery heights. That is why these tasks have been allegorically named as Aqbat i.e. a complicated pathway. Apparently this elaboration of Sheikh Mofeed appears to be logical, but Allama Majlesi says,

“Merely on account of logical conclusions the redefining of obvious reports is further from equitable course. God has all the rights to punish His sinful subjects the way He wants. Therefore, these symbols must be considered in their apparent sense.”

Chapter 30

ACCOUNTABILITY AND THE BALANCE (MEEZAN)

Hazrat Sheikh Abu Jaffer says that it is our belief that we shall be accounted for our deeds on the day of Judgment, and it is a reality. Some people will be questioned directly by God and the others will be interrogated by His appointees. Its elaboration is like this. The Judgments on the efforts of the Prophets and the Imams will be carried out by the Lord, and the audit of their Ummah will be carried out by their respective Prophets and their legatees. God will be witness on His prophets and messengers, while these people will be the witness on their legatees, and Imams will then witness on rest of the Ummah. Qur'an declares in this respect,

“What will happen to you at that time when We shall bring forth a witness from every Ummah and O! Prophet you will be a witness over them.” At another place in the Quran God says, “Is that person who has open signs of God’s expressions and is followed by a witness; who is a component of him....”

In this verse the Witness is Ameer ul Momeneen Ali Ibne Abi Talib (AS). At another place in the Qur'an it is said, “People will return to Us and their accountability is also Our responsibility”, and on God’s statement, “We shall set up a standard of Justice and Equity on the day of Judgment, and no one shall be treated with imbalance”

Imam Jaffer Sadiq (AS) was asked about the meaning of the phrase Meezan (standard) in this Quranic Verse. Imam replied that Meezan stands for the Prophets and their legatees. There are some people who will enter the Paradise without interrogation, but questions on the validity of their religion (Deen) will be asked from everyone, just as God has mentioned,

“We shall question all of them among whom We have sent our representatives and We shall also question the Prophets about the wider constitution that was handed over to them (Deen).” However, the question of sins is only asked from those who will be subject to interrogation. God says, “On that day no human and Jinn will be asked question about their sins.”

It means that those who are the true followers of the Prophet and Aa'imma will not be subjected to any examination, while others will not enjoy this privilege, as indicated in the elaboration of this verse. Every person, who is to be questioned, will go through some kind of punishment, and that might be a prolonged delay in the plane of Mehsher. No one could enter the Paradise or escape the punishment of Hell on the strength of his or her deeds, unless he is covered by God's compassion. God will take account of His entire subjects with a single address, and everyone would understand his or her position, without any misunderstanding; as if God has addressed him individually, and this is not difficult for God. On mundane time scale this accountability would finish within half an hour. God will present the character sheet of every individual in front of him like an open book, so that they could be informed of their entire deeds. In this manner, God will appoint every individual as his own Judge and will command,

“Read your own charge sheet today, as you are indeed adequate to judge yourself”

God will seal the lips of a group people on that day, and their limbs will speak out and bear witness on the crimes they had committed in secret. They will communicate with their limbs using their minds questioning them; why they had spoken against them? The limbs will reply that they have been given the power to speak by the One who has given this capability to all of His creatures. He is the One who has created you and to Him you have returned. You were not committing these crimes secretly; because you feared that your body parts might speak against you, but you had thought that God was not aware of what you were doing in secrecy. (Sheikh Abu Jaffer says that he intends to write a book to describe the state of interrogation and the presentation of people's charge sheet.)

**NOTES ON CHAPTER
HOW MANY SUBJECTS ARE WORTH DISCUSSING IN
THIS CHAPTER**

The author has mixed up several topics in this chapter. However, there are a few issues that are worth considering.

1. What are the meanings of the word accounting (Hisab)?
2. Who will be the auditor of this account?
3. Who will be those who are under scrutiny?
4. What are those things that will be inspected?
5. What are meanings of the phrase, standard of performance?
6. What will be the status of the evidence of the Prophets and their legatees?
7. How human body parts will present their evidence?

If we discuss all these issues in detail it will require a long debate, we therefore, confine our self to the minimum.

WHAT ARE THE MEANINGS OF THE TERM ACCOUNTING?

In Arabic language the word Hisab or accounting is meant to scrutinize someone's good and bad deeds and then to reward or caution him accordingly.

WHO IS THE AUDITOR

The study of Qur'an and Hadith reveals that God will take account of everyone, but some narrations reveal that angels would conduct this audit. Some other narrations also emphasize, what has been expressed by the author in the text of this chapter i.e. the performance of the Prophets will be judged by God, and they would inspect their successors, who will in turn look over the deeds of the Ummah, as described in the Qur'an,

“On the day of Judgment We shall call people with their Imams.”

Those who receive evidence of their faith from their Imam will be successful and the rest would be in dire trouble. It is mentioned in *Osool'e Kaafi* on the elaboration of the Quranic Verse,

“What would be the state of people when We shall raise a witness from every nation and then O, Prophet brings you as a witness over them”. It has been narrated by Imam Jaffer Sadiq (AS), who said,

“In the Ummah of Prophet Muhammad (SAWA), there is an Imam among us in every aeon, who witnesses the deeds of the nation and the Prophet will be a witness over us.”

Similarly in *Tafseer'e Saafi* it is related from Imam Zainul Aabedin (AS) on the authority of his father that Ameer ul Momeneen said that the Prophet (SAWA) had mentioned,

“Imam of every epoch will be a witness over his people, because he lived among them and delivered the appointed responsibility to them, (Therefore, his evidence would be very valuable about the compliant believers).”

Imam Jaffer Sadiq (AS) says that God has told the Prophet,

“Anyone other than your Shias, who have obeyed another Imam, would come to the plane of Mehshar in a state that his nation would be cursing him and he was blighting them”. Again, Sheikh Mofeed has quoted a Hadith from Imam Jaffer Sadiq (AS) that ends like this,

“Then it will be announced second time; where is the caliph of God? Ali Ibne Abi Talib stands up and God will address again; O, My servants, he is Ali Ibne Abi Talib, the caliph of

God and His sign. Those who held his cord in the world should proceed and embrace his lead again and benefit from his light and go to the elevations of Paradise under his fellowship. A sound will come again from the Lord; those who have opted for other Imams must now follow them. The followers and their Imams will all enter the Hell, and they will wish; if they could be sent to the world again, so that they could abandon those Imams, the manner they have abandoned them on this day of Judgment.”

Many other narrations have been mentioned in the section related to intercession, which elucidate that Aa'imma will be the auditors of the deeds of their Shias, and we don't see any reason to repeat those traditions.

WHO WILL BE SCRUTINIZED?

There are several verses in the Qur'an, which suggest that each and every person will be scrutinized and put to the cross examination. However, some Quranic verses and prophetic narrations also suggest that ideal believers and staunch infidels are not to be investigated, and they will go to the Paradise or Hell directly. Apart from these two groups, rest of the people will be examined. Therefore, in the elucidation of the Quranic verse,

“On that day no one among Jinns or Human’s shall be questioned about their sins.”

There are several narrations from the Aa'imma that suggest that this privilege is only reserved for the Shias. It is mentioned in *Tafseer Majma ul Bayan* and *Tafseer'e Saafi* that if this verse is left to its general understanding, then it will clash with other numerous narrations, which propose that each and every person would be scrutinized. Moreover, it also makes the concept of hereafter redundant.

Regarding non inspection of the deeds of infidels and polytheists, it is related from Imam Raza (AS) on the authority of his elders among the progeny of the Prophet that the Prophet of God said, “God will audit the accounts of all people except polytheists, because they will go to hell without any impediment.”

Similarly, it is mentioned in *Osool'e Kaafi* on the authority of Imam Zainul Aabedin (AS), who said, “Understand it unmistakably; no appraisal will be held for the polytheists (on the day of Judgment) nor their character sheet will be opened; instead they will go to hell in groups directly. Yes, the accounts of the followers of Islam will definitely be checked.”

WHAT ACTIONS WILL BE JUDGED

There are several narrations in this respect but we can say with certainty that questions will be asked about the rights of people and some rights of God. It is mentioned in *Osool'e Kaafi* on the authority of Imam Jaffer Sadiq (AS), who said,

“In the first examination, a man will be questioned about the Salat (obligatory prayers). If it was accepted then the rest of his noble deeds would be allowed otherwise, all his acts are rejected.” It is mentioned in *Kitab Anwaar'e Nomania* from the same Imam, who said, “When a man reaches the presence of God, he will initially be asked about the obligatory Prayers, Zakat, Fasting, Hajj and our Wilayat. Therefore, if he was a supporter of our Wilayat and he died on this belief then his Salat, Fasting, Zakat and Hajj will all be accepted, but if he failed to prove this in the presence of God, then God will not accept any of his deeds.”

Some narrations also suggest that the first question that will be asked in the hereafter would be about the love of Ahlul-bait.

CLARIFICATION OF A DOUBT

A doubt can be raised here that in the previous narration standard for the acceptance of one's deeds is set to be Salat and the other narration the proposed benchmark is the love of Ahlul-bait. How these two narrations can be reconciled. The answer to this doubt is that the love of Ahlul-bait is the main condition of the acceptance of the entire portfolio of deeds including the Salat, but Salat is the standard for the rest of the conduct. Therefore, when the sphere of influence of the two is different then there is no conflict between the two narrations.

In *Khisal* of Sheikh Suddooq, it is described on the authority of Aa'imma'e Masoomeen (Infallible Imams) that the Prophet of God said,

“No person will move an inch, unless he is questioned about four things. About his age; how he has spent this obligation, the youth or the formative years; on what assignments he went through this period, the wealth, its sources of receipt and expenditure and the love of us, the Ahlul-bait?”

These verses and narrations also propose that the questions will be asked about the role of eyes, ears and speech. God says in the Qur'an,

“Do not speak out about those things for which you have no knowledge, because your eyes, ears and speech will be put to interrogation.”

It is mentioned in *Tafseer'e Aayashi* on the authority of Imam Jaffer Sadiq (AS), who said that your components of sense will be grilled to answer issues regarding what they have seen, heard or spoken?

SENSITIVITY ABOUT PEOPLE'S RIGHTS (HO'QOO-QUL IBAD)

It is mentioned in *Anwar'e Nomania* that when man will be brought in the plane of Mehshar, an announcement will be made; he who has any rights pending on him, should come forward and claim from him. There will not be a more difficult time for the crowd of Mehshar, then their recognition by the claimants. It is stated that various groups will come and clinch his garments for Khums, Zakat and other obligations. The scrutiny will be so strict that if a person has misused some one's money as meagre as quarter of a cent then almost seven hundred accepted prayers will be deducted from his account and credited to the account of the claimant.

It is reported in *I'lalul Shra'eh* that when a claimant would ask a person about his debt and he has nothing to repay, then virtues from his assets equivalent to the loan will be deducted and credited to the account of the claimant, and if he has no assets left, then sins of the claimant would be added to his charge sheet.

Ameer ul Momeneen says that sins have three categories, one that will be pardoned and the other that cannot be set aside and the third, for which there is a chance for forgiveness, but there is a possibility for retribution. The first kind of sins is that for which punishment has been awarded in the world, and God is above in His stature that He sentences His subject twice for a sin. The second form of the sin is that when people have aggressed against each other. God has sworn on his dignity that He would not forgive the aggressor, even if someone has hit the other person unjustifiably with a minor slap on his hand. The third category is that which is concealed by God and a sinner had the chance to repent. This is that offence for which the sinner is a candidate for God's compassion.

The Prophet of God said, "Do you know who is deprived and meager in my Ummah?" The companions replied that in their understanding, a deprived person is the one who has no money or other relevant assets. The Prophet replied,

"The deprived and meagre in my nation is the one, who reaches the plane of Mehshar with a portfolio of Salat, Hajj and

Zakat, but he has abused someone and usurped other's assets or he has murdered or tortured another human being. All of his assets would then be distributed among his victims and he would be sent to the hell."

INSTIGATION TO FULFIL PEOPLE'S RIGHTS

Since the fulfillment of the rights of the people is a very sensitive issue, therefore, the Prophet and the Aa'imma has stressed their followers to repay those rights in this world. The author of *Anwaar'e Nomania* has recorded a Hadith of the Prophet, who said,

"If a person can return a single Dirham to its owner, it is then better than the supplication of one thousand years and freeing of one thousand slaves."

Allama Jaza'eri has quoted from the Imams that a person who made his creditors happy, he would go to the Paradise without scrutiny. There are varied reports on the use of worldly possessions. Allama Majlesi has provided a wonderful insight on this issue. He writes in *Biharul Anwaar*,

"One must realize that accountability is a must and it is substantiated by various Quranic verses and established prophetic traditions. However, those avenues that will be judged are a point of debate among the scholars. Some narrations suggest that food, drinks and clothing, along with other permissible necessities of life are exempt from questioning, while other traditions suggest that permissible would be audited and deplorable are liable for prosecution. Both of these traditions can be combined in two ways (a) by proposing that the former reports are applicable to the impeccable believers and the later for non believers or (b) the earlier reports include the necessities such as food, drinks, clothing and marriage, which will not be queried, while the other reports will be applied to actions such as squandering wealth on unnecessary things and wasting precious time in accumulating avoidable possessions.

A REPORT ON GOD'S ARGUMENTS ON THE DAY OF JUDGEMENT

Sheikh Mofeed has reported in his Aamali (lecture notes compiled by a student after master's demise) from Imam Mohammad Baqar (AS) on the elucidation of the Quranic verse,

"Most impregnable reasoning is from the God."

Imam replied,

"On the day of Judgment God will ask His slave (man), if he was an erudite? If he replied in affirmative then he will be asked; why he did not use his knowledge, however, if he replied that he was ignorant then he would be told; why he did not make an effort to acquire knowledge for his benefit. This way he will be silenced." It is reported from Imam Jaffer Sadiq (AS) in *Osool'e Kaafi*, "On the day of Judgment an extremely beautiful woman would be called, who was shrouded by her sins due to her beauty. She would say; O, God You had given me charm and beauty that is why I was trapped in sins. At that instance Maryam (AS), the mother of Eisa (AS) would be called and the woman would be asked if she was more beautiful or Maryam (AS), whom We have given more splendour, but despite that she did not commit sin. Then a handsome man will be brought in the court of justice who had done numerous sins due to his manly charm. He will make the same arguments, as provided by the previous beauty queen. God will then present Joseph (AS), the son of Jacob (AS) and sinner will be told that he had been given much more charisma and appeal, but he did not commit sin. Then another person who suffered in the worldly life and committed crimes would be made to stand in the witness box. His arguments will also be on the same pattern, as were the previous defenders. God would then make Job (AS) (prophet Ayyub) to come to the witness box and declare that he suffered for more calamities than him, but he did not transgress. In this way God has kept in all walks of life some role models among the people with whom he advances his arguments, such as Aasia, to counter the wives of imperials and Hizqeel for the government confidants."

THE HANDING OVER OF THE CHARACTER SHEET

Numerous verses of the Qur'an and Prophetic traditions reveal that when the dead would be raised from their graves, their character sheets would be handed over to them. The virtuous will receive the character sheet in their right hand, while the antagonists in their left hand. That is why God says in Sura Bani Israel,

"We shall advance a book for every person on the day of Judgment, which he finds unwrapped and clear." In Sura Al Insheqag it is further elaborated, "Anyone, who receives this book in the right hand, will find his audit quite easy and the one who receives in the left hand shall invite obliteration. It will be asked; Read your file today and be your own Judge."

The reports suggest that every single person will become literate and his memory becomes so sharp that he will virtually see all his actions, just as everything has happened a moment ago with him, and he would also know what kind of deeds he had sent forward and what sort of impressions he had left behind." At this juncture Man will cry out and say, "What has happened to this file, it has counted even the smallest of my mistakes?"

It is reported that some people will deny their charge sheet on the day of Judgment. God will produce the angels as witnesses of their doings but they will still dispute and claim that angels were biased against them, and they had not committed those crimes. In order to disprove their guilt they will take the false oaths. Qur'an has portrayed their state,

"They will take false oaths to invalidate their faults, just as they are doing it for you (O, Prophet)."

God will then shut their lips to allow their limbs to provide witness against them. Quran says, "On that day We shall seal their lips and let their body parts speak against them." In another Sura it is mentioned,

"On that day all of God's enemy will be gathered around the Hell and they will then be made to wait for those who are coming behind them. When they all reach the hell then their ears, eyes and skins will provide witness against their designs."

It is mentioned in *Tafseer'e Qummi* that God will let these criminal to speak out. They will criticize their limbs for speaking against them. The body parts will reply that the God Who has given the power of speech to everything, has made them to stand witness against them (criminals). They will then become speechless. Their initial denial and then its eventual acceptance show the folly of their behaviour. Had they confessed their sins and requested God to forgive them, they would then find Him most forgiving. It is mentioned in a tradition that when the deeds will be weighed, a man finds his balance against him. The angels would then be commanded to take him to the hell. When the angels are escorting him, he will look behind. God will ask him; why he was looking behind. He will reply that he has not expected to be sent to the Hell by Him. God will say to the angels,

“I swear by My strength and power that this man never had such an expectation from Me. Since he has claimed this prospect, therefore, take him to the Paradise.”

THE REALITY OF MEEZAN (SCALES)

All Muslim agree on the general view of Meezan, but they differ on its nature or reality. Initial view of the scholars is that it is a physical weighing machine with two pairs of pans, in which deeds will be weighed. Secondly, Meezan or scale is referred to be an indicator of God's Justice; that salvation or punishment will be awarded according to the deeds of the individuals. Thirdly, it could represent the Prophets and their successors. In Arabic language Meezan is referred to an instrument that gives the measure of a thing. That is why for weighing different things different devices are employed. For usual stuff we need ordinary gadgets that are abundantly seen in supermarkets and shops, for astronomical measurements the instruments are telescopes, spectrometers and computers etc, and for non material objects there must be some different appliances. That is why the Prophets, who are manifestation of God's Justice and equity, become Meezan for the people, and the degree of their compliance turns into a measure to gain Paradise or Hell. However, apparent signs of Quranic Verses and Hadith suggest that Meezan whose belief is essential is in its primary sense. Qur'an declares,

"And the weighing of that day is a reality. Therefore, anyone whose noble assets are heavier will be successful, and whose accomplishments are lighter, they are those who have harmed themselves by ill-treating Our signs."

The use of words, such as weighing, heavy and light in this Verse point out to the description of ordinary weighing equipment. It is expressed at another place in the Qur'an,

"We shall set up scales of Justice on the day of Judgment and no living being would be mistreated. If someone had performed an atom weight of noble work, We shall bring it forward, and We are sufficient to take account of things."

This verse also clearly mentions words like scales, weight (lighter or heavier) but it also cites the accuracy on atomic scale, which qualifies it to be an extremely advanced kind of measuring equipment. There are several other Quranic verses that point to the same description of Meezan.

TWO DOUBTS AND THEIR REBUTTAL

1. Is God unaware of the deeds of people that he requires weighing scales to determine their performance?

2. How the deeds would be weighed, because only three dimensional things could be subjected to this kind of operation, while deeds are dimensionless.

So far as men of ideal belief are concerned, the scales referred to them are the Justice of God and the Prophets and their successors, but for infidels and unrefined, a scale is required to be set up, so that rest of the audience in the plane of Mehshar could witness that injustice is not been done to anyone.

Again, those who believe about Meezan in the literal sense differ on specifics that are to be weighed. There are three opinions on this subject.

1. Deeds will be weighed.

2. Virtuous deeds will take a form of charm, while bad deeds will be brought in a disfigured form, and these shapes are weighed.

3. Good and bad deeds will itself manifest in material forms, although such transformation was not possible in the material world, but the change in space and time might affect this process.

Allama Sheikh Bahai writes in his book *Arba'en*, "It is a fact that deeds will be weighed on the day of Judgment and not the character sheets." He then refers to the arguments that confirm transformation of deeds into shapes in the hereafter. (Whoever wishes to have more information, can refer to this book). Similarly, Allama Saiyyed Nematullah Jaza'eri writes in *Anwaar'e Nomania*,

"From positive and established sources, it has become abundantly clear to us that deeds performed by individuals take material form and those will be weighed."

SOME ARGUMENTS IN SUPPORT OF MATERIALISING HUMAN DEEDS

1. God says in the Qur'an,
"On the day of Judgment everyone will find his good or bad deeds in front of him." At another place it is stated in the Qur'an, "People will find their deeds stationed there (on the day of Judgment)"

2. The Prophet of God said,

"Your deeds will be returned to you on the day of Judgment."

3. In another Hadith, the Prophet addressed Qais bin Aasim,
"O, Qais, you have a partner that will be buried alive alongside you in the grave, while you are dead. If that companion was kind and compassionate, he would respect you, and if he was corrupt and shady, he would leave you in your misery. He will then rise with you on the day of Judgment and you will be questioned about him. If he was pious and God-fearing, you will then be familiar with him, but if he was corrupt then you will be traumatised and shocked. This companion of yours is your conduct."

4. It is also mentioned in some Ahadith that people's deeds will materialize and entertain them in the Barzakh. Some of such narrations have already been mentioned in the section dealing with the state of grave and Barzakh (purgatory), but in all honesty these examples are not the solid arguments in support of the materialization of deeds, but the possibility of virtuous deeds turning into charming objects and the evil deeds manifesting into some awful forms, still remains animate. That is why Allama Majlesi writes in *Bahar ul Anwaar*,

"In the hereafter all kind of acts performed by humans will turn into material or virtual forms. God will either transform them into evil or good outline, or a dimensionless entity alters into a 3D object and the deeds will then assume a shape of their own. At this moment, the first possibility is more probable intellectually and narrations do not oppose this view as well."

From these facts, it has become amply clear that Meezan should be interpreted in its literal form and rest of the elucidations can be put aside, as its deeper understanding is not required by the religion. This is the view, which is adopted by

Sheikh Abu Jaffer in the text of this chapter, whereas Sheikh Mofeed's analysis is based on the difficulty to understand the use of a literal balance to account for the weight of people's deeds. His elucidation is questionable because in order to do so he has reinterpreted the apparent meanings of the Quranic verses and established Prophetic traditions, which is a dubious act. That is why, the later scholars, after critically examining his thesis declared,

"Therefore, on the basis of logical explanations and hypothetical assumptions put forward by Sheikh Mofeed that are weaker than the spider's web, we cannot abandon clear Quranic verses and established narrations." (*Haqqul Yaqeen* by Allama Saiyyed Abdullah Shabbar)

If on the other hand, the Sheikh had based his analysis on reports that favour Meezan as the Justice of God, Prophets and their successors, instead of his rational manipulations then his approach was acceptable and proper to an extent. It is reported on the authority of Hisham bin Al Hakam in *Ehtejaj'e Tab-rasi* that once a heretic asked Imam Jaffer Sadiq (AS), "Will the deeds be weighed?" Imam replied; No, because deeds do not possess physical dimensions. Moreover, weighing is a process, which is needed by someone who is ignorant of the quality and quantity of things, as nothing is hidden from God. The person again asked; what is the meaning of Meezan then? Imam replied; it is God's Justice. The heretic then quoted the Quranic verse, "**FA MUN SAQOLAT MAWAZEENA HOO....**" Imam replied that it means, "The one whose noble deeds are excessive will be successful."

Due to these narrations the problem becomes even more complicated. In order to safely negotiate this dilemma, careful scholars have suggested that one should believe in the concept of Meezan and let its details be left to the Creator of Meezan. This view is shared by Allama Majlesi and Saiyyed Abdullah Shabbar.

ANSWER TO A PROPOSITION REGARDING EVIDENCE PROVIDED BY HUMAN LIMBS

It is possible that the people of Modern age might doubt the proposal that evidence about human actions will be provided by their own body parts. The answer to this query is; it is merely a qualm and on the basis of a misgiving we cannot deny the facts provided by the Qur'an and Hadith. Those who accept the power of God will be satisfied by the answer of the body parts that will be given at that occasion,

“We have been given the power of speech by the One who has conferred this capability upon all of you.”

However, it is unusual in this scientific era that this idea should be rejected only on the basis of bigotry and narrow-mindedness, when we see that the same man with God given powers can record and replay voices from plastic tapes and discs, can send and receive pictures from far of places, even beyond our solar system; how it is then impossible for the Creator of this man to make his body parts speak in obedience to His command.

AHBAT (SEQUESTER) TAKFEER (RESTORE) & MOWAZENA (COMPARISON)

Although, the respected author has not included this topic in this chapter, but we feel that some information should be provided to our readers. In the field of theology, the term **AHBAT** means, a sin carried out at a later date can destroy earlier good work, while **TAKFEER** stands for the removal of an earlier sin by a virtuous deed performed at a later date. The purpose of **MOWAZENA** is to compare virtues with iniquity such that whichever takes precedence over the other will eliminate the last, and if both are equal then both become redundant. Motazelite's are in favour of such division of deeds. There is no doubt that certain sin, such as Shirk and infidelity can swipe away previous assets, as stated in the Qur'an,

"These are those people who have denied God's signs and their meeting with Him, therefore, their deeds are confiscated and no scales would be set out for them on the day of Judgment."

Similarly, some acts of obedience can wash away the earlier sins such as belief after denial (Kufr) and repentance after sinning. This shows that restoration and sequestering is a proven fact in its literal sense, but it is important to consider, if this formula was universally correct that every major sin is a reason for confiscation of good deeds. It is accepted among Shias and Al- Asha'ira that this hypothesis is incorrect, as it makes tyranny and oppression a compulsion and then to continue this unabated. So far as comparison is concerned, its irrationality is very clear Allama Majlesi says,

"I say, that the loss of previous assets due to a later date infidelity and the acceptance of true belief after previous Kufr to wipe away original evil are true, and it cannot be denied. Major information that has reached us confirms that virtues can eliminate misdeeds and many acts of obedience can pay for earlier mistakes but is it true that this formula is prevalent in all kind of sins and virtues is not known?"

Mohaddas Jazairi, who was a student of Allama Majlesi, also holds the same view.

Chapter 31

DESCRIPTION OF PARADISE AND HELL

Hazrat Sheikh Abu Jaffer says that our belief about Paradise is that it is a house of peace and eternity, where there are no ailments, death, calamity, sanctions, misery, poverty or any kind of incapacity. On the other hand it is a place of permanence, which is full of resources, piety and virtues for its residents. Its dwellers will neither feel tired nor experience any agony in it. There will be every provision that is desired by its residents, which will make their eyes full of joy and pleasure, and they will live there permanently. They are also the holders of God's kindness and approvals and will be accommodated in various districts of Paradise according to their final status. Some will stay with the angels, who are busy in adoring God, and others will enjoy the company of the most beautiful women with charming eyes, and will be served with the best of food and clothes by adorable young servants. Their clothes will be made from silk and brocade and they are provided with comfortable sofas and chairs. They will be assigned with anything that they desire. Hazrat Imam Jaffer Sadiq (AS) says,

"There are three types of people who worship God. There is one group, who worship Him for the Paradise and its comforts, and his supplication resembles that of traders, and the other group worships Him for the fear of His Hell. Their supplication is like that of slaves. There is a third group that worships God with love. This is the supplication of gracious people and this is the group, which will find peace and tranquility, as God has said; (They will remain free of any fear on that day)."

Our belief about Hell is that it is a place of disgrace and ignominy and a situate for taking avenge from polytheists, infidels and sinners, where they will remain permanently, while sinful

believers and monotheists will be removed from the hell with God's compassion and intercession of the Prophet and Aa'imma. It is reported that sinners who are monotheist will not suffer the agony of hell, but they will undergo some pain, while getting out of hell and this will be the punishment of their self created wounds; because God does not do injustice to His servants. In fact, the dwellers of hell are really destitute, where they will neither die nor get any relief from their punishment. They will not feel the pleasure of refreshing air nor chilled water but instead they will be served with boiled polluted water in return for their deeds. If they require a meal they would then be served with bitter cactus, and if they complained, they will then be given a drink resembling molten copper, which will burn their faces. What an awful drink and what a hideous place to live?

The occupants of Hell will cry to God, saying; take us out of this place and if we repeat those deeds then we shall certainly be liable for this punishment. They will not be answered for a long time and then they are told that they must stay in this fire like a disgraced person, and do not plead to Me. They will then cry and ask the management of Hell to request their God to let them die, but they will be answered that they have to stay in the same state. It is mentioned through authentic traditions that God will order some people to be sent to hell and then He will direct its management that neither their feet nor their hands or their tongues and their faces should be burned, because they used to walk to the mosque for prayers, raised their hands for supplication to their Lord and recited the holy Qur'an with tongues and performed complete ablution. The caretaker will ask them; O! Miserable people, what made you to come to hell? They will reply that they had performed these acts for the pleasure of others instead of God. They will be told that they should ask their reward from them whom they wanted to please.

It is our belief that Paradise and Hell has already been created. On the night of ascension, the Prophet had visited Paradise and observed Hell. It is also our belief that a person does not die, until he sees his place in Hell or Paradise, and a believer does not part with the world, until she (the world) is presented to him in the most beautiful form and in that state

he views his house in Paradise, and then he is given an option to choose between the present life and the hereafter, but he prefers the hereafter and then his spirit is captured. It is a proverb in the Arabic language that when one dies it is said; he is carrying out an act of generosity with his life, which means that he is offering his life not under duress but with pleasure and joy.

The paradise in which Adam stayed was one of the gardens of this world, where the Sun used to rise and set. That was not the Paradise of the hereafter, because if it were so, Adam would not have parted with it. It is also our belief that the residents of Paradise will permanently remain there to receive the best of the God's blessings, while the Hell dwellers will remain in that anguish forever. Anyone, who enters Paradise, will be shown a place in the Hell to let him know that if he had disobeyed God that would have been his place of abode. The same will happens to the Hell dwellers, which are shown houses in the Paradise that belonged to them, if they had obeyed God. Finally, the devout believers will be allotted those houses permanently that were made originally for the folks who chose their places in the Hell instead of Paradise, due to their disobedience of God, as declared in the Qur'an,

"These houses will be owned by those who are the recipient of Paradise, and they will stay there permanently. A person in the lowest rank of Paradise will find his living standard ten times better than what the world could ever provide to him"

BELIEF IN PARADISE AND HELL BEING AN INTEGRAL PART OF THE RELIGION

NOTES ON CHAPTER

It should not remain hidden from the readers that Paradise is a house of comfort, which will be given to the believers in accordance with their degree of performance that will contain all kind of comforts, while Hell is the name of that place of agony and punishment, which will accommodate infidels, lewd, wayward and the fornicators according to their status. These two places, Paradise and Hell are real and physical, where some of God's creatures are currently living. Those fortunate people that enter Paradise will remain there permanently, and those unfortunate who enters the Hell will stay there eternally and some will be freed after paying for their sins and intercession of the Prophets. They will then enter the Paradise. Belief in these two physical places is among the needs of the religion, and those who deny or interpret in some way other than that has been elucidated by the Shariah, then such persons are excommunicated from Islam. No sect in Islam denies this concept except atheists and polytheists. The Greek philosophers have equated this concept with a virtual or intellectual / spiritual existence, which is infidelity so far as Islam is concerned. There are several Quranic verses and established traditions to prove the existence of Paradise and the Hell, and this discussion must include the following points.

1. That the Paradise and Hell are physical and real entities.
2. That they had been created and they exist somewhere in the universe.
3. The living conditions in these two places.
4. The permanence of the bliss of Paradise for its residents and severity of punishment for the Hell dwellers.
5. Paradise in which Adam stayed
6. The visualization of their places in the Paradise or in Hell by the believers and infidel before their death.
7. Rebuttal of some doubts.

PROOF THAT PARADISE AND HELL ARE REAL

Allama Majlesi writes in *Bihar ul Anwaar*, "It is among the requirements of the religion that we must believe in the existence of Paradise and Hell, the way it has been described in the Quranic verses and established traditions. The one who denies it or interpret it in a different way is an apostate."

Similarly, Allama Taftazani has described the same views in *Sherh'e Maqasid*.

Greek philosophers thought that the Paradise and Hell are spiritual, and other Sufi thinkers such as Imam Ghazali proclaim that it has dual existence i.e. physical and spiritual, but rest of them thought it to be an intellectual and imaginative exercise. Among the Greeks there are two schools of thought i.e. Ashraqueen (Eastern or Saracens) and Masha'een (Rational). The Ashraqueen's were headed by Plato, who believed that punishment or reward is given in a virtual world, which is neither completely physical nor purely spiritual but it is something between the two realms. According to this concept bliss is like a good dream, while punishment resembles a shocking delusion. It is evident that this concept is against the physical return on the day of Judgment, and is therefore, against the Quranic teachings and traditions of the other Prophets. Therefore, anyone who is committed to Islam would not be a party to such a feeble thought. The Rationalists, whose leader is Aristotle, consider Paradise and Hell among the intellectual concepts that has no physical existence. According to them when a person dies his body is destroyed but his spirit survives, and if its deeds were good, it remains happy and joyous, and that is her paradise, and if its actions were bad and ghastly and did not do anything worthwhile, she feels depressed and unhappy, and that is her hell. Evidently, this interpretation is also alien to Islamic thoughts. Pity is for those Muslim Philosophers, who believed in Islamic doctrine and its legitimacy, yet accepted the teachings of Greek Philosophy and sided with its teachings. Unfortunately, pseudo intellectuals of the society, in order to accommodate Shriah and Philosophical thoughts accepted the idea of semi physical paradise and hell. However, this duality of belief is not acceptable. They should boldly declare their

allegiance to any side of their choosing. That is why, Allama Majlesi declared,

“Those who carefully examine the work of these Philosophers, they will find that their concepts are against the prophetic teachings and they only professed their religious loyalty to safeguard themselves against edicts of infidelity. Their belief is verbal, while their hearts are staunch in denial and most of them are infidels.”

Since this concept is not totally academic, therefore, we cannot have an intellectual argument alone with the founders of this ideology, as its proof is related to the news that came verbally or in writing from the Prophets, therefore, its rivals must accept Islamic ideology first with complete satisfaction, then this concept would automatically become clearer to them, and it would then by design make their elucidations totally unnecessary. That is the reason why this notion of Heaven and Hell is kept towards the end of Islamic doctrine, so that researchers first convince themselves with the concepts of Monotheism, Justice and Prophecy, and then it would become easy for them to understand this view.

PROOF OF THE CREATION OF PARADISE AND HELL AND THEIR EXISTENCE

Most of Islamic sects other than some Motazelite's believe that the Paradise and Hell has already been created and it is in existence at this moment. There are many Quranic Verses and established narrations available to prove it. Allama Majlesi says,

"The existence and creation of Paradise and the Hell is well established among various Muslim sects, except a few Motazelite's, who claim that those will be created during the period of resurrection. However, various Quranic Verses and Prophetic traditions negate their thesis."

A Sunni scholar Allama Taftazani substantiates Allama Majlesi's view in his book *Sher hul Maqasid*.

THE FIRST ARGUMENT

We now present some reasons in support of our view and begin with the story of Adam and Eve that shows their presence in the paradise, which is mentioned in various Quranic Verses. It is said,

"We commanded Adam and his wife to live in the paradise and enjoy its cuisine." It is evident that if the paradise was not created then to ask someone to eat and enjoy their becomes meaningless. It is mentioned in Rijal'e Kishi that Imam Raza (AS) was asked that a certain person thinks that paradise has not yet been created. Listening to this Imam replied that he lied, because if the paradise has not yet been created then where the paradise of Adam has gone? Similarly, Ibne Sinan says that he asked Imam Musa Kaazim (AS) that he had heard Yunus saying that paradise and hell were not yet created. Imam replied; may God curse him, where the paradise of Adam has gone? Sheikh Suddooq quotes in Kitab Al Shia from Imam Jaffer Sadiq (AS) who said, "The one who denies four things is not among our Shias (a) Physical ascension of the Prophet. (b) Interrogation in the grave (c) The creation of Paradise and Hell and (d) Intercession. This argument also shows the weakness of the author's point of view that Adam's Paradise was a mundane ecstasy."

SECOND ARGUMENT

It is mentioned in the Qur'an,

“The Prophet (on the night of ascension) saw him (Gabriel) second time at Sidra tul Muntaha (a place at the edges of the Universe that borders with Jannat tul Mawa i.e. the Paradise of Mawa).”

It is mentioned in *Tafseer'e Qummi* that if Jannat or Paradise was not present then why God has declared that the Prophet met with Gabriel at Sidra that is situated in the seventh heaven, near the Paradise of Mawa.

THIRD ARGUMENT

God mentions about the Paradise,

- The paradise is provided for the temperate.
- Paradise is provided for the abstemious (Muttaqi).
- Paradise is brought nearer to the self-controlled.

Similarly, it is mentioned about the Hell, “Hell is prepared for the infidels.” These verses clearly indicate that the Paradise and Hell have already been created.

FOURTH ARGUMENT

There are several reports within the Islamic literature of both sects that the Prophet of Islam has visited the Paradise during the night of ascension. This clearly proves that Paradise has been created and it is in existence, otherwise to give a round trip of something that does not exist is a meaningless gesture. The same is true about the Hell, because it was also shown to the Prophet. The denial of the creation of the Paradise and Hell surmounts to the denial of the Prophecy of Muhammad. Imam Reza says,

“Those who deny the creation of Paradise and Hell are not aligned to us nor do we belong to them. Anyone, who denies the presence and creation of these two entities, denies us, the Prophet and our Wilayat; and he will permanently live in the fire of Hell.

REBUTTAL OF SOME DOUBTS

1. It is said that the paradise in which Adam was stationed, was one of the mundane gardens, where sun used to rise and set. There is also a narration to support this view. Again it is said that if it were the Paradise of permanence (Jannat tul Khuld) then Adam would not have left it, because it is said in the Qur'an that its inhabitants would be its permanent residents. It can be said in relation to this doubt that although there is a difference of opinion between the theologians and the commentators (Mufass'ereen) that whether, it was a mundane garden or Jannat tul Khuld. Some commentators have sided with the view that has been cited in this case, and the author of this book has also adopted this view, but many other commentators have differed with this analysis. There are several narrations that can be quoted to support the second view, and the one narration that is quoted on the authority of Imam Jaffer Sadiq (AS) is weaker with respect to its documentation and repetition. It is an accepted rule that we shall only favour those narrations that are more abundant and stronger in relation to their documentary evidence. So far as this objection is concerned that had this paradise being Jannat tul Khuld, then Adam would not have left it, since its dwellers will remain there permanently? The objector must understand that this rule is applicable to those whom Paradise is granted as a result of an award, while Adam was not stationed there subject to this condition. If it was true that anyone who once entered the Paradise cannot leave it, then what made the Prophet to leave the Paradise after he entered to inspect it during the night of Ascension? These facts reveal that the Paradise to which Adam is referred was actually Jannat tul Khuld.

2. It is argued that if the Paradise and Hell are actually needed on the day of resurrection, then their earlier creation is a useless exercise. We can answer to this objection by saying that there is no futility in this exercise, on the other hand there are some mysteries attached to it. One of the benefits of earlier creation is to make people wish for Paradise and to be fearful of the Hell, as a result they will mould their lives in accordance with the constitution of God. Such a term, according to the

theologians is called LUTF or Pleasure, which God does not deny at anytime. The second line of reasoning is that those people (Prophets) who are our guides provided by God, and on whose instructions we believed in the unseen objects, then logic demands that God must show those objects to them so that they might describe it to their nations according to their experience. If it was not so then the news given by the messengers of God would not be trustworthy and they could not satisfy their people, if such a request was made to them. Moreover, it is not true to say that the Paradise and Hell are lying empty, but in fact those are filled with the spirits of the pious and aberrant people respectively. It is reported on the authority of Imam Muhammad Baqar (AS), who said,

“By God, since the day God has created the Paradise, it was never empty of the souls of believers and the same is true for the Hell.”

1. It is mentioned in the Qur’an about the Paradise that its one dimension is equal to the Heaven and Earth, which makes its other dimensions immeasurable. Similar news is also available about the Hell. The question now arises that if both have been created then in what spatial coordinates they do exist? It can be said in its reply that the coordinates of the Paradise and Hell are difficult to define, since God has not spoken about it. Our responsibility as a believer is to accept God’s words and continue with our other responsibilities. However, whatever we have learned from the discourses of leading theologians can be put in the following words. It is said that Paradise is situated above the seventh Heaven and the Hell in the opposite direction. Some narrations that have incorporated the term **SA’MA** or Heaven, suggest that the Paradise is at the edges of the present Universe. God says,

“For the infidels, the gateways to Heavens will not be opened, and they are not allowed to enter the Paradise.”

Ameer ul Momeneen Ali Ibne Abi Talib (AS) has also credited this point of view. When it is established that the Paradise is situated beyond the edges of the Universe, then all questions pertaining to its coordinates automatically become redundant.

DESCRIPTION OF SOME DELIGHTFUL EXPERINCES OF THE PARADISE

True description of the Paradise is very difficult. There is a Persian Proverb, which means that the taste of sweet bread cannot be appreciated without actually eating it. The bliss of the Paradise is very similar to this. Whatever we have learnt from the Quranic Verses and established traditions, can be summarized in the following words. Paradise is a place in which there is no distress, ailments, degeneration, famine, animosity, encounters and assassinations, as described in the text of this chapter. Instead it is a permanent house of peace. There will be all kinds of food and attire for the appreciation of its residents. Paradise is such a wonderful place, for which the Prophet had said,

“It is better than what anyone can imagine. It will neither be hot nor too cold for discomfort, but instead its temperature is balanced throughout its timeframe.” Qur’an states, “There will be neither scorching Sun nor bitter cold.”

We present a few more Quranic verses in this respect. It is stated in **Sura Aa’le Imran,**

1. Those who were modest, for them are the gardens of the Paradise with their Lord, underneath which the rivers flow and they will live there permanently. Apart from this they will also have unsoiled virtuous wives, and above all the pleasure of their Lord.

2. The modest will certainly be among the gardens and lakes of the Paradise, where angels will greet them with peace and wish them a happy stay. The residents will sit on expensive couches facing each other like brethrens. God will remove from their hearts, (if there was) any worldly animosity. No misfortune will ever strike them and they are not asked to vacate it. **Sura Al Hajar.**

3. For them there will be all kinds of fruits and some channels of purified honey.

4. For the decorous servants of God, there will be a quantified subsistence and all kind of fruits, while they are seated in the blissful gardens on couches with expensive pillows in front of each other. They will be drinking a radiant white wine,

which provides ample joy to the drinkers. They will neither feel dizzy nor experience headaches. Seated with them will be beautiful reticent women, with their sights lowered and sparkling eyes. Their beautiful white skin, mixed with little red tinge will look like eggs concealed (in a wrapper). **Sura Al Sa'afat**

5. But those who are fearful of their Lord will be given lofty palaces with extended heights, underneath which the rivers flow. This is a promise of their Lord, and He does not go back on His promises. **Sura Al Zumr**

6. Those who believed in Our signs and obeyed Our Commandments should enter the Paradise in peace with their wives. They will be served food in gold plates and drink in gold cups. There is everything for them that they could desire and eyes could feel its pleasure. They shall remain there permanently. **Sura Al Zakhraf**

7. The Paradise that is promised for the modest has the quality that its rivers do not give bad odours. There are channels of milk whose taste has not altered and conduits of wine, which does not make them drunk, and it is an untainted pleasure. (There are) clean channels of purified honey and all kind of fruits for them. This is a gift for them from their Lord. **Sura Muhammad**

8. They will be sitting face to face, in comfort, on couches woven with gold fibre, studded with pearls and rubies. Most beautiful young servants, who remain permanently young, will be offering glasses of white wine from spouted decanters. They will neither get drunk nor feel nuisance with that drink. They will have fruits of their choice and a selection of poultry and other kind of meat they desire. They will also have the company of the most beautiful women with impressive eyes. (When you look at them) you will find them like pearls safely placed. This is the return of their good deeds. They will not hear a single word of malice and sin in the Paradise. Their common message would peace and only peace. **Sura Al Wa-qe'aa**

9. Certainly, the residents of the Paradise will be offered a drink, which will be mixed with camphor. This drink is from a lake reserved for a special class of people, and they will channel it where ever they wanted it to be. Due to their patience, they had exercised in the world they will be provided with silk attires, and they will be sitting on couches in most beautiful

gardens of the Paradise. They will not see the scorching heat of the sun nor bitter cold. There will be shadows of thick trees on their heads and the fruits will be brought nearer to them. There will be young servants for them, who will permanently remain young. When you look at them you will find them like scattered pearls. Your Lord will provide (the people of Paradise) with the best of the drinks.” **Sura Al Dahr**

10. Residents of the Paradise will not taste death after the mundane demise.” **Sura Al Dukhan**

11. They will neither undergo grief (in the Paradise), nor they are asked to vacate it.” **Sura Al Hajar**

12. They will not listen to any useless chat in the Paradise, other than a recite of peace. They will receive their daily sustenance in the morning and evening. **Sura Al Maryam**

13. Run towards the bestowal and Paradise of your Lord that is bigger than the Heavens and Earth in its dimensions. **Sura Aale Imran**

14. They are those people who accepted every mishap in pursuit of God’s pleasure, and offered their prayers regularly and expended their wealth that We have given to them, furtively. They are those people who respond to malevolence with compassion. These are the people for who is the joy of the hereafter i.e. perpetual gardens, where they will enter with their ancestors, their wives and other dutiful dependents. Angels will greet them from every entrance of the Paradise and inform them after offering their salutation, that they had acted with patience in the world and the beautiful abode of Paradise was the repayment of that endurance. **Sura Al Raad**

15. O! Prophet ask them, if this Hell is better or those perpetual gardens of Paradise that have been promised for the abstinent, where they will live permanently as a repayment of their piety and that will be their last place of abode. They will be provided with all they wished for. This is an indebted promise of your Lord

16. Those who said with (true heart) that our lord is God alone, and then they remained resolute with this declaration, angels (with blessing) will come to greet them at their death bed and tell them not to be anxious and distressed. Rejoice in the Paradise that was promised to you. We were your friends in the world and we are your companions in the hereafter, and

anything that you could desire is available for you in the Paradise from your benevolent God as a gesture of hospitality.

Sura Al Ha Meem

17. There will be pious women who wouldn't cast an eye on other men, which were previously untouched by any man or Jinn. Therefore, how can you two (Human and Jinns) deny our blessings. Those women who are hiding themselves in the marquees are Hureen. How can you two (Human and Jinns) deny the blessings of your Lord. No Human and Jinn has previously touched them.

18. Undoubtedly, the reticent will certainly be under the shadows of the trees and eat among the fruits of their choice (from the Gardens, and drink from the springs). It is a return for their actions that they performed in the world; let God's approval be with them. That is how We reward the blessed? **Sura Al Murselat**

19. Definitely the virtuous will be at ease. They will survey the view (of the paradise) while sitting on (comfortable) couches. You will witness sparkle and bloom on their faces. They will be given a pure drink from the bottles that were sealed with musk. The ardent must strive for that. **Sura Al Ghasi**

20. (Resting) in a grand precinct, they will not listen to any loose talk. There will be fountains gushing forth all around. Glasses will be placed around their embankments with comfortable cushions spread out in row after row, and settees placed in front of them to relax. **Sura Al Momenoon**

21. There are so many other verses in the Qur'an regarding Paradise that God has quietened after describing the bounties and delicacies of the Paradise by saying: For their gracious deeds, there will be so many satisfying things that human mind cannot comprehend. **Sura Al Sajda**

FEATURES OF PARADISE THROUGH AHADITH

Although, enough has been stated regarding the Paradise in the previous pages, we quote further narrations to enhance faith of the devotees.

In various narrations the structural layout of houses in the Paradise is described in this manner that its walls will use bricks of silver, gold and rubies alternatively arranged. Its cement is mixed with strong Musk, Saffron and pearls, its pinnacles are that of red Rubies and the roof consists of green Emeralds or Topaz. (*Anwar'e Nomania*)

The Prophet said,

“There are those kinds of rooms in the Paradise, which reveal their intrinsic splendour from outside and external majesty from inside. Only those people of my Ummah will find their residence in those rooms that speak with neat and careful tone, feed the needy, offer Salam to those whom they meet, pray during the nights when others are sleeping.”

It is mentioned in the same book that when the Prophet entered the Paradise during the night of ascension, he saw a force of angels building houses in the Paradise. They were using the bricks of gold and silver in the process of construction, but their continuity of work use to cease on certain occasions. The Prophet said that he asked them the reason of that pause in activity. They said that they were waiting for the cement or binding mixture to arrive. The Prophet asked them regarding the nature of the binding mixture. They replied that it was the supplication to God by the believers, particularly when they say (Most high is the Lord, all praise is to Him, there is no lord but Allah and He is the Most elevated) we start the work and when they becomes dormant we cease to work There are different categories of the Paradise, where people will share residence with the Prophets, Messengers, Imams and Momeneen. The resident of each class is so much satisfied with his place that he will assume that there was no other place better than what has been allotted for him.

It is reported in *Khasayel* of Sheikh Suddooq that Ameer ul Momeneen Ali Ibne Talib (AS) said that among the various gates of the Paradise, one is reserved for the Prophets through

which the Prophets and Siddiqueens (Truthful) will pass through and the other will be used by Martyrs and the Pious, whereas five other entry points will be used by our Shias, including the believers of the past Ummah. Imam Ali says that he would stand constantly on the Pul'e Sirat, while continuously requesting to God to forgive and save all those Shias from the chastisement of Hell, who loved and helped him in the world.

It is reported in various narrations on the authority of Imam Zain ul Aabedin (AS) and Imam Jaffer'e Sadiq (AS) said that the categories of the Paradise are equal to the Verses of the holy Qur'an. The one who recites Qur'an will be asked to continue reading it and attain elevation in the hierarchy of the Paradise. Therefore, no one can claim better position among the residents of the Paradise than the Prophets, Siddiqeen and the readers of the Qur'an.

Ameer ul Momeneen Ali Ibne Abi Talib (AS) says,

"There are different classes (in terms of their status) of Paradise and each is much different from the other. Its dwellers will never find its resources being depleted nor will they like to move out of it or get any kind of boredom or disappoint in it."

Hazrat Sadiq'e Aa'le Muhammad (AS) says,

"The fragrance of the Paradise comes from a distance of one thousand years. The people of the least status (in Paradise) will receive so many bounties that if the entire humanity becomes their guest then it would not deplete their resources."

There are a few people who would not feel the scent of the Paradise

(a) A son who has been excommunicated (Aaq) by his parents

(b) Aged Adulterer

(c) Enemy of the Ahlulbait (

d) An Arrogant who walks with conceit.

There are some other narrations, which suggest that at the time of the creation of the Paradise God swore on His dignity that some of the people would never enter His Paradise. They are,

1. A Habitual drinker.

2. The one who is addicted to intoxicating drugs.

3. A Backbiter.

4. A Shameless or immodest.
5. The one who desecrates the grave.
6. A Tyrant.
7. A Callous person.
8. A Qudri (the one who believes that God exercises compulsion, and He is responsible for all the good and bad acts that happen in the world.)
9. A Compulsive liar.
10. A Usurer.

According to the narrations of the Prophet, an inch of space in the Paradise is better than what could be found in the entire Cosmos around us. It is reported from Imam Muhammad Baqar (AS) that when people will enter the Paradise, God will make them to acquire the height of Adam (AS), the age of Jesus (AS), the language of Prophet (AS), the beauty of Joseph (AS), their faces would glow and their hearts would be devoid of jealousy and animosity; like the heart of Job (Ayyub).

It is reported from Imam Jaffer Sadiq (AS) on the authority of his elders that Ameerul Momeneen has said,

“Tooba is a celestial tree, whose roots are in the house of the Prophet and there is no Momin (believer) in the Paradise, whose house does not contain a portion of its growth. The tree is so big that if a fast moving person runs for one hundred years, he will not be able to escape its shadow and if he tries to conquer its height, he will turn into an old man and falls to the ground before reaching its top. It is therefore; important to strive to gain such an award. It is also narrated that when anyone plucks a fruit from that tree another fruit is immediately replaces it. There will be no dearth of anything in the Paradise.”

It was asked from Imam Muhammad Baqar (AS) that if there was any mundane resemblance of that tree. Imam replied that one can light one thousand lamps from a single lamp, yet it will not make any difference to the luminosity of the first lamp.

The reports about kind of awards and their abundance a Momin will receive have different versions that depend on their status in the Paradise. Allama Jazairi writes in *Anwaar'e Nomania*,

“It is narrated that God will grant a Momin seventy thousand such women that if one of them sneaks a look on this world

then the whole world will dazzle with her beauty and the people would die to acquire her.” It is also reported by Imam Jaffer Sadiq (AS) that if one of the celestial women was made to appear before the people, the whole world would like to die to acquire her. The Prophet of God said that these women sing proudly, “We are that sensitive and subtle specie that will never become obsolete or old. We are those who are very neatly dressed that will never be exposed. We are those perpetual that will never die. We are those who will never show temper. We are those permanent residents that will never be asked to leave. Auspicious are those for whom we have been reserved, and it is our privilege to have them. We are best of the wives and our husbands are kind and caring people.”

God will let the residents of the Paradise to marry these women. It is also reported in a Hadith of the Prophet that if a woman was married twice in this life and both of her husband’s managed to reach the Paradise, then she will be wedded to the one who kept her happier in the world.

It is written about the cuisine of Paradise that its each dish will have thousands tastes and the same is true about its fruits. It is also reported that this food will not produce any excreta, but it will discharge from the body as a scenting sweat. It was asked from Imam Muhammad Baqar that if there was any mundane example of this process. Imam replied that a fetus, while developing in mother’s womb, receives regular food but does not produce any excreta. The residents of the Paradise will also enjoy the company of other friends. If a believer finds some of his friends or relatives in the Hell then he would certainly be depressed, therefore, God will wipe out the memory of such people from his mind so that this separation might not hurt them. The Paradise will have all kind of entertainments. Once a Bedouin asked the Prophet, if there was any music in the Paradise for providing pleasure to its listeners? The Prophet replied yes; there are instruments (in the Paradise), and when they will be played it will produce such a sound that if it is heard by the earthlings, they will drowse in pleasure. Imam Jaffer’e Sadiq (AS) says,

“There is a lake in the paradise whose water is sweeter than honey, softer than foam, colder than ice and with fragrance more than the Musk.”

It is realised from various other narrations that there are various channels in the Paradise that contain water, honey and milk. Following are the names of those waterways,

1. Camphor
2. Salsabeel
3. Tasneem
4. Zanjabeel
5. Daheeq
6. Kausar

The Prophet has said that God has informed him that He has provided so much in the Paradise that it is not seen by an eye, neither heard by an ear nor it could be imagined by a mind.

WEAKNESS OF AUTHORS VIEW OF SPIRITUAL PLEASURES ONLY IN THE PARADISE

What the author of this book has described that there will be some residents of the Paradise whose enjoyment and pleasure is the praise of God, instead of eating, drinking and the other physical pleasures. Sheikh Mofeed has provided a very healthy criticism on this view and proposed that the narration on which this idea is based is fictitious, since Qur'an opposes such a vision by proposing the provisions of food and drink along with marriage, and other corporeal pleasures, and then encouraged the believers to strive for it. He then quoted some of the relevant Quranic verses, which we have already mentioned. Moreover, how it is possible that one group of believers should behave like angels by depriving themselves of food and drink and marriage. This behaviour is totally against Islamic spirit and unanimous opinion of the Muslims. Allama Majlesi, after approving Sheikh Mofeed's comments said that the residents of the Paradise, after receiving its bliss will bow down to God in respect, as described in the Qur'an,

"In these gardens their main speech would be the praise of God and mutual exchange of greetings i.e. Salaam and their last word would be; all praise is for the God, who is the Sustainer of the Universe"

At another place it is recorded in the Qur'an,

"The caretakers of the Paradise will greet its new occupants by offering salutations to them and telling them to enter the beautiful Paradise permanently. They will then respond by saying that all praise is for the God who has fulfilled His promise and made us the proprietor of the Paradise, now it is up to us to choose our residence."

EXPLANATION OF IMAM SADIQ'S WORDS

The Hadith of Imam Sadiq (AS) that has been quoted by the author, wherein different categories of the worshippers have been mentioned, is though credible but it does not support the view that the supplications of only one type of worshippers are accepted and the others are negated. None of the grand theologians are of this view, because if it is accepted to be true that the prayers that are offered for the love of Paradise or due to the fear of Hell become redundant, then its direct responsibility will fall on God and His messengers, who persuaded people to strive for the Paradise. Yes, there is no doubt that the supplication that is made solely in the love of God is definitely superior; that is why Ameer ul Momeneen says; I have not worshipped You due to the fear of your Hell or for the aspiration of your Paradise, but I have worshipped You that You deserved to be worshipped.

A SHORT DESCRIPTION OF THE CALAMITY OF HELL

Just as the nature of the bliss of Paradise is difficult for us to explain, similarly, the description of the sufferings of Hell is beyond our portrayal. Summary of what is depicted in the Qur'an and Ahadith of the Prophet is that Hell is a punishment, which will contain every aspect of castigation. Boiling water for drink and purulent discharge and cactus to eat, which will perforate the intestine? When the original skin will deteriorate it will be replaced by a fresh one. The punishment will be permanent because its dwellers neither die nor they are given any respite. They will appeal but it will be disallowed and they remain in this state of degradation till eternity. The Hell will have different levels where polytheists, infidels, hypocrites and other sinners are accommodated, according to the criterion of their crimes. We can present a few verses of the Qur'an.

1. Be fearful of that fire whose fuel will be humans and stones. It is specially prepared for the infidels. **Sura Al Baqara**

2. We have prepared fire for the tyrants and oppressors, whose heat will encapsulate them. If they make a plea, their request will be executed with boiling water, which resembles molten copper that will roast the mouth. What a bad drink it would be, and what a bad place of abode it will be. **Sura Al Kahaf**

3. Those who bank gold and silver and do not spend it in the way of God, Give them O! Prophet the good news of horrifying chastisement of the day when their foreheads will be stamped with the same silver and gold heated by the fire of Hell. They will be told that it is what they have accumulated in the world, so taste your accretion now. **Sura Al Toba**

4. They will wish to flee the fire of Hell, but they are not to escape from its chastisement, because it will be permanent. **Sura Al Ma'ida**

5. Those who have accepted infidelity, garments of fire have been tailored for their wearing. Boiling water will be poured on their heads that burns their faces and will bring forth their intestines from their bellies with its heat. There will be steel

clubs or maces for beating them. When they will be tired of the punishment of the fire and try to flee from the Hell, they will be struck with those clubs and pushed back into the fire. They will be told to taste the chastisement of fire. **Sura Al Hajj**

6. When their skins are burnt, we shall replace those with a fresh covering. **Sura Al Nisa**

7. There is no doubt that hypocrites will be in the lowest station of the Hell. **Sura Al Nisa**

8. Undoubtedly, those who opted for infidelity, their wealth and children will not save them from God's punishment. They are the residents of Hell and they will remain there forever. **Sura Aale Imran**

9. Those who purposely devour orphans funds, they are filling their bellies with fire and soon they will be the residents of the Hell. **Sura Al Nisa**

10. Anyone who exceeded the limits set by God and His Prophet, he would be thrown into the fire of Hell by God, where he will stay permanently. This is extremely demeaning punishment. **Sura Al Nisa**

11. Anyone who kills a believer without justification? His punishment is Hell, where he will stay permanently. God has remitted His wrath and curse on him, and has prepared an awful punishment for him. **Sura Al Nisa**

12. Do these people not realize that who so disobeyed God and His Prophet, for them (God) has prepared horrifying fire of Hell, wherein they will stay permanently and that is a humiliating punishment. **Sura Al Toba**

13. Then the unjust will be told on the day of Judgment to taste the permanent chastisement of the Hell. You are rewarded accordingly in the hereafter for what you have been doing in the world. **Sura Al Yunus**

14. So enter the Hell through its gates. You will have a permanent residence in it. What a bad place of abode for the arrogant. **Sura Al Nahl**

15. Certainly, Hell is their promised destination. It has seven entry points and each entry point has its quota. **Sura Al Hajar**

16. Surely, We have heavy chains and incinerating fire, and a food that will be trapped in the throat and horrendous punishment.

17. Of course, cactus would be the food of sinners that will create severe reaction in the stomach like the drinking of molten copper or steaming water. **Sura Al Dukhan**

18. The Prophet (Muhammad) has succeeded and every aggressor is disappointed. They have for them is Hell (in waiting), where they will have purulent discharge to drink. They will try to down it in short gulps but fail to make it. Death will encapsulate them from all sides but they are not to die. **Sura al Ibrahim**

19. Those who are in the Paradise will ask the occupants of Hell, "What made you to go to the aggravating fire?" They will say; We were neither among those who rendered their prayers nor did we feed the needy. We used to mix with the unjust and denied the coming of the day of Judgment. **Sura Al Modassar**

20. Those who considered the day of Judgment a lie, We have prepared for them incinerating Hell. When it perceives these people from a distance, it will start to boil and these criminals will listen to its sound, and they are brought into it with shackles, they will pray for death. It will be answered to them that they should not call for a single death but cry for multitude of deaths. (This hue and cry) is not going to help them. **Sura Al Furqan**

21. Those who have committed evil, their abode are Hell and when they try to escape from it, they will be pushed back into it. They will be told that the punishment they had denied (in their life is now with them), they should now taste its thrill. They will seek (God's) forgiveness and ask (God) to return them to the Earth, so that they could act virtuously. We shall tell them that did We not provide them with the age in which they could learn, if they had wanted. Did I not send for you, from my side those who cautioned you? Therefore, taste the chastisement (of the Hell). There is no helper for the aggressors (today). **Sura Al Momenoon**

22. Those who are arrogant about Our Worship, they will soon enter the Hell in disgrace. **Sura Al Momenoon**

23. The sinner infidels will permanently stay in the Hell without a break. They will have to stay disappointingly in this punishment, since We have not done any injustice with them. They will call (the attendants of the Hell), and request them to ask God for their annihilation. They will answer; for them is a

permanent stay in this fire. O, the infidels of Makkah, We have (brought a just system) for you, but most of you defy the truth.

Sura Al Zakhraf

24. O! Believers save your children from the fire of Hell, whose fuel is humans and stones, where there will be harsh attendants on them and they do not defy the commandments of God, and fulfill their duties. When the infidels will reach the edge of the fire they are told not to make excuses, as they will be given the punishment of their deeds. **Sura Al Tehreem**

25. (Within the Hell) fire balls as big as yellow camels will be falling on them. It is certainly a bad day for those who have rebuffed the faith. **Sura Al Murselat**

A BRIEF DESCRIPTION OF THE PUNISHMENT OF HELL IN THE WORDS of IMAM ALI (AS)

Ameer ul Momeneen describes in a sermon,

“You must realize that your soft and delicate skin cannot withstand the fire of Hell. Have pity on your souls, because you have already tried and tested yourself against misfortune and disaster in this world. You must have seen someone who has a spike stuck into his foot, then how he cries and snivels (until the thorn is removed). A minor accident makes him covered with blood and hot sand burns his feet. How would he feel, when he is sleeping within the two grinding wheels of fire and in the company of Satan. Do you know what happens when the caretaker of Hell gets angry with its fire; some sections of Hell shatter into other parts of Hell with his rage, and when he rebukes the fire, its flames escape to the entrance of Hell to seek refuge. O! Weak and elderly person with whom fragility is entwined, what would be your condition when neck locks will penetrate in your bones like an incision in the flesh, until they consume all of the flesh from your arms?”

It is reported on the authority of Imam Muhammad Baqar (AS), who said,

“The residents of Hell will howl like dogs and wolves with the severity of punishment. O, Omru what is your opinion about that assemblage, which cannot die or find a little respite in their punishment. They will be thirsty and hungry, with bewildered eyes like handicapped people, and they will be marked for punishment despite them being regretful and apologetic. They will neither be treated with compassion nor is their punishment reduced and they will be sent into the fire of Hell, where they drink boiling water and eat from the cactus tree. They will be broken with the hammers of fire and beaten with the mace by very harsh angels, who will not feel any sympathy for them. They will be dragged into the fire, imprisoned with mischievous people and kept in chains. They will cry for help but their request is turned down, and if they request for something else, their call will be refused. This is the state of a person who will enter the Hell.”

It is mentioned in *Khasayel* of Sheikh Suddooq that Ameer ul Momeneen once said,

“There is a milling machine in Hell, which will grind five kinds of people. Would you not like to know from me, who are those people? He was requested to identify those and he replied that they are,

1. Unchaste Religious scholars
2. Lewd readers of the Qur’an
3. Tyrant Rulers
4. Dishonest Ministers and
5. Fake Sages

Imam Ali (AS) says about the Hell,

“Beware of the fire of Hell that is extremely deep and very hot. Its punishment is innovative. It is such a house, where there is neither compassion nor any request would be heard or a tragedy is removed.”

We present a Supplication of Imam Zain ul Aabedin (AS), and then conclude this section.

“O! My God I seek Your protection against that fire, which You have prepared to incarcerate those who have disobeyed you, and threatened those who had turned away from your approvals. I seek Your protection from that fire that has darkness instead of luminosity, and whose slightest blast is very painful, which is very near despite its extreme distance. I ask for Your shield from that fire, which can overcome its counterpart and it will turn bones into ash, and serve its residents with boiling water. O! God I seek Your protection against that fire, which shows no compassion to anyone who begs for clemency from it. It will not have any consent to lower its gaze from those who have surrendered themselves to it. It will go after its residents with horrifying punishment. O! God, I seek Your protection from the reptiles (snakes) and spiders (scorpions) of the Hell, whose mouths are open and they are grinding their teeth in fury, and from its water that will cut intestines into pieces and burst open the chests to flush out the hearts. O! God I ask Your favour for those things that can avert and push back this fire.”

PERMANENT STAY IN THE PARADISE AND HELL

All Muslims agree that those who enter the Paradise will remain there permanently. That is why its name is Jannat ul Khuld (Garden of permanence). There are several Quranic verses and established traditions of the Prophet in support of this view, e.g.

1. When the (prospective) residents of the Paradise reach near it a sound will be heard saying; you are upright and clean, therefore enter the Paradise permanently. **Sura Al Zumr**

2. Those who believed and worked accordingly, they are better than rest of the creation. Their reward in sight of God is beautiful gardens of residence, underneath which rivers flow, where they will remain permanently. **Sura Al Baiy-ya'na**

3. (On the day of Judgment) whose faces are white they will be under the shadow of God's grace and they will remain there permanently.

There are so many verses of this kind in the Qur'an that show permanence of stay in the Paradise. In fact, the greatest gift of hereafter is the continuity of life. The present world also has lots of pleasures but it does not have durability of existence, therefore, its attraction and appeal is temporary. There is no standard measure of happiness, beyond which there is no sorrow. Here flowers are entangled with thorns; light is accompanied by darkness, death tagged with every living thing, thirst after satisfaction, and poverty after richness. A man finds the sight of pleasure after going through much anxiety and sorrows, but when he just begins to enjoy, his call for departure from this world comes and that is the greatest setback of one's life. However, paradise is the name of the place whose leisure's are permanent and bliss is everlasting. Here is life but no death, comfort but no pain, delight but no grief, and peace but no disturbance. This perpetual place of bliss is allocated by right to the loyal progeny of Adam. This garden of unending glee is that timeless kingdom, whose comfort is without a break and whose peace is eternal. The standard of personal pleasure, which everyone in this world desires can be expressed by a single word; Monarchs, since this is the only word that could be used to depict the final destiny of personal

desires. In other words, Monarchy or being a Royal is the name of that state of mind, where no man feels deprived of any desire or success. Surplus of the means of console and abundance of joy without the feeling of grief, high rising palaces, blooming gardens, pools and lakes, gold and silver crockery, emeralds, diamonds and pearls to wear, housemaids and expensive dresses, beautiful wives all of these things are anonymous with a life of Royalty. The shortest but most elegant definition of Paradise was done by Adam's own enemy, the Satan i.e. a Kingdom without an end. However, this reality must also be kept under view that the benefits of hereafter are only symbolically similar to the mundane pleasures, in reality the two are oceans apart.

Similarly, majority of Muslim thinkers, other than Ibne Ara'bi are all unanimous in this view that all polytheists, infidels, hypocrites, and some so called Muslims, such as Ghalis, Nas'bis and Kharjite's would remain permanently in the Hell. However, those sinners with true articles of faith, who failed to cleanse themselves in the period of Barzakh, will temporarily remain in Hell and then with God's compassion or with the intercession of the Prophet and Aa'imma are freed to go to the Paradise. There are several Quranic verses to prove the permanence of stay in the Paradise or Hell, and we present a few for our reader's consideration.

1. God has cursed the infidels and He has provided a bursting fire for them, and they would remain in it permanently.

Sura Al Ahzab

2. Those who are real defiant of God and the Prophet, they will remain lastingly in the fire of Hell. **Sura Al Jinn**

In these verses the confirmation of stay in the Paradise or Hell is done with such a clarity that is not hidden from the people of intellect, (a) the word **Khlud** in Arabic lexicon stands for continuity and (b) its attachment by the word **A'bad** has extended its continuity, (c) this subject has been addressed in the Qur'an in different ways. It is mentioned at one place; they will never be able to get out of this situate, again at another place it is said; unjust (polytheists, infidels and aggressors) will stay in the fire permanently, or; anyone who equates or makes partners with God, He has forbidden and barred Paradise for him and his place of abode is Hell. It is mentioned in **Sura Al Araf**,

“Nor will they be allowed to enter Paradise unless a camel passes through the opening of a needle.”

If after all of these clarifications, someone suggests that a time would come when Hell will be demolished, or if anyone goes in search of it, he wouldn't find it and it will be replaced by meadows, where the Hell dwellers will get used to that environment, then how the ideology of such a person (Ibne Arabi; Fatoohat'e Makkia) can be equated with Islamic doctrine. In some Quranic verses where the exception, **ILLA MA'SHA-ALLAH** is given, it simply means that some sinners who are of true faith will be cleansed from their sins by undergoing punishment or by the compassion of God or by the grand intercession and are taken out of Hell and placed in the Paradise, or it could mean that no one could displace them from Paradise except the will of God, but it would certainly mean that their shelter is permanent. Therefore, for whom God wills continuity, how it could be destroyed?

REASONS FOR A PERMANANCE OF STAY IN PARADISE OR HELL

It is worth considering that why some people of Paradise whose upright works are less will remain in the Paradise permanently, while the Hell dwellers with the same upright deeds will stay longer or even permanently in the Hell? Whatever we have understood from the reports and statements of Aa'imma is as follows. It is learnt that although some of the residents of Paradise have committed less upright deeds but their intention of perpetrating sin was not to purposely disobey or defy God, (it might be due to the weakness of their personality) whereas, the Hell dweller's intended to defy and negate God; that is why both are differentiated in their returns. This conclusion is substantiated by a Hadith of Imam Jaffer Sadiq (AS), and its essence is the same as mentioned above.

AN IMPORTANT MESSAGE

This statement of the respected author that those believers who go to Hell will not undergo any physical pain during their stay in it is in conflict with many established traditions. One of these traditions is already mentioned in *Risala'e Ae'teqa-dia*, which mentions that some sinners will stay for almost 300,000 years in the Hell, before they could get freedom by the intercession of Aa'imma'e Ahlul Bait. The other Hadith, which is common between both Shia and Sunni schools states; when the sinners would be taken out of Hell, after completing their sentence, they will look like fossilized coal. Moreover, the information that is contained in the literature regarding the punishment of Hell also indicates that anyone who enters Hell will definitely go through a period of sanctions.

FEW SIGNIFICANT DOUBTS AND THEIR REBUTTAL

CLARIFICATIONS OF SOME DOUBTS

Although, all Islamic schools of thought agree broadly on what we have described in this chapter, but some atheists and their corroborators raise some doubts regarding the punishment of Hell.

CRITICISM

It is argued that punishment or revenge is taken by a person who has suffered through an injustice, or there might be a chance of such happenings. However, God is way above this allegation that anyone could harm Him. Therefore, the statement of revenge is a meaningless gesture. Again, they argue that if God is very kind (as believers think) then the punishment of Hell is against His character.

REBUTTAL

This objection can be answered in several ways. There is no doubt that God is kind and compassionate. However, is He kind only for infidels, polytheists, adulterers, murderers, thieves and tyrants or He is also caring about those who were oppressed, slaughtered and wronged? If the answer to this query is yes, then tell us with an honest mind that should these oppressed, wounded and indignant people be revenged or not? In the different periods of history these beast like human's (tyrants) have committed earth shattering crimes on humanity that makes the whole human race mortified, should such detestable persons be allowed to go free? The objectors should know that if God is compassionate and benevolent then He is also omnipotent and Subduer and His holds are unyielding. The author of Philosophy of Islam has written a beautiful phrase in his book. He says; it is not bizarre why the Hell is created but weird is, why these aggressors and tyrants were given relief until the day of Judgment? Similarly, the same is true about the Rights of God. If this process of punishment and reward is withdrawn then distinction between a benefactor and offender, pious and irreverent, submissive and reprobate will be

forfeited and they will all be equal, which is against the calibre of God. That is why God has spoken very clearly in the Qur'an, "Shall We makes Muslims in the likes of criminals, (Sura Al Noon) or shall We treat God-fearing in the same way as lewd and fornicators?" If this view (of non punishment) is upheld then the rule of law would be impossible to implement. In short this objection is only acceptable to those whose mind is bent and twisted. Some scholars have adopted another approach to address this objection. They say; just as in material world, cause and effect has a role to play, spiritualism also has a similar chain of command. Good and bad deeds influence the character of a being, therefore, award and punishment are the natural consequence of this behaviour and it cannot be separated from each other, and we must not label it as revenge. Imam Ghazali has written in his paper **MAZNOON BE ALA GHAIR'E AHLE'HE** that punishment or reward, which is given on prohibitions and demands does not mean that God has become angry, and so He takes revenge, but its example is like a person who will not have children, until he approaches a women. Punishment and reward in the hereafter depend upon one's behaviour in the world. Therefore, such complaints, that why someone is penalized upon committing a sin, is just like saying that why a person has died after drinking poison. God's prohibitions and demands are similar to the treatment suggested by a doctor to his patients for recovery from an ailment. If a patient chooses to ignore doctor's instructions then his demise is certain. Therefore, the rules that govern personal felicity and callousness are the same that are applied to the nations, very similar to a scientist who defines and propagates physical laws. In modern terminology this is called Science. On the same pattern, it is the responsibility of the Prophets to explain the Science of spiritual cause and effect, and this is done through a mechanism; called Shariah. We must accept this code in a manner as we submit to a doctor for the treatment of a physical disorder. To summarize this we can say that the rules of cause and effect, action and reaction that are applied to the physical Universe, also envisage every word and bad act of human behaviour. That is why the end product of a sin is punishment and the result of a virtuous deed is nothing but recompense. The word **AQAAB** (punishment) is derived from

AQAB, which means; to follow, that is why **AQAAB** is the name of that outcome, which follows an act, and reward (**SAWAB**) is derived from **SOB** which means; to return. That is why it is used for naming the return of a noble deed. Some Quranic verses also supplement this view,

“Today you will receive the return of what you have been doing (**Sura Al Jasia**)

Everyone will be rewarded for his or her efforts” (**Sura Al Taha**)

“They will receive the punishment for their evil deeds and they must observe that chastisement, which they have ridiculed.” **Sura Al Nahal**

This suggests that punishment or reward is the outcome of our deeds.

CRITICISM

The time period of sin, in view of human life is very short, but its punishment as proposed by religion is very long, and this return is against God’s Justice.

REBUTTAL

This criticism can be answered in several ways. It is accepted that the measure of punishment (in terms of time) is never equal to the measure of the sin. There are several examples of this approach in the mundane laws, for example, a person kills another person in few seconds but the court awards him life imprisonment for that crime. If somebody now argues in the sentencing court that the defendant took only few seconds to kill and the sentence awarded to him is too long, then no one can doubt the ignorance of such a person. Similarly, sometimes a minor neglect in eating food can cause long term illness or the ailment could last for life. This suggests that the time period of committing a sin can never be equal to the span of punishment. The same problem can be viewed in another way. It is an established fact that occasionally people can do things whose negative effects continue for centuries, and many innocent generations have to go through its pain, such as polytheism and infidelity or other evil deeds, the likes of murdering innocent people by tyrants and dictators. God says in the Qur’an, “The one who has killed a single innocent person,

without due right or continued to corrupt the society; it is equivalent to the killing of a whole nation, and the one who has saved one innocent person is the same as if he has saved an entire population.”

The Prophet of God has said,

“A believer’s intention is better than his deeds and an infidel’s intention is worst than his deeds. Therefore, their actions might be scanty but the length of their punishment or award is related to their intentions. A believer might pray for a longer life so that he could spend more time in God’s obedience, while an infidel’s attitude was to spread more corruption. Hence, the return for both of these people is different; a long term joy for the one and a drawn out punishment for the other.

CRITICISM

One fails to understand that how a thing that is engulfed in fire, boiling water is poured on its head, eats foul things and still it is alive?

REBUTTAL

Human brain, even now is unaware of so many things that are around us. Modern Scientists do not completely understand the entire implications of **the DNA** molecule. They are still unaware how among many variants, an **RNA** molecule started copying itself. They are still perplexed on the stability of **L4** and **L5** of Lagrangian points in the Earth’s orbit. They cannot truly understand how the reptiles managed to change their scales into wings. They still cannot understand how the breathing mechanism of high flying birds evolved from reptiles. There are millions of things about which their understanding is not complete and yet they believe in it, therefore, for a believer, the Phrase; God has power over everything is sufficient to understand, how the sinners would survive in the Hell.

Chapter 32

MANNERISM OF THE TRANSMISSION OF REVELATION

Sheikh Abu Jaffer says that our belief regarding the transmission of Revelation is that (in the Heavens), in the line of sight of Israfeel is a celestial screen, and when God wants to transmit a message, it appears on the screen, and he is alerted. He reads the message and passes it on to Michael, who relays it to Gabriel and he takes it to the relevant Prophet. The Prophet (Muhammad SA) used to undergo a state of trance, his body appeared to be very heavy and he was drenched in sweat, this was due to God speaking to the Prophet, and not the presence of Gabriel, who used to respect the Prophet greatly and preferred to sit like a servant in his company.

NOTES ON CHAPTER

DESCRIPTION OF THE MEANINGS OF WAH'YE AND PLACES OF ITS APPLICATION

In Arabic dictionary, the word Wah'ye (Revelation) is used to indicate several meanings. Some of those meanings are,

1. To point towards something
2. Writing of Prophetic messages
3. Ilham or inspiration
4. A secret communication
5. A covert dialogue

It is for these meanings that the word Wah'ye has been used in the Qur'an. Therefore, the Quranic verse, "We sent a revelation (Wah'ye) to Moses (AS) mother to feed milk to Moses," here the word Wah'ye is used in the context of inspiration on her mind. Again, in Sura Al Namal, "We sent Wah'ye to the bee" means that the bee was empowered or as some other

commentators have suggested that bee was inspired to a particular task, or regarding John the Baptist(Yehya), “**FA KHARAJA ALA QOME’HE FO OUHA ALAIHIM** (When John appeared in front of his nation He was pointed out.” Similarly, in the Quranic verse: **FA’YUHA BA’DHO-HUN ILA BADH ZAKHRAFUL QOUL O GHAROORA** (Among them someone sends secretly false messages to the others.”

Here the word Wah’ye is used as secret communication. So the literal meanings of Wah’ye is **ALQA ISH-SHAY ILLUL GHAIR ALA WAJ’HIR SIR’RE** (to send some covert messages to the other), but in the language of Shariah, the word Wah’ye means; the message that comes from God to His messengers, overpowering their speech.

THE PHILOSOPHICAL AND RELIGIOUS SIGNIFICANCE OF WAH'YE

Since, it is Wah'ye that distinguishes between true and a false prophet, as described in the Qur'an: Say I am a human like you, but I receive revelation (from God). Therefore, due to its significance some further elaborations are required on this topic. We must understand that the theologians have named revelation as a key feature (**MALEKA'E NUBUWWA**) of the prophecy and they explain this in the following manner. They say that among the Prophets, intellectual depth is beyond ordinary human beings. Our senses simply discover material things, but mind can approach and discover higher echelons of reality, however, Wah'ye is even beyond this level and can detect elevated forms of certainty, and this judgment is so perfect that it does not require further thought nor it needs any logical justifications in its conclusions. Higher reality in revelation appears in a manner similar to an intuition or as a physical touch. Since, this knowledge is imparted without any human interference by the One, who knows the secrets of hidden things, that is why it is called Wah'ye or inspiration in the language of Shariah. It is therefore, suggested by some scholars that Wah'ye is not the name of an external reality or occasional teachings of God, but it is a result of Prophets higher level of understanding and awareness, which is given to them from the beginning, including some incomparable mental qualities and ingrained knowledge that makes it easy for them to understand the will of God, while, other people are devoid of it. However, we cannot name this capability as Wah'ye; at the most we can call it the natural potential or an asset of the prophecy. Nevertheless, Wah'ye is the name of that external reality through which God chooses to inform His Messengers via angels or through **ALQA** (Inspiration).

DISTINCTION BETWEEN THE QUR'AN, HADITH'E QUDSI AND AN ORDINARY HADITH

It is beyond doubt that Prophetic knowledge, information, teachings and sermons are all under the umbrella of Wah'ye; the only difference is that if words and their meanings are both from God and they also have miraculous panache, then such a collection is called the Qur'an, Zaboor or Injeel. If however, words and its meanings are both from God but the text is not of the standard of miraculous splendour, it is then called Hadith'e Qudsi. If on the other hand the meanings are from God and the words are chosen by the Prophet it is then called Hadith or a Prophetic tradition. On this basis the scholars have named the first kind of Wah'ye as Wah'yay **MATLU** (that can be recited) and Sunnah of the Prophet is called Wah'yay Ghair **MATLU** (non recital)

SATANIC REVELATIONS

Whatever, we have described so far is related to the revelations from God. In opposition to this there are also satanic revelations, as described by God: Satan and his associates transmit wah'ye to their friends, and this transmission is in the form of doubts and distrusts. Therefore, if some mentally retarded person, either under the influence of Satan or due to his own disturbed mind starts projecting his proclamations as a message from God, and begins to assume himself as a prophet, then instead of accepting his assertion, such a person should be taken to a mental clinic for treatment.

THREE TYPES OF SHARIAH REVELATION

There are several ways in which Prophets are inspired, God says, "There is no one among humans who could say that God has spoken to him in a manner other than Wah'ye, behind a veil and through a Messenger, (angel) who is explicitly approved by God to speak to a person of His choice. Allah is all wise."

FURTHER APPROVAL OF THE AUTHORS OPINION

What the honourable author has mentioned about the modes of Wah'ye is supplemented by quite a few Ahadith of the Prophet and Aa'imma, which is also logically possible. However, Sheikh Mofeed's criticism of this approach, due to certain hesitations and farfetched doubts is not up to the mark. It is strange that at this juncture he censures authors approach by considering his evidence based on a rare Hadith, but while discussing Pen and the Tablet, where Abu Jaffer proposes that those are two angels, Sheikh Mofeed rejects his approach by suggesting that the proposed methodology of Wah'ye by Sheikh Abu Jaffer is the result of numerous traditions and narrations. He says,

“Therefore, the angels after viewing the Guarded Tablet remember the message that they are commanded to take it to the Prophets, and also comprehend the instructions they have to abide by. (In this respect) there are several narrations and reports from the Prophet and Aa'imma.”

On such issues Allama Majlesi says,

“Subjects of this type that are present in the Qur'an and Hadith should not be reinterpreted on the basis of a farfetched doubt, without clear cut evidence.”

Chapter 33

REVELATION OF QUR'AN DURING THE NIGHT OF QADR

Sheikh Abu Jaffer says that the transmission of the Holy Qur'an began in the month of Ramadhan, and then it was transmitted gradually for twenty years. God had provided complete overview of the Qur'an to the Prophet (earlier); that is why He says, "O My dearest, do not hasten to read Qur'an, before the transmission of Wah'ye is completed and ask for this entreaty."

Qur'an invites the Prophet to supplicate in this manner "O, God enhance my knowledge."

Once again the Prophet is advised by God, "O, Prophet (you should not) quicken your tongue to remember it rapidly, since its collection and erudition is Our responsibility. Therefore, when We teach it to you then follow it, as its exposition and elaboration is also our responsibility."

NOTES ON CHAPTER

Whatever the respected author has said about the revelation of the Quran, it falls within the context of several Quranic verses and the traditions of the Prophet.

God says in the Quran: Ramadhan is the month in which Qur'an was revealed. This verse tells us that the Quran was revealed in one of the twelve months of the year i.e. in Ramadhan. However, it is mentioned at another place that it was revealed during a celebrated night. At another place it is declared that it was revealed during the night of Qadr (determination or power). This gives us a clue to determine the complete time frame of its revelation; that it reached within the night of Qadr from the Guarded Tablet to Bait ul Ma'moor (Populous or

Delightful House) and from there it was transmitted in steps through Gabriel to the Prophet, in accordance with the requirements of the time, and it continued for another twenty years. It is said, "Gabriel revealed the text of the Qur'an on your heart so that you might be among the Warner's."

It is mentioned in *Tafseer'e Qummi* on the authority of Imam Musa Kazim (AS), who said: God transferred Qur'an from the Guarded Tablet to the Populous House during the night of Qadr and then its transmission to the Prophet was completed in twenty years. It is narrated in *Osool'e Kaafi* on the authority of Hafs bin Ghias that he asked Imam Jaffer Sadiq (AS) in relation to the Quranic verse, which states that the Qur'an was revealed in the month of Ramadhan. Imam replied; the whole Qur'an was transmitted in one go from the Guarded Tablet to the Bait-ul-Mamoor and then it took twenty years to reach the Prophets in required instalments. There are several similar narrations in Shia literature and bulks of Shia scholars have accepted the same view.

CLEARANCE OF TWO DOUBTS

Altogether, it is very strange to say that some scholars on the basis of some far fetched and baseless doubts have refused to accept the transference of the Qur'an in one night from the Guarded Tablet to the Bait-ul-Mamoor. They quote a few Qur'anic verses, which suggest that it was revealed according to the circumstances and requirements of the time e.g. God quotes a statement of the infidels, "Our hearts are enveloped." Or as polytheists said when they rejected the invitation to Islam, "If God had wished we would not have worshiped the idols."

Similarly, on the issue of **ZAHAR** (when a person declares his wife to be like his mother), God said,

"Allah has heard the statement of the woman, who was arguing with you regarding her husband."

Therefore, how is it possible that the Qur'an might be collected in advance at one place, when it comments on issues that took place at a later date?

REBUTTAL

There is no doubt that the reasons for the revelation of Qur'an were subject to the prevailing conditions, and this situation reigned over twenty years, when it got the credentials of completion in the form of **AL YOUMO AKMALTO LAKUM DEENAKUM** (Today, We have completed your religious constitution), but where this is proved that God was ignorant of these episodes in advance? Is there a Muslim, who could be a party to such a thought, when the entire Ummah believes that God knows as clearly about things, before and after their happening? This immoral view is the product of Greek philosophy, which suggests that God is ignorant of things before the actual incidents or He has only partial information. Islamic theologians have rebutted this view with strong arguments. When it is established that God has the knowledge of all things, irrespective of any time frame, therefore, there is no problem in accepting that the Qur'an was present in its completed form.

SECOND DOUBT AND ITS REBUTTAL

If it is assumed that before its apparent revelation, Qu'ran was present in the completed form, then the antagonist's view of **KALAM'E NAFSI** (inner voice of God's essence or being), would be authenticated. Therefore, to assume that the Qur'an was ever present in the completed form before its visible transmission; is incorrect.

Disregarding, what could not be the meaning of the phrase **KALAM'E NAFSI**, which is neither understood by those who advocate it nor they can make us understand that what they really mean from this term. In fact, this phrase has become an enigma for all kind of intellectuals. Those who accept this expression, claim it to be eternal like God. Since, no one is eternal other than God, according to our view; therefore, this concept is incorrect so far as Shias are concerned, since it proposes eternity for more than one person. However, if the presence of whole of the Qur'an is accepted to be present in the Guarded Tablet or the House of Delight, then it does not tantamount it to be an eternal being, because a true eternal is the one who has no beginning. However, if something has a beginning that might be thousands or hundred of thousand years ago; it cannot claim eternity. When the Guarded Tablet and the Bait-ul-Mamoor are both Probable then how a thing that is contained within those boundaries can be eternal. That is why; the respected author has used the terminology for God, as being the originator and guardian of the Qur'an, who speaks through it. These facts disclosed us that to deny an already proven thesis is a wasteful exercise for a believer.

WARNING

It should not remain hidden from one's mind that the comments, which the respected author has made, regarding the Quranic, verse; **LA TA'JAL BIL QU'RAN**....are in accordance with the prophetic stature, and this is supplemented by some Ahadith as well. Its other elaborations are unacceptable due to those being in opposition to the prophetic eminence.

In the text, there appears to be some contradiction regarding the time frame of Quranic revelation. Some references suggest a period of twenty years, while others speak of twenty three years. If we critically examine this point then there is no contradiction between the two views, because the first three years

of the prophetic mission were completely secret and the transmission of the Qur'an was very scanty, but the process of revelation had started and it hastened after three years. Therefore, if a critical examination of the revelations is carried out then it amounts to twenty three years and if we ignore the first years of secrecy then a time frame of twenty years is correct.

Chapter 34

BELIEF ABOUT THE QUR'AN

Sheikh Abu Jaffer says that our belief regarding Qur'an is that it is the word of God and its transmission is authorised by Him; falseness and deceit cannot stand against it nor can enter in it through backdoor (i.e. its past, present and future episode are all correct). This book is from all knowledgeable God and all of its events are correct. It is an absolute word, and not a book of play time stories. God has revealed it with His authority. He is its initiator and He is the one to protect it and He is the one to speak through it.

QUR'AN IS A LIVING MIRACLE OF THE PROPHET

NOTES ON CHAPTER

Whatever, in brief, the honourable author has said about Qur'an, is the basic faith of almost all Muslims? It is known to the people of foresight that God has been awarding His Messengers with miracles that suited their times. Someone had made the raging fire of Nimrod into a blooming garden, and another cured the lepers and turned natural blinds into normal human beings. Someone moulded iron and the other prevailed over the winds, birds and beasts. However, these miracles were time bound with their holders, and as soon as they died their miracles also faded away with them. Similarly, in continuation of His tradition the last of the Prophets i.e. Muhammad (SAWA) was also given several miracles that count up to four thousand in numbers. These miracles were also more or less similar to those, whose permanence was bound with the life of the Prophet and they ended with demise of the Prophet, other than from the pages of history where their description is still preserved. Since, Shariah of the Prophet had to exist till the day of Judgement and his prophecy (Nabuwwa), included the whole of the universe, therefore, it was necessary that he should be awarded with a miracle that could survive till the day of Judgement; and this miracle is the Qur'an.

WHAT IS MIRACULOUS ABOUT QURAN

There are differing opinions among the scholars on this issue. Is it the eloquence of the Qur'an that is beyond human reach or its distinguished diction or due to its subjugation (**SARFA**) of the polytheists? However, majority of the Muslim Scholars think that Qur'an, due to its eloquence and expression is a miracle and the others name it a miracle due to its news of the future, or due to its guiding principles and everlasting impact or in view of **SARFA**; i.e. it made the polytheists and infidels to surrender before it, and not due to its eloquence and rhetoric. However, the researchers favour the first opinion and we have not enough time to expedite this point any further. Qur'an threw a challenge to the infidels of Arabia and invited them to answer,

“If you have any doubts about the truth of the Qur'an then bring a single chapter similar to it, and call all of your helpers other than God, if you are true in the validity of your rejection.”

Again, the Qur'an is challenging the world today: O, My cherished Prophet, tell them, if humans and Jinns, combine their forces (of intellect) together, they would be unable to replicate the Qur'an. Despite the high frequency of literacy in the world today no one has dared to accept this challenge. Qur'an says,

“And if you cannot reply to this challenge, which you certainly cannot, therefore, be aware of the fire, whose fuel is humans and stones.”

TO REMEMBER QURAN'S STATURE AND TO REMAIN IN TOUCH WITH IT

It is narrated in *Osool'e Kaafi* that the Prophet had said, “When mishaps and insolence overcome you like the shadow of the night, you must then take refuge in the Qur'an, who is your intercessor, whose recommendations are irrefutable and its arguments will be accepted. It provides a strong defence by arguing for those who had acted upon its message, and its appeals would be heard. If someone takes it as his guide it will herd him towards the Paradise and the one who ignored it will be pushed into the Hell. It is that teacher and guide who

directs towards best of the routes i.e. Islam, and it is that book, which has explicit definition of everything. It is an ideal truth without any quirks. It has both apparent and hidden aspects, and its apparent are its commandments and its inner being is pure knowledge. Its wonders cannot be counted. Its visible is very pleasant and inward is very deep. It has profundity upon profundity, whose mysteries cannot be determined and its secrets would never become obsolete. It has the keys for guidance and education, and minarets of knowledge and intellect. The one who is familiar with the procedure of acquiring guidance, then it is a principal guide for him. Hadith'e Saqalain is also a chain of the same narration."

It is reported in *Osool'e Saafi*, with reference from *Osool'e Kaafi*, on the authority of Imam Muhammad Baqar who said,

"On the day of Judgement, in the presence of all the Prophets and angels and all generations of human beings, Qur'an will appear in an extremely handsome form and it will walk through the company of Muslims and advance thorough the crowd of the Prophets. They will assume that he is a Muslim, similar to one of us but he will bypass them, and walking through the grouping of angels reach the presence of God and will provide evidence for some people who had fasted in the morning and recited it during the nights. God will reply,

"O, the Qur'an, take them to their destinations in the Paradise and He will address those people to keep on reciting the Qur'an and find better and better placing in the Paradise, until they all reached their appointed destinations."

REWARD OF RECITING THE QUR'AN

The Prophet has said, "Brighten your homes by reciting the Qur'an. It is mentioned that a person who listens, learns or just glances at one word of the Qur'an, his character file is documented with a virtue and one of his sins is eliminated, and the one who learns one word of the Qur'an, he is bestowed with ten merits and ten of his sins are forgiven and his status is raised by ten points and anyone who recites Qur'an, in prayers (in sitting posture) he is awarded with fifty merits and fifty of his sins are forgiven and his status is raised by fifty points, and if he reads Qur'an in obligatory prayers, in a standing posture then each letter is awarded with hundred plus points and hundred of his sins are forgiven and his rank is hoisted up by one hundred points."

QURAN IS HADIS (CREATED BEING) AND NOT ETERNAL

Towards the end of this chapter, the honourable author has pointed to a question of discord among the Muslims, which is the subject of creation or eternity of the Qur'an. Among the entire Muslim Ummah Shias of Ahlul Bait and the Motazelite are of the opinion that it is Hadis i.e. it is a created being, but Asha'ira Sunnis consider it eternal and they are the confessors of an ambiguous terminology called **KALAM'E NAFSI** (This idea seems to have come from Christian traditions, as they say: In the beginning there was word, the word was with God and the word was God). We present a few arguments to prove our view.

1. Speech is composed of words and words can be displaced or even eliminated. Naturally, this is the sign of probable (Hadis). Therefore, Qur'an is a created book.

2. All Muslims agree that everything in the Qur'an from Al-Hamd to Wun'nas is the word of God, which is compounded with letters and words. Anything that is compound is probable and cannot be eternal. Therefore, Qur'an is Hadis.

3. Qur'an is composed of devine letters and words that can be observed, and it is not the name of an ancient terminology i.e. the inner voice of God (**Kalam'e Nafsi**) and this labelling is a sure deceit. Saiyyed Moinuddin Shafa'ee wrote in his *Risala Aateqadia*, "Asha'ira invented this terminology in third century Hijra, when it was an unknown entity before that time.

4. Qur'an insists on it being a created entity (Hadis). God says, "No advice (Zikr) comes from their Lord, but they listen to it eagerly, and then make fun of it."

Most commentators have agreed that the word Zikr is meant for Quran, which God has declared Hadis.

ACCEPTANCE OF QURANIC STATURE BY THE OUTSIDERS

Famous historian Gibbon says, "Qur'an is a great testament for the unity of God. The Prophet of Islam rejected the practices of the infidels of Makkah with logical arguments. He said, anything that rises must lay down, and anything that is created must end one day. He has proposed that the initiator of the Universe has neither a beginning nor an end nor he is confined in a place. He has no partner with Him that He can be compared with. He is fully aware of our thoughts and secret desires and lives without the need of any baggage. All His traits of knowledge and character are within His being. These great realities were introduced by the Prophets and their followers owned it rigidly, while the commentators of the Qur'an explained the message with rational clarifications. A scholar who believes in the person and characteristics of God and states that it is such a trust, which is above our perception, because when we declared God to be beyond time, space, motion, feelings and touch, then what is left for us to understand. That first reality (unity of the essence and attributes), whose basis is on Wah'ye and intellect has achieved its strength due to its confirmation by Muhammad (SAWA). Therefore, his followers from the land of India to Morocco are called Monotheists, and a ban on statues reduced the risk of idol worship."

George Sale writes in the foreword of his translation of the Qur'an, "It is an established view that Qur'an was written in the language of Quraish, which was most delicate and chaste, and who were very distinguished and civilised people among the Arab tribes. Those followers, who have firm faith in Islam claim it to be the greatest living example of Arabic text, which states that no human or else can bring a parallel text of this quality and called it to be an imperishable eternal miracle (though some sects have different views) that is even more than raising the dead, and it is a testimony to the world that it is from the Lord God. That is why; Muhammad (SAWA) himself relied on it to establish his Prophecy, and openly challenged the greatest minds of his time whose full time activity was to become the champions of Arabic literature to bring a single

Sura of this quality. It is said that Baseed Ibne Rabi'aa, who was among the greatest linguists in Muhammad's time, and whose eulogium was displayed at the wall of the Ka'aba, (no body else dared to exhibit their work against him), but later on, when some of the verses of Sura Al Baqara were displayed alongside his work he went into a stunning reverie and converted to Islam immediately; and declared that such language could only come from a Prophet and no one else."

John Davenport, a highly acclaimed scholar, who is famous for his impartiality says, "Among many qualities of the Qur'an that could be the reason for its decorum, two features are highly acclaimed i.e. the awe and dignity of its diction that is espoused for God, wherein He is not branded for those deficits that are mostly found in humans, and secondly free of those thoughts and accounts that are responsible for human dilapidation, which are found in abundance in the current Bible. In Fact, Qur'an is free of such decays and we do not require the modification of a single word that is employed by the Qur'an. You can read it from the beginning to the end, but you will not find a single word that makes you reluctant or mortified by its usage."

Chapter 35

THE MEASURE OF QURAN

Hazrat Sheikh Ibne Babway says that our belief about the measure of the Qur'an is that the book which was revealed by God to the Prophet is the same that is held by the people today in normal binding. For the people of Sunni faith it has one hundred and fourteen Suras, but according to Imamia faith the numbers of Suras are one hundred and twelve, since we count Sura Al Dhuha and Sura Alum Nashra as one Sura and Sura La Ilaf and Sura Alum Tara Kaifa as one Sura. In this way the total measure of the Qur'an remains the same between all Muslims. If any person claims that we believe in the Qur'an that has more material, then such a person is a liar. Those of our narrations that favour the reading of one complete Sura of the Qur'an equivalent to the blessing of completing the whole Qur'an, and the permission of reading two Suras in one Rakat of non obligatory prayers, against the recitation of two Suras in one Rak'at of the obligatory prayers (we cannot recite incomplete Suras in any Rak'at of obligatory prayers) is a proof of our point of view that we conform to the same measure of the Qur'an, which is held by ordinary people. Similarly, the instructions that reading of the Qur'an should not be completed in one night, or it should not be completed in less than three days also prove our point of view. However, we believe that outside the revelation of Qur'an excessive Wah'ye was sent to the Prophet, and if that was included with the present Quran then its verses would be seventeen thousand in number, (let me quote some examples). Just as Gabriel has said to the Prophet,

“God commands you to greet His creatures in a kind and benevolent manner, the way He treats you.”

Gabriel conveyed at another occasion,

“Beware of the people’s jealousy and animosity.”

“Live as long as you want but you have to die, enjoy whatever you desire but you have to part with it, do whatever you want but you have to reap its fruit.”

“The late night prayer is an act of elegance for a believer, and not to harm people is the sign of greatness and respect.”

The Prophet has said that Gabriel had always reminded him to brush his teeth and that he (the Prophet) feared that (due to excessive brushing) his teeth might fall. Similarly, Gabriel was reminding him to take care of his neighbours and he thought that they might become share holder in his legacy.

Gabriel was prompting him so much about women that he felt as if divorcing a women was not right. Similarly, Gabriel was persuading him to take care of the slaves that he thought that their period of freedom might be introduced and they would be free men automatically.

The Prophet said after the battle of trenches that Gabriel has approached him and told him that God has commanded him to offer his afternoon prayer among the tribe of Bani Qoraiza.

Similarly, God has instructed him to be kind and compassionate with people, very similar to the obligatory duties of the religion.

The Prophet said that we the group of Prophets are instructed by God to talk to people keeping in mind their intellectual limits. The Prophet said that once Gabriel came to him with a message that made his eyes shine with pleasure, the message was that Ali is the leader of all believers and that of the white faced people (all believers on the day of judgement will be white faced irrespective of their colour in the world).

Once Gabriel came to him and said that God has performed the Nikah ceremony of Fatima with Ali and made His angels as witness to this rite, therefore, he should also perform the same service on the Earth, making best of the people of his Ummah as the witness for this act.

Anyhow, there are many of such traditions, which were sent to the Prophet through Wah'ye, but those cannot be called Qur'an; because if it were so, they should not be separated from the Qur'an.

When Ameer ul Momeneen (AS) completed the collection of Qur'an and presented it to the people by saying, “It is the book

of God and it is in the same form in which it has been revealed to the Prophet, and it has no additions or deletions.” The people (in authority) said that they did not require that book, since they had a similar book with them as it is in his hands. Ameer ul Momeneen (AS) returned from them by saying, “They had turned their backs to this book (Qur'an) and earned very little benefits in its place, what a bad deal they had opted for.”

Imam Jaffer Sadiq (AS) says that the Qur'an is unique, it has been sent by the only God to his last Messenger (who is also unique), but due to its narrators a difference in (dialect) has been created, such as the verses containing the subjects like these,

“O, Prophet if you associate others with God, your deeds will be abolished and you will be among those who have lost, or God has forgiven your past and future sins, or If We had not guarded you, you might have tilted a bit towards the polytheists and We would have given you the taste of corporeal punishment and also that of the castigation of the hereafter.”

We believe that all such verses of the Qur'an, are in line with the Arabic language proverbs, wherein the real addressees are the followers of the Prophet but the Prophet is addressed to highlight the significance of those subjects. All Quranic verses that start with **AO** or **YA**, then its delegate has the right to adopt whatever meanings that are suitable for him e.g. in repayment for breaking an oath, the Quranic verse states,

“Feed ten hungry people with the type of average food you provide for your family or supply clothing to them or free a slave.”

Where ever in the Qur'an the phrase, **YA IYYO HAL LAZEENA AAMENU** has appeared, Torah has used **YA IYYO HAL MASAKEEN** for the same. In Quranic context the beneficiary of this title is Ameer ul Momeneen Ali Ibne Abi Talib (AS), the leader of the faithful, who is the senior most individual in Islam. Those verses that points towards the Paradise are for the true followers of the Prophets and the Shias of Ahlul Bait, and those that promise Hell are for the enemies of the Prophet and his progeny. Those Quranic verses that praise or admonish the peoples of the earlier Ummah should also be considered for the benefit of this Ummah. There is no Prophet or a Messenger

that could be compared to Muhammad (**PBUH**) in stature and neither there is any legate (of other prophets) that can be compared to the legates of Prophet Muhammad (SAWA), nor any Ummah that could be weighed against the Ummah of the Prophet. The real Ummah of the Prophet are his true followers and not those who battled against him, and there is none worst among the human's who is the enemy of the Prophet and his progeny.

SUGGESTIONS OF ALTERATIONS IN THE QURAN IS MEANT TO DIVIDE THE UMMAH

NOTES ON CHAPTER

There are several issues in Islam that has been made into a battleground for the people, by the lack of sincerity and scholarship of few individuals, and some irresponsible groups flared it up to tarnish the image of other Muslims, which allowed bigoted mullahs to exploit it for their own benefits. This has created a situation in which the reality has been disfigured to that extent that it is not easy to find true facts, even with greatest care. However, God has promised in Sura Al Ankaboot: Those who make an effort to find truth; we guide them to the right path. Nevertheless, such people are few and far between.

Among these debating points is the issue of alterations in the Qur'an, which is a reason for discord among the Ummah, and Shias are baselessly targeted to defame them, although they have repeatedly cleared their position regarding such groundless allegations. Despite this, there is no response from the brothers of Joseph (metaphorically speaking) and they keep on singing the same tune that Shias have no faith on the Qur'an. We shall try to remove such veils of lies and despondency with logical and intellectual tools for the benefit of our readers.

TRUE MEANINGS OF TRANSPOSITION

Before we present our findings on this topic, it is important that meanings of the word (Tehreef) must be established first. Tehreef has its origin based on the gateway of Taf'eel, whose root is Harf, which means side or embankment. Therefore, the literal meanings of Tehreef are to grip a thing from a side or its edge, but never to collect it completely. However, in its literary sense it means to change a phrase by displacing or by adding or subtracting words, and there is no binding in it that the transposition is done in words alone, or in its meaning, or both. Among its various varieties, all scholars agree on the application of some or neglect of the others, while there is great dispute on some of its other postures. We can explain this statement. Academics agree that transposition of contents in Quran has definitely happened; because we see that the present arrangement of Suras is not according to its revealed schedule (i.e. Makki Suras are at the end of the Qur'an, while those revealed in Medina are promoted first). This is not confined to the chapters, but it has happened in various verses of Qur'an that are mixed with the contents of another chapter, as suggested by Allama Jalal ud Din Saeuti has accepted in *Durr'e Mansur* and various other authors. He says,

“This division (reasons for separating Makki and Madani Suras) is general, but it is not certain that if it was under the direction of the Prophet that the two kinds of verses were mixed or it was under the influence of some outside source. However, there is no doubt that the Prophet was the best judge to decide the true places of the verses? Therefore, to decide with certainty, the precise placement of Makki or Madani verses in a Sura is very difficult. The traditions that we have received are not to the level of certainty, those are at the best a good approximation. At this moment we are not deciding that if these verses were mixed up under the instructions of the Prophet or by the decree of the third Caliph. Nonetheless we want to establish here that mixing of the two kinds of verses in Makkai and Madani Suras is a well-known fact.”

Similarly, Tehreef in terms of addition to the Qur'an is unanimously rejected by all sects. Allama Tabari and Allama Toosi

has expressed their categorical affirmation of this view, in the forewords of *Tafseer Maj'ma ul Bayan* and *Tafseer ul Tibyan*, but in terms of deleting the contents there is a kind of division. Members of the Sunni sect have always tried to defame Shias that they believe in the erasure of some material and therefore, they do not have faith in this Qur'an, although they know we recite, teach and write commentaries on the same Qur'an as they do. Our Imams have given us the same standard to distinguish between right and wrong and that standard is the present Qur'an. Imam Jaffer Sadiq (AS) says: everything must be returned to the Qur'an for evaluation, and every Hadith that contradicts Qur'an must be considered a false tradition.

AUTHENTICATION OF THE PRESENT QUR'AN BY AA'IMMA'E AHLUL BAIT

Aa'mma'e Ahlul Bait have authenticated the same Qur'an. Ameer ul Momeneen (AS) says: This is the book of God which is between the two ordinary bindings. Imam Jaffer Sadiq (AS) says: learn and read Qur'an the way as the other Muslims do. It is reported by Imam Ali Naqi (AS), who said: Entire Muslim Ummah agrees that Qur'an is that book, wherein there is no doubt and there is no difference on its revelation and confirmation. Therefore, if Qur'an testifies the authenticity of a Hadith, and a group among the Muslims decides to oppose its validity then it is improper for them to deny its authority, because Aa'imma'e Masoomeen have insisted on the infidelity of those who oppose Qur'an. Imam Jaffer Sadiq (AS) says that: Anyone who chooses to oppose the Sunnah of God and His Prophet is an infidel. Although, after the clarifications of Aa'imma there is no room left for the opinion of ulemas (religious Scholars), but for the satisfaction we quote few confirmations of the leading Shia scholars as well, to clarify about this topic.

Sheikh Mofeed writes in his research paper, "Shias say that there is no addition or subtraction of a single word in the Qur'an except the elaborations, which Imam Ali (AS) has made, under the guidance of the Prophet, were removed. In my opinion this statement is better than the other view which suggests that there are some phrases that are missing from it, and my inclination is also with the earlier view. I am fully confident of the futility of this allegation that there was ever any addition to the Qur'an. Although, the book of Saiyyed Murtaza Ilmul Huda is not in front of me, but what I am going to say about his views is authenticated by his student Sheikh Toosi. He says,

"We are as sure of the authenticity of this book as we are certain about the great episodes that took place in the distant lands, and famous books that contained couplets of Arab poets."

Sheikh Toosi writes in his commentary of the Qur'an that the topic of additions or subtractions in the Qur'an is not our subject (because his book was a commentary on the Qur'an), but Muslims as a whole agree that it is totally false to suggest that

additions has been made to the Qur'an. So far as reduction in contents of the Qur'an is concerned; we say that our view like other Muslims is also the same that its contents have never been reduced. Saiyyed Murtaza has also sided with this view.

CLARIFICATION OF A DOUBT

The slyness and guile of our opponents is also worth mentioning. When we show them the elucidations of great Shia scholars, instead of them being ashamed and abandon their mischief they immediately start singing the old tune that all these affirmations of Shia scholars are based on Taqiyya, and they affirm the distortions in the Qur'an. How far this statement is away from the facts can be judged by those who have their sights set on our ulemas books that openly display the illegitimacy of the first three caliphs and showed no sign of Taqiyya, so what is the reason for them to exhibit Taqiyya on this subject? These were the reasons that some of the honest minded Sunni scholars agreed that Shias are not the authenticators of distortions in the Qur'an.

Muhammad Aslam Jaipuri writes in his book *Tareekh ul Islam*, under the title **SHIA AND THE QURAN**: These are the statements of Shia scholars, which are vivid and authentic and have no room for conjectures and surmise, and nor we can say that they might have employed *Taqiyya*, because some of them have written books against Sunni doctrine. Moreover, Abu Jaffer Qummi's book *Al Aeteqad* and *Mullah Mohsin's Tafseer'e Saafi* is included in Shia theological courses, and we cannot imagine for a moment that they were teaching their own students against their own doctrine. Similarly, Sheik Rehmatullah Sarhindi writes in his book *Izhar'e Haq*,

"It has been proved after these facts that according to Shia scholars the book that God the Almighty has revealed to His Messenger is the same, which is in the hands of people today, and that the Qur'an was collected in the life time of the Prophet and that it was remembered and copied by thousands of companions. Some weak traditions that are available in their literature cannot be used as an excuse to abandon the established facts."

We know the real reasons of this blame game against us, but their apparent reasons are the presence of some (weak) traditions that are found in our books, which outwardly support Tehreef.

OUR REPLY TO THE BLAME GAME

Although, lot has been written on this issue by us, but what we want to say now that if some of our traditions point out towards Tehreef and we are blamed for the negation of the Qur'an, then our brothers in Islam cannot save themselves from the same allegation and nor they could be called as the believers in the present Qur'an, because several of such traditions are also available in their own literature. We present some examples for the interest of our readers. Allama Jalal ud din Saeuti writes in *Tafseer'e Itteqaq*,

"It is reported from Aaiesha that two hundred verses of Sura Ahzab were recited during the time of the Prophet, but when Othman collected Qur'an we found as much as we see today, which are only seventy three verses and the remaining one hundred twenty seven were permanently lost. Zar bin Jaish reports on the authority of Ibne Kaab that he asked him; if it were the same number of verses of Sura Ahzab that are counted today? Zar bin Jaish replied that the present verses were not more than seventy two or seventy three, but in fact those were equivalent to Sura Al Baqra in the Prophet's time, and we used to recite the verse of Rajam. I asked him what that verse was. He replied **IZ AZNAL SHEIKHA WUSH SHAIKHA'TA FUR'JEMOHOMA UT'TABTA NIKALAN MINULLAH'E WALLAHO AZIZUL HAKEEM** (If an old man commits adultery with an old women then they should be stoned (to death). This is the punishment of their crime, so that it becomes a lesson for the others. Surely, God is all Wise and powerful)."

It is reported in *Tafseer Dur're Mansur* on the authority of Hozaifa that Sura Toba was the Sura of Azab. By God it has not left us untouched and spoke something about each of us. What you read today in this Sura is not more than a quarter of the original contents that we used to recite in the time of the Prophet.

There are several reports in the Sunni books (Tafseer and Hadih) that point out towards the transposition of the Quranic Verses. We present few more examples.

1. In the present day Qur'an, there is a Verse that is read like this; **HA'FEZU ALA SALAT WUS SALATUL WUSTA WA**

QOOMOO LILLAH'E QA'NE-TEEN. (Guard your prayers and particularly the middle prayer and stand in front of Allah in submission). Sunni literature suggests that some deletion has taken place in this verse of Sura Al Baqara. Allama Saeuti writes in *Durr'e Mansur* on the authority of Omru bin Na'feh who says, "I was the pen man for Hafza, the wife of the Prophet, who said to me that when I reach the place where the verse reads **HA'FEZU ALA SALAT** then I should refer to her. So I did and she made me to write the verse like this: **HA'FEZU ALA SALAT WUS SALATUL WUSTA WUS SALATUL ASR** and then she said that she bore witness to the fact that she heard the verse in the manner as she has reported, from the Prophet." However, in the present Qur'an **SALATUL ASR** is missing.

2. In the present Qur'an this verse is written like this: **YA IYYO HAR' RASOOLO BALLIG MA UNZELA ALAIKA MIN RABBAK FA IN LUM TAF'AL FAMA BAL'LAGTAL RISALA. WALLAHO YA'SEMOKA MINUN NAS**, but if we go through Tafseer *Durr'e Mansur*, we find Abdullah bin Masud saying: We used to read this verse like this; **YA IYYO HAR' RASOOLO BALLIG MA UNZELA ALAIKA MIN RABBAK INNA ALI-UN MAULAL MOMENEEN, FA IN LUM TAF'AL FAMA BAL'LAGTAL RISALA. WALLAHO YA'SEMOKA MINUN NAS**, but in the present text **INNA ALIAN MAULAL MOMENEEN** is missing. It appears that it has been (purposely) omitted.

3. In *Tafseer Iteqan* and *Durr'e Mansur* there are several narrations that suggest that Aa'yat'e Rajam has been removed from the Qur'an. Ibne Ka'ab (as reported earlier) says that they use to recite this verse in the Prophet's time.

4. In the present text of the Qur'an the following verse is given like this: **IN NALLA HA WAL MALAIKAT'E YOSALLONA ALAN NABI, YA IYYO HAL LAZEENA AAMENO SULLU ALAIH'E WA SALLEMOO TASLEEMA**, but it is suggested in *Tafseer Durr'e Mansur* that in the copies of the Qur'an, which were in the possession of Aaiesha and Hafsa the same verse ended with the words **WAL LAZEENA YO'SAL-LOONA SOUFAL AWWAL**, but this ending is missing in today's text.

5. In the present Qur'an this verse read like this: **KA'FALLA HUL MOMENEEN AL QITAL** but the narrations suggested by

our Sunni brothers propose that this verse was read in the Prophet's time in the following manner: **KA'FALLA HUL MOMENEEN AL QITAL BE ALI IBNE ABI TALIB**. The ending of this verse is missing in the present text of the Qur'an.

This is the reason that Abdullah bin Omar used to say: No one should claim that he has acquired complete Qur'an. How does he know, what the complete Qur'an was, because major part of the Qur'an was lost? (*Tafseer Itteqan* Vol: 2, p. 25)

It is an old habit of bigoted mullahs that when their baseless allegations are answered in the same coin, and they do not find a logical answers then they revert to their famous technique of declaring these verses to be redundant (Naskh), to save their skin. Their proposition, due to certain reasons is unacceptable.

1. In their narrations there are so many reports that negate the thesis of Naskh, because this procedure is only applicable during the revelation of the Qur'an, at the time of the Prophet. It is therefore written in *Tafseer'e Itteqan*: Naskh is not permissible after the life of the Prophet. But these narrations suggest that Aaiesha and Hafsa have read these verses in such and such manners and instructed their pen men to write those verses in a particular way, and then bore witness that these verses were read in the same manner, as they have directed during the life of the Prophet. Similarly, there are some elaborations of the companions of the Prophet that such and such verses were read in a different way before the intervention of Othman. Honest minded readers must tell us that in the presence of these elaborations, how the concept of Naskh could help them in this predicament.

2. There are some fundamental rules that justify the concept of Naskh. As long as those rulings are not applied these sordid excuses are of no use. Allama Jalaluddin Saeuti says in *Tafseer'e Itteqan*: "Regarding Naskh we can only rely on a Hadith of the Prophet or the report of a companion, who must state that he has asked the explanation from the Prophet and he pointed out that this verse is replaced by such and such directive." He further says, "Concerning Naskh the statements of commentators or the declarations of academics have no grounds, unless it is supported by an authentic Hadith or a clear cut verse of the Qur'an that opposes it, since Naskh is the

name of a directive in the life time of the Prophet that replaces another ruling, therefore, we can only rely on an exact report or on a factual historical evidence.”

3. God says in the Qur'an, “If we cancel a verse or eradicate it from recall, then we replace it with a similar or a better sign” This verse clearly proves that the ratio between Nasikh (The one which replaces a verse) and Mansookh (The one that is erased) must be in one to one proportion. Our opponents, if they are true in their belief must prove to us by giving the names of those verses that have erased the above mentioned Quranic verses.

ACCEPTANCE OF TAHREEF BY ACADEMICS DOES NOT MEAN THAT IT IS RECOGNISED BY THE RELIGION

It is true that some of our academics are in line with those who agree that transposition of Quranic verses have taken place. However, it is a matter of principle that if the views of few scholars clash with grand masters on a divisive issue, then it cannot be taken as belief of the whole religion. Yes, those who believe in the transposition of verses have their own arguments. We present their findings in the following pages.

1. Their initial points of argument are those narrations that are present in the books of both parties, which prove that some deletion in the contents of Qur'an has taken place at the time of its collection. These narrations are so excessive that the allegation cannot be denied. Allama Majlesi, in *Miratul O'qool* has claimed the continuity and thus authenticity of such narrations.

2. The procedure that is adopted for the collection of Qur'an is described in the books of history. Initially this work was handed over by the first caliph to Zaid bin Thabit and he was ordered to sit at the gate of the Prophet's Mosque and make an announcement to the public that whoever has a portion of the Qur'an in his possession, must bring it to the attention of Zaid, with a condition that he must produce two witnesses who testify that those portions are among the contents of the Qur'an. Therefore, under these conditions Qur'an was collected. Some material that was scribed on bones, date leaves, cardboard and papyrus was also collected. In this manner, Qur'an with minor adjustments of contents and recitation was revisited in the lifetime of the third caliph, and publicised in the colonies. If we call upon an unbiased person, who has seen this methodology, he must think that some contents might have remained undiscovered, because someone had a portion of the Qur'an, but he was not willing to part with it, as we find in the case of Abdullah bin Masud. Similarly, Aaiesha and Hafsa did not part with their collection. Again someone might have a portion of the Qur'an but he cannot find two witnesses to approve him. This method of research that was adopted suggests that some

portions of the Qur'an were not discovered despite passionate efforts.

3. People can only trust the collection of a person, whose efforts are so sincere that no other motive could be associated with his work, other than the service of Islam. Therefore, those collectors whose religious strength is not only questionable but their basic belief are doubtful and their critic are not willing to accept their efforts in the service of Islam, but associate corporeal benefits with their efforts, therefore, if they believe that some parts of the Qur'an have been deleted then one can understand their point of view. They have piles of material to support their thesis, but we do not want to indulge in this scrutiny for the sake of religious harmony. So far as this question is concerned that these thoughts might give way to mistrust of the Qur'an, are totally unfounded because the true guardians of the Qur'an have authenticated its contents, and where ever intrusions were made those areas have been identified.

4. The revealed books of earlier nations have been corrupted. The prophet had said, "Whatever had happened with those nations would also happen with his Ummah." It is therefore, possible that some alterations might have happened in the Qur'an as well.

5. A natural question arises that when the Qur'an was collected by Ameer ul Momeneen, and the two previous caliphs was present; what was the reason for Othman to recollect the same text, and why he exaggerated so much in favour of his own collection that he burnt all other specimens (other than Ali's version)? This suggests that this collection was done with some interior motives, which might be to change some of the legal rules to alter the face of Islam so that it might pave the way for the enemies of Islam to assume political powers on long term basis, without religious opposition. The whole purpose of this discussion was to tell our critics that those who oppose them also have some arguments to prove their case.

INAPPROPRIATE USE OF THE TWO QURANIC VERSES TO DISPROVE THE THEORY OF TRANSPOSITION

To disprove transposition of Quranic verses two Quranic verses are wrongly quoted,

(a) **NAHNO NUZ'ZAL NUZ ZIKRA WA NAHNO LAHOO HA'FE-ZOON**, (We have revealed this Message and we are to protect it). If God promises its protection who can then add or subtract anything from it? Ignoring the falseness or truth of the rebuttal of the theory of Tehreef, the use of this Quranic verse to prove their case is not correct due to the following reasons.

a) In Quranic terminology, use of the word Zikr is as much applicable to the person of the Prophet (**NAZ'ZALNA ALAIKUM ZIKRAN RASOOLA**) as for the Qur'an, (**IN HOWUZ ZIKRA LIL AA'LAMEEN**). Therefore, it is possible that in the quoted verse God might be promising protection of the Prophet from the mischief of his enemies **WALLAHO YA'SE-MOKA MINUN NAS** (God will protect you from the evil of the people). That is why in the Quranic verse **FAS'ALOO AHLUZ ZIKRA IN KUNTUM LA TA' LAMOON** (Ask from the family of the messenger if you don't know), the phrase **AHLUZ ZIKR** is meant for the family of the Prophet. Therefore, this verse has nothing to do with our current problem.

b) If we accept that in this verse the word Zikr stands for the Qur'an, then a question arises; is this promise for all the individual copies of the Qur'an or it is made for a specific Qur'an? The first postulate is definitely wrong, because if it were so, Othman would have failed to burn the other collections of the Qur'an, and Walid would have perished when he had put this Qur'an to the arrows. Also we find that in the present Qur'an, sometimes printing mistakes are left and some copies of the Qur'an are burnt during accidental fires, and recently American Military would not have disgraced Qur'an in Guantanamo Bay, when pages of it were flushed through the toilet. We are therefore; right to assume that if God had made the promise to protect all Qur'ans, then no one could have succeeded in disgracing it. Hence, we have to conclude that this promise is

made with the Qur'an as an entity, and this could represent even a single copy of the Qur'an that is free of any changes. This thesis would then vindicate the promise of God, and a person of this camp can say that the Qur'an collected by Hazrat Ali is the manifestation of that promise. On the other hand those who do not believe in the transposition of the Qur'an say that the only difference between the present specimen of the Qur'an and that of Imam Ali's version, is its collection according to the revelation schedule and the notes dictated by the Prophet That is why Ibne Saireen says that if the Qur'an collected by Ali (AS) was available, we would have a treasure of information with us.

c) This question is also worth considering; that what do we understand from the phrase; God's protection? It is possible that it means that no one can defeat Qur'an with any kind of logical arguments. This is such a truth that cannot be denied, because many centuries have passed and no one could answer the challenge of the Qur'an. Therefore, with all these possibilities this verse cannot be used to defend the original thesis that no subtraction or reduction can be done with the Qur'an. This clear cut reality was accepted by some pragmatic Sunni scholars and therefore, Allama Fakhruddin Razi has criticised Allama Baqalani's arguments on the basis of the above verse by saying, "This argument is weak because it is using the claim to defend itself with the same claim, which is wrong. The second Quranic verse

(b) that is wrongly used to rebut transposition is: **WA INNA'HUL KITABA AZIZUN LA AAYATE'HIL BATIL MIM BAINA YE'DAI-HAY WALA MUN KHALAFA TANZEEL MIN HAKEEMIN HAMEED.** (This Qur'an is certainly a high ranking book that falsehood cannot enter it from the front nor it can come in from behind, and it is transmitted by the all Knowledgeable Virtuous God (**SURA HA MEEM SAJDA**)).

This verse is also not helpful to advance their argument due to following reasons.

1. This verse is also subject to the same criticism; does it include all copies of the Qur'an by various individuals or a specific one? Naturally, all of its copies cannot be included and we have to assume a specific individual, which is proven by the presence of a single Qur'an that of Imam Ali.

2. What do we understand by the phrase that falsehood cannot penetrate it? Although, transposition is an abominable task, but its meanings could also be that it's earlier and later verses have no contradictions in it that could be taken as a reason to prove it wrong. It is also possible that the Phrase may also mean that no previously revealed books deny Qur'an and no new message would come that could contradict it, and makes its laws redundant, just as it was mentioned in *Tafseer'e Qummi* on the authority of Imam Muhammad Baqar (AS), who said: No verse from the Old and New Testament has opposed Qur'an and nothing would come later to deny it. Therefore, this verse too cannot help the opponents of Tehreef.

CLARIFICATION OF A DOUBT

It is usually thought that by accepting transposition trust is lost over the complete book. We have already explained this point earlier and can further point out that if transposition is accepted in a manner that the places of transposition are not identified, then certainly it could cause mistrust of the whole Qur'an, but as the exponents of this view claim that if the material that is erased and the place from where it is erased are identifiable then the remaining contents are cleared of any doubt. Narrations regarding Tehreef are of two types (a) Those which simply mention that transposition in Qur'an has taken place and the other (b) that identify; what sentences are removed and from where those are expunged. This makes the remaining Qur'an free of any doubt, especially when the present text is verified by the Imams.

EXPLANATION OF THE TERM SAB'AA AHRAF

The Hadith of Imam Jaffer Sadiq (AS) that the respectable author has quoted, which states that the Qur'an is one, and it is sent by one God. This Hadith has invalidated a famous hypothesis, which is very famous among our critics, and some of our own narrations also go along with it. It is mentioned that the Prophet of God said that the Qur'an was revealed on seven letters, and each of those letters was sufficient and adequate. There is huge gulf between various commentators on the true meanings of these words, but two possible statements are very famous.

1. These seven letters mean seven different recitations of the Qur'an.

2. This also means the variation of linguistic trends among the Arabs. It is said that the Qur'an was transmitted on different Arabic literary trends and those are (a) Quraish (b) Hazeel (c) Hawazan and (d) Yemen.

Some of the other Ahadith from our side also give another interpretation of this Hadith. It is reported that Imam Ali (AS) said, "Qur'an is revealed on seven categories, which are

1. Amr
2. Zajr
3. Targeeb
4. Tarheeb
5. Amsal
6. Jadal
7. Qasas

These meanings are supplemented by other Ahadith as well. Bahiqi has narrated from Ibne Masud who said that the previous heavenly books have been revealed on a single pattern, but Qur'an is revealed on seven kinds

- (a) Zajr (Reprimand)
- (b) Amr (Commandments)
- c) Halal (permissible)
- d) Haraam (Prohibited)
- (e) Mohkam (Firm)
- (f) Mo'ta-sha'beh (Resembling) and

(g) Amsal. Another explanation of the seven letters is also rendered by Aa'imma that there are seven levels of Quranic understandings.

However, very reliable narrations of our faith, which claim that the Qur'an is revealed on a single letter, are against this view of seven recitations. Fazeel bin Yasaar says in his booklet that he asked Imam Jaffer Sadiq (AS) that some people had claimed that Qur'an was revealed on seven letters (seven recitations). Imam said that these enemies of God were lying; in fact the Qur'an is revealed on single letter. According to Zarara bin Aa'een Imam Muhammad Baqar (AS) said: Qur'an is one and it is sent by the one God. Its disparity in words is initiated by its reporters and its conveyors (Qari), and this theory is commonly accepted by our great masters, such as Sheikh Toosi who writes in the foreword of *Al Tibyan*,

“The famous premises of our scholars on which their major narrations depend are that Qur'an is revealed on a single letter and on one Prophet. However, its categories of seven or more inner levels are authenticated by another narration, which cannot be denied.”

ALI IS THE LEADER OF FAITHFUL

So far as Father of all Imams, Ali Ibne Abi Talib (AS) is concerned, this title of Ameer ul Momeneen was specially granted by the Prophet along with another designation; **QA'E-DUL GHUR-RUL MOHAJ-JE-LEEN** i.e. leader of the people of radiating (with light) foreheads, and this is frequently quoted in both Shia and Sunni sources.

MARRIAGE OF ALI TOOK PLACE UNDER THE COMMANDMENT OF GOD

the marriage of Fatima with Ali in the heavens therefore, he should perform the marriage contract on earth is also contained in abundance in Sunni literature (for reference see *Yanabe ul Mowadda* and *Arjahul Matalib*).

COMMANDMENT TO GREET PEOPLE WITH PLEASANT ATTITUDE

If true explanation of religious charter is needed then it will require many volumes, but if its synopsis is required then the spirit of the religion can be summarised in two phrases: Submission to the God's commandments and compassion and concern with the public at large. This shows that religion has two major departments; one, in the terminology of behavioural sciences as **HOQOO QULLAH** (Rights of God on people) and **HOQOO QUN NAS** (Rights of people) and the second department is more significant than the other as it has been discussed earlier in the chapter regarding accounting of deeds on the day of Judgement. The family of the Prophet has greatly insisted to redress the chapter of **HOQOO QUN NAS**. The Prophet of God had said: Whatever you desire for yourself, aspire it for your brothers in the community, and negate it for him that you negate it for yourself. Ameer ul Momeneen says: Spend your time among people in a manner that if you go somewhere, their hearts must be attracted towards you (i.e. they might miss your company), and if you had died then the people should be seen crying for you. Imam Jaffer Sadiq (AS) says that the quality of humanity cannot be judged by the abundance of prayers and fasting, but it can be identified by your treatment and dealings with the people.

ALTERNATIVE EXPLANATION IS NECESSARY FOR METAPHORIC VERSES

Whenever, a verse is in contrast to the accepted norms (logic and law), then it must be explained in a manner that the apparent contradiction associated with it must disappear. The respected author has pointed to a famous personality (the Prophet) for whom this article is applicable. As the virtuosity of the Prophet of God is an established fact, therefore, if an allegorical verse seems to be contradicting with this view, then its alternate explanation is necessary, and the justification (I address you but the message is for the neighbour), which the learned author has provided is correct by various narrations of Imam Jaffer Sadiq (AS) and Imam Raza (AS), which explain that such warnings are sometimes necessary to warn people of the gravity and significance of the message, by addressing the Prophet instead of the populace.

The author has also explained in this chapter that the Prophet is most elevated among the grouping of entire Prophets and his true Ummah is the best among all nations. God willing, this subject will be discussed in detail in chapter thirty five.

Chapter 36

BELIEF ABOUT PROPHETS, THEIR LEGATEES AND ANGELS

Sheikh Abu Jaffer says that in this regard our belief is that Prophets, Messengers and their deputies (heir) are more eminent than the angels, because when God announced that He was about to appoint His representative on the earth, the angels in reply to this proclamation said, "Are You going to appoint your deputy an entity that will spill blood on this earth, while we submit to You in obedience and supplicate to You?" God replied that He knows what they know not. This dialogue suggests that it was angels desire to acquire the status of Adam, which according to their aspiration was superior to their rank, as knowledge was the standard of differentiation. God taught Adam the names (the nature) of all things, and He than asked angels to explain the nature of things. They replied: O, Lord Your Person is elevated; we only know what you have told us. Surely, you are all knowledgeable. God then addressed Adam and repeated the question. Adam explained everything in relation to the issue. God then told the angels, "Did He not inform them that He knew all the secrets of the Earth and the Heavens and that He also knows what ye conceal and what ye declare." All these things suggest that Adam was superior to the angels and he was also a Prophet towards them, as God declared: Tell them the name of those...Another thing that distinguishes Adam from the angels was God's command to them to show their respect towards him by prostration. It is stated that all angels bowed before Adam. This performance definitely proves Adam's superiority, and an illustration of obedience to God, and a sign of respect for Adam, since his seed had contained the light of the persons of Muhammad (SAWA) and his holy

progeny. He the Prophet of God says, "I am superior to Gabriel, Michael and Israfeel, and all those angels that are given the special status of propinquity." He also said, "I am the leader of Adam's entire generations, (including Jesus Christ) for whom God had said that he (Jesus) did not negate to be a servant of God and nor the angels." This does not mean that angels were superior to Jesus. This clarification was done by the Lord, because some Christians believed that Jesus was God for them and they worshipped him, and that there were some star worshippers who have adulated angels. This concept was repudiated by God with this declaration, "Jesus and all those who are considered as gods in My place do not refuse to declare themselves as My servants, and nor they feel any embarrassment in it." It is also our faith that angels are spiritual creatures and they do not disobey Him and they perform as they are required to do. They don't eat and drink and nor they feel pain or they fall ill or become geriatrics. Their food and nourishment is the worship of God and their life depend on the ambience of the region of the Seat of Authority (the throne). Their pleasures and delights are various branches of knowledge. God created them the way He wanted as a combination of light and spirit and each group of angels looks after other creations of God. Those people whom we have preferred over the angels have attributes far disproportionate than the angels.

NOTES ON CHAPTER

Like other differences, the eminence of Prophets and their legatees is also a bone of contention among various Muslim factions. Motazelite's, among the Sunni sects considers angels superior to the prophets and some other scholars such as Abu Abdullah Haleemi and Qazi Abubakr Baqalani are also of the same opinion, while, they divide angels into two groups; earthly and heavenly. In their opinion, prophets are superior to the earthly angels but below heavenly seraphs, some are in doubt on this issue and they do not prefer anyone over each other. However, Shias and majority of Ahle Sunnat are unanimous that Prophets and Messengers are more prominent than angels and other heavenly creatures. Therefore, Sheikh Mofeed, in his book *Awa'elil Maqalat* says: Shias and Ahle Hadith among the Sunnis are unanimous that Prophets and

Messengers are in higher rank than the angels. There are several reasons to support this view.

1. We all agree that angels do not possess the features of anger and lust; therefore, they do not possess the capability to go off track. Hence, their virtuosity is unavoidable and not by choice. On the other hand Prophets and Messengers have all these capabilities, yet they keep away from felony and transgression. Therefore, their talent is by choice and they subdue the powers of lust and wrath and mould it into heavenly disposition. That is why their obedience is much more complex and painstaking. Therefore, those acts that require thorny steps are more superior to the easy going tasks. Not to speak of the Messengers and their recipients, we can safely assume that some simple law abiding and God fearing people are better than the angels. It is reported on the authority of Aa'imma who said, "Angels are subservient to some of our dedicated followers."

2. It is a well known fact that the angels' attributes and eminence are limited and there are no chances of further progression. Those who prostrate are in the state of prostration and those who are in obeisance they will continue to bow forever. Qur'an pictures their state of affairs in their own words, "There is no one among us who has a definite station. Certainly we are standing in a queue and busy in supplication." (Sura Al Sa'afat). Ameer ul Momeneen speaks about them in a sermon,

"Some are in prostration, they do not bow and some are in the state of obeisance they cannot raise themselves, some are in a queue and they cannot move, while some supplicate in a manner that sleep cannot discourage them." However, chances for the elevation of status and acquisition of attributes are unlimited for the Prophets. They cannot however, acquire the eminence of God, but for someone (Muhammad SA) Gabriel has to say, "O! Prophet of God, if I move an inch forward with you from my current station then I will burn to ashes."

3. The Prophet's statements are available, which clearly demonstrate that prophets are prominent than the angels. Al-lama Jazairi writes in *Anwaar'e Nomania* on the authority of Imam Raza (AS) that the Prophet was asked by Imam Ali, "Is Gabriel more momentous than you or else?" The Prophet replied, "O! Ali, God has made all His Prophets and Messengers vital than the angels and made me distinguished among

all of them. O! Ali, this stature will be held by you after me and rest of the Aa'imma after you. Certainly angels are subservient to us and our dedicated friends. O! Ali; those angels that are embracing the Throne and all others who are close to it, they continue to praise the Lord, and continue to seek forgiveness for those who accept our authority (Wilayat). O! Ali, had we not been created (by God), the Lord would not have created the Universe, including the Heavens, Paradise, Hell and even Adam and Eve. Therefore, under these circumstances how we are not superior to the angels?"

4. God in Sura Al Anaam, after mentioning Noah, Lot, Abraham, Jacob, David, Solomon, Moses Aaron, Zachariah, John the Baptist and Jesus says, "We have preferred all of them over the entire Cosmos." Evidently, angels are also included in the Universe. Therefore, those who are preferable over the Universe must supersede the angels.

5. People of erudition and knowledge know that the measure of eminence is knowledge and its application as specified in the Qur'an, regarding the episode of Taloot, when (Jewish) nation objected to his appointment (on the grounds of poverty). God replied by saying that he was selected on the basis of his knowledge and bravery. This is also the meanings of the Quranic verse, "Preferable in the sight of God are those who are God-fearing." If this standard is applied than the Prophets and their successors will prevail over the rest.

CLARIFICATION OF A DOUBT

Those who deny the eminence of Prophets present two misgivings. One of those hesitations is the one that is pointed out by the author and adequately replied in the text of this chapter, and the other is as they say, "Angels are created from light (Noor), while, Prophets are created from the matter. Since light is superior to the material things, therefore angels are more prominent than the prophets."

1. This objection is the result of their ignorance of Islamic values; otherwise, scholarly people know that the standard of eminence in Islam is not the material of creation, but the attributes of knowledge and its applications.

2. This hypothesis; that angels are created from pure light and the Prophets from the material alone is against the facts. It has been proved that Prophets and their successors are a medium of communication between God and His creatures; therefore, they must have attributes of both sides. Hence their spirit or soul is composed of light energy and the body is material and both of their aspects are so pure that they become leaders of the angels on one hand and best of the mankind on the other hand. In other words this comparison is not between Noor and the Matter alone, but it is between light on one side and light and matter on the other side, and when matter is also under the supervision of soul, then an intellectual mind will prefer a thing that has both aspects of matter and light. Since Prophetic constituents are dual therefore, they have an edge over the angels.

3. If we accept that the Prophets are created from material beings and there is no contribution of Noor then the accuser has to accept this much that they possess a soul that is different in nature compared to the ordinary soul, which in the language of Qur'an is Noorani as stated in Sura Al Shoorah, "We have made them Noor (light), through which we guide anyone among our servants, whom We wish." Therefore, equipped with this light they are superior to the angels. Imam Jaffer Sadiq (AS) says, Satan has compared his source of creation (heat energy) with the material aspect of Adam, if he had

compared his source of creation with the Noorani aspects of Adam, he would have learned the status of Adam.”

NON PERMISSIBILITY OF THE PROSTRATION OF HONOUR

Because in the text of *Risala'e Aetaqadia*, prostration out of respect was mentioned, and since it is a significant issue of public interest, we therefore feel our responsibility to write a few lines on this subject. It is an open secret that the prostration of worship is not allowed for anyone other than God in Islam. However, there is some difference of opinion among Muslims regarding prostration out of respect for some saintly persons. There are some schools of thought that permit such an act. However, Shias are totally against this practice, and prove their point of view through Qur'an, the Ahadith of the Prophet and the teachings of Aa'imma.

PROHIBITION BY THE QUR'AN

If we read Qur'an exhaustively we find that where ever prostration is mention it is linked with God such as: **FUS'JA-DULLAHA** (Prostrate for God) or **YAS'JA-DULLA MUN FIS SAMAWAT'E WAL ARZ** (All the populace of Heavens and Earth prostrate in front of God) or **FAS'JA-DULLAHA WA'B-DU** (Prostrate to God and worship Him) Therefore, in the light of Qur'an all kinds of prostration is prohibited and it is only permissible for God alone. The following Quranic verses conclusively specify prostration for God alone: **WA INNAL MASA'JA-DILLA FALA TAD'OO MA ALLAHAY AHADA** (All the places of prostration are for God, therefore, do not call anyone other than Him). Ameer ul Momeneen says that **AL MASAJID** stands for all the constituents (body parts) of Sajda (prostration) and those are; foreheads, palms of both hands, both knees and both thumbs of the feet. Similar narrations are also available in *Tafseer'e Saafi* and *Tafseer'e Aayashi*. Motasim Abbasi asked the explanation of the Quranic phrase **LA TAD'OO MA ALLAHAY AHADA**. Imam replied that it mean; not to share these body parts with anyone other than the prostration of God.

PROHIBITION BY THE PROPHET

For the sake of brevity we confine ourself to two or three statements of the Prophet. It is reported in *Osool'e Kaafi* that once a Bedouin clutching an iguana in his arm pit said: If this iguana gives your testimony by way of speech then he would surrender to you're prophesy and accept you as a Prophet of God. Iguana, by virtue of miracle expressed in fluent Arabic recited the testimony of acceptance (There is no god but God and Muhammad (SAWA) is His Messenger). The Bedouin made the declaration of faith and decided to prostrate in front of the Prophet, in accordance with his customs. The Prophet immediately stopped him and told him that if it was permissible to prostrate to anyone other than God, then he would have advised the wives to show respect to their husbands in such a mode? Therefore, if a person like the Prophet cannot receive respect in that manner, then how anyone else could qualify for that act? Another companion once wished to prostrate to him. The Prophet replied: Do not prostrate to me but reserve this right for the God who is eternal and alive, and for whom there is no demise. That is why the Prophet had prayed to the God that his grave should not be made like an idol to be worshipped.

PROHIBITION ACCORDING TO AA'IMMA

It has come to light that people on several occasions decided to prostrate before the Imams and they very harshly stopped them from that act. Sheikh Abbas Qummi has narrated a report from Ameer ul Momeneen in *Mafatee hul Jinan*, with reference to *Kitab Farha tul Ghora*, edited by Sheikh Taoos, which relates to Abu Hamza Shimali meeting with Imam Zainul Aabedin (AS) in the Mosque of Kufa. He says that he fell down on the feet of Imam in a posture resembling prostration and wished to kiss his feet. Imam immediately stopped him and raised his head with his hands and said that prostration was not permissible for anyone other than God. It is evident that Abu Hamza was a monotheist and he was not performing the act as prostration of worship but he was showing his respect. This attitude of Imam sends a clear signal that prostration of any kind is reserved only for God and no one else. It is reported that once a Christian priest tried to prostrate before Imam Ali (AS), who stopped him by saying; prostrate before God and not before me. The supplication that is made after two Rak'ats of prayer of Ziarat'e Imam Hussain (AS) states: O! God, I have performed this prayer for you and has offered this act of bowing and prostration only for you, since this is not allowed for anyone else other than You. If prostration was allowed for other than God then such clear cut sentences were not needed in this supplication.

A GREAT MISUNDERSTANDING AND ITS CLARIFICATION

Those who permit prostration of respect for people other than God, provide the Quranic example of angels bowing down to Adam and the prostration of Jacob and his sons in front of Joseph. Both of these examples are technically wrong due to following reasons.

1. These verses are abbreviated and do not show clearly, whether it was a prostration of worship or out of respect or these people simply acted as a direction of reverence to God (Qibla) or it was performed in imitation or corroboration with them. It is true that Adam and Joseph first prostrated to God to show their gratitude and then angels and the family of Jacob were commanded to follow them in confirmation, or the word Sajda was simply used in a sense of minor bowing of head as done by many non Arabs to show respect to their seniors. When there are so many possibilities in a verse then to construe it in a particular direction is not correct.

2. We say that this prostration was to the Person of God, but Adam and Joseph were only used as a direction of reverence. Also in this Quranic verse, the Arabic letter L pronounced as **LAM** is used to signify **ILA**. This is a common practice in Arabic literature and it is used by Hassan bin Thabit in the eulogy of Ameer ul Momeneen, where **LAM** was used as **ILA**: **A'LAISAL AWWALA MIN SAL'LE LE'QIB-LA-TEKUM**, In this part of the couplet the **LAM** that is used in **LE'QIB-LA-TEKUM** is meant for **ILA QIB-LA-TEKUM** (towards your direction of reverence) and this is further supplemented by various Ahadith. It is reported from Imam Hasan Askari (AS) in *Hayatul Qoloob*, who said: Angel's prostration was not for Adam but it was for submission to the God, and Adam was only made as a direction of veneration for the God.

3. If we accept for the sake of argument that it was a prostration for the respect of Adam, even then it does not affect our claim, since those legal codes that allowed this act are now redundant, and an outmoded legal system cannot challenge the current code that has made all previous acts obsolete. This

argument is aided by an elucidation of Baghvi in *Ma'alamul Tanzeel* and in *Asbabul Nazool* by Allama Saeuti, they say,

“In the previous legal codes prostration out of respect was allowed but Islam has aborted it.”

Allama Majlesi has also supported this view.

IT IS ESSENTIAL TO BELIEVE IN THE REALITY OF ANGELS

It is essential for a Muslim to believe in the presence of angels, while many Quranic verses, statements of the Prophet and Aa'imma strengthen this view. It is also known that people had such a belief, even in the early history of humanity. It is another matter that Satan, like many other issues has blanketed this view for the people. As a result some people deny the presence of the angels and the others make them share the attributes of God, such as creation and provision of sustenance etc. Some religions treated them as daughters and the others called them as the army of God. They say that without angels God cannot overcome the satanic forces. However, Islam called all such beliefs as nonsensical views and said,

"They are obedient servants of God, who worship the Lord and do not exceed the limits by way of speech or action that are set by God, and work according to His instructions."

Allama Majlesi writes in *Biharul Anwaar*,

"All Shias and rest of the Muslim Ummah, except some philosophers, who have entered Islam to corrupt its teachings; believe that angels possess a body frame made of light energy (Noor) and are provided with two, three or four wings and they can change to any form, as it is required by the situation. They are capable of all kind of motions. Prophets and Messengers can see them with open eyes. To say that they are devoid of body or to associate them with intellect or heavenly bodies, and to create baseless doubts and to reinterpret clear Quranic verse is equivalent of backing off the right track, and is comparable to the fellowship of ill trodden."

Mohaqqiq Dowani has also substantiated this view.

SUSTENANCE OF ANGELS

Daily sustenance of angels as described in this book is supplication of God and other prayers. It is mentioned in various Ahadith that angels are free of material ambience and their spiritual food is also submission to God and His worship, and they are free of masculine and feminine gender, birth, pregnancy, call of nature, weakness or failing and grief or infirmity.

NUMERICAL STRENGTH OF ANGELS

Among God's creation, numerical strength of angels is countless and no one knows their number except the Lord. Ameer ul Momeneen (AS) says that there is no space in the cosmos, where there are no angels. It is reported from Imam Jaffer Sadiq (AS), when he was asked about the numerical strength of angels, he said: I swear by the Lord who holds my life; angels are more than the particles of soil in the entire earth. There is no room in the space where there are no angels, who continue to obey and worship God and present the results of their daily work out to God. They confirm their allegiance to our Wilayat on daily basis and curse our enemies and ask for their punishment from God. It is reported that there is an angel with every droplet of rain and every seedling of the vegetable kingdom. God's own words are sufficient to conclude this section. He says: He creates so much that you know not.

TYPES AND CATEGORIES OF ANGELS

The narrations that have reached us inform that there are several categories of angels, in respect of their job description.

1. Angels associated with God's Throne of authority.
2. Angels responsible for communication (Wah'ye and Ilham).
3. Angels in the service of Paradise.
4. Angels appointed to look after Hell.
5. Angels who scribe people's deeds.
6. Guarding Angels.
7. Angels who accompany pilgrims.
8. Angels responsible for rain and the movement of water in rivers and oceans.
9. Angels for life and death.
10. Angels for accounting human deeds (good and bad). All these angels are called **BARA'A-TUL-AMR**.

CLARIFICATIONS OF SOME DOUBTS

Opponents of angels make several objections to this concept.

1. How is it possible that something exists and cannot be seen?
2. If angels are made from such a delicate form of energy; then how they can perform arduous jobs.
3. How things can travel so fast that they cross celestial limits in a blink of an eye.

REPLY

1. It has been proved beyond doubt that invisibility of a thing cannot be used as a reason for its non existence e.g. love, hatred, hunger and thirst are all present but cannot be visualised by eyes.
2. There are several things that are present in this Universe, but are invisible, such as air and soul.
3. We cannot see things during pitched black nights, but bats and other night oriented animals can perfectly see in darkness. Some reptiles can detect minute temperature changes around them, which cannot be noticed by humans. Salmon fish can travel thousand of miles in the sea and can pass through complicated tributary of rivers and canals and still can reach its original birth place to lay her eggs, whereas, we can easily lose our way in a strange place. Therefore, Prophets who are given supernatural powers can see things that we cannot envisage.

REPLY TO THE SECOND OBJECTION

This objection is also the production of ignorance. Wind is very soft and pleasant substance, but it can dislodge huge trees from its roots in a matter of minutes. Electricity can power equipments and machines that can outclass thousands of men in terms of efficiency. Imagine, if God can grant powers to such delicate things like air, water and electricity; why can't he provide a similar power to His angels?

REPLY TO THE THIRD OBJECTION

This objection is also baseless. There are several example of this kind of speed in the present world. We know light can

travel 186,000 miles per second. It has recently been found that there are super fast neutrinos that can out speed light. Our own earth travels several thousand miles in a single minute. Last of all, human thought can outclass all speeds.

Chapter 37

NUMERICAL STRENGTH OF PROPHETS AND THEIR LEGATEES

Sheikh Abu Jaffer says that our faith regarding the numerical strength of Prophets and their legatees is that the Prophets are numerically 124,000 and the same number is true for their heirs or legatees. There is at least one successor to every Prophet, which is appointed by the Prophet under the supervision of God. We also believe that Prophets come with truth from their Lord, therefore, their word is God's word, submission to them is submission to God and their defiance is defiance of God. These Prophets never called for a thing other than what was commanded by God. Among this group of Prophets there are five, who are the leaders of this assemblage that are recipient of Wah'ye, and owners of the books of legislation, and they are called grand Prophets. Their names are as follows,

1. Noah (AS)
2. Abraham (AS)
3. Moses (AS)
4. Jesus (AS) and
5. Muhammad (SAWA)

However, Muhammad (**PBUH**) is the leader of this group, who came with truth from his Lord and authenticated the previous Prophets. Those who have denied him will taste horrible chastisement on the day of Judgement and those who had faith in him, respected him and aided him in his mission and accepted the guidance that followed him, are those who could be called successful people. It is also important to believe that God has not created any being that is more eminent than Muhammad and his holy progeny. These are the people who are most dear to God, and they are those pure persons who

declared the unity of God before rest of the creation on the Day of **A'LUST** (the occasion of acceptance of God, before the physical creation of the Universe, when everything had its spiritual existence), when God took covenant with His creation that they should accept Him as their Lord, and then God appointed them as His witness on that covenant. On the same day God appointed Muhammad (SAWA) as the Prophet on all Prophets, and awarded him with their cumulative qualities. The perception of God that was known to Muhammad (SAWA) was beyond all the creation; that is why He was the first to acknowledge Lord God as his God. It is our faith that God would not have created anything including Adam, Eve, angels and the other habitants of the Universe, if he has not created Muhammad and his holy progeny. It is also our faith that after the Prophet, God's sign in the Universe are twelve Imams, of whom the first is Ali (AS) then Hassan (AS), Hussain (AS), Zainul Aabedin (AS), Muhammad Baqar (AS), Jaffer Sadiq (AS), Musa Kazim (AS), Ali Raza (AS), Muhammad Taqi (AS), Ali Naqi (AS), Hassan Askari (AS) and the twelfth Imam Mahdi (AS). Master of the time, Imam Mahdi (AS) is God's sign and His representative, who is in occultation at this moment but he is present in the cities. We also believe that these Imams are that **OLIL AMR** (people of authority) whose obedience is commanded by God. They are witness of the people, entrance to the knowledge of God, a route to reach Him, guide to those who seek God's awareness, treasure of His knowledge, interpreters of His Wah'ye and the constituent of His unity. All of them are free of errors and mistakes and free from the bondage of sin. These are those people whom God has sanitised from all kind of malign and refuse, and kept them purified as clarity requires. These people were the holders of miracles and rationale, and they are the cause of peace and concord for the residents of the earth; just as stars are for the populace of space. The equivalence of these people in this Ummah is like that of Noah's Ark that anyone who managed to board it had been saved. Moreover, they are also the example of Babul Hitta (the gate of forgiveness) of the Israelites in this nation that whoever had entered this gate their previous sins are completely forgiven. They are the most obedient servants of God, who do not exceed God's commandments in any matter and

proceed according to His instructions. We also believe about these people that their love is pure faith and their animosity is open infidelity. Their decree is God's decree, their refusal is God's refusal, their amity is God's amity and their enmity is enmity with God. We also believe that the Earth cannot remain empty of God's sign, which may be apparent or hidden. We also hold this faith that today that sign and delegate of God is Imam Mahdi, the son of Mohammad bin Hassan bin Ali bin Muhammad bin Ali bin Musa bin Jaffer bin Muhammad bin Ali bin Hussain bin Ali Ibne Abi Talib. He is that person, whose ancestral detail is provided by the Prophet and also gave the good tidings that he will fill the earth with peace and tranquility, the way it is filled with brutality and malice. He is the same person through whom God will make His approved religion (Islam) to dominate over all religions of the world; even if polytheists may find it unpleasant. God will make countries of East and West to surrender in front of him, and no corner on Earth will be left, where the call of prayer is not heard. The whole world will be subdued to the constitution of God. He is the same Mahdi (AS), on whose emergence, the Prophet predicted that Jesus (AS) would descend from the Heavens and pray behind him. This act will be equivalent of praying behind the Prophet, since he is his deputy. We also believe that no one else can claim to be Qa'im'e Aal'e Muhammad (AS), even if his occultation is extended to very long times or even to the end of time, because the Prophet has identified his family tree and gave a clear verdict on his authority and his emergence. I have adopted this material from my book *Kita bul Hidayah*.

NOTES ON CHAPTER

In this chapter, the honourable author has discussed the numerical strength of the Prophets, the eminence of Prophet Muhammad (SAWA) and Aa'imma Huda over rest of the creation, proof of the Imamate of Aal'e Muhammad and that of Imam Mahdi, Alai'his Salam. We shall discuss these issues in the following pages in accordance with the requirements of time, but initially want to devote few moments to evaluate conditions associated with the Prophecy to understand the station of Nabuwwa.

FACTS ABOUT THE PROPHECY

What is the nature of Prophecy (Nabuwwa) and what are the conditions and requirements of this office? What is the standard of judging someone's claim of Prophecy? We shall discuss these issues briefly in this chapter.

Nabuwwa is an award and a gift from God that cannot be obtained by meditation, studentship or by contemplation and research: God knows better to who this office is to be awarded (Sura Al Anaam). Or this is a blessing of God, which He awards it to anyone whom He wishes; He is the owner of great approvals.

CONDITIONS AND ATTRIBUTES FOR PROPHECY

It is essential for the person to whom this office is awarded that he must be associated with respectable lineage, intellect and knowledge, ideal habits and conduct, free of jealousy, cowardice, despair and greed and also other human demerits. He should also possess illustrious personality among the people. In other words two attributes are essential for him,

1. Purity of character (Asmat).
2. Recipient of a Miracle.

These deductions are on the basis that the Prophet's Essence is Heavenly, which makes him superior to mankind, due to his advanced intellect and purity. These attributes are awarded to him from God, and as a result he cannot indulge into sins. On the other hand, he educates people about lofty morals and true practices to distil their personalities. Just as human actions may sound little strange to animals, similarly, some of the prophetic actions appear miraculous to ordinary folks. Although a prophet shares body contents with ordinary people, but his intellect and understanding, purity of essence, amazing persona, and being an addressee of Heavenly revelations, make him different from other persons. It is declared in the Qur'an for Prophet Muhammad (SAWA),

“Say, I am a man like you but I receive revelations.”

It is also important for the station of Prophecy that the person should possess amicable demeanour and balanced temperament.

HUMAN ASPECTS OF PROPHETS

Like many other issues, before the arrival of Prophet Muhammad (SAWA), the reality of this concept was also tangled with extreme ideas. Similar to Jews, many other contemporary religions regarded Prophets no more than future tellers and treated them reprobates like ordinary people. This was an example of a mortifying view; while on the other end of this spectrum, Christians considered their saviour a genus above man or God, or a part of God, reflecting his material and divine existence. Also Hindus named their guides as gods or god incarnate and treated them at the level of divinity. This was an extreme view. Islam proposed a middle of the road solution that was free of any kind of twirls and twists of perverseness. On one hand Islam considers Prophets and Messengers as humans, who are humble and destitute in front of God, but on the other hand treats them as best of God's creation in terms of intellectual maturity, embodiment of purity and felicity and of miraculous bearings. Ordinary Arabs, reminiscent of Hindus, Christians and Greeks have considered that celestial beings are required to guide men. They thought that such a species could only be the angels. Qur'an has repeatedly rejected this proposal and said that if the earth was populated with angels only then angels could be sent as guides for them. This suggests that because earth is inhabited with humans, therefore, it is essential that humans should be sent as guides for humanity.

TWO ASPECTS OF PROPHETS

If we deeply examine this situation, we then find that Prophets have two sides of their personality. On one hand they have all the ingredients of humanity i.e. they eat, sleep, marry, remain in good or bad health and then die like ordinary people, but they are different in characteristics of Prophecy, spiritualism, purity of thoughts and actions, providing guidance to people and dignity of disposition. Like Jews, who only saw their material aspect considered them ordinary humans, and those similar to Christians, who saw them in their spiritual clad; assigned divinity for them. In fact both of these concepts are far removed from the reality and the truth lies in between these two views. Maulana Saiyyed Muhammad Sibtain says,

“There is no doubt that a Prophet belongs to human race, but if we are a simple soil then they are elixir. We are hard rocks they are philosopher's stone. We are speck of clay, they are radiating Sun. We are ignorant, they are erudite. We are flawed, they are perfect. We are instruments of survival, and they are the mode of life. They are humans but an embodiment of soul. They are a body, which is impregnated with spirit.”

BOTH SIDES OF THE PICTURE

Infidels, as a policy, denied them by calling them only humans; therefore, unfit for their teaching. Prophets, on the other hand accepted their humanity but invited them to their other aspect, which was dignified with revelation from the Lord.

Qur'an says in Sura Al Ibrahim.

“(Their Prophets replied) certainly we are humans like you, but God favours, whoever He wishes among His men, and obliges him with the status of Prophesy.”

In this way the Prophets showed the other angle of their personality and made them to ponder. Just like other Prophets, the last of the Prophets also declared under God's command on several occasions that he was a man like them who received revelations. At another moment he declared: Glory is to the God, I am but a human Prophet.

This statement though negates the erroneous ideology of one group, which claims divinity for Prophets, but it also denies the wrong concept of others who considered Prophets like ordinary humans. In these Quranic verses, where ever human nature of a Prophets is expressed it is accompanied by the words Wah'ye and Prophesy. This automatically includes various other attributes that are necessary for the recipient of Wah'ye or revelation.

Those who consider Prophets as another genus are under this illusion that by accepting them as humans, they would then be equated with all those discrepancies and failing that are commonly linked with mortal men. This thought is nothing but the fabrication of short-sightedness and inner gloom of their personality, otherwise, all visionary and thinkers know that every species has a big gap of features between them, and each community of living objects has superior and inferior individuals within it. Can anyone say that Plato and Aristotle were anything other than humans or Baqal ibne Hainqa, who was a proverbial dupe and idiot was not a human being? It is true that Plato and Aristotle, though shared human components, but they were unique in their sphere of influence and well above humans of their times.

Similarly, Prophets, despite some commonalities with people were way above in their status due to communication with God and its relevant requirements. If we dig deeper into prophetic features, we find that there are several distinct qualities that are not found in ordinary human beings e.g. sleep cannot affect the awareness of Prophets. They are fully aware of their surroundings despite in a state of slumber or sleep. Prophet Muhammad (SAWA) used to say to his companions: Keep your lines straight behind me in the prayers as I can see equally well behind my back as I can see ahead of me.

When Prophet's wives could become distinctly different from other woman in their conduct, after marriage to the Prophet, as indicated by the Qur'an "O, the Wives of the Prophet; you are not like other women, if you fear God." If it is true then how the Messenger of God could be similar to ordinary human beings. In other words the difference between a Prophet and an ordinary man is the reception of Wah'ye that implements all other features relevant to the prophesy in the person of a Prophet, therefore after accepting an individual to be a Prophet then its relevant attributes must be accepted along with his human posture.

REASONS AND NEEDS FOR THE EMERGENCE OF PROPHETS

There are several reasons for the need of sending Prophets. We discuss a few in this section.

1. God has provided two types of forces within every human being. One of those forces is spiritual and the other one is material in nature. In order to correct problems arising in the physical state of human body, doctors and hakims are provided. Therefore, it was essential that spiritual aspects of human need should also be addressed, in case any malfunctions appear or its healthy development is required. For this purpose those physicians are needed, who are human in nature but better than angels in their spiritual development? These kinds of people in religious terminology are called Prophets and Messengers. God says in Sura Al Yunus,

“O, the mankind; advice has reached you from thy Lord; that has a cure and control of your ailments, and blessings for the believers.”

When an intelligent man can discover from logical reasons that someone has created him then he addresses himself to unearth the reasons of his creation? At this juncture he cannot reach the presence of God to ask Him the grounds of his design, nor God, due to His grandeur and splendour will go to his company to tell him the basis of his conception, and educate him about those acts that can bring him nearer to Him, or throw him out of His presence. To understand these things a middle man is required that has two facets of his personality. One of his aspects should manifest the beauty and perfection of God to acquire commands and instructions from Him and the other facet is that he should be one of the people to deliver that message, and his life pattern could become role model for the populace.

2. This view is not an under statement that man is a social animal, who cannot alone fulfil his needs, since he is locked with the society at large. This is also evident that such a society is prone to excesses; therefore, there is always a need for an upright law, and a just ruler who could implement such a legal system. Evidently, man made laws and half baked rulers

cannot accomplish such a demand. Hence, there is need for an ideal person who could implement this rule of law, without fear of society's backlash. Such a system is called (Deen) i.e. the constitution of a religion and its administrator is called the Prophet.

STANDARD FOR THE IDENTIFICATION OF A PROPHET

There are some requirements that are needed to judge a person for his claim of Prophecy.

1. A person, who makes such a claim, must be free of all kinds of sin. His beliefs should be straight and honourable, his morals must be reverent, his temperament should be pleasant, and he must possess some kind of a miracle, which might be logically possible but extremely difficult to achieve, and ought to be against the routine that cannot be copied by the best minds of his time. This will prove beyond doubt that he is a messenger of the Almighty God.

2. One can see on the foreheads of true Prophets a light of abstinence and love of God. Their body parts are living examples of guidance and edification. They ignore people of wealth and power and deride the appeal of mundane things. God fearing individuals are automatically attracted to them. On the other hand, pretenders of this office are quite the opposite of real claimants. They sing to the tune of rich and powerful, and continue to remain busy in the lures of the world. This difference of their behaviour is as vivid, as we find day in comparison to the night. Any false pretender of Prophecy cannot conceal his identity permanently despite best of efforts, and his real face can be identified sooner or later.

3. An easy way of recognising a Prophet is that when he gives news of the past and the future events then that information should be absolutely correct, without any mending. Foretelling of events correctly is the testimony of claimant's authenticity, because his knowledge is not acquired from any mundane source, but it is given by the divine source.

4. Another way of judging the truth of a claimant is to see if articles of his Shariah are congruent with logic and in agreement with the true nature. If his practices are in accordance with that standard then it could count as an argument in favour of his claim.

5. Again, if a recognised Prophet of the past had declared the signs of an incoming Prophet then it could also be a way to evaluate his assert. In any case the best way of appraising a

claimant is to find two essential ingredients namely; the purity of his being (infallibility) and possession of a miracle by him. If an activist is devoid of these two essential elements then one must understand that he is a fake petitioner.

DEFINITION OF MIRACLE

Literal meaning of the word Miracle is to make someone to submit or yield to its potency. In the vocabulary of theology, a miracle is defined to be an act from God that is beyond normal approach, which emerges from the hands of a Prophet, provided it is linked to someone's claim of Prophecy or Imamate. If such an act appears at the hands of a person before his proposed claim then it is called **ARHAS**, and if it is shown by a reverent person, who is not claiming Prophecy then it is called **KARAMAT** (Super natural), otherwise, it is called **ISTEDRAJ** in the language of theology. It is generally said that the things a Prophet is achieving through his miracle can also be performed by a magician, trickster or a hypnotist. Therefore, how a miracle can become a proof of one's legitimacy as a Prophet? It is therefore important that the difference between miracle and magic must be clearly established.

1. Magic is a technique that can be acquired by learning, whereas Miracle cannot be acquired through learning.

2. Magic can be countered but Miracle cannot be undone even by a greatest scholar.

3. Magic depends upon special requirements, hidden gadgets, specific times and terms and conditions of the pledge, while Miracle is free of any such restrictions.

4. Miracle is real, while most magic's are deceptions and performed in a manner that eyes are tricked into believing and no permanent change takes place, but the change that happens in a Miracle is real e.g. if some Prophet changes a pebble into a grape, then all constituents and attributes of pebble will cease to exist and it will become a real fruit of whatever denomination that was desired by the Prophet. Magic can show a pebble to change into a grape but its nature won't alter; when you try to eat it, it will be a stone as before. When Moses produced water from a bone dry ground, each and every person accompanying him drank from it to his full, or when the Prophet invited his relatives for the introduction of Islam, then a little food that was cooked at home was more than sufficient for the big belied Arabs to satisfy their appetite.

5. Miracle is always shown by virtuous and just people, whereas Magic is performed by crooked, lewd and evil people.

DIFFERENCE BETWEEN PROPHET AND A MESSENGER

In literal sense Prophet and a Messenger are the same but their implied meanings are different. In theological words we can say that Prophet is a person who is appointed by God to bring people to guidance, even if he has no new laws to implement. He may be an elucidator and a propagator of the legislations of a previous Prophet. On the other hand the one who is appointed by God as a Messenger must have a fresh constitution and a book. This shows that every Messenger can be a Prophet, but every Prophet cannot be a Rasool or a Messenger. It is learned through some Ahadith of the Messenger of God that a Prophet is the one who sees the angel in a dream and hears his voice.

NUMERICAL STRENGTH OF PROPHETS

Nothing can be said with absolute authority about the numerical strength of the Prophets. However, a figure of one thousand and twenty four is generally accepted between most of the Muslim sects, out of which one hundred and thirteen are Rasools (Messengers) including the five as grand Messengers, while the rest are Prophets. In the Qur'an, twenty six lofty people are mentioned by name, whose Prophesy is confirmed but for the rest Qur'an simply mentions,

"We have spoken about some Prophets, while some are not mentioned."

Also it is cited that this chain of guidance is not linked to a specific nation or a country but all the nations (of the world) have benefited from this blessing. Qur'an Mentions in Sura Yunus,

1. There is a Messenger for every nation.
2. We have sent a Messenger to every nation. Sura Al Nahl
3. There is no nation that has not received any warner. Sura Al Fatir
4. We have sent several Messengers to the previous nations. Sura Al Zakhraf
5. There is a guide for every nation. Sura Al Ibrahim

These Quranic verses clearly mention that other nations have also received Prophets and guides. On this basis some scholars propose that Krishan in India and Zoroaster in Iran were also among the chosen people. Although, this view cannot be challenged however, there is no way to ascertain this analysis.

MEANING OF THE PHRASE OLIL AZM (GRAND)

It is understood through the statements of Aa'imma that the phrase Olil Azm stands for those Prophets who were associated with enduring Shariah, and they have terminated the Shariah of the previous Prophets, while they were steadfast in their duties and accepted with great dignity all the trials and tribulations that fell on them in the task of preaching. Their names are, Noah (AS), Ibrahim (AS), Moses (AS), Jesus (AS) and the last of the Prophets Muhammad (SAWA), whose legislation is to last till the day of Judgement.

SUPERIORITY OF PROPHET MUHAMMAD OVER ALL THE PROPHETS

There are several reasons to prove that Prophet Muhammad (SAWA) has precedence over all the Prophets.

1. It has been proved without doubt that the person of Muhammad (SAWA) and his holy progeny is the reason for the creation of the entire Universe, as stated by Sheikh Suddooq in his *Risala'e Aeteqadia*. Allama Majlesi has also quoted the famous Hadith'e Qudsi, which states,

“There shouldn't be any Heavens or Earth, had I not been created by the God?”

2. It is also an established fact that qualities and the attributes that are awarded to the Prophet by the God extend beyond the cumulative approach of all the previous Prophets. It is also interesting to note that the miracles, which were given to previous Prophets, remained in existence only during the lifetime of those Prophets, but our Prophet has a living miracle that still exists today in the form of the Holy Qur'an, which excels every book in all departments of highly appraised literature.

3. Prophet Muhammad is marked as a Prophet for the Universe and not for a given tribe or a country, and then this chain of Prophecy is terminated after him. His Shariah now dominates all other religious legislations and it will continue till the day of Judgement.

4. It is learnt through the books of various Islamic sects that all other Prophets received the office of Prophecy after submitting to the Prophecy of Muhammad (Peace be upon him).

5. It is acknowledged through various reports that several Prophets approached God through the intercession of Prophet Muhammad (SAWA) to remove some of the pains and hurts that they underwent during the period of their preaching.

SOME SPECIAL QUALITIES OF ISLAMIC SHARIAH

We consider in the following some special aspects of Islamic Shariah.

1. It is a complete code of life and there is no department of human need that has escaped its attention, where there are no explicit solutions available for its problems, and no other religion can claim this status.

2. Islam creates a balance between the spiritual and material aspects of life and does not override it.

3. Islamic laws are so flexible that it can cater for all times and for all people.

4. Islamic rules are simple and practical and are applicable for all people, irrespective of their material and physical status.

5. All of its rules are in harmony with nature.

LOGICAL EVALUATION OF THE TERMINATION OF PROPHESEY

If we remove the specs of prejudice and bigotry and devote our attention to this problem in the light of logic and wisdom, we will then conclude that no new prophet is now required, because logically there are four condition under which a new prophet is required.

1. A prophet is sent to a nation that has not received the prophet before or it has not received any message from the Prophet of another nation.

2. Teachings of a previous Prophet has completely been forgotten, corrupted or lost.

3. Message is still incomplete and further divine elaborations are required.

4. Another Prophet is needed to aide an existing Prophet.

If we deeply study these conditions we can easily reach the conclusion that after Prophet Muhammad (SAWA) none of the above conditions are applicable. Qur'an testifies that he was sent to the Universe as a warner and guide. It is also proved historically that his message reached the entire civilised world in his life time and the process is still continuous at present; therefore, no new Prophet is required today It is also true that teachings of the Prophet are still preserved in the books of Ahadith and the Qur'an in its true and uncorrupted form; therefore, there is no need for any new Prophet to come.

It is also established in the Qur'an that the divine constitution (**DEEN**) was perfected and completed in the Prophet's lifetime.

So far as the fourth condition is concerned, it would have happened, if required in the duration of the Prophet's life. When all of these four conditions are not applicable today, then what is the fifth condition that permits the need of a new Prophet to come?

Again, the arrival of a new Prophet today will be detrimental and not beneficial for the Ummah, because any new arrival will create a fracas of belief verses infidelity, among the people. The ummah will be divided into two groups; those who believe in him and those who deny him and this division will not be an

ordinary split but a split based upon principles. Who will then be responsible for this degradation of the society? Naturally the fingers will be pointed towards God and the Prophet that if any other person was to come after Muhammad (SAWA) and faith in him was essential; then why God and His messenger remained tight lipped during the time of revelations. Such a premise is beyond God's mature judgment and ideal poise that He should shove people in a fresh dilemma of faith and infidelity. Therefore, when God and His Prophet has not instructed about any incoming prophet, whilst the Prophet has indicated the ending of this divine office at the same time; it is then an irrefutable argument that this office of Prophecy has ended for good. This point of view is accepted by all the thinkers and scholars of Muslim Ummah.

REMOVAL OF SOME DOUBTS

1. It is said that in the phrase **LA NABIYYA BA'ADI** the word **LA** is for the negation of perfection such as **LA SALATUL JA'RIL MASJA'DE ILLA FIL MASJID**. The one who lives near the mosque, his prayer cannot become perfect unless it is performed in the mosque. Therefore, some of the antagonists claim that the phrase **LA NABIYYA BA'ADI** means that no perfect Prophet will come after me (Prophet Muhammad). The correct reply to this suggestion is that the word **LA** is undoubtedly for the negation of the main subject, which is Prophecy, and if in a sentence, it is metaphorically used due to its internal or external requirement then it doesn't mean that such a symbolic representation has become a universal law to be applicable every where. If it is true then it will create fundamental problems for the opponents. If an idol worshipper returns this argument to them by saying that the phrase **LA E'LAHA ILLULAH** means that there is no perfect god other than Allah (this means that there are lots of imperfect gods), then what would be their answer to such a claim. Similarly, the one who denies the Qur'an says that in the phrase **LA RAIBA FEEH** the word **LA** is for the negation of perfection i.e. in the Qur'an there is some potential doubt but it may not be perfect; what would be their reply then? Whatever argument one would employ to answer the objection on **LA E'LAHA ILLULAH** is also applicable to **LA NABIYYA BA'ADI**.

2. **SECOND OBJECTION AND ITS REPLY.** The word Khatam means; the Stamp. It signifies that if any other prophet comes, he will be under the stamp of Prophet Muhammad (SAWA) or he will receive Prophecy by the authentication of Prophet Muhammad (SAWA). The ignominy of this sentence is not subject to any word. When it is said that this is the stamp of a magistrate or a judge, then no right minded person can assume that the use of this stamp will produce magistrates and judges.

3. **THIRD OBJECTION AND ITS REPLY.**

When it is said about a person that he is Khatamush Shoaraa or Khatmul Foqaha, then it does not mean that there is no poet or a legislator after him. It is generally meant that pinnacle of

his profession is perfectly placed with him. The answer to this doubt is that; if at any place this word is used in its exaggerated form of perfection or excellence, then what is the compulsion to assume that its literal meanings has also completely changed and its real connotation has become obsolete?

PROMINENCE OF GUIDED IMAMS OVER PROPHETS OTHER THAN THE LAST PROPHET

We shall now discuss the prominence of guided imams over rest of the Prophets except Prophet Muhammad. There are three opinions on this subject from our earlier scholars.

A. They are superior to all of the Prophets except Prophet Muhammad.

B. Prophets have precedence over Imams.

C. Only grand Prophets have excellence over them. However, if we consider the opinion of the later day scholars, it is almost agreed that the first option is more prevalent. There are several arguments to support this view.

FIRST ARGUMENT

This is a proven fact that the guided Imams are true recipients of the legacy of the Prophet, in accordance with the Quranic verse, **THUMMA AU'RUTH-NAL'KITABA AL LAZEENA ASTAFAINA MIN IBADENA** (We have then made some, among Our chosen people to inherit the Book). It is mentioned in *Yanabeul Mowadda* and *Fra'idus Samtain* that Prophet Muhammad's (SAWA) knowledge was far in excess of the other Prophets. Therefore, legatees of the Prophet would definitely excel those whom the Prophet has outshined.

SECOND ARGUMENT

It is reported that the Prophet had said, "If God has not created Ali, then there was no counterpart to my daughter Fatima, even the likes of Adam or the other Prophets."

It is evident that the Prophet has made this statement irrespective of being the Prophet or the father of Fatima. This shows that Ameerul Momeneen is way ahead of the Previous Prophets. The same argument is true for the rest of Imams. Imam Jaffer Sadiq (AS) has said: No one can find the essentials of faith, unless he accepts that whatever was true for our first is also true for our last.

THIRD ARGUMENT

This argument is a branch of the second argument which shows that Aa'imma Ahlulbait's knowledge was greater than rest of the prophets except that of Prophet Muhammad (SAWA). It is mentioned that Is"me Aazam (Greatest name of God) has total of seventy three letters. Adam (AS) was granted an access to twenty five of those letters, Noah (AS) got fifteen, Moses (AS) got five, Jesus (AS) got two but Prophet Muhammad (SAWA) had been given access to seventy two letters and only one is kept by God in His treasure of knowledge. Those names that were granted to the Prophet were also passed on to his progeny i.e. infallible Aa"imma. That is why their knowledge and station is very high among the previous prophets.

FOURTH ARGUMENT

This Hadith of the Prophet is very famous among Shias and Sunnis, wherein the Prophet has said,

“The one who wants to comprehend the knowledge of Adam, gentleness of Noah, amity of Abraham, majesty of Moses and piety of Jesus, then he must see Ali Ibne Abi Talib.”

This is a clear cut report, which establishes the attributes of Ali against the cumulative features of previous five Prophets.

FIFTH ARGUMENT

It is mentioned in *Basa'ir-e ril Darajat* that rest of the prophets did not receive the office of Prophecy, until they took oath on the unity of God, the Prophecy of Muhammad and Wilayat of the infallible Imams. This idea of Aa"imma Ahlulbait to be more distinguished than the previous Prophets is subjected to some criticism by suggesting that no one can equal Prophets in their virtuosity (Thawab), therefore, non prophets cannot be compared to the Prophets in respect of their status. This criticism is unacceptable due to certain reasons.

1. This is not established that elevation in status depends solely on the abundance of Thawab (return of good deeds), because Qur'an sets a different standard. It is stated:
INN'ALLAH HUSTAFAHA ALAIKUM WA ZADATUL BUSTA FIL ILM WAL JISM. (God has preferred him over you due to his physical strength and knowledge).

2. This thesis that a non prophet's Thawab cannot equal the virtuosity of a Prophet is against the arguments put forward by the own school of the critic. It is mentioned in *Ahya'e Oloom* of Imam Ghazali: The one who seeks knowledge with a view to please God by narrating Ahadith to the people, then God will grant him approvals (blessings) equal to the receipts of seventy prophets. Sheikh Abdul Qadir Jilani writes in his book *Ghunyatul Talebeen*, "Anyone who seeks one chapter of knowledge to spread it among the people then God will grant him the returns of seventy prophets and candid people." If on account of this Sunni belief an ordinary scholar can gain Thawab equal to seventy Prophets, then there should not be any hesitation to accept our thesis.

3. If we accept that credits of a non prophet cannot equal to that of the prophets, then this decree is only for the ummah of that prophet. This means that a person who is a prophet for certain people, he is then definitely superior to them in his status. Since Imams of Ahlulbait are not the subjects of the previous Prophets, therefore, their status cannot be compared to the earlier Prophets.

PROOF OF THE IMAMATE AND CALIPHATE OF AA'IMMA'E AHLUBAIT

There are so many confirmations of the caliphate and Imamate of Ahlulbait that it requires a treatise to present the entire information. We have already published two books to prove this proposal therefore, we are relying on two Quranic verses and two narrations for the moment, and those who want to seek further information can refer to our website.

1. **A'TI-ULLAHA WA A'TI-UR-RASOOLA WA OLIL AMRE MINKUM** (Submit to Allah, His Prophet and the People of Amr or Authority among you). This has been proved that a directive clause is factual in its application, unless some contradictory article or its connexion is available. Although no such clash is offered to dislodge this directive, we therefore, have to agree to it being a command. On the other hand in this verse, a clear ruling is available as obedience to God and the Prophet is obligatory; and obedience to the people of authority is attached with it, therefore, it will also be enforced.

Furthermore, it is evident from the verse that obedience to God and His Prophet is not attached to a time and space frame; consequently, same will be true for the People of Authority. As a corollary to this conclusion, we can safely assume that such People of Authority should also be flawless and perfect. This proposition has been accepted by a foremost cynic like Fakhruddin Razi, who writes in *Tafseer'e Kabir*: In this verse God has made obedience to the People of Authority as an obligation, and whose conformity is announced to be mandatory that they must be infallible people. This fact is clear as daylight that none other than Muhammad-o- Aal'e Muhammad (AS) is infallible among the whole Muslim ummah. This statement is elucidated by Allah in Aayat'e Tat'heer. Ibne Abbas says that he had heard the Prophet of God saying that He, Ali, Hassan, Hussain and nine sons from his progeny are all infallible. (*Fra'idis Samtain* and *Yanabe'ul Mowadda*).

2. **YA IYYO HAL'LAZEENA AAMENU ITTA'QULLAHA WA KOONOO MA'AUS-SADEQEEN** (O, those who believe, fear God and stand by the side of truthful). In order to prove the Imamate of Ahlulbait, in accordance with this verse, we have to

consider few things, (a) It has been proved earlier that a directive clause is factual in its application, therefore, the manner in which fear of God (Taqva) is compulsory, so is the support of the candid (Sadeqeen) people. (b) As Islamic Shariah is not confined to a certain country, race or time therefore, its prohibitions and allowances are sufficient for all the people, till the day of Judgement. (c) Intellect is compelled to concur with this reality that those people who are commanded to be with the candid are different, and those who are to be aided are different, otherwise followers and those who are to be followed would become the same, which is logically wrong. (d) Logic also makes it clear that this association with the truthful is not spatial that people from all corners of world should migrate from their lands to live with them, but this association means to arise with them in actions and words. (e) This also proves that one of these people (Sadeqeen) must be present all the time in this world, so that believers could be salvaged in both worlds by siding with them, as mentioned in a famous Hadith of the Prophet: **MUM MA'TA WA LUM YE'REFO IMAMA ZAMANE-HE MA'TA MA'TATAL JAHELIYA** (A person who failed to recognise the Imam of his time has suffered a death of ignorance). (f) When this association is the fellowship in actions and deeds, then we have to believe that Sadeqeen must be free of all kinds of sins; minor or major. (g) Wording of the verse proves that true Sadeqeen are those who are infallible, because only that person can command truthfulness, which was free of deviations from childhood to the end of his life. (h) There is no one in the Ummah of Prophet Muhammad, other than Aa'imma'e Ahlulbait who are capable of this station. Moreover, no one else has claimed this position among the nation of Islam. (i) If one is still not satisfied with this concept then we can offer few statements from authentic Sunni books. It is mentioned in *Tafseer Durr'e Manthur* on the authority of Ibne Abbas, who said about the elucidation of the Quranic verse: **KOONOO MA'AUS-SADEQEEN**; means it to be with Ali Ibne Abi Talib (AS). It is written in *Yanabe'ul Mo'wadda* that truthful are Muhammad (SAWA) and his holy progeny. Manuscript of Hamvaini states that **KOONOO MA'AUS-SADEQEEN** means to be with Muhammad (SAWA) and Aal'e Muhammad (AS)

NARRATIONS

1. **HADITH'E THAQLAIN:** The Prophet has told his companions on several occasions, "I am leaving behind two heavy weights for your guidance and those are the Book of God and my Ahlul Bait. If you remain in touch with both of them; you will not go off course. These two will not part from each other till they meet me at the spring of Kauther."

To provide complete commentary of this Hadith, we require volumes of written work. We can summarise the essence of this Hadith in couple of sentences by saying that for successfully governing a country, we require (1) a good constitution and (2) some capable people to implement and elucidate it. The Prophet of God has also left two things to stabilise the state of Islam in the form of Qur'an and his Ahlulbait as its constitution's implementers and protectors, and these are the people who are true successors of the Prophet.

2. It is reported on the authority of Jabber Ibne Abdullah Ansari, in *Yanebe'ul Mo'wadda* and *Kifayatul Asr*, who says that at the occasion of the revelation of Quranic verse, **A'TI-ULLAHA WA A'TI-UR-RASOOLA WA OLIL AMRE MINKUM** he asked the Prophet, "We have recognised God and his Messenger, but who are these People of Authority that are Joined with God and the Prophet in compliance?" The Prophet replied that they are Ali (AS), Hassan (AS), Hussain (AS), Ali Ibne Hussain (AS), Muhammad bin Ali (AS), who is known as Baqar in Torah, and if you meet him, O, Jaber, offer my salutation to him, Jaffer Al Sadiq (AS), Ali Ibne Musa (AS), Muhammad bin Ali (AS), Ali bin Muhammad (AS), and Hassan bin Ali (AS) and then his son Muhammad (AS), whose name is my name, and who is the sign of God on this earth, and God will make east and west to surrender on his hands.

UNANIMITY OF THE CONCEPT OF MAHDI

So far as the history of world religions is concerned; it is learned that Jews, Christians, Hindus or Buddhists all have a concept of a saviour, and Muslims in particular have a belief in the coming of the Mahdi (AS) with some minor difference in his features. Sound reasoning also guides us to the conclusion that a religion whose foundation rests on the Justice and potency of God, and the world that is full of injustice, malice and aficionados of vainness must have a day in its calendar when ignominy and malice disappear like an erroneous letter, and it is replaced by fairness and equity. This can only become effective when Imam Mahdi (AS) returns to the world. The Prophet of God has said, "If only one day of the existence of this world is left, then God will stretch it so that a man from my Ahlulbait may come, who is my namesake and he will fill the world with justice and equity as it was originally filled with spite and brutality." The Prophet had known that many pretenders will rise; therefore it was his duty to leave no stone unturned to propagate his attributes such that the responsibility of those who are caught in their web of lies must not be shifted to the Prophet. That is why he has explained all aspects of his attributes, including facial characteristics in great detail, so that any deficit may not remain obvious in completing the argument.

MAHDI IS FROM AHLUL BAIT OF THE PROPHET

About the family connection of Mahdi, the Prophet had said,

1. Mahdi (AS) is from the descendents of Fatima (AS) (*Abu Daoud, Sunan Ibne Maaja*)

2. Mahdi (AS) is from my Ahlul Bait (*Sawaeq'e Mohraqa*)

3. Salman'e Farsi narrates that the Prophet had told him in the presence of his grand children Imam Hassan (AS) and Imam Hussain (AS) that Mahdi (AS) would be from my Ahlul-bait." Salman says that he asked the Prophet again, pointing towards Imam Hassan (AS) and Imam Hussain (AS) to know from whose lineage would be Mehdi (AS)? The Prophet replied by putting his hands on the shoulders of Imam Hussain (AS), "From the issue of this son of mine." (*Yanabe'ul Mowadda*). This Hadith also annuls the claims of Qadiani pretender, who used his lineage with Salman to claim himself Mahdi. (while his own blood relation with Salman'e Farsi is without any substantial proof, and Salman himself quotes the above mentioned Hadith from the Prophet)

IMAM MAHDI'S PERSONAL FEATURES

The Prophet says: Mahdi is from my progeny. His facial colour is Arabic and the body features resemble the Israelites. He has a mole on the right cheek that shines like bright stars. He will fill the earth with justice and equity; the way it is clouded with abhorrence and brutality. During his period of reign creatures of the earth, heavens and space will all be satisfied and blissful.

Despite other arguments that are available to annul the dubious claims of pretenders, such as Mirza Muhammad Ali Bab, Bahauallah and Ghulam Ahmad Qadiani, this single Hadith that is quoted above is sufficient to shatter their false allege, because their features has no resemblance with that of the Prophet, and nor justice and equity has prevailed in the world during their life time.

BIRTH OF IMAM MAHDI

We have already mentioned that although Muslims are united in the concept of Mahdi, but some minor differences still exist, including the timing of his birth i.e. if he is already born or he will take birth near the time of his appearance? Almost all Shias and some Sunni thinkers are of the opinion that he had already born on 15th Shaban 255 Hijra in Samarra, but majority of Sunni scholars believe that he will be born towards the end of time. We quote the name of some Sunni Scholars, and the books in which their opinion is recorded that Imam was born in 255 Hijra.

1. Ibne Abil Hadeed, Commentary on Nehjul Balagha Vol. 1 p. 93, Vol. 2 p. 490
2. As'aafur Ragebeen p. 104/ 116
3. Shawaha'dun Nabuwwa by Jami p. 213
4. Fasool'e Mohimma of Ibne Sabag
5. Yanabe'ul Mowadda
6. Kitabut Tabe'yan by Allama Hafiz Muhammad Kunji
7. Kashful Makhfi fi Manaqib'e Mahdi
8. Al ToZeeh fi Tawatar Ma Ja'aa fil Muntazer Al Mahdi by Shokafi
9. Al Orful Wardi fi Akhbar'e Mahdi by Hafiz Jalaluddin Saeuti

As Imam Hassan Askari (AS) was martyred in 260 Hijra, therefore, at the tender age of five this pride of Jesus and Yahya took the office of Imamate.

PRESENCE OF THE SIGN OF GOD IS ESSENTIAL IN EVERY INTERVAL OF TIME

God has created this system whose every constituent is dependent on different causes and effects. This mechanism is also contained in life and death, health and illness and poverty and affluence where everything appears under right conditions and then disappears in the void of non-existence under set conditions. If things happen in opposition to this nature, then it is called Miracle, which is another name for anti nature happenings. It is another thing that this pattern of life might be entirely matter oriented or some of its links might be of divine nature. Anyhow, God has bound this system with the presence of His Sign (Prophet or Imam), therefore, if from this planet the sign of God disappears for a short time then this system cannot survive. This point of view is supported by many authentic traditions. The Prophet of God had said, "My progeny is the reason for the survival of the inhabitants of this earth, just as stars are a balancing force for the populace of space." Imam Jaffer Sadiq says that if by chance only two people are left in the world then one of them must be the Sign of God, because no one can survive without it. It is mentioned in *Baharul Anwaar*, that presence of the sign of God is essential before with and after the end of mortal life. If currently he (Imam Mahdi) is in occultation then there is no reason that one should deny his existence; when God the almighty has declared the attributes of believers that they believe in the unseen, such as Paradise, Hell, Barzakh, the day of Judgement and the angels.

REPLY OF SOME DOUBTS ABOUT THE PRESENCE OF IMAM MAHDI

The first and foremost doubt is made about the length of Imam's life, which is well over one thousand years. Critics say that such a long life is not possible. We say that such an objection can only be made by a person who does not believe in the Power and Majesty of God, otherwise, it is an established fact that some Prophets like Khizr, Ilyas and Jesus are kept alive by God and their life is much longer than that of Imam Mahdi (AS). What is the impediment for God that He cannot grant Imam Mahdi (AS) a longer spell of life, while His other signs are alive and well? Sheikh Muhammad Yusuf Al Kunji has used the same argument in his book on Imam Mahdi (AS).

It is mentioned in various books of Islamic history that many people had existed before Imam Mahdi whose life span was not much different from his duration. Prophet Adam's life span was nine Hundred and thirty years, his grand son Shees lived for nine hundred and ten years, while Noah according to the Qur'anic testimony preached for more than nine hundred and fifty years, while his overall period of stay in this world is around fifteen hundred years. In the light of these examples the objection on Imam's longevity is a baseless criticism.

It is questioned in a second criticism of Imam Mahdi's occultation; the usefulness of his presence while we cannot see and meet him to seek the solution of some legal issues? It can be answered that to confine Imam just for the solution of some legal issues is a grave mistake, when the people of intellect and erudition know that the benefits of Imam's life are not restricted to the explanation of some religious legal matters. We have already explained that the continuation of life in this environment is coupled with the life of Imam, which is a great benefit for humanity. Mohaqqiq'e Toosi writes in *Tajreed*: Imam's existence is a blessing from God and his apparent manifestation is a second approval but its non implementation is due to our own acts. Moreover, people of scholarship know that guidance or diversion does not require the physical presence of its architects before our eyes. God is veiled from our vision, yet He guides. Satan influences us from a void of space and time,

therefore, why Imam cannot fulfil his duties without appearing before us? This question was asked from the Imam and he replied: just as the Sun, when it is covered by the clouds.

Chapter 38

PURITY OF THE ESSENCE OF PROPHETS, IMAMS AND ANGELS

Sheikh Abu Jaffer says that our belief about the purity of the essence and physicality is that they are all infallible and free of any kind of sin and errors. They neither commit minor nor a major sin nor disobey God. On the other hand they act as they are advised. Anyone who declined their stature in any way; he is ignorant of their standing; and anyone who is unaware and impolite about their status is an infidel. We also believe that these people are free of sins from the beginning of their creation and they are gifted with all decorum of knowledge and piety, and they are never associated with ignorance and sin at any stage of their life.

A SUMMARY OF MUSLIM'S DIVERGENCE ON THE ISSUE OF PURITY OF THE PROPHETS

NOTES ON CHAPTER

There are several differences that still persist among Muslims on the sanctity and purity of the Prophets. There is a major section of Sunni Muslims, who completely deny the inviolability of the Prophets, and consider the possibility of committing mistakes and errors of judgement by the Prophets as an open reality. Some of them differentiate between infidelity and sin and they say that Prophets cannot execute infidelity but they could be sinful. Some of them discriminate between major and minor sins and claim that Prophets are prone to minor sins. There are others from the same school who propose that Prophets can commit mistakes and sins unknowingly and some of them suggest that the Prophets are as sinful as anyone else, before assuming the office of Prophecy, but they are pure after becoming Prophets. In short the true belief about the Prophets is that what is held by Shias, i.e. Prophets are impervious to sins and mistakes from the birth to their demise. They do not commit sins, either purposely or accidentally or by speech and actions before or after assuming the office of Prophecy. Shias hold the same belief about Imams and Angels. There are numerous reports and narrations available to prove the sanctity of their view. This subject has been dealt by us in great detail in our book *Asbatul Imama wal Aa'imma'e At'har* and readers can refer to it.

LITERAL MEANINGS OF PURITY (ASMAT)

There are several definitions of this subject, but the most comprehensive definition is that Asmat is a gift of God, which is granted by God to His chosen subjects and it makes them neither to delay any divine command nor commit a major or minor slip. This shows that Prophets Asmat is by choice and they had the capability to commit sins and mistakes, but they chose not to do it by the strength of this award, and behave in accordance with the will and desire of God. That is why they are adored and loved by people.

ARGUMENTS IN DEFENCE OF THE PROPHETS

1. If Prophets are not pure and sanctified then the very reason of their emergence is annulled, therefore, neither their lecturing is respected nor people will submit to them, and as a result God's warning will be justified on them, which states,

“You invite people to virtuosity and forget your own conduct.”

People could also taunt them and their Prophecy by reminding their sins to them, which they had committed among them, and they will reject their decrees. No right minded person can choose such an ambassador, and if appointed then his diktats will be refused. We therefore, must accept that Prophets are pure and infallible.

2. If Prophets could commit sins then they will be branded as fornicators, and according to the Qur'an their testimony is unacceptable even in mundane affairs. In these conditions who will rely on their religious proclamations? Not to speak of God, even a person of mediocre intellect cannot make such a mistake.

3. If we accept that Prophets can commit sins; then they could also lie. If it is so, who would then believe in their assurances of Paradise, Hell, proscriptions and allowances. All of their acts would be subject to misgivings. Therefore, no right minded person will like to follow them and it would result in rescinding the purpose of their appointment.

4. If Prophets are capable of committing sins and mistakes then it will amount to the acquiescence of two opposites at the same time, therefore, the acceptance and defiance of both at the same time would be essential, which is logically impossible. The explanation of this suggestion is in the following. Since they are Prophets, therefore, according to the Qur'an their fellowship is essential, “If you love God then follow me, God will then love you too.” Again in another Quranic verse it is said, “We have not sent a Prophet but he should be followed in confirmation to God's command.”

Now if they are also sinful, then according to Quran; every sinful person is an unjust being, and for such persons there is a

clear divine command, "Do not show your inclination towards unjust people, otherwise the fire of Hell will consume you."

God again speaks through Quran, "God commands you to be just and kind and inhibits you from wrong doing."

It is evident that submission and defiance are opposite to each other and their accumulation at the same time is impossible. Therefore, a thing that is impossible by acquisition is also futile and false, therefore, the view that Prophets are sinful is wrong and baseless.

A SHORT DESCRIPTION OF THE SANCTITY OF THE IMAMS

The reasons and argument that have been provided to prove the sanctity of the Prophets is also applicable to the Imams. Therefore, there is no need to set up a separate chapter for them. For complete understanding of this subject, readers can refer to our book *Asbatul Imamate*. The episode of Haroot and Maroot angels is addressed in some of the less authentic books of Islam and that is borrowed from the Jewish traditions and is totally unreliable due to its frail reasoning. In the light of these facts, it is essential to have complete faith in the sanctity and purity of Prophets, Imams and the Angels. Imams, like the Prophets should be unique in the fields of knowledge, God fearing, abstinence, piety, generosity, bravery, modesty, sense of honour and benevolence compared to the rest of the Ummah, otherwise preference of the subdued over the winner will become evident and the blame could be shifted to God, which is beyond the status of God's justice. If on the other hand there is someone who is at par with the Prophet and Imam in all the relevant fields, then to appoint someone else as Prophet or Imam in his place will cause preference without the subdued, which is immoral. It is therefore, necessary that the sanctity and purity of Prophets, Imams and Angels must be observed.

AN IMPORTANT CLARIFICATION

Those allegorical verses that are used by the antagonists to indicate the effluence of Prophets are fully answered in the recognised and authentic books of Shia faith. Readers are advised to study a book called *Tan'zee-atul Ambia* written by Saiyyed Murtaza Ilmul Hoda and *Asmatul Ambia wal Aa'imma* written by Saiyyed Abul Qasim.

Chapter 39

EXAGGERATION AND ENTRUST

Sheikh Abu Jaffer says that our belief regarding Ghali's and Mofawweza is, that in reality they do not believe in God, and in fact they are worst than Jews, Christians, Majoos, Qud'ria, Khawaraj and even greater evildoers than pagans and wicked innovators of religion. They are those people who have degraded God the most. Allah says that no one whom He had given the book and wisdom and awarded him with Prophecy should go to people and say that they should abandon God and become his servants. Instead he would say: You should be devout servants of God, while you read and spread the message of the book, and He does not also command you to adopt Prophets and Angels as your Lord: Do you propose that He would ask you to become infidels after submitting to Him. God has also commanded us not to exaggerate in our religion (i.e. we should not transgress the limits of religion and we should have right attitude about God). This is also our belief that the Prophet was poisoned during the battle of Khyber and that poison continued to react, until it damaged his heart and the Prophet died with its effect on 28th Safar of 11th Hijra. Ameer ul Momeneen was martyred by Abdur Rehman ibne Muljam. He was struck with sword on 19th Ramadan and he died on 21st Ramadan according to 40 Hijra. He was buried in Najaf. Imam Hassan was poisoned by his wife Joada, the daughter of Ash'us (an agent of Moavia); may God curse both father and daughter, and he died on 28th Safar according to 50 Hijra. Imam Hussain was martyred in Karbala on 10th of Muharram 61 Hijra by Sanan ibne Ans Al Nakhae. Imam Zainul Aabedin died in 95 Hijra with poison administered on the instructions of Walid bin Abdul Malik. He was buried in Jannatul Baqih. Imam

Baqar was poisoned by Ibrahim bin Walid on 7th Zilhijja according to 114 Hijra. Imam Jaffer Sadiq was poisoned on the instructions of Mansur D"waneqi on 25th Shawwal according to 148 Hijra. Imam Musa Kazim was poisoned by Haroon Rashid and he died on 25th Rajab 183 Hijra. Imam Ali Raza was poisoned by Mamoon Al Rashid and he died on 23rd Zeeqad or 30th Safar 203 Hijra. Imam Muhammad Taqi was poisoned on the orders of Motasam Billah Abbasi and he died on 25th Jamadi us Thani or towards the end of Zeeqad 220 Hijra. Imam Ali Naqi was poisoned by Motawwakal Abbasi and he died on 4th Rajab 254 Hijra. Imam Hassan Askari was poisoned by Motamad Abbasi and he died on 8th Rabi ul Awwal 264 Hijra. We believe that these acts of murder and poisoning were actually happened on the Imams and there was no ambiguity among the people on these murders, just as proclaimed by those who exaggerate about them. In fact, people have seen them dying in front of their own eyes and they have not adopted this view on simple rumours and hearsay. Those who claim that these Imams were not murdered actually, but it happened with their virtual bodies or with people of similar facial outlook, are excommunicated from the religion, and we despise them. This is because the Prophet of God had earlier warned us that all of them would be murdered. However, if someone says that they were not actually murdered, such a person then falsifies the Imams and the one who falsified Imams, had in reality denied God, and such a person is outside the venue of Islam. Anyone who chooses a religion other than Islam, his religion will not be accepted and he will be among those who had lost their way. Imam Raza used to say in his supplication to God: O God, I deride in your presence all of mine commands and control that I possess, and I show my disgust with those who claim things about us that we do not possess. O God, Creation and Command are with You. We only worship you and seek help from you alone. You are our creator and that of our forefathers. Divinity and Worship is only reserved for you. O God, dispatch your curse on Christians who tried to diminish your Majesty, and also curse on those people who side with them, among your creatures. O God we are your servants and the progeny of those who were also your servants. We are neither capable of our profit or loss nor life or death and nor

we have the capability to recreate our self on the day of Judgment Anyone who thinks that we create and provide sustenance to them, we are disgusted with them as Jesus was dismayed with the Christians. O God, we have not invited them on the belief that they possess about us, therefore, do not question us on what they say about us and forgive us for the ills they spread about us. O You God, who is our sustainer do not spare a single infidel on this earth, so if you spare them they will mislead your creatures and they will not produce but infidels and fornicators. Honourable Zarara says that he asked Imam Jaffer Sadiq that an individual from the lineage of Abdullah bin Sabaa proclaims Tafweez (delegation of powers by God to Aa'imma). Imam asked me; what he means about Tafweez (delegation of powers). I replied that he says that God has only created the Prophet and Ali, and the rest of the powers were handed over to them; they now create, provide sustenance, resurrect and make people to die. Listening to this Imam replied: This enemy of God tells lies. Go to him and read the verse of Sura Al Raad, which speaks: Have they associated others with God, who can create like Him and it made the two creations vague in their mind. (O, Prophet) tell them that God alone is the creator of every thing and He is Unique and Powerful. Zarara says that when he approached that man and told him what the Imam has said, he was bewildered, and dumb folded, as if I have filled his mouth with handful of stones. Yes, God has entrusted His Prophet with religious responsibilities and legal matters as indicated in Quran: Follow and work on the instruction and decrees that Our Prophet has brought down to you and keep away from those acts, he has prohibited you to indulge. The same responsibilities and decrees have been passed on to the Imams. A sign of those who follow the footsteps of Ghali's and Mofawweza is that they abhor the learned scholars and claim that they tone down (the majesty of Imams). Among the Ghali's, a sect called Hallagia can be recognised by their statements that God, due to intense supplication of his devotees manifests through them. They can also be recognised by the denial of obligatory deeds (such as prayers and fasting). They also declare that they are aware of **ISM'E AAZAM** of God and assert that God has incarnated in them. They have a further imprudent claim that if a person is sincere, and develops

the understanding of their religion then he is more respectable in their sight than the Prophets. Among their many false claims is the one that they are aware of the knowledge of Alchemy (transformation of base metals into precious metals), but in fact they know nothing, and their job is to deceive people. O, God do not include us among them and remit your curse on them.

NOTES ON CHAPTER

If we make a cursory glance at the history of world's civilisations and religions, we find that the advent of polytheism has emerged due to personality cult and a feeling of excessive devotion. We are, however, not interested at this moment to discuss, in detail, the evolution of polytheism and its developed outlines.

Primarily, it is well known that Shirk had started in the period between Adam and Noah. This was caused by the show of extreme affection towards certain godly people. Therefore, the five major deities whose names were **WOD, S'WAH, YA'OOQ, YAGHOOS** and **NASR** were actually very pious, God fearing, well respected and much loved people, whose separation, after their death was so shocking for the masses that they decided to keep alive their memories by devising certain schemes. Meanwhile, Satan produced figurines of these people to the populace, and they were overjoyed with this demonstration. This gave their devotion and desires a sense of satisfaction and relief. Originally, these statuettes were kept in the open, but with the start of winter those were moved inside the houses, this practice continued for a long time and when the new generations emerged with passage of time, this practice moulded into idol worshipping, as they had seen their forefathers sitting with respect in front of these shapes without knowing the reasons of this respect by their elders. Gradually, these idolaters started imagining these figurines to be their helpers and intercessor with God. As time passed the statues of Prophets and their deputies were added to the collection. During the time of Prophet Muhammad's emergence, Arabia was engulfed with idolatry and the capital of this practice was Makkah and the House of God, where at least 360 idols were placed, which belonged to different tribes, and some were kept as symbols of

protection for journeys to the far off lands, in pursuit of trade. These people were not devoid of the concept of God. They had a vague imprint of Tauhid on their minds. Quran substantiates this view: If you ask them who has created Heavens and the earth, they would certainly answer; God. They used this practice of idolatry as a vehicle to seek intercession of God through these statues. This view is also validated by Quran: They worship those, other than God, who cannot offer any benefit or loss; they say that they are our intercessors in front of God.

At another place the same view is presented in another way: Those who have adopted others as their providers in place of God, they say that they only praise them so that they might make us closer to God. These facts disclose that self appointed intercessors and recommendatory are not useful in the presence of God, but such mediators should be approved by God. That is why God has commanded us to seek His approved intermediatorys.

PEOPLE'S ATTITUDE TOWARDS SAINTLY PEOPLE

After studying the history of world religions, we reach this conclusion that people were always in the habit of exaggerating the capabilities of their elders after indulging in their extreme love. That was the reason that made Jews and Christians to declare Prophet Ozair and Jesus as sons of God respectively. Precisely for this reason Allah has reprimanded them in the Quran by saying: O, the people of book; do not exaggerate in your religion. The same attitude was also adopted for Prophet Muhammad; and the people made inappropriate suggestions about him. Therefore, many individuals declared him god, while others absolutely refused his Prophecy, whilst some ignorant Muslims, who affirm his witness by reciting Kalama, but treat him as an ordinary sinful man like them. There are extremely small numbers of people who are on the balanced course. The same attitude was adopted for the progeny of the Prophet i.e. about Imams. Many people refused to accept their Imamate and Caliphate, when some scaled Ameer ul Momen- een down to the fourth position, and some considered him out of Islamic folds, while others lifted him to the station of divinity. They claimed that he was god, who appeared sometimes as Muhammad, and on other occasions materialized as Ali in human form and he only claimed himself as the servant of God just to test people in their faith, but in fact he is nothing but god himself. Abul Khatab Muhammad bin Abi Zainab and his companions considered four persons as god. Those are Ali, Fatima and the respected Hasanain. They deny the divinity of Prophet Muhammad. However, Mokhammasa believed in the divinity of five individuals. They say that first divine is Muhammad, then his divinity was transferred to Ali, then to Fatima and then finally to Hassan and Hussain. They also believed that Salman'e Farsi was also a prophet appointed by Muhammad. They considered abandoning of the prayers and indulging into prohibitions was good, and believed in the transmigration of soul. Similarly, the follower of Muhammad bin Bashir considered Muhammad as a deity and treated him as the manifestation of **LUM YA LID WA LUM YOU LUD** (He is

not born to someone and no one has born from Him) and considered their divinity transferable to the rest of Imams by virtue of transmigration. Moghira bin Saeed Sayad Nehdi, Harrus Shami, Faras bin Hatam Qozvaini, Ibne abi Zarqa, Hassan bin Muhammad bin Baba Qummi, Muhammad Abri, Muhammad bin Bashir and Mansur Hallaj all of them were the perpetrators of this evil design, and contradictors of Islamic Shariah. Much has been said about them by the Imams and they have labelled them infidels and a degree worst than Jews and Christians.

These realities make it clear that excessive approach is damaging from both angles, and the best route is the middle route, as suggested by Imam Ali in *Nehjul Balagha*: In these matters middle of the road approach is prescribed for you, and that was the behaviour of the Prophet as well.

CONDEMNATION OF GHALIS BY AA'IMMA

Aa'imma Ahlul Bait has condemned those who possessed extreme views about them. It is reported in Ehtejaj"e Tabrasi from Imam Raza that Ameer ul Momeneen said: Do not exceed us from the limits of adoration of God, and then claim whatever you desire about our credentials within these confines. Beware; do not exaggerate about us like Christians, as I am fed up with the Ghalis. Ibne Maskan has reported from Imam Jaffer Sadiq, who said: God will curse all those who say things about us, which we do not claim about our self. May God curse them who take us out of the worship and adoration of God, who is our creator and to whom we have to return and who holds our existence. Ibne Baseer narrates that Imam Jaffer Sadiq has told him: Abu Muhammad show your disgust for those people those who think that we are god. I replied; I am disgusted with such people. Imam then said: Express your dismay for those who presume about us that we are Prophets. I replied; I am fed up with those who hold such views. It is reported in Kitab Ayunul Akhbar of Imam Raza that once Mamoon asked Imam Raza that he was informed that some people exaggerate about you. Imam replied him on the authority of his elders that Imam Ali narrates from the Prophet: Do not elevate me from my rightful place, because God has made me his servant before appointing me his Prophet, as God says: It is not desired from a man whom God has given the book, command and Prophecy, and he then goes out to people and ask them to worship him instead of God. After quoting this Quranic verse, the author continued with the statement of Imam Ali, which affirms: Regarding me two kinds of people will be razed without any fault of mine, those who exceed in my love and the others who surpass in my animosity. I declare my revulsion in front of God against those people who inflate me beyond my status, similar to Jesus who detested his followers. He then said: Any one who suggests divinity for the Prophets and Imams, we are sickened with him in this life and the hereafter. It is reported from Imam Jaffer Sadiq, who said: A least act that results in the loss of faith is to sit with a Ghali and listen to his chit chat and then approve his point of view, because my forefathers have told me

that they were informed by the Prophet who said: There are two groups in Ummah, who have no share in Islam, they are Ghali"s and Qudria's.

TYPES OF EXAGGERATIONS

Allama Majlesi has mentioned in the 7th Volume of Bahar ul Anwar various types of Ghuloo or exaggeration. He says: You must know how Ghuloo can be associated with the Prophets and Imams.

1. They should be accepted as God.
2. Make them partners with God in creation and divinity.
3. To say that God has personified in them.
4. God is forged with them.
5. They possess the knowledge of the unseen without Godly revelations or aspiration.
6. To consider Aa'imma as Prophets.
7. To say that their souls move within each other.
8. That their appreciation frees us from the worship of God, while fear of committing sin is diminished.

To associate with any one of the above mentioned conditions; is infidelity and shirk, and a reason to be excommunicated from the religion. This view is supplemented by Quranic verses and very strong logical arguments. It is therefore, important to realise that our Aa'imma has shown their disgust against such people and threatened them with life. If anyone listens to a statement that is in opposition to the above mentioned conditions then it must be rejected by labelling it as a design of Ghalees.

THE BELIEFS OF MOFAWWEZA

There were a few ignorant claimants of love for Aa'imma, who had some seeds of Ghuloo, and had the passion to call Aa'imma Ahlul Bait as a deity, but due to strong reprimand of the Imams and apparent obligation to the Shariah laws could not openly label them as gods, but internally spoke of those attributes for Imams that were solely reserved for God, and developed a view similar to the Jews that after creating Muhammad and his progeny God handed over the charge of creation, demise, resurrection, sustenance, making of clouds and provision of rains, healing the sick and remaining management of running the Universe to them. This corrupt ideology in the religious legal terms is called **TAFWEEZ**, which literally means to handover. This view is basically another form of Ghuloo or exaggeration, and its legal repercussions are no less than the Ghalees. A minor difference between them is that Ghalees openly deny God while Mofawweza apparently accept God. These types of people were present in the life times of Imams; that is why they have strongly criticised and rejected them.

REBUTTALS OF MOFAWWEZA'S THOUGHTS IS ESSENTIAL

There are several reasons for rebutting Mofawweza's ideology but first and the foremost reason is that that they claim Muhammad and Ale Mohammad to be God, when they had all the attributes and signs of created beings, because no right minded person can accept the divinity of those who appear to be created like other human beings. Secondly, Sects like Ghalees have vanished today from the face of the earth, except Mofawweza, who are present every where, especially in our country. Thirdly, an open invitation to the divinity of Imams is so alien that people cannot be attracted to it, but Tafweez is so attractive that those people who are basically inclined to exaggeration are prone to it. As a result if one person of this hideous ideology is present anywhere; he can influence multitude of simple minded individuals. This view is now spreading among our people like a contagious disease, and some wicked mullahs are sprinkling oil on this fire. In order to offset their teachings, we submit a detailed rebuttal of their thoughts.

AA'IMMA'S ATTITUDE TO MOFAWWEZA

1. It is reported from Imam Raza, who said: Any one who believes that God is the architect of our deeds and He would then punish us, is an advocate of Jabr (compulsion), and the one who assumes that God has handed over the acts of creation, death and other divine responsibilities to Muhammad and his progeny is an exponent of Tafweez. The believer of Jabr is infidel and that of Tafweez is a Mushrik.

2. Hussain bin Khalid has quoted a lengthy tradition from Imam Raza, who said: O, the son of Khalid, those reports that points towards us regarding Jabr and Tashbeh (assign) are the inventions of Ghalees, who lessen the majesty of God. Therefore, any one who befriends them, in fact hates us and the one who detests them certainly loves us. The one who blends with them severs with us and whoever mingles with us splits with them. Any one who is callous with them is kind with us. Whoever, reveres them despises us and whoso affronts them respects us. The one who confirms them denies us and the one who denies them confirms us. O, son of Khalid, it is important for our Shias that they should not take any one of them as their friend or an aide.

MOFAWWEZA ARE ANOTHER BRANCH OF GHALIA SECT

It is just possible that a short sighted person might say; that in the last report only Ghalees were condemned by the Imam, and this should not in any way be considered the censure of Mofawweza. To clear the ground it can be said that absolute exaggeration is veiled so it remains hidden from many people's thoughts. Although, majority of these people are weak and fragile, but some of them are very staunch. Tafweez is also a component of this mechanism. In other words, there are several types of Ghali's; and Mofawweza are one of those. Sheikh Mofeed writes in Sherh'e Aqa'id, "Mofawweza are another branch of the Ghalia sect, with a difference that they do not consider Aa'imma as eternal, and consider them as a created being. Sheikh Fadhlulla Noori Sheerazi writes in the margin of Awa"elul Maqalat a book written by Sheikh Mofeed that Mofawweza is another faction of Ghalees. Some other great scholars have the same opinion on this subject.

It is reported by Yaasir, an attendant of Imam Raza, who asked the Imam about his opinion regarding Tafweez. Imam replied: God has entrusted his Prophet to deliver the message of his religion and then commanded people to accept what the Prophet is delivering and refrain from what he has proscribed. However, creation of life and death, provision of sustenance and its deliverance are kept under his control. He declared this position in the Quran: He is your Lord who has created you and he will make you die. He will then resurrect you again. Is there any one, whom you associate with God, can perform this task. God is well above the idea of companionship they associate with him. Sheikh Kishee narrates on the authority of his own sources that Hajar bin Za'ida and Aamir bib Khoda'aa went to see Imam Jaffer Sadiq and told him that a certain person claims that you the (Imams) organize people's sustenance. Imam replied: By God no one schedules any one's sustenance other than God, even our own provisions are arranged by God. I was concerned about the proviso of my family, and I was worried but when I saw absolute arrangements of God, I was

relaxed. May God curse these people, what wrong concepts they have adopted for their religion?

TAFWEEZ IN THE LIGHT OF QURAN

There are several verses in the Quran, which clearly mention that creation (of life and death), provision of sustenance, resurrection and healing the sick are divine acts and they belong to God alone. He has not transferred these task to any one else among his creatures, either temporarily or permanently. We quote few verses from the Quran as an illustration.

1. O, people worship your Lord alone, who has created you and the people before you. It is not impractical that you might turn out to be abstinent (when you consider) that God has made this earth as a comfortable bed and the sky as a roof for you, and then sent down water from the heavens and produced fruits for your satisfaction. Therefore, do not associate any partner with God, while you know. Sura Al Baqara

2. God is that Mighty and potent who has created you and then provided you with sustenance. He will make death prevail on to you and resurrect you (at an appointed time). Is there anyone among those whom you associate with God could do these things? God is well above those whom they associate with Him. Sura Al Rome. Allama Majlesi says in respect of this verse that it provides us with the understanding that creation, death, resurrection and provision of sustenance is only possible for God and its mention for someone else is prohibited.

3. These people have appointed some partners with God. Have they produced creatures like God that made creation vague in their in their mind. Tell them O, Prophet; God is the creator of all things. He is unique and dominant. Sura Al Raad

4. Only God is responsible to enhance or reduce someone's sustenance. Sura Al Raad

5. And when I fall ill, (only) He relieves me from sickness. Sura Al Shoara

6. O, Prophet (you should) supplicate like this: O, God; master of the Universe, you are responsible for awarding or seizing the award of regency from anyone. Only you can honour or degrade a person. All acts of courteousness are within your hands, and only you dominate over all things. Sura Ale Imran

7. O, Prophet ask them; who provides sustenance to them from heavens and the earth, and who is the owner of your

faculties of hearing and observation, and who brings forth dead from the alive and living from the dead, and maintains the balance (in the Universe)? They will say with one voice; only God. O, Prophet (you) ask them why they are not afraid of Him.

ENTRUST IN RELIGIOUS AFFAIRS

There are several kinds of power delegations. Allama Majlesi has mentioned up to seven types in Baharul Anwaar, out of which two are very significant i.e. delegation of power in divine management and secondly, in religious affairs. The first kind of delegation is absolutely impossible. This is the sole responsibility of God. Therefore, those who say that issues relating to life and death, provision of sustenance, health and illness and resurrection are handed over to the Imams, they are then totally wrong. However, the other type, which does not undertake the development of religious code and setting up of its laws is concerned, is handed over to the Prophets and Imams, so that they could provide a true explanation of each of its articles and subclasses, and make arrangements of its protection. The provision of rationalization is also left to the will of the Prophets, as they can pick and choose, where elucidation is required and where it is unnecessary. Also they can elect a moment when a decision is to be made on the basis of apparent laws of the constitution or they will use their own knowledge. There are several narrations in the Islamic literature that suggest that this kind of delegation is permissible for the Prophet of Islam and the Imams. In Kitab, Kus'ful Ghamma it is reported on the authority of Abdullah ibne Jaber Ansai that the Prophet of God said, "God has created earth and the heavens and then called them to submit to His commands. They replied in affirmative; my Prophecy and Ali's Wilayat was then presented to them and they accepted it too. God then called for the entire creation (in its spiritual form) and handed over the implementation of their religious requirements to us. So successful are those who obeyed us and cursed are those who defied us. We are the measure of God's permissible (Halal) and offensives (Haram)."

It is narrated in Osool'e Kaafi from Imam Muhammad Baqar, who said: God has edified the Prophet on His affection and finally honoured him by saying; you are sitting at the pinnacle of morality. He then handed over his constitution of religion (DEEN) to him and commanded His subjects: Get holds of it what the Prophet is providing and refrains from what he prohibits you. The Prophet then handed over this task to Ali. O,

our Shias you have submitted to this decree but rest of the Ummah has declined.

REBUTTAL OF A WEAK ARGUMENT PROVIDED FOR PERMANENT AND TEMPORAY DELEGATION

Those followers of Tafweez, who were careful about their fault and sanctions of the learned people, including strong rejections from the Aa'imma, have devised an argument to justify their erratic beliefs by dividing Tafweez into two classes; permanent and non permanent, and then argue that delegation of powers to Muhammad and Ale Muhammad should not be considered in a manner, which makes God redundant in His affairs, but there is no harm; if we say that all those divine acts, are in essence, performed by God, but Muhammad and his progeny act as an instrument to achieve this i.e. the exposition of creation, life and death and sustenance is done through them, under the explicit will of God. Therefore, to say that they create, make people to die and recreate with the permission of God is a Tafweez, which is not illicit. Such an entrust of divine power is called temporary or non permanent handover.

REBUTTAL

1. This argument, due to certain reasons is unacceptable. If we accept this logic then no infidel will ever qualify for his infidelity. Quran states that when these idol worshippers were asked as to why they worship idols instead of God, they used to say: We do not worship these idols as a permanent God; we only worship them so that they could bring us near to God. See how clearly the infidels are negating their divinity and appointing them only as route for intercession with God, but God and his messenger did not accept their account.

2. Several traditions have been mentioned that legitimize Tafweez in religious context, and the same traditions also point out to the illegality of Tafweez for other religious codes. This comparison makes it clear that those aspects for which religious Tafweez is permissible, is unlawful for similar mundane matters. Therefore, in religious matters, if the delegation of power is permanent and it is in person, in such a way that the Prophet of God and the guided Imams make the legal codes on their own and then preach it, while God is kept out of the context, then the prohibition of Tafweez in the religious

framework would also mean the same that has been given in this explanation. But if in the religious matters, Tafweez stands for God to make rules and regulations, as law making is His discipline, and the elucidation of its high points is the responsibility of the Prophets and Imams, then in comparison to this the Tafweez, which is illegal in the mundane affairs would also stand for non permanent delegation of powers, which will make the deception of permanent Tafweez more apparent in the manner that has been explained earlier. If the two branches of Tafweez had any real difference as their advocates think, then it was essential that Imams must have explained it, while rejecting the concept that prohibited Tafweez is such a criminal offence, as it makes God redundant, and it must be avoided. If we assume that Aa'imma perform all these acts with the permission of God and it was true; then its mention is not made in those Ahadith. Instead, its overall rejection is clearly stated. This shows that all kind of Tafweez is prohibited.

3. This explanation is needless, because such a description is only essential; when we have two kinds of narrations available that are equal par excellence, and then some of those justify Tafweez, while the others negate it. Under those conditions, there was a reason for such an explanation, as some arrangements were needed to be made to reconcile the facts; that where permanent delegation of divine power is mentioned, we would have argued for it to be non permanent delegation, and where it was negated it would have been permanent divine entrust. However, there is no such conflict available in the narrations regarding delegation of heavenly powers, therefore, such a supposition of permanent or temporary entrust of godly powers is meaningless.

4. If however, we find such a contradiction, then for the sake of the rules of justice those narrations would be preferred that contradict entrusting divine powers, because they are in apparent unison with the Quran, as the tasks involving creation, life and death, provision of sustenance and resurrection are mentioned as God's practical attributes. It is an accepted practice that anything that contradicts Quran is improper.

5. There are some narrations that prohibit even the temporary delegation of godly powers. It is narrated from Imam Jaffer Sadiq who said: Those who believe that we create with the

permission of God are also infidels (Shurhal Khutba by Kazim Rishte Shaikhi). On the basis of these realities all high ranking scholars have disallowed the temporary delegation of divine powers. Allama Majlesi, writes in Bahar ul Anwaar: Although, temporary delegation of power is logically possible, but it is prohibited in the light of strong reports from the Imams. Again this is such a view, whose credibility is not certain. So for we are concerned there is no authentic Hadith available in support of this view. The same author writes in his Risala'e Aetaqadi'a: You must not believe that Aa'imma have created this Universe with the explicit permission of God, since we are advised through authentic Ahadith not to embrace such views. Barsi has mentioned some narrations in this context, which are weak and unreliable.

TRUE SHIA CONCEPT OF TAFWEEZ

It was a time when the followers used to present their acts and beliefs in front of the Imams for correction and sought their opinion against their conduct. Therefore, those practices that are approved by the Imams were retained and the rest abandoned. There are several reports to supplement this practice in the history books, but today people had made the religion and laws of Shariah as a playing tool, and they throw it in any direction like a tennis ball to justify their ends. No one strives to know; what was the decision of divine law in that respect, which is the sign of an honourable practicing Muslim. However, the nature of people is so disoriented that if a senior religious clerk makes a decision on a given issue then people immediately start to decline it with their own irrational suggestions. If such behaviour is adopted by those whose religious foundation is based upon judicial guess, then it was not an astonishing thing for us, but unfortunately this conduct is also prevailing among those whose religious foundation is on Quran and declarations of Aa'imma'e Ahlulbait. Imam Jaffer Sadiq says: If anyone wants to be a person of exquisite faith, then it is desirable for him if he says that his behaviour in all acts is what is demonstrated by Muhammad and Aale Muhammad. This congruency with Aa'imma may be in those deeds that are apparent or those, which are kept secret, or about those which has reached him or those that had not reached him. Our twelfth Imam has also shed some light on the topic under present consideration. It is mentioned in Ehtejaj'e Tabrasi that during the minor occultation of Imam, when Abu Jaffer was his representative, disagreement erupted among Shia community on the issues related to the creation (of the Universe) and the provision of sustenance to the people through Muhammad and Aale Muhammad? One of a senior member of this disputing community suggested that the matter should be referred to Imam for clarification through his deputy Abu Jaffer.

Everyone agreed to this suggestion, therefore, a questioner was prepared and handed over to Abu Jaffer. After a while the reply with Imam's authentication reached them in the following format: In the name of God very gracious and merciful; God

is the creator of body frames and the provider of sustenance to His subjects, since He neither possesses body nor incarnates in any frame. There is none that could resemble Him. He is all seeing and all hearing. Aa'imma request Him, so He creates, they appeal for sustenance and He provides. In order to honour His Servants, He never rejects their plea. After the clarification of Imam'e Zamana, it has become absolutely plain that to believe that God has granted the Imams power to execute divine acts; such as creation or the provision of sustenance or God performs these tasks through them is utterly wrong. On the other hand; to say that they cannot intervene in any of the divine acts, such as intercession for the qualified sinners; is to minimize their status with God. Overindulgence and diminution are both dangerous concepts, so far as Muhammad and Aale Muhammad are concerned, we have to find a moderate course to succeed in both worlds. This middle route is identified by the clarifying note of Imam, which cites that Imams as being the intermediatorys between God and His creature can intercede with God and He does not refuse their requests.

METHODOLOGY OF SEEKING HELP FROM GOD

There are two qualified methods to approach God.

1. Appeal for health, sustenance, longer life and children should be directly made to God, supplemented through the names of the Prophet and his holy progeny.

2. Address the Prophet and his progeny and ask them to get the following requests granted from God. However direct rapprochement with the Prophet or Imams, avoiding God is not permissible in any sense, as it appears like Tafweez.

It is useful to state the reasons that became the root cause of Tafweez. A careful study of this subject reveals that it was those miracles that happened through them on different occasions, just as reviving someone from death or healing a gravely sick person etc. Persons of limited intellectual capability inferred from these miracles that God had passed on this right to them, and now they are doing this job as a responsibility.

MIRACLE IS AN ACT OF GOD

It should be realized that whatever happens during a miracle, is not the work of Prophet or Imam, instead it is an act of God. Miracle is therefore, defined as follows: Miracle is an act of God, which comes into view at the hand of a Prophet or Imam to prove the legitimacy of the person. Imam Raza Says: When poverty and hunger emerged with Ameer ul Momeneen, it showed that a person who had such attributes that can be shared with other deprived people, then miracles cannot be the proceed of such a person. This proves that the originator of miracles is God, who has no resemblance in any attribute with His creatures. This is not the act of a man, who shares his limitation with other dispossessed people. Imam Jaffer Sadiq says: Miracle is a special sign of God that is initiated through the hands of Prophets and Imams; to prove the legitimacy of the candid and fallacy of the swindlers. This definition is in accord with an episode that is mentioned in Anwaar'e Nomania. It is said that a man saw Ameer ul Momeneen breaking a dry piece of barley bread by holding it under his knee. He was astonished and asked Ameer ul Momeneen; if it was not the same wrist, which deracinated the main gate of Khyber. Imam

replied; yes it is, but I had pull up the main door of Khyber fort by the strength of God and not with my personal power. On the basis of these narrations, the great scholars have insisted that the true originator of a miracle is God, but as it is seen to be carried out by the Prophets and Imams; it is therefore, metaphorically called the act of its performing person.

God revealed the Quran, since it was revealed on Prophet Muhammad; it is symbolically called the Miracle of Muhammad.

The fire of Nimrod was doused by God, but its apparent show was at the hands of Abraham, that is why it is referred to be as Abraham's miracle. Similarly, there are several other examples, including the miracles of Prophets David, Saleh, Moses, Jesus and Muhammad.

Allama Majlesi says: Anyone who believes that miracle is the creation of the Prophets or Imams, then there is no doubt in the infidelity of such a person. Sheikh Mofeed says that Miracle is the work of God. There are several other Ulema who have approved the same definition of Miracle.

If we say that the departments of Creation, provision of Sustenance, Resurrection and other divine acts are not handed over to the Prophets and Imams, we don't mean that they are incapable of performing these tasks, even with explicit permission of God, so that we might need miracles to prove their capability. We say that the position of these great people is way beyond this supposition, they can perform all these tasks at the opportune of a miracle, but the objection is; that God has not appointed them to perform these acts as a duty. There is colossal difference between performing an act as one time miracle and doing it as a full time job.

CLEARANCE OF SOME DOUBTS

FIRST DOUBT: Major argument that is presented by the advocates of Tafweez is a sermon, which is alleged to be the work of Imam Ali. It is claimed that he said, "I am the creator of clouds; I am the one who brings forth springs and lakes and make water to flow through canals. I clad the trees with green pigment. I am the one who has spread the Earth and raised the firmaments. I am the one who will resurrect the faithful from their graves. I am the one who has sent the Prophets and Messengers. I have created the Universe and other dimensions. I have ignited the Sun, and brought forth the day from it. I have created the stars and made the ships to move in the Sea. I am the creator of shapes in the uterus of mothers and develop muscles and flesh on their bones. I am the one who resurrects and provides sustenance to the living. I am all hearing and all seeing. I am responsible for Noah to board his ship and I am the savior of Abraham from the fire." In our reply to this sermon we would like to say that reliance on this Khutba is in appropriate for various reasons.

1. This sermon is groundless on the basis of narration and established critical norms, and it has nothing to do with Imam Ali, since it is not found in any of our authentic religious books, especially in *Nehjul Balagha*. However, this is found in a book like **KOKA'BE DURRI**, which is full of every baseless count. The author of **KOKA'BE DURRI** has sourced it from the papers of an unknown person called Khawaja Dahdar. That is why major researchers and scholars have denounced many other writings similar to this projection. Allama Majlesi writes on page 365 of the seventh volume of *Bihar ul Anwaar: Sermons* like *Khutba Al Bayan* and many others like this are the work of Ghalees, and those are not found in any other source except their books. A similar verdict is provided by Mohaqqiq Khoi in *Minhajul B'ra-aa*, Abul Qasim Qummi in *Jame'a Al Shatat* and this humble commentator in his various writings. Sheikh Muhammad Ali Rabbani writes in his book **TOHFA IMAMIA FI HAQIQATE MAZHABUSH SHIA**: Some people claim that Ameer ul Momeneen is the Creator, who has fashioned us with the permission of God; is absolutely wrong. There are several

verses of the Quran and prophetic traditions that reject such a claim. It is also said that Imam has made a comment in one of his sermons that he has created heavens and the earth; is completely false. Someone might have added this sentence in his work deliberately at a later date. Allama Muhammad Sibtain Sarsavi, who wrote a preface of ninety two pages on **KOKA'BE DURRI** and tried to suggest alternative explanations of this sermon, which according to me is a useless exercise, before proving the authenticity of something that, is associated with Imam.

2. Ignoring the roots of its occurrence, if we examine critically the contents of this sermon then a person of mediocre understanding would immediately conclude that this sermon is not the work of Imam Ali, because every great author, who may be a poet or a prose writer has a specific diction that makes him notable among the other authors. If we structurally examine this writing then we can say with utmost certainty that this sermon is not the work of Imam Ali, as it does not resemble any of his work that is reported in *Nehjul Balagha* and the other sources. One of the attributes of his speech or writing is that its contents are full of the secrets of Tauhid, but this sermon has demolished the very foundation of the Unity of God; when many great thinkers of Egypt have made it plain that if *Nehjul Blagha* was not available to them then the chapter of Tauhid would not have opened on them. Whatever, is reported in Quran regarding the Majesty of God is imitated for Imam Ali in this sermon, which is in direct conflict with God.

3. Even with great reluctance, if we accept the contents of this sermon to be true, still the concept of Tafweez cannot be proved. In this case, we have to develop an alternative explanation that should not be in conflict with the Quran. Since Muhammad o Aale Muhammad are the objective reason of the creation of this Universe, therefore, they can claim metaphorically; that they are the source of everything that exists today in the Cosmos.

4. Apart from *Nehgul Blagha*, there are several other clarifications of Imam Ali that contradict this sermon. We shall make a brief quote to one such report: Meanings of **LA E'LAHA IL'LUL-LAH** is that there is no guide other than God. I call upon all the creatures of heavens and the earth, to stand

as my witness to the fact that there is no Creator other than God, nor there is anyone else beyond Him who can be a provider and sustainers of this Cosmos, nor there is anyone else that can be worshipped. There is no one in place of Him, who can enhance or impair nor there is anyone else, other than Him, who is sufficient for His subjects, nor there is anyone else to change the order of events. All virtues are within His domain, and Gracious is the God, who is the provider of resources to this world. I appeal to the intellect of fair minded readers to tell, if the subscriber of these views can be an author of the Sermon of Albayan?

SECOND DOUBT It is narrated in various books by Jamhour bin Al Hakam, who said: I saw Imam Ali bin Hussain suddenly flying, after developing wings. He returned after a time lapse, and told me that he has seen Jaffer'e Tayyar in the heavens. I asked him, if he can climb up the heavens? He replied; how it could be difficult for a person to climb something that is made by him. We are the residents of throne and the chair.

REBUTTAL

This is a fake narration because the identity of its narrator cannot be established through entire, Islamic literary channels; therefore such forged narrations cannot be used to determine the principles of a religion, when it cannot be used to justify ordinary religious practices. If they are questioned on the day of Judgment to ratify the status of this narration, then what would be their answer, when there is no trace of such a narration in any authentic book of Hadith?

THIRD DOUBT

In the third volume of Nehjul Blagha, it is mentioned that Ameer ul Momeneen had said: We are the creature's of God and people are our creature. This shows that Imams are the creators of things.

REBUTTAL

This translation of the text is explicitly wrong. It is evident; if the translation is incorrect then its deductions would also be erroneous. The real translation is: Our creation is only for God, and rest of the creation is through our rationale. The purpose of this statement is to show that we are the real reason of

creation (**ILLAT'E GHA'EE MUMKENAT**) by God, just as it is mentioned in a Hadith'e Qudsi, "**LO LAKA LAMA KHALAQ TAL AFLAK...**" I would not have created heavens and the earth, if you (O, Prophet) were not there. It is also mentioned in the Quran regarding Moses: O, Moses I have created you especially for Myself. This means that the creation of Moses is the prime cause, and his Ummah as a secondary reason. That is why the heading of the second sentence is altered. It is not **WAN NASA BA'DA SANA'ENA** but it is **WAN NASA BA'DA SANA'E LANA**. This L (Pronounced as **LAM**) which is present in **LANA** is called **LAM** of **AJLEYA** and **SA'BAB-YA** (causal), and this gives the meanings to the text that has been mentioned above. Mufti Muhammad Abda'hu of Egypt understood the following meanings of this phrase: We are indebted to the grace and poise of God, and the people are in return to us. These meanings do not in any way support the cause of Mofawweza.

FOURTH DOUBT

A narration is reported from Miqdad bin Aswad in some books, which states: One day my master Ali asked me to bring his sword. I presented him his sword. He placed the sword on his knees and started rising towards the heavens. I kept on watching him, until he disappeared from my sight. He returned from his journey around Dhohar time, while blood was dripping from his sword. I asked him; where he went. He replied that in the heights there was a dispute among two groups and I made decision between them. I asked my master; if the matters of the heavens are also under his jurisdiction? He replied: Aswad I am the sign of God in heavens and the earth. No angel can move an inch from its place without my permission in the heavens.

REBUTTAL

Due to certain reasons this narration is not acceptable as an argument for Tafweez.

1. The chain of narration of this report is not available, so we cannot say anything about the authenticity of this tradition. Also there is no mention of this tradition in authentic books. Otherwise, researchers would not have ignored it.

2. If we put this report to the sword of criticism, we find that this narration is completely false, because its negation is contained within its subject matter. (a) It is contrary to the high status of the angels, which is highlighted by the Quran and general consensus of Muslim Ummah. There is no question of a dispute between this group and the one that culminates in bloodshed is beyond consideration, when God says about the angels: They are respected servants of God, who do not disobey His commands or deny His orders. Moreover, angels are a spiritual creation and the presence of blood is against all norms. (b) It is also contained in this report that angels cannot move from place to the other without Ameer ul Momeneen's permission. This view is also against established Quranic and Prophetic norms. Quran also refers to some angelic quotes: O, Prophet we do not descend but with the permission of God, with whom our station or movement is appended. The background to this revelation is that once the Prophet asked Gabriel; why he not visits him more often. Gabriel replied that his movement is controlled by God. Similarly it is mentioned in Sura Al Qadr: Angels and the spirit descend during the night of Qadr (ascertainment) with the consent of God. We have now provided two statements to the readers; they can now make up their own mind on the rights and wrongs of this narration.

3. There is a supplication of Imam Zainul Aabedeen, in Sahifa Kamela, in the praise of angels. Imam says in that supplication: O, God send your blessing on those angels that I have not referred, nor I know much about them; that what sort of standing they enjoy in your presence, nor I know the nature of their tasks. These are the phrases from a book whose authenticity is beyond doubt. Imam accepts that there are some angels whose status and duties are not known to him, but the narration under discussion, whose falseness we want to prove states that angels cannot move without the permission of Imam. Allama saiyyed Ali Khan writes in Riazul Salekeen: The information in totality about angels is not known to anyone else, other than God. This statement is also supplemented by the Quran.

FIFTH DOUBT

It is narrated from Qambar (a helper of Imam Ali) that he once went to the house of Ameer ul Momeneen, and asked his

whereabouts from the housemaid Fizza. She replied that he has gone to a place called Barooj. Qambar says that he asked her; what he was doing in Barooj? She replied that he goes there to distribute sustenance, determine the ages of species, create new species, resurrect and eradicate people, while allocating honour and discredit to some individuals. Qambar felt in his heart that he would complain to the Imam about the thoughts of this miserable lady. While, this discussion was in progress Ameer ul Momeneen appeared and asked me about the ongoing discussion with Fizza. I briefed him about the conversation. Imam asked me; if I was not in accord with what she said. I replied in affirmative. Ameer ul Momeneen recited something at that moment and touched my eyes with his hand. Qambar says that he immediately saw the Universe leaning in obedience before the honourable Imam; just like a piece of almond lying in front of a person, and I saw other type of the creatures as well. Ameer ul Momeneen then said: We have created all kind of creatures that live within, under and in between the heavens. Imam then put his hand at his eyes again, and everything disappeared from his eyes.

REBUTTAL

This is totally unreliable narration, which has broken chain of reference, and beyond the measures and standards of the judgment of a Hadith. Moreover, it is not mentioned in any of the authentic books of Hadith.

If we ignore its weakness on the chain of reference, the subject matter that is contained in this narration is a proof of its falseness, similar to the Sermon of Al Bayan, because its contents clash with Quran, and Imams have specifically mentioned that if there is a quotation that is in opposition to the Quran then it must be rejected. Quran says: God has created the mortals of heavens and the space underneath it, and this narration says that it was Ali who did all this creation. It is now up to the faithful to decide, which of the two explanations are correct.

One must keep in mind that this matter relates to the principles of the faith, and people of erudition know that in such themes, Quranic verses take precedence over all other confirmations. Such ridiculous narrations have no place in this connection.

SIXTH DOUBT

It is mentioned in the Quran: O, Prophet the pebbles that you have thrown were not thrown by you but it was Allah who has thrown it. This Quranic verse suggests that act of Prophet is also an act of God. Therefore, whatever they do it becomes a Godly act. Therefore, Tafweez is proved.

REBUTTAL

The use of this Quranic verse to prove Tafweez is wrong on two counts.

(a) If this verse provides a license for Tafweez for the Prophet, then it must provide the same right to all of those people who accompanied the Prophet in that battle, because Quran says: You have not killed the infidels but it was God who did it. Both of the verses have the same texture.

(b) This verse is referred at the station of miracle. This happened during a battle with the infidels and the Prophet picked a handful of pebbles and thrown it at the enemy. These pebbles struck the enemy combatants on their faces and they were blinded. At this juncture this Quranic verse was revealed: O, Prophet! The pebbles that you have thrown were not thrown by you but it was Allah who has thrown it. This is done to remind the Prophet that apparently it were you who had thrown the pebbles but to make those stones reach the faces of the enemy was God's Job. Mohaddas Mohsin Faiz Kashani writes: God has approved the throwing of missiles by the Prophet; because he was seen to be doing that and negated the rest as its effect that was beyond human control was produced by Him, as if the pebbles were thrown by the God Himself and not the Prophet. Similarly, the companions were advised not to be proud on the killing of the infidels though it were their swords that slashed their bodies, but the induction of fear in their hearts, and the help of the angels was done by God. This statement is very similar to the Quranic verse of Sura Al Toba, which states: You do not cultivate the crops, but it is I who does it (for you). This proves that the above quotation has nothing to do with Tafweez.

SEVENTH DOUBT

God says: Blessed, is the God who is best of the creators. It is concluded from this verse that there are persons other than God; who also create.

REBUTTAL

The inference in favour of Tafweez from this verse is not proper on four counts. 1. This verse is in line with Arabic language tradition. It is customary for Arabs that when they have to express quality of someone's craftsmanship; then they always employed plural article with the specialists of that trade, along with the word **AHSAN** to give him precedence of all others. For Example, **AHSANUL TAJEREEN, AHSANUL NAJJAREEN or KHAIRUL KHUBBAZEEN** etc, even though these so called specialists may not exist at all. The same is true for **AHSANUL KHALEQEEN** in the above Quranic verse.

2. **KHALAQ** is also used for technology. It is just possible that the verse might be saying that as there are all kind of craftsmen in a community and God is the best among all other technologist in any field.

3. The word **KHALAQ** is also used in Arabic language for estimation or deduction. Readers can refer to Qamoos and Al Munjid. This would then mean that God is the best planner and estimator of things. This has nothing to do with Tafweez.

4. Tafseer'e Saafi has quoted a narration from Aaimma, with reference to this verse. It is stated that the term Khaliq (creator) is used metaphorically for some creatures as well. Those created beings who were figuratively called creators are (a) Jesus. (b) The angels who perform their allocated task in the wombs of mothers during pregnancy. (c) Sam'ri the magician, who made a golden calf for the Israelites. This means that the verse will hold its apparent sense without proposing Aa'imma being the creators. In fact this explanation denounces the very concept of other creators; that if these people (Muhammad o Aale Muhammad) were creating things with the subtle approval of God, therefore, when they used for these three entities the word creator then it would have been proper for them to mention that they were (the Ahlul Bait) also the creators along with them. When no such statement is made at this juncture then it is out of place to impose titles on them.

EIGHTH DOUBT

It is evident from various Quranic verses and numerous Ahadith that God has appointed angels for various appointed tasks; such as creation, provision of sustenance and even life and death. It is an integral part of our faith that angels are subservient to Aa'imma; therefore, if servants can perform such tasks, then what is the prohibition for the masters? It is just possible that the labor force for accomplishing these tasks might be the angels and the holy progeny are their leaders and above them is God; very similar to mundane hierarchy in the state establishment. What is wrong to have such a view in relation to the religious kingdom?

REBUTTAL

Since this matter deals with the fundamental principles of the religion then it requires absolute proof or perfect reasoning to establish it among the followers. Naturally, in these matters conjectures do not count an iota or probabilities add up to any positive result. There are several things that might be possible but to deny those is essential. For example, what is logically wrong not to prostrate and worship the last of the prophets and his holy progeny? However, according to the sacred Shari'ah, neither prostration nor worship is allowed for anyone other than God. The same is true in the problem under consideration. There are several Quranic verses and numerous prophetic traditions that repudiate this concept. We, on the other hand, can go to this limit and say; that if there was no clear verdict on this issue available in the Quran, even then there was no hesitation for us to reject this twisted faith; since negating a concept does not require a proof, whilst a claim, especially when it is related to the principles of a faith, requires tentative proof of its validity.

This claim that such a concept has no malevolence or iniquity attached to it, we agree that this postulation is excellent to attract people's attention and then to rob them of their true faith, but people of intellect know that this speech is devoid of reality. It is important to consider the phrase "What wrong results from this concept" Then we ask them, what do they mean from this word "wrong"? If they mean from it; that running of the universe is not affected with this belief, then they should know that it is true; not because their proposition is factual, but it is God, who manages this Universe. However, if it points

to any religious iniquity then it is definitely present because it is an accusation leveled at Muhammado Aale Muhammad, which is against many clear Quranic verdicts.

To compare a spiritual domain with the mundane state management is fundamentally wrong according to our religious code. Real task of the Prophets and Imams is to establish and implement religious system and not to make and invent laws, except they can make recommendations to God, which are not abandoned by the Lord. It has been mentioned earlier that God has no ministerial assistance. His person is well above these mundane concepts. Ameer ul Momeneen says in Dua'e Yashtasheer (This word is derived from Mushwera, which means to consult): God is the one who manages the Universe, without consulting with any of his creatures. God says in Quran: Do not invent examples for God. Imam Raza says that anyone who designs examples for God is a Mushrik.

This statement that if angels can be appointed to do these tasks, what is the difficulty then for Muhammad and Ale Muhammad to take these responsibilities, when they are superior to the angels. This whole communication is a farce and full of ignorance because no one claims that Aa'imma, if appointed cannot do this job, when they are best of God's creatures. The question is not the suitability of Aa'imma, but it is related to the command and will of God, and as believers, we the faithful must accept God's verdict and then abide by it.

NINTH DOUBT

There are a few entreaties of greeting that contain sentences, which substantiate Tafweez, just as in Ziarat'e Rajabiya. We would like to say in reply to this accusation, keeping aside the authenticity of such salutations, the Tafweez that is mentioned in those greetings is a request in religious matters that has already been discussed, and it is also substantiated by the text of those Ziarats. This intervention stands for supplying better reward on the day of Judgment by way of their grand intercession.

TENTH DOUBT

It is mentioned in certain reports from Imams, who said: Keep us below the station of God and then say whatever you

want to say about us, you will never be able to gauge our majesty. This shows that we can say whatever we desire about Muhammad o Aale Muhammad except Divinity. This narration also reveals that we cannot exaggerate about them, since the limits of their attributes are unfathomed.

REBUTTAL

This is a singular report. As it has been mentioned on various occasions, we cannot rely on such reports for the fundamental doctrine of the faith, because singular reports can take us to the level of possibility, which cannot be relied upon. In the field of faith; knowledge and assurance are essential, which is obtained either from Quranic verses or from repetitive narrations. This is also the view of all Islamic schools.

We say that the interpreters have deduced those meanings from the report that are not associated with the text. It means the phrase: Keep us below the majesty of God, also means; do not associate us with the attributes of God. We have shown through different Quranic verses that Creation, Life and Death and Sustenance all belong to God; therefore, it is not right to associate Aa'imma with such titles.

If we follow the interpretation of the opposition and agree to keep Aa'imma below the status of God and then claim any rank for them, would our antagonists then agree if we call Aa'imma as Prophets and Messengers, or favor them over Prophet Muhammad? Naturally, no one will contribute to this suggestion. If it is true then the statement could be only be factual to the extent of general praise and desist from recommending Godly attributes for them.

It is true that we are not able to glorify God, the Prophet and Aa'immae Ahlulbait, to the level they deserve. We know that the status of Imam is as towering, among the populace as a star in the heavens, but it does not mean that we cannot differentiate between the limits of God, the Prophecy and Imamate, otherwise the knowledge of God's attributes and the features of Prophecy will become meaningless. Also where does the knowledge of a few attributes of the Person of God, the Prophecy and Imamate tells us that we have known the true depth of their personality and they have now become restricted? On the other hand we are at least sure that we are not including anyone else in the attributes that are reserved for God,

and do not incorporate non Prophets with the Prophets. If on the other hand we include Imam in the attributes that are reserved for God and the Prophet, then Ghuloo (exaggeration) would be certainly committed. The same principle will indeed apply for the Prophets as well. What an illogical statement they have made that one should avoid the station of Divinity for the holy progeny and then call them anything. This is overstatement; and the concept of Tafweez is another branch of exaggeration as argued in the beginning of this discussion. Therefore, these facts have proved that the basis of this statement "Then say whatever you want" has not stayed with its roots, but it has become specific. After avoiding these facts and then to argue with the alleged phrase is as illogical as the idea of believing that all the Islamic sects are salvaged after siding with the Prophetic statement: Qooloo La E'laha Il'lul-la Tufle-hoo (Say there is no god but God, you will be saved), or an impractical person can say that performance of the religious rites is no more required after saying La E'laha Il'lul-la.

ELEVENTH DOUBT

If the concept of Tafweez is wrong because it leads to Shirk (to associate others with God), then no one can escape this state of affairs, because we all accept that angels are definitely involved in carrying out those duties. It is not fair that if Muhammad o Aale Muhammad perform those tasks then it is Shirk, and if angels execute those obligations; then it is acceptable?

REBUTTAL

This misgiving can be answered in several ways. Sometimes any two acts those are very similar to each other, can produce two different results; one that is carried out with the permission of God becomes appreciative, while the other could be deemed as shirk. It is narrated in various reports that those who follow leaders of evil instead of guided Imams; are Mushriks, and the others who follow Aa'imma Masoomeen are Unitarian and godly people, although the apparent action of obedience is exactly the same in both cases; because both leaders are non God. This difference is created by the fact that obedience of Aa'imma Masoomeen is ordained by God and the other rulers are without this certification. The same logic is

applicable to our problem of Tafweez. It is proven that angels are appointed to do those tasks but Aa'imma are not asked to do those things; therefore, those who follow this route are committing Shirk.

TWELVETH DOUBT AND ITS REBUTTAL

In various commentaries of Sura Inn Anzalna, it is stated that angels, during the night of Qadr come to the presence of Imam of his time with various commandments and inform the Imam of the entire happenings of the year to follow. This shows that the management of the earth is carried out by the Imam; otherwise the arrival of angels becomes a meaningless gesture. The authentic answer to this problem is provided by Allama Majlesi is as follows.

“Angels do not come to the Imams for the reason that they have to play the role of an advisor or a manager to God, in running the administration of the Universe, but it is done to enhance the image of His viceroy or caliph on the earth; otherwise God alone is the master of the Universe. A similar explanation is also provided by the authors of Miratul Anwaar and Mishkatul Asrar. These were those doubts that were created by the advocates of Tafweez, and we have provided adequate rebuttal of their twists and turns. The signs and symbols of Ghalats and Mofawweza; that are provided by the author of this booklet are alleged by the two groups to be incorrect and deficient, due to the inadequacy and paucity of the Grand Masters of Qom. We can only say in its explanation that it is not a formula that every Ghali or Mofawweza must have those signs and symbols, but the author's view is based on the conditions prevailing at the occasion of writing of his booklet in Qom. The change of space and time can result in different observations. Shaikhees, who are the perfect artefact of Mofawweza, their guru, Sheilh Hissa'e has claimed the great masters of Najjaf to be less informed and little, while he possessed complete knowledge of the secret heavenly code. The same is true in Pakistan, where the followers of Shaikhees do not feel ashamed in insulting the great scholars of their time; just to acquire more monetary benefits for their selves.

Chapter 40

OUR VIEW ABOUT THE TYRANTS AND DESPOTS

Sheikh Abu Jaffer says that our view regarding the Tyrants and Despots is that they are evil people and far away from the grace and blessing of God. To show disgust and revulsion against them is mandatory. God says, "There will be no helper for them on the day of Judgment."

At another juncture the Quran says,

"There is no one worst than him, who spreads falsehood in the name of God: When they will be presented before God, the witnesses would say that they were those people who had spread lies in the name of God; beware there is a curse of God on these people, who had put impediments in the path of God for the populace and they are those who had denied resurrection."

Hazrat Abdullah Ibne Abbas says in connection with the explanation of the above quotation that the phrase PATH OF GOD in the verse is meant for Ameer ul Momeneen Ali Ibne Abi Talib (AS) and the other Imams. In the book of God, two kinds of Imams are mentioned i.e. Imams of guidance and Imams of deviation and spoil. God says, "We have made them such Imams that they guide people with our commands (and the others) invite people to the hell, and they will not be assisted on the day of Judgment. We have put a curse on them that chases them, and they will be among those people who are demeaned."

When this verse, "Beware of the mischief that will reach and envelope those people, who are unjust (Zalim) among you" was revealed the Prophet of God said,

“Anyone who is to initiate dispute on the caliphate of Ali after my death will be like a person who has denied my Prophecy and that of the previous Prophets, therefore, anyone who socializes with despots is also a despot.”

God says in this respect, “O, the faithful; do not befriend your relatives, who prefer digression in place of faith. Anyone of those who will mingle with them would also become one of them.”

Again God says, “O, the devotees; do not love that faction with whom God has shown His displeasure. They are disappointed with the day of Judgment, just as infidels are disillusioned with the dead in the graves.”

That is why God is saying,

“You will not find those (people) who believe in God and the day of Judgment, in love with them who are the enemies of God and the Prophet, who might be their parents, near family members or close relatives. It is because God has made faith to sink in their hearts.”

Again God says,

“Anyone among you who is to continue relations with the unjust (Zalemeen) will be counted among them; God certainly doesn’t guide tyrants and unjust people.”

At another place the Qur’an warns,

“Do not show your inclination towards malicious and spiteful people, otherwise the fire of hell will cloak you, and you are to find none other than God to save you (from that chastisement)”.

In literature, the Meanings of Zulm is not to place an object at its rightful place. Hence anyone who claims to be an Imam, but in reality he is not then he is Zalim (unjust) and the cursed, the same is true for those who are to agree with the Imamate of such people.

The Prophet of God has also said,

“Anyone who has denied the caliphate of Ali after me is like a person, who has denied my Prophecy and that of the Previous Prophets, including the Majesty of God. O, Ali you will be treated unjustly after me, but remember, whoever was malicious and spiteful to you, is certainly cruel to me. Anybody who is just to you is just to me and whoever denies you deny me;

whoever loves you loves me; whoever bears grudge against you shows resentment against me.”

We believe that according to our faith; anyone who denied the Imamate of Aa'imma Ahlulbait is like a person who has denied the Prophecy of all the Prophets. If someone accepts the Imamate of Hazrat Ali (AS), but denies the Imamate of any one of the remaining eleven Imams, then such a person to us is like the one who had faith in all the previous Prophets but denied the Prophecy of Muhammad'e Mustafa (SAWA).

Imam Jaffer Sadiq (AS) says that whoso denies our last Imam is like a person who denied our first Imam. The Prophet of God had said, "In my Ummah there will be twelve legatees of mine, their first is Ali Ibne Abi Talib (AS) and the last is Mehdi Al Qa'im (AS); their obedience is mine and their defiance is to contest me: If someone has denied the Imamate of anyone of them, he is just like a person who had denied my Prophecy." Imam Jaffer (AS) says that the one who has doubts on the infidelity of those who committed aggression against us is also an infidel. Ameer ul Momeneen says that he was under repression from the time of his birth, in a way that if Aqeel had some eye sores then he used to ask to put the medicine first in my eyes and then to commit the rest in his eyes; and the medicine used to be dispensed in my eyes, although I was not suffering from any kind of eye infection.

Our belief about those who waged armed conflicts against Ali is the same that has been described by the Prophet of God, who said, "Anyone, who fights Ali, fights me; and who fights me fights God."

Similarly, while addressing the holy household (Ameer ul Momeneen, the lady of light Fatima, Imams Hassan and Hussain), the Prophet had said,

"I shall fight those, who fight you; and I shall be peaceful with those who are peaceful to you".

We believe about Fatima (AS) that she is the principal of entire ladies of all times. God is angry when she is annoyed and He is pleased when she is blissful, as God has freed her and her followers from the fire of hell. We also believe that she left the world, while she was very irate with some people who have forfeited her rights, committed brutality with her and deprived her of the legacy of her father, although the Prophet of God

has often said that Fatima (AS) is a piece of his heart and anyone who has impaired her has impaired him; and the one who has made her cheerful has made him happy, because Fatima(AS) is her part and her soul that resides within right and left of his body. Anything that hurts her hurts him and anything that pleases her makes him blissful.

So far as our faith in acquittal (freeing from the influence of some deities) is concerned we are committed to show our disgust towards four idols, Yagoos, Ya'ooq, Nasr and Hub'l along with those who are considered to be godlike; they are Laat, Manat, Uzza and Sha"ara and their followers, who are worst of the creation. One cannot claim himself to be in line with the Imamate of the Aa'imma Huda, Prophecy of Muhammad (SAWA) and the unity of God, unless he completely defies their enemies and exhibit absolute break with (their culture).

Our belief regarding assassins of the Prophets, Messengers and the Imams is that such people are infidels and mushriks, and they will remain in the worst compartments of the hell forever. If anyone possesses any doctrine other than what we have proposed here, he does not qualify for a share of God's religion.

NOTES ON CHAPTER

In this chapter the honourable author has discussed the following subjects.

1. To seek severance with tyrants, despots and enemies of the progeny of the Prophet.
2. Ultimate outcome of those who denied Aa'imma Ahlulbait.
3. Final position of those who chose to fight Ali Ibne Abi Talib.
4. Preference of Fatima Tuz'zahra over women of all eras.
5. Infidelity of the assassins of the Prophets and Imams.

We shall discuss these, and a number of other relevant topics in somewhat detail in the following pages.

FUED BETWEEN RIGHT AND WRONG

Struggle between truth and falsehood is continuous from the beginning of life, and the apparent signs are; that this chain of events will continue for some time to come. When Yazdan and Rahman were countered by Ahraman and Satan, then what is left behind for one to be satisfied, as every reality is opposed by its converse? We see Abel facing Cane, Pharaoh challenging Moses (AS) and Muhammad (SAWA) countered by Abu Jehl, Abu Sufyan and Museelma Kazzab. Similarly, there is an artificial system of governance established against true religious structure. The fact of the matter is that the entire bloodshed that happened in Islam so far, is related to this disparity of truth and charade. Truth has declined to surrender before travesty and farce, even at the cost of its precious life. Falsehood, on the other hand also left no stone unturned to obliterate the true disciples of Islam. This conflict had a devastating effect on the permissible and religious aspects of the faith that resulted in major alterations of the legal working code. Those who gained control of the Islamic state after the death of the Prophet molded the direction of the state towards Greek and Roman patterns, thereby altering every concept that favoured true order of governance in Islam. This political demarcation resulted in the disfigurement of Islam. According to the author of *Al Milal Wan'nahl*, this divergence is the greatest departure from Islamic ideals and it became the basis of the Shia Sunni divide. Shias, so far as Imamate is concerned start their count from Ameer ul Momeneen Ali Ibne Abi Talib (AS), as their first Imam and end with Imam Mehdi (AS) as the twelfth successor of the Prophet, in accordance with the Hadith of Ghadir, whereas the other group starts their count with Abubakr and ends it with Marvan'e Omavi or perhaps Motasim Billah Abbasi. The real terminal point of the caliphate is ambiguous with them. Readers can refer to our book *Asba tul Imamate* for further information on this subject.

BRIEF ACCOUNT OF ALI'S CALIPHATE

It is the firm belief of Shias that the Prophet had appointed Ali Ibne Abi Talib (AS) as his successor before his death, in accordance with the norms of God. This succession was initially announced at the time of **DAWAT'E ZUL AASHEERA**, a family gathering arranged to invite near relatives to the religion of Islam, and the traditions of such an appointment were observed in front of the whole family, and finally near the wells of Ghadir, after the last pilgrimage in front of the majority of his nation. The Prophet has shown with his actions that his succession was a divine appointment and it could only come into place through the revelation; instead of collective people's decision. But alas, the old traditions prevailed and the real heirs of the Prophet were not allowed to assume their rightful place, and the reign of power was handed over to those who did not deserve it. Those who assumed power in the presence of Aa'imma Tahereen (virtuous leaders), their action was illegal and unjust as viewed by Imam Ali (AS) and his progeny. This is declared by Imam Ali (AS) in many of his sermons and speeches. He says in the sermon of Shaq'sha-qiyya,

"The first caliph wrapped the robes of caliphate around his body, with perfect understanding that I had the same affiliation to this office as the pivot holds for a rotating wheel. I am sitting at such a lofty position where springs of knowledge are oozing out from me and no high flier can reach my pinnacle."

AA'IMMA AHLUL BAIT AND THE FIRST THREE CALIPHATES

A letter from Imam Ali to Moavia, the rebel governor of Syria, is found in *Nehjul Blagha*, which he wrote in reply to his earlier communication, and showed his disgust towards the first three caliphates.

“I do not owe any apology to the people for showing my disgust on the legality of the (first three caliphs).”

After the death of second caliph, when Abdur Rahman bin Auf, offered the seat of authority to him, conditional to the following of the Sunnah of Shaikhain (Abubakr and Omar), he rejected the offer without giving it a second thought. This incident also shows that he considered the first three caliphates as usurpers and completely illegal and they were aware of this situation. It is mentioned in *Sahih Muslim* that Omar Ibne Khattab, the second caliph admitted, while talking to Abdullah Ibne Abbas, “You two not only consider me a liar, sinner, traitor and usurper but also have the same opinion about the one, who was better than me (Abubakr).”

Ibne Abbas kept quiet on this allegation, and his silence has put a stamp of confirmation on this allegation that they were really what they were thought to be. Readers can refer to our book **ASBAT UL IMAMAT**.

LOGICAL PROOF OF DEJECTION AND REPULSION

As truth lies with the progeny of the Prophet, therefore, their fellowship and compliance, which is authorized by the Qur'an cannot be perfected, unless we show our disgust and repulsion to their enemies; very similar to the rejection and repugnance of those whom we have to deny before witnessing the unity of God and the Prophecy of Muhammad (SAWA). This declaration of allegiance i.e. Kalema of Tauhid is a key for **ALI UN WALIULLAH** and this conclusion is based on the true understanding of nature. Since Islam is a religion of nature and nature tells that truthful and a liar, erudite and an illiterate, hypocrite and a faithful, aggressor and the defender, cheat and a virtuous cannot become equal. It is an undivided verdict of the mind that one must feel sympathy with the innocent and repulsion against the antagonist, detestation of false Prophets and Imams is mandatory. No right minded person of any religion or land would disagree with this approach. Among the Muslims, the only true sect, Shias has this approach of love and hate for the pious and irreverent respectively, as an integral part of their doctrine. This ideology is in line with the pronouncements of the Quran and Hadith. It is mentioned in Sura Ale Imran,

“It is not right for the believers to take infidels as friends in place of the faithful.”

At another place in Sura Al Mumtahinna the same advice was issued,

“O the people of faith do not accept your enemies as your friends.”

It is mentioned about Abraham that when he knew that his uncle was an enemy of God, he immediately withdrew himself from him. Allah praises this act of Abraham. This is the true interpretation of **TAWALLA AND TA'BURRA** that cannot be denied by any fair minded person, but the agitating and provocative mullahs have presented this concept in such a repulsive way that it was described as being a mode of abusing the companions of the Prophet.

IT IS INAPPROPRIATE IN SHIA FAITH TO ABUSE ANYONE

We the Shias, in accordance with the Quranic verdict, disapprove the use of harmful language even for the infidels and mushriks, then how can we make it permissible for those who declare themselves as Muslims? On the other hand **LA'NAT** and **TA'BURRA** are two different things that are permitted by the Quran. **LA'NAT** literally means separation from God's blessings and **TA'BURRA** stands for displeasure or annoyance with the enemies of God and His Messengers. No man can claim to have reached the position of faith as long as he does not prefer the person of the Prophet over every asset, including his family and wealth, other than God, which is in line with the declaration of the Qur'an: The Prophet is above the souls of the believers, or as the Prophet has proclaimed for himself,

“No person can claim to be a man of faith, unless he prefers me over everything, including his family and friends.”

IN SHIA FAITH LOVE OF VIRTUOUS COMPANIONS OF THE PROPHET IS PART OF THEIR FAITH

How is it possible for a believer to claim Iman, while feeling ghastly about the virtuous friends of the Prophet? For some reasons, love for the companions of the Prophet is compulsory, because they are Momins and according to the Quran; all believers are brothers. The love of a believer is therefore, essential for another believer, and so it is a religious duty. Secondly, the companions of the Prophet have aided the Prophet; and respect for the associates of the adored is naturally obvious, so the companions of the Prophet are favoured by God, by virtue of their Jihad in His way. Again, companions are disciples of the Prophet and those who obey the Prophet are friends of God, in accordance with the Quranic assertions. It is therefore, important for the people to know that the respect for the companions of the Prophet is mandatory, and part and parcel of faith. Mohaqqiq Sheikh Bahai writes in his research paper,

“It is our conviction that the love of those companions of the Prophet is an integral part of our faith that remained steadfast in their fellowship and did not disobey his will and his legatees, after his death. This is our perception of the companions of the Prophet, and we the Shias, in submission to our Imams take it as a routine to seek God’s favour for them. Imam Zainul Aabedin (AS) in a supplication to God talks about the companions of the Prophet, “O, God do not forsake those companions of the Prophet, who treated Your Messenger with affection and love, and fought relentlessly in his support and came forward to accept his message. O! God enhance their standing among thy blessings.”

THERE WERE ALL TYPES OF PEOPLE AMONG PROPHET'S COMPANIONS

It is revealed through the history that among the companions of the Prophets there were all kinds of people, including hypocrites, murderers, unjust, just, faithful, unreliable and some double minded individuals. Shias are of the opinion that this grouping must not be viewed with a single lens and such a practice is malice towards intellect and civilized culture. Some honest minded Sunni Scholars had to admit this reality with some hesitation, therefore Allama Taftani writes in *Sharhul Maqasid*,

“The battles and disputes that took place among the companions of the Prophet, which are witnessed and recorded by history prove that some of the companions of the Prophet had diverted from the path set by the Prophet of God, and their behaviour was approaching impudence and apostasy. The reasons behind such behaviour were personal jealousy and greed for the world. This was because every companion of the Prophet or anyone who happened to meet the Prophet was not a spotless person.”

HADITH THAT ALL MY COMPANIONS ARE LIKE STARS IS FAKE

These facts also reveal that the Hadith, which is very much touted by our Sunni brothers, wherein the Prophet has supposedly said,

“My friends are like stars, you will be guided by following anyone of them” is a fake and counterfeit Hadith. Ibne Tamia has written in *Minhajul Sunna*: This Hadith is feeble; because the great masters have said so. Moulavi Abdul Hay’ee has mentioned in *Tuhfatul Akhyar*, the opinion of several scholars who proved the deception of this Hadith. They say that Ibne Hazm has proved that this is an engineered work. Same is the opinion of Ibne Zahabi.

If after some reservation we accept this Hadith to be true, then we have to agree that Ali (AS), Fatima (AS), Hassan (AS) and Hussain (AS) are the addressees of this assertion, who are endowed by blood relations with the Prophet as well as his companionship. They were also virtuous in character and their love has been laid down by the Qur’an for the rank and file of the Ummah.

Allama Taftazani has written to this extent, “We can only trust the virtuosity of those companions who had remained longer in the company of the Prophet and learned from his message, otherwise rest of the companions are no different from common folks, who are a mixture of good and bad.”

Under these circumstances Shia faith cannot treat all companions equally. The companions of the Prophet, who were steadfast in their belief, chose Ahlulbait as their guide after death of the messenger of God, and paid their religious dues by submitting themselves to their command. We consider the soil under the feet of such companions as a source of vision for our eyes. However, we feel it essential to disengage from those companions who did not fully comply with the assertions of the Prophet and moved away from Ahlulbait after his death.

ENDING OF THOSE WHO DENIED AA'IMMA'E AHLUL BAIT

In this respect, whatever the learned author has written regarding those who have denied the Imamate of Ahlulbait have actually denied the Prophecy of all the Prophets, is true under logical and reported assertions. We have already commented on this subject in the previous chapters, when we said that God has not handed over the task of Prophecy to various individuals, unless they had agreed to the prophecy of the Prophet and the caliphate or Imamate of Ahlulbait.

We now ask a simple question from the people of intellect that a person who apparently submits to the office of the Prophets, but refuses to recognize the Imamate of Ahlulbait, who were initially responsible for the Prophets to receive the designation of prophecy (from Allah), then what value is left for his apparent stance on the Prophets. That is why the Prophet of God had said that whoever declined the Imamate of my legatees, he was like a person who had declined the station of all Prophets. Readers can refer to an exhaustive discussion on this subject in the seventh volume of Biharul Anwaar. According to our view, those who believe in four Imams or six Imams are equally wrong, since rejection of one Imam is equal to the refusal of all.

TREATMENT OF AHLULBAIT BY THE UMMAH

Alas, instead of accepting the Ahlulbait as their rightly guided leaders, people turned on them in cruelty and started extinguishing one flame of truth after another. They were so much insulted that the daughter of the Prophet had to say, "We have been subjected to such malice that if that hatred had fallen on the days; they would have turned into nights." Imam Zainul Aabedin (AS) has said about the treatment they had received from the Ummah, "I was paraded in the streets of Damascus, like a slave without protection."

The Prophet of God was aware of this kind of treatment of his progeny by the Ummah, through the information provided by God, and he has informed them and also advised them to remain patient. It is mentioned in *Kha'sais-e-Kubra* of Jalal ud din Sa'uti,

"We are that family for whom God has preferred hereafter rather than this mundane world. My progeny will go through hideous pains, trials and tribulation and exiles."

The Prophet in his last will to Ameer ul Momeneen has specially asked him to remain patient and avoid the use of force. The authors of *Ma'arajun Nabuwwa* and *Roza tul Ahbab* mention,

"O, Ali you shall reach me at the springs of Kauther before anyone else. You will receive ghastly treatment after me, but be serene and do not let the robe of fortitude slip from your hands. Choose hereafter, when you see that the others have opted for the world."

REASONS OF ALI NOT TO FIGHT THE USURPERS

Although, in the early period after the death of the Prophet, this family has suffered a lot but its leader has kept his cool and did not resort to the use of force. The prime reason for this kind of attitude was the will and instructions of the Prophet and secondly, as mentioned in *Nehjul Blagha*; the safety and the establishment of Islam was his primary concern, because security and wellbeing of Islam was linked with peace and amity. If he had raised his sword against the protagonists, it would have certainly resulted in mutiny and internal strife, and the enemies of Islam would have used this occasion to demolish the efforts of the Prophet.

BATTLE AGAINST ALI IS A BATTLE AGAINST THE PROPHET

Since Ali (AS) is the Nafs (being) of the Prophet according to the Qur'an, therefore, the treatment of one is to reciprocate it for the other. There are several Ahadith to support this view in both Shia and Sunni books. We quote a few narrations from Sunni sources. It is mentioned in *S'waeqe Mohraqa* and *Tareekul Kholafa* that the Prophet had said,

“If anyone abused Ali (AS), he has abused me.. If anyone angered Ali (AS) he has angered me. (One must know) that Ali (AS) and the Qur'an are inseparable.”

On pages 17 to 171 of *S'waeqe Mohraqa*, it is written, “Anyone who tormented Ali (AS) has distressed me, and whoso distressed me has angered God.”

It is quoted in *Mishkat*, regarding the holy five,

“Whoever fights them; he will fight me and whoso makes peace with them will make peace with me.”

Despite these assertions of the Prophet, rulers of Bani Omaiyya continued the contempt of Aale Muhammad for ninety years from every official and non official platform of the state. Maulana Shiblee Nomani writes,

“Compilation of Hadith has taken place during the era of Banu Omaiyya, who insulted the family of Fatima for ninety years throughout their kingdom, and manufactured many Ahadith in favour of Bani Omaiyya, including regular desecration of Ali (AS) in every sermon of Friday prayers.”

ASSASINS OF THE IMAMS AND PROPHETS ARE INFIDELS

Aa'imma Ahlulbait were not only verbally tormented but active armed campaigns were waged against them to eliminate them from the scene. Where ever sword was not possible, treacherous mode of poisoning was employed, despite the warnings that God has given out regarding the punishment that is in waiting for those who has killed one innocent person. Qur'an mentions,

“The punishment for those who kill one innocent person is permanent abode in the chastisement of hell and a continued curse and anger of God.”

In the Shariah of Islam, the assassination of Prophets or Imams is classed as infidelity, therefore such a person might be a Muslim but he will revert to disbelief and his apology will not be accepted if offered.

FATIMA IS THE LEADER OF WOMEN OF ALL TIMES

There are numerous reports in both Shia and the Sunni books that Fatima (AS), the daughter of Prophet Muhammad (SAWA) is the leader of women of all times. It is mentioned in some Ahadith: Fatima (AS) is the leader of all women in the Paradise, or as stated in *Arjahul Matalib*; Fatima (AS) is the leader of women of all times. Listening to this statement of the Prophet some companions asked about the status of Mary (AS), the mother of Jesus (AS). The Prophet replied that Mary (AS) was the chosen women of her times, while Fatima (AS) is the head of women of all times. Some adversaries of the family of the Prophet dragged some wives of the Prophet in this competition, which is a portrayal of their jealousy against Ahlulbait. They must understand that the station of respect that Fatima (AS) holds with God is not available to many Prophets, not to speak of the wives of the messenger of God. The other statements like; Fatima's pleasure and anger is the elation and anger of God and the Prophet respectively, is well documented in Sunni books and its authenticity cannot be challenged. Quranic verses such as Aa'yate Tat'heer and other remarks are permanent arguments of her chastity.

A BRIEF DISCUSSION ON FADAK

Sadly, this Ummah did not care about this magnificent lady, and her estate, which was allotted by the Prophet to her in accordance with the Quranic decision, was confiscated by the state. She made a petition to the first caliph and he replied that the truth of her claim is not established (*Tafseer'e Kabir* by Fakhruddin Razi). She provided further evidence in support of her claim by the statements of Imam Ali (AS) and her two sons Hassan (AS) and Hussain (AS) and Omme Aiman. The evidence of her two sons Imam Hassan and Hussain was rejected on the grounds as them being juveniles, (Omme Aiman) as a women and that of Imam Ali as the husband of Fatima. She then produced the written deed of occupation authorised by the Prophet, but it was rejected as well. At this juncture, Fatima invoked the Quranic argument of receiving legacy of her father but the state, which relied earlier on the Slogan that the book of God is sufficient for them, pushed aside their earlier statements and invoked a fake Hadith at the spur of the moment, which stated,

“We the Prophets neither receive nor leave any legacy.”

At this moment Fatima was quoting Quranic verses. This showed that the state was in the hands of opportunists who used any available tactics to deny the rights of Aale Rasool by either refraining from the Qur'an or engineering fake narrations in the name of the Prophet. Finally, Abubakr, as quoted by Bokhari refused to respect the claim of Fatima and confiscated her estate. It is stated that she died within three months of this decision and was secretly buried during the night and Abubakr and Omar were barred from participating in her funeral.

Chapter 41

PARENTAGE OF THE PROPHET

Sheikh Abu Jaffer says that our belief regarding the parentage of the Prophet is that his ancestors from Adam to Abdullah were all Muslims. Same is true for Abu Talib and Aamina, the uncle and mother of the Prophet respectively. The Prophet of God has said,

“Looking back from Adam to Abdullah my transition (from the pure seeds to the pure wombs) was through the legal method of Nikah and not through adultery.”

NOTES ON CHAPTER

There is a great gulf on this issue between various scholars. Most of Sunni theologians and historians are committed to the idea that the Prophet’s parents were infidels. They have used very low down arguments and manipulations to justify their claim. They are particularly adamant on the faithlessness of the immediate parents of the Prophet and his uncle Abu Talib. It is mentioned in *Fiq’he Akbar*,

“The Prophet’s parents and his uncle Abu Talib died in the state of Kufr (infidelity).”

Similarly, there are other books that have elucidated on this subject. However, Shias are unanimous on this issue that the entire lineage of the Prophet was Muslim in the broader sense of the word Islam. Similarly, his extraction from the mother’s side was also spotless and all those women were monotheists and of highest moral standing. There are some Sunni scholars who share Shia’s point of view and have written many books to support it. We provide in the following, some arguments in favour of our thesis.

FIRST ARGUMENT

God affirms in Sura Al Sho'a-ra, "**WA TAQALLABAKA FIS SAJEDEEN**" (We have seen your transit from one prostrating generation to another).

Allama Fakhruddin Razi and the author of *Tafseer'e Neshapuri* have quoted a narration of the Prophet in the elucidation of the above verse,

"God has transferred me from one pure seed to another chaste womb, until my birth among you."

In *Tafseer Durre Mansur*, Allama Saeuti writes about the meanings of the above Quranic verse, "I have been shuffling among the Prophets' seeds, until I came in this world as a Prophet."

Similarly, it is narrated from Ibne Abbas that the Prophet has said,

"God has always transferred me from one pure seed to another chaste womb."

What more one requires proving the belief of the ancestors of the Prophet?

1. It is mentioned in the book *Mowadda tul Qorba* that once Gabriel came to the Prophet and said, "O, Muhammad God has forbidden the fire of hell on the genome that contained you and the womb that bore you, and the lap that cared for you."

The Prophet of God asked Gabriel to expand on the statement. Gabriel replied that from genome it is meant Abdullah, from womb it meant Aamina and the lap means Abu Talib and Fatima binte Asad. The same report is contained in our book *Ma'aani ul Akhbar* on the authority of Imam Jaffer Sadiq.

2. Qur'an is a witness that when Abraham was asked to build the house of God and he completed the task with his son Ishmael, precisely at that time when a laborer demands his daily dues, both father and son requested God; (a) O! God accept our task (b) make us your obedient servants (c) always raise from our progeny a nation of Muslims (d) raise a Prophet among them (e) and show us the rites of our pilgrimage. How the supplications of a father and son could be disregarded. It was immediately responded by God, the details of which are contained in various other Quranic verses. This nation of

Muslims that was demanded by Abraham was none other than parentage, ancestry and progeny of the Prophet. This argument confirms the purity of the ancestry of the Prophet from Abraham to his immediate descent, but we presented this reference to show that it also included the parentage of Imam Ali as well. This supplication shows that (1) there must be a group of Muslims from the time of Abraham to the era of Prophet Muhammad (SAWA) without break. (2) Last of the Prophet must be from that descent. (3) This nation of Islam must be prior to the traditional Islam as we define today, and they must receive education from the last of the Prophets and when they learnt the message they should say that they were Muslims from the beginning. People of erudition must tell us who was that group in which the Prophet was born and that was not the fruit of Abraham's supplication? This is the perpetual Ummah of Islam that was alive at the time of the Prophet's birth; believing in the constitution of Abraham.

3. This argument is related to the Islam of Abu Talib. We feel pity on the objectivity of Muslim scholars, who in order to save the necks of their own ancestors reverted to tarnish the image of this patron of Islam. In this pursuit their daggers reached the bodies of the parents of the Prophet. There is not enough space available in this book to discuss this issue in any detail, but the readers can refer to "**ABU TALIB MOMEN'E QURAISH**" for complete study of this subject. The fact is that anyone who views this issue without prejudice from the time of the initiation of Islam, when Muslims were very weak then he would not doubt on the faith of Abu Talib. Some narrow minded people make flying remarks that the attitude of Abu Talib towards the Prophet was due to his blood relation. It is said that the memory of a liar is very short and they forget that the Prophet has other uncles too, who never helped him despite close blood relations but took part in schemes along with the infidels of Makkah to torture the Prophet, which is witnessed by the Qur'an. On the other hand Abu Talib was ready to sacrifice the lives of his children to save the life of the Prophet, as observed by history during the time of his exile from the city. This shows that there was more than a blood relation that made Abu Talib to stand firm in defense of the Prophet and his message.

4. Abu Talib was a poet and many of his couplets suggest the strength of his faith in the Prophet and his message. We quote few examples from his book of poetry.

DO YOU NOT UNDERSTAND THAT WE FOUND MUHAMMAD; A PROPHET VERY SIMILAR TO MOSES, WHOSE PROPHECY IS CONTAINED IN THE PREVIOUS BOOKS.

I HAVE THE FAITH THAT MUHAMMAD'S RELIGION IS BEST OF ALL THE RELIGIONS OF THE WORLD.

5. The family of the Prophet is unanimous that Abu Talib was a believer, since Ahlulbait in the light of the Quranic verse of Tat'heer and the Hadith of Saqalain are pure and faultless, therefore their unanimous declaration must be correct and free of any defect. Sunni Scholars have accepted the stand of Ahlulbait on this issue. Ibne Atheer Jazari writes in *Ja'me ul Osool*: It is concerted opinion of the family of Prophet Muhammad that Abu Talib died as a believer. Similarly, the author of *Seerat'e Alawiyya* writes: Entire family of the Prophet believe that Abu Talib (AS) died as a Muslim. To sum up this subject, we quote a few lines from the statement of Imam Ali (AS). It is mentioned in the book, *Basharatul Mustafa* that once he was resting in Rahba, a locality of Kufa, and people were around him. Suddenly a person stood up and said that he (Ali) was at the highest position with God, while his father was constrained in the fire of hell. Imam angrily said, "May God deface you, I swear by all mighty Lord, who sent Muhammad (SAWA) as His messenger my father holds that position with God that if he intercedes with God on behalf of all the sinners then God will not turn down his recommendations. How it is possible, while I am the distributor of Paradise and Hell and my father is lying in anguish. On the day of Judgment, the glow of my father's light will subdue all lights except that of the holy five."

It should not remain hidden from the readers that the family of the Prophet is unanimous on the purity of the ancestors of all the Prophets and their legateses.

6. Abu Talib's (AS) speech that he delivered at the occasion of the Marriage of Khadija with the Prophet is an open

testimony of his belief in Islam. Its few initial sentences read like this,

“All praise is for the Lord, who raised us from the progeny of Abraham and Ishmael and appointed us the guardians of Ka’aba, where Hajj is performed; and made us leader over all people”.

7. Sheikh Ali bin Burhan writes in his book *Seerate Halabiyya* that Abu Talib made a will to the sons of Haashim at the time of his death and said, “Testify the message of Muhammad (SAWA), you will be saved.”

This statement makes it clear that Abu Talib was in the state of Islam, otherwise he was not in a position to advise others that he did not do it for himself.

8. Historian, Ibne Asaakar has admitted in his book that Abu Talib had accepted Islam.

LOGICAL ARGUMENTS

1. If we accept that the descent of the Prophets is from Kafir individuals, then indirectly they would become idol worshippers, while their parents were bowing to the idols.

2. If the descent of the Prophets is from polytheists, then their teachings can be influenced by the thoughts and they (Prophets) would lose respect with the general populace.

3. How it is possible that God might place his chosen ones with those who had the grime of infidelity and polytheism, while He has the capacity to create a womb and seed of chastity.

CLARIFICATION OF A DOUBT

Some of our antagonists claim that Aa'zur, the uncle of Abraham is addressed as his father in the Qur'an, who was a known idol worshipper. In Arabic language the Word Ab (pronounced on the pattern of sub or rub) is also applicable for the ancestry as well. This is well documented in other verses of the Qur'an, particularly, when Jacob asked his children to whom they will worship after his death. Their reply was that they will worship the Lord of their Aa'ba; Issac, Ishmael and Abraham. It is understandable that Ishmael was not the father of Jacob's children but still the word Ab was used in the Quranic verse.

Chapter 42

TAQIYYA OR JUDICIOUS CONCEALMENT OF VIEWS

Sheikh Abu Jaffer says that our view about Taqiyya is that it is mandatory, and the one who abandons it is like a person who abdicates obligatory prayers. Imam Jaffer Sadiq was asked that they have seen a man, who was openly invective about his enemies. Imam sent him a message that he was putting our and many of our supporters' lives at risk by inciting people against them and invited their attention on the following Quranic verse.

"It is recommended by God that those people who call others in place of God, as their Lord should not be insulted publicly, otherwise these ignorant people out of animosity might say bad things about God."

Imam Jaffer Sadiq, while elucidating this verse says that (our followers) should not shout insults on these people (enemies of Ahlulbait) lest they start reciprocating against your Imam Ali (AS). Anyone who insults a friend of God is like a person who had hurled abuse at God; anybody who affronts God, He will catch him by the nose and throw him into the hell. The Prophet of God had said, "O, Ali a person who abuses you; abuses me and who abuses me abuses Allah."

Taqiyya is compulsory and it should not be abandoned before the coming of Mehdi (AS); and whoso discards it before the Qaim's arrival; is excommunicated from Imamia faith, and he will be considered as a rebel of God, the Prophet and our Aa'imma.

Imam was asked about the explanation of a Quranic verse: **INNA AKRAMAKUM IN'DILLA-HAY AT'QAKUM** (Most

honourable person near Allah is the one who is most abstinent and virtuous).

Imam replied that **AT'QAKUM** stands for a person who is most particular about Taqiyya. God has permitted to exhibit friendship with the infidels, in the state of Taqiyya, when you are fearful of your life, and He has not barred you from dispensing justice and doing well with them. However, under normal conditions it is not necessary for the faithful to choose infidels as their friends in place of believers.

Qur'an says: Those who do not bicker with you regarding your religion and nor they have exiled you from your houses; God certainly loves those who dispense justice. Yes, those infidels who fought with you, due to your religion and expelled you from your houses or helped your enemies to expel you from your houses; God has forbidden you to befriend them, and whoever opposes this command is certainly among the wrongdoers. Imam Jaffer Sadiq (AS) says, "I hear with my own ears that a person is cursing me, and I conceal myself behind a tree so that he might not see me."

Imam further elaborates, "Show as much apparent care to your enemy as you can, but stay on guard against him in your private life." Imam also says, "To deceive a faithful is equivalent to committing shirk, and to be diplomatic with a hypocrite in his house is an act of worship. If someone prays with his enemies, while standing in the first row is like a person who has prayed in the company of the Prophet in the leading row."

The same Imam has also commanded us,

"To become their strength instead of weakness by accompany their (enemies) funeral cortège to the graveyard, pray with them in their mosques and seek wellbeing of their sick. May God shower His blessings on him who ignites our love in our enemy's hearts and does not display us in their eyes as their foe?"

Imam Jaffer Sadiq (AS) was told about the storytellers. Imam replied that God might curse them as they ridicule us. He was then asked; if it was sensible to listen to their tales and episodes. Imam strictly replied; no. It is also narrated from the same Imam that whoso listens to someone with complete attention is like a person who worships him, therefore if the speaker is a godly person and articulates about God and His religion

then his listener is an obedient servant of God, and if he is telling satanic tales and futile affairs then his listener is also an attendant of Satan. Someone asked Imam about his views of the Quranic verse related to the poets, Imam replied that in the verse, the word poet is used for those people who describe false episodes. The Prophet of God has said that if someone approaches a religious distorter (Bid'ati) and demonstrates his respect to him, he is then like a person who tried to demolish the pillars of Islam. This is also our belief that a person who opposes anyone of our religious maxims, then he is like a person who has opposed us in the entire religion.

NOTES ON CHAPTER

In this chapter the honourable author has provided very basic information about Taqiyya, without explaining its nomenclature and the places of its enactment. We shall address these issues in the following pages.

Literal meanings of Taqiyya are fear or fright, and in its physical application; it is meant to conceal one's religious views, due to fear of loss of life or reverence; and then to say something that is against the true facts. This is one of those complex issues for which our opponents had always ridiculed us, although it is a natural phenomenon, which is needed to protect any minority in a hostile environment, irrespective of its religious creed. If weak and fragile people had not used the mode of Taqiyya in aggressive societies, then they would have long perished from the scene. How is possible that Islam, which is a natural religion might ban a natural requirement of survival for a frail group of people. That is why the founder of Islam and its saviors have not only allowed its application but also stressed on its significance. Imam Jaffer Sadiq (AS) says, "There is nothing more dearly to me on this planet than the concept of Taqiyya. He has also said that there is no religion for a man, who refuses to accept Taqiyya."

FIRST QURANIC VERSE FOR QUALIFYING TAQIYYA

It is mentioned in Sura Al Nahl, “Any person, other than the one who is forced to say the words of Kufr after accepting faith will adopt infidelity discretely or openly, faces God’s wrath and there is horrible chastisement for him.”

Commentators of the Qur’an agree that this is the basic Qur’anic verse in support of Taqiyya. It is mentioned in *Tafseer’e Baidhaavi* and *Tafseer’e Kash’shaf* that once the infidels of Makkah captured Ammar and his parents, Yasir and Somiyya and then forced them to say a few words of infidelity. Ammar’s parents refused to obey the call so they were murdered in cold blood, but Ammar saved his life by obeying the infidels. Some people complained to the Prophet that Ammar has reverted to Kufr. The Prophet replied,

“Don’t say this? Ammar is full of faith from head to toe and the faith has penetrated his flesh and blood.”

Meanwhile, Ammar reached the presence of the Prophet, who wiped his tears and said,

“If infidels force you to reiterate those words again then you should repeat it without any fear.”

The above verse was then revealed to strengthen the faith of Muslims. Qadhi Baidhaavi has written: This verse is a license to say unwanted things at the time of crisis for saving life.

SECOND ARGUMENT

It is clearly mentioned in Sura Ale Imran,

“It is mandatory for believers not to take infidels in place of believers as their friends, unless otherwise they fear for their life. God makes you afraid of Him, as you have to return to Him.”

This verse provides an argument that under normal conditions the friendship with the infidels is prohibited, unless one is fearful for his life. This verse used the phrase **IL’LA UN TATT-QO MINHUM TOQATA**, and the word **TOQATA** according to the seven dialects of the Qur’an was pronounced as Taqiyya by Qitada and Abu Rija. Qadhi Baidhaavi has written in his commentary that published from Egypt, “God has prohibited

friendship, openly or discreetly with the infidels, except when you are anxious about your life.”

Similarly, in *Tafseer'e Neishapuri*, Taqiyya is considered acceptable to safeguard your life and property.

THIRD ARGUMENT

God, while praising a virtuous personality from the household of the Pharaoh said:

WA QA'LA RAJOLIN MOMENAN MIN AA'LE FIR'OUNA YAKTOMA EI'MA-NA-HOO (A believer from the household of Pharaoh, who concealed his faith said).

God's praise for the man, who concealed his faith, is a proof that under duress one is allowed to say words of disloyalty. Moreover, this statement belongs to the Shariah of Moses (AS), and the absence of its abolition in the Shariah of Muhammad (SAWA) is a proof that the application of Taqiyya is a universal code of conduct. Allama Novi writes in his commentary of *Sahih Muslim*: Leading scholars of Islamic law are unanimous that if a man is hiding in the protection of a person and a murderer reaches there with intent to kill and asks the occupier of that house regarding the alleged person or he is holding in custody some money belonging to another person and a usurper reaches there and asks for the money, then it is essential for him to hide the truth from the would be assassin or the usurper deliberately. In the light of these facts, situation regarding Taqiyya becomes abundantly clear that even if it is declared as a lie; its application is correct under those circumstances.

ADDRESSING SOME DOUBTS ON TAQIYYA

1. Taqiyya is a form of hypocrisy, since in both of these events thoughts of heart and words of mouth are not congruent. Since hypocrisy is illicit, therefore Taqiyya is also illegitimate. To answer this claim we can say that this supposition is baseless, as there is huge difference between the two acts. In Taqiyya, faith is concealed and Kufr is shown, while in hypocrisy infidelity is concealed and truth is exhibited. When two of these are different realities, therefore to equate them is unrealistic. This equation is wrong even in the eyes of those who consider presumption as an acceptable tool in religious legal matters.

2. In the beginning when Islam was weak, Taqiyya could be permissible; now Muslims are powerful and strong, therefore, this command is now redundant and therefore, illegal. This doubt is also unfounded because the removal of an act from the statutory books is different from keeping a code; that has not been used for sometimes. It is true that there is no need for Taqiyya to be practiced after the victory of Makkah, but this statement that it has been withdrawn from the legislative is a lie against the Prophet. You cannot prove the abrogation of a code, unless there is a clear Quranic statement to do so. God says,

“If we abrogate a sign, we then replace it with the one similar to it or better than that.”

Allama Saeuti writes in his *Tafseer'e Ittaqan*,

“On the removal of a directive, one can rely on the evidence of any companion of the Prophet if a verse that has annulled is presented. It is also said that in regards to Naskh (abrogation), we cannot rely on the collective judicial conjectures of the specialists, unless a clear Quranic verdict is not available.”

3. If Taqiyya was correct, why Imam Hussain (AS) did not avail it, and allowed his entire household to be sacrificed in the name of God, instead of committing oath of allegiance to Yazid. This doubt is also created by not understanding the true perspective of Taqiyya. Although it is quite simple for us to say that if Taqiyya was not permissible then Imam Ali (AS), in the time of Shaikhain and Imam Hassan (AS), during the period of Moavia have not employed it. However, in order to avoid any

misunderstanding we explain it fully. One must understand that Taqiyya is not compulsory as mentioned in the text of the author's paper, but according to the findings of researchers it is subjected to five dictates. It is sometimes mandatory, unacceptable, good, unpleasant and just permissible. On this basis we can say that Ameer ul Momeneen's silence during the caliphates of Shaikhain, or facing the enemy in the battles of Jamal and Siffin; Imam Hassan's initial armed engagement with Moavia and later peace; Imam Hussain's Jihad or Imam Zainul Aabedin's imprisonments; seclusion of Imam Baqar and Imam Jaffer Sadiq's from the politics of the state were all designed to safeguard the religion of Islam, and in reality there is no difference between those tactics of various Imams.

REASONS OF APPARENT CONFLICT IN AA'IMMA'S BEHAVIOUR

It is quite easy to understand that a change in circumstances can adjust the modes of achieving a target. At the time of death of the holy Prophet, Islam was surrounded by external and internal threats. If at this moment Imam Ali (AS) had fought to reclaim his right, then the civil war would have wrecked Islam in its infancy in Medina. Imam Ali himself admits the state of affairs at that time. He says: I realized that if I had not helped Islam with my silence then it would have created a rift in Islam that would be hurting me more than the loss of caliphate. He makes it plain that silence under Taqiyya was more useful for Islam at that time for him. However when he was openly elected, he then earned the right to redress the situation. Some mischief mongers tried to impede his work then the state of affairs permitted him to raise his sword against them, which resulted in the battles of Jamal, Siffin and Nehrawan. Similarly, after the death of Ameer ul Momeneen, when Imam Hassan (AS) got the seat of authority, governor of Syria started spreading his conspiracies and tried to eliminate Imam Hassan from the scene by bribing cunningly the commanders of his army, and the situation became so grave that Imam was ambushed amid mandatory prayer and all his belongings including his prayer mat was looted and his thigh was severely injured. On the other hand Moavia was offering him a peace treaty on suitable terms, and Imam accepted this offer to safeguard the lives of innocent Muslims and the continuity of Islam. These are recognized historical facts and no fair minded Muslim can deny these details. Many honest Sunni scholars have accepted this point of view that Imam Hassan (AS) always considered Moavia, a usurper and not a legitimate ruler.

IMAM HUSSAIN'S CIRCUMSTANCES WERE DIFFERENT FROM HIS ELDERS

Imam Hussein's state was totally different from his predecessors, because his adversary Yazid was a person who allowed the forbidden and disregarded the signs of Islam, while openly showing his contempt for the religion. Under these circumstances it was essential for Imam Hussain to declare Jihad against such a regime, even according to the minimum standards laid down by Sunni thinkers. Shah Wali Ullah Mohaddas Dehlavi writes in *Hujjata tul Balegha*,

“When a caliph denies anyone of the religious essentials and moves towards Kufr, then it is necessary to wage war against him, and this battle is pure Jihad.”

Under such conditions Imam Hussain could never think of Taqiyya, because it would license the destruction of Islam forever. Who could be better judge than Imam himself, when he said, “If the religion of Muhammad (SAWA) can be saved with my murder then let the swords come and penetrate my body.”

Another crucial difference that existed between his predecessors and him was that they were offered reconciliation on several occasions by their protagonists, but for Imam Hussain (AS) there was only one choice; surrender to Yazid or die. If he chooses alliance with Yazid; he has to forgo his faith and if he refuses then he has to die. Imam Hussain followed the route suggested by the Shariah and did what was necessary to safeguard Islam.

Chapter 43

OUR VIEW OF THE CHILDREN OF ALI ALAI-HIS-SALAM

Sheikh Abu Jaffer says about the children of Imam Ali that they are the progeny of the Prophet, and their love and respect is essential for all the Muslims, because it is a repayment of the Messenger ship as mentioned by God in the Qur'an,

“O! Prophet, tell them (who are offering you the money to reimburse your efforts for bringing them into the folds of Islam) that I do not ask for any monetary rewards, except that you show love and respect for my nearest ones.”

Sadaqa, which is an erosion and leftover of peoples needs, is therefore, barred for his family, but their own Sadaqa is permissible for some of the family members and their servants. As Zakat is also not allowed for them therefore, God has compensated them with Khums. It is our belief about Saiyyeds that if anyone among them is corrupt and dishonest then his punishment is double than a non Saiyyed, while a virtuous saiyyed will have his reward doubled. Saiyyeds are equivalent and comparable in social and matrimonial status with each other. This view is supplemented by the call of the Prophet, which he made while addressing the children of Abu Talib i.e. Ali (AS) and Jaffer'e Tayyar (AS): Our daughters are the likes of our sons and our sons are the likes of our daughters. Imam Jaffer Sadiq (AS) says that whoso opposes the norms of the religion and loves the enemies of God or holds animosity against the friends of God; it is essential to fend them off, despite his status of tribe and family. Ameer ul Momeneen Ali Ibne Abi Talib (AS) had told his son Muhammad bin Hanafiyya that the respect, which he could earn with deeds and acts of kindness is

much more valuable than what he could earn by the authority and identity of his family.

Imam Jaffer Sadiq says, "I value my belief in Imam Ali's Wilayat much more than being one of his progeny."

Imam Jaffer Sadiq (AS) was asked about the identity of Aale Rasool. Imam replied that the people with whom the Prophet cannot marry. God says,

"We have sent Noah (AS) and Abraham (AS) as our messengers and stationed Prophecy and the Book in their progeny. However, some of their offspring are guided but most of them are lewd and fornicators."

Imam Sadiq (AS) was asked to explain the above mentioned Quranic verse. He replied,

"God has handed over His book to those whom He has selected among the rest, while some of them are balanced and the others are unjust to themselves (in their routine). Those who are balanced they rush towards the high merited assets."

Imam has also told that in this Quranic verse **ZALIM** or unjust is that who do not have the awareness of the Imam of his time, and the balanced are the ones who recognize the right of their Imam on them, and those who step forward towards the virtues are Imams themselves.

Imam was asked by his son Ismael, "What would be the state of those who are sinners among us"? Imam replied that the wish of his and people of the book cannot be fulfilled. Whoever, will do misdeeds has to pay for his sins and he would not find anyone other than God to be on his aide. Imam states in a lengthy Hadith,

"There is no corporeal relationship between God and His creatures. Only that person among His creatures is liked by God, who fears God the most, and conforms to His commands above anyone else. By God, no one can claim proximity to God, except the person who is most obedient and submissive to Him. We have no certificate of release from hell and nor anyone has an argument to deliberate with God. Anyone who is subservient to God is our friend; and whoever is insubordinate to God is our enemy. Our Wilayat and amity cannot be attained without rejecting the unlawful and performance of good deeds."

Prophet Noah requested God, while his son was drowning,

“O, God he is my son and a component of my family. Your promise is firm and you are Master of the masters and the best Judge.”

God replied,

“O, Noah, your son is not of your family as he performs illicit acts; therefore do not ask what you know not; lest you become one of the ignorant.

Noah replied,

“I seek thy protection my Lord from asking those things that I know not, and if you had not pardoned and had mercy on me; I would then be among those who are at loss in front of you.”

Imam Sadiq (AS) was asked to elaborate on this verse,

“Those people who committed lie on God, you will see their faces turning black on the day of Judgment. Is hell not the abode of those who prided in themselves?”

Imam replied, “A person who lied on the name of God is the one who claims Imamate, while he is not an Imam.”

Another person asked; what happens if the false claimant is an Aluwite. Imam replied, he might be a Fatami, along with being an Aluwite (it would not make any difference). Imam then addressed his companions and said, “Between you and your enemy, the detachment is only that of MUZMIR.” The companions asked, what he means by **MUZMIR**. Imam replied, “It is something which you call **B’RA-AT** or something from which you want to keep away and not responsible for. Anyone who is your adversary in religion and breaks the rules of true faith then you must seek departure from him, even if he is an Aluwite or a Fatami.” Imam then told his companions about his son Abdullah that he was not on that path which they were treading, therefore Imam was not pleased with him and sought separation from him.

NOTES ON CHAPTER

In this chapter, the respected author has introduced briefly several topics. We shall discuss those subjects and provide some explanations for our readers.

CHILDREN OF ALI ARE THE CHILDREN OF THE PROPHET

It is an established point of view of Shia faith that the children of Ali are the children of the Prophet. Many Sunni scholars share this view with us. There are several Quranic verses and other narrations to strengthen this vision.

1. Once Abbasid caliph Mamoon asked Imam Raza to provide Quranic evidence in support of their claim that they are the progeny of the Prophet; despite being the children of his daughter. He replied that the following verse of Sura Al An'aam is a proof of his query: **WA MIN ZUR'RE-YATA-HI DA'OODA WA SOLAIMANA WA AYYUBA WA HAROONA WA KAZALEKA NAJ-ZEE'UL MOHSANEEN WA ZIKRIYA WA YEHYA WA EISA WA ILYASA KULLO MINUL SALEHEEN.** (And in his progeny were David, Solomon, Job, Joseph, Aaron, and Moses. Thus do we reward those who do well? And Zakariyya, John, Jesus and Ilyas all were in the ranks of righteous).

In this Quranic verse God has included Jesus (AS) in the progeny of Abraham via his mother Mary (AS), who was related to Abraham. That was such a strong argument that a linguistic like Mamoon could not say anything but praise for the Imam.

2. It is mentioned in both Shia and Sunni books that the Prophet of God said: God has sanctioned the offspring of every Prophets from his sperms, but my progeny is endorsed through the seed of Ali Ibne Abi Talib. A similar statement is recorded in *Sawaeq'e Mohraqa*; the issue of every woman is related to his or her father's lineage, except the children of Fatima whose guardian, father and lineage are endorsed to me.

3. The Prophet has called Imam Hassan (AS) and Imam Hussain (AS) his sons on several occasions e.g. My son Hassan (AS) is a leader, or referring to both Imams he said,

"O God, these two sons of mine who are born to Fatima (AS) are deeply loved by me. You too my Lord, show thy love for them."

It is also reported that Angels were instructed by God to address Imam Hussain (AS) as Ibne Rasool or son of the Prophet. The Prophet of God said,

“An angel came to me today, which has not visited me before and told me that my son Hussain (AS) will be martyred, naturally, until a metaphor has its basis, words remain confined to their original meanings.”

LOVE OF AALE RASOOL IS MANDATORY

The Quranic verse, which the respected author has produced from Sura Al Shura, is a definite proof of his claim. Although, its apparent revelation is in support of Aa'imma Masoomeen, yet the companions asked the Prophet to tell them the identity of his nearest relations whose love is made compulsory for them. The Prophet replied; Ali (AS), Fatima (AS), Hassan (AS) and Hussein (AS). However, as a corollary it envisages all saiyyeds.

There are several Prophetic narrations, which suggest that the love of Aale Rasool is compulsory. We quote some of those traditions to complete the subject.

1. The one who dies in the love of Aale Muhammad has died the death of a martyr.

2. The one who dies in the love of Aale Muhammad his sins are pardoned.

3. The one, who dies with the love of Aale Muhammad, is a person of perfect faith.

4. The one who dies with the love of Aale Muhammad, initially he is given the good tidings of Paradise by the angel of death and then by the auditing angels (Nakeerain). There are other Ahadith that tackle the same goal from the opposite angle.

5. Anyone who holds animosity against my Ahlulbait; he will be deprived of my intercession.

6. Anyone who holds grudge against my family will find written on his forehead, on the day of resurrection that he is deprived of God's grace.

7. Anyone who dies with the animosity of my family (Aale Muhammad) dies a death of an infidel.

8. The one, who dies with the animosity of Aale Muhammad, will not smell the fragrance of Paradise.

9. The Prophet of God had said, " There are four such people that if they come to me with sins equivalent to the entire humanity, even then I shall intercede on their behalf (a) who helps my progeny (b) helps them in their need (c) who loves them with words and actions (d) who practically defends them against the aggressor.

It is reported from Imam Jaffer Sadiq (AS) that on the day of resurrection a call will be made by the Prophet saying,

“If anyone holds an obligation against me, he should come forward and take a reward for that claim”.

People will reply; may our parents be ransom to you, how can we hold a claim against you, while you hold entitlements against us. The Prophet will reply that from the word claim he means; if someone has provided shelter to any member of my Ahlulbait, or performed an act of kindness with anyone of them, or clad a frayed member of my family or fed one of them while he was hungry, then one should stand up and ask for its return. At that instant some people will stand and speak for their services for the family of the Prophet. At this juncture a voice will come from God,

“O! My dearly loved, place them in the Paradise where ever you wish”.

The Prophet will place them in a district of paradise, called Wasila, where they will not find any partition between the faithful and the Prophets.

CLARIFICATION OF A DOUBT

Some Ahadith that we have mentioned above, are specifically related to the Imams, but there are several other authentic traditions that consider all kinds of Saiyyeds, including virtuous and reprobates. Some individuals of the Ummah suggest that extending regards to those who are sinners is not recommended by the Shariah and some of the objectors go to the extent that they doubt their Siadat (being members of the Prophets family) and quote the Quranic verses related to Prophet Noah and his son.

To counter this argument we can say that it is obvious that lacking integrity in personal affairs does not qualify one to be excommunicated from the family lineage. Qur'an is a witness that when Abraham requested God to continue permanently the office of Imamate within his family, then he was answered: Those among your progeny, who are unjust, will not receive this blessing. This verse suggests that unfair members of the family will continue to be the part of the Abraham's lineage; but will not receive the status of Imamate. Similarly, God says,

"We sent Noah, and Abraham as messengers and the continued this office (Risalat and Book) within their progeny, although, some members of their family are guided ones, while most of them are lewd and fornicators."

This verse clearly suggests that misbehaving children do remain within the family lineage. In another Quranic verse

MIN HUM ZALEMA LE NAF-SAY'HE WA MIN HUM MOQTASEDO WA MIN HUM SAABE-QUL KHAIRAT.
(Among them some are unjust with their beings, some are in no man's land (in their approach to life) and some of them exceed in virtuosity).

It is mentioned in the elucidation of this verse that the first kind of Sadaat, who are classed Zalims are Sinner and reprobates. A Hadith of the holy Prophet that qualifies the respect for his family members" states,

"Respect my family members for the sake of God; if they are virtuous and for me if they are dissolute."

REPROBATION CANNOT DISSOLVE FAMILY TITLE

To argue on the grounds of the episode of Noah's Son that sinning might excommunicate you from the family tree is not correct. However, it is correct to infer that those people, who distort their faith and relinquish the honourable family traditions of their guided ancestors; this honour is withdrawn from them, because Noah's son was not only accused of renouncing the need for prayers, fasting and other aspects of the religion, but he was also charged for completely denying the heavenly laws. Noah's own statement,

YA BONAIYYA IRKAB MA'ANA W'LA TAKUN MINUL KA'FE-REEN (O, Son come aboard with us and don't be among the infidels),

While the Qur'an says

INNA'HU A'MA-LAN GHAIIRAN SALEHAN (Certainly, his act was inappropriate), which meant that his basic concept of the faith was wrong. As a result we do not find such kind of Saiyyeds, who are not in accord with the religion and faith of Ahlulbait and associate themselves with their enemies; qualifying for any respect. Many traditions are mentioned about such people in the text of this booklet (Risaleh). Which are supplemented by the statement of Imam Raza (AS), who said, "To cast an eye (of adore) on our progeny is an act of faith". The narrator asked Imam Raza (AS), if that privilege was only reserved for the faces of the Aa'imma? The Imam replied; to the rest of the progeny as well, as long as they do not excommunicate themselves from the religion of Prophet Muhammad, and do not become the followers of falsehood and the condemned religions".

However, those Saiyyeds, who firmly believe in the religion of Islam but due to human weakness commit some mistakes, their respect is to be definitely observed.

A QUESTION AND ITS ANSWER

Are, those Saiyyeds, the likes of Zaid and his sons Yehya and Jaffer worth respecting, who proclaimed their own Imamate in opposition to the guided Imams? There are several narrations from the Imams condemning such behaviour and commanded their followers to discard such claimants. However, as a precaution, we should keep quiet since it is an internal family affair, and the Imams might have forgiven their acts. There are several reports, which suggest that such a situation might have prevailed in the family. It is mentioned in *Ehtejaj'e Tabrasi* that some problems were discussed with the twelfth Imam including the episode of Zaid and his sons. Imam replied,

“My uncle’s state of affairs was very similar to the experience of Joseph and his brothers.”

Researchers and Scholars have concluded from this reply that Jaffer has faltered in a manner similar to the brothers of Joseph, but later on with the help of God he repented and his apology was accepted, just as Joseph had said to his brothers on that occasion,

“There is no blame on to you today; God will forgive you (for the mistakes you have committed)”.

This shows that the finale of these Saiyyeds might have happened on the same note of repentance and forgiveness. There are various narrations in praise of Jaffer, which suggest that he never claimed Imamate for himself that is why, he is called Jaffer’e Tawwab. It is recommended that non Saiyyeds must show their respect for Jaffer, because according to Abi Saeed Makarmi that once he was sitting with Imam Jaffer Sadiq (AS) and some of the people among the gathering used foul language for Jaffer and the Imam rebuked them by saying,

“Beware, to interfere in our family matters, other than the words of respect.”

TRUE SAIYYEDS MUST REPENT BEFORE THEIR DEATH

There are several authentic narrations, which suggest that Saiyyeds with true lineage to the Prophet, who are mixed up with iniquities are provided with a chance by the grace of God to repent and die as a true Muslim. It is reported by Imam Jaffer Sadiq (AS) that God provides a chance to every member of our family to correct himself before death, and that period may be as short as two consecutive milking phases of a camel. *In Tareekh'e Qum* an episode of Ahmed bin Ishaq is quoted, which supplements our view. It is said that Ahmed used to admire and revere Saiyyeds and among them was one Saiyyed Hussain Qummi. Once Ahmed came to know that he was a habitual drinker, therefore Ahmed stopped his social security and refused to pay the prescribed funds. At this juncture Saiyyed tried to meet Ahmed, who snubbed him by refusing to meet him. Hussain Qummi returned home totally shattered and disappointed. After sometime Ahmed went to Makkah for the Hajj and after completing the pilgrimage went to visit Imam Hassan Askari in Medina. Imam declined his request and said that if he had no time to meet our progeny, then we too have no time for him. After some efforts he made his way to Imam and told him that his behaviour was in response to Hussain's indulgence in drinking. Imam replied that no matter what the physical state of his descendent was, his respect for him was mandatory, and advised him not to under estimate his progeny, because his attitude towards them is a reflection of the love and care of Imams in the eyes of their followers. If they are relaxed on this issue then they might be among the losers. After this meeting, Ahmed went back to Qum, people as usual came to greet him and Hussain was also among the crowd. Ahmed received Hussain Qummi with love and respect, and when rest of the crowd dispersed Hussain asked him the reasons of this behaviour. Ahmed then told the whole incident of Medina. Hussain realised his mistake and cried to seek repentance on his sins from Allah, and became an exemplary Muslim. This incident reflects that a true Saiyyed must one day return to the folds of faith and behave as it is required from him. On the other hand, if a

person claims Siadat and yet dies as a fornicator then he is certainly not a Saiyyed.

SADAQA IS PROSCRIBED FOR SAIYYEDS

All Muslims agree that Sadaqa is forbidden for the Saiyyeds, and its reason is the same that is quoted by the author in the text of this Risaleh, because, allegorically speaking it is the leftover muck and grime of human needs. God has saved Saiyyeds from this disgrace, in view of their value in His eyes. This example is a lesson for those who consider non Saiyyeds being at par with Saiyyeds. Just as state purse is reserved for the royals and lords, the same is appointed by God for Saiyyeds, in the form of Khums, which is half of the 20% levy charged on all savings in a year from every working male and female; but sadly majority of Muslims have debarred Saiyyeds from this allowance. On the other hand who accept this charge, they do not pay this due regularly and if they do, they do not use it for the right causes.

BLESSINGS AND PUNISHMENTS ARE DOUBLE FOR THE SAIYYEDS

There are so many narrations, other than what we have quoted above to highlight the status of the Saiyyeds, but it does not mean that all is free for them, and they can do whatever they desire to disfigure the codes of Islamic law, and yet they are licensed to enter the Paradise without probing. If it was so, then it would tantamount to the accusation of family partiality by the Prophet, and execution of some of the cardinal sins would also be labeled on the person of the Prophet, which is beyond his status. The fact is that the final reward depends upon the true faith and exemplary deeds of a person. However, this is also the accepted view of all Muslims that Saiyyeds have one preference over the rest of the Ummah; that for each act of decency and immorality their reward or punishment is doubled respectively, and this is not at all weird, as God says about the wives of the Prophet, "O, the wives of the Prophet; you are not the likes ordinary women. If you chose abstinence for God then your status would be doubled, otherwise for indulgence you will receive double the punishment." If this logic is true for wives of the Prophet; it could also be true for his other relatives.

Chapter **44**

ABOUT MUJMIL AND MUFASSIR AHADITH

Sheikh Abu Jaffer says those Ahadith that contain legal codes or commandments in detail are called the elucidation of Mujmil Ahadith, as mentioned by Imam Jaffer Sadiq (AS).

DEFINITION OF MUJMIL AND MUFASSIR AHADITH

NOTES ON CHAPTER

Among the scholars of later era; just as the Ahadith are divided into two classes on the strength of its authenticity, in the same way they further classify the Ahadith on the basis of its meaning and connotations. Mujmil (Abstract) is a Hadith, where the presenter has not made the meanings of the contents of his narration clear in the mind of its recipient; whereas, Mufassir and Mufassil narration is the one where its speaker's import and implications are fully clear without any misconception. This is an established fact that like the Quranic verses, Ahadith are also divided into common, special, absolute, confined, abstract and detailed modules, and in reality there is no difference between them. In fact a common (Hadith) is suitable for the special, absolute for the confined and an abstract is applicable for detailed; and in this way they elucidate each other. It is also mentioned that some Ahadith clarify the contents of the other traditions e.g. If a ruler issues a decree that the learned should be respected and then he issues another decree that those scholars who are fornicators should not be valued, then in reality, there is no contradiction between the two decrees. As a matter of fact, the second decree supplements the first ruling.

Chapter 45

PROHIBITIONS AND PERMISSIONS

Sheikh Abu Jaffer says that as long as no clear verdict from the God is available for things to be improper; then those things must be treated permissible and valid.

DIFFERENCE OF OPINION ON THIS ISSUE

NOTES ON CHAPTER

There is a minor difference of opinion among the scholars that deals with the letter of the word, and those who deal with the broad principles on this issue. The point of contention is to understand whether things are intrinsically prohibitive or permissible? Therefore, all of the scholars that deal with the principles consider everything permissible, unless there is a clear directive against it. Whereas, the second group consider that things are prohibited, unless clearly declared permissible.

The truth of the matter is that unless there is a clear verdict against it, one must consider that thing to be acceptable. There is a plain ruling of Imam Jaffer Sadiq (AS) on this issue, "Everything is permissible or Halal, unless there is a clear judgment against it," and that is the distinction of the Islamic law, which is in tandem with its constitution.

One must bear in mind that this clause is applicable only where a permanent judgment cannot be made through the acceptable logic, such as those affairs whose results vary with the change of space and persona, and changes are made to the law according to the prevailing circumstances. However, those assignments where logic and intellect is enduring, such as theft, telling lies or committing tyranny, then rulings against such affairs do not require any clear verdict, and those tasks will be considered Haram (illegal).

Chapter 46

AHADITH RELATING TO THE PROFESSION OF MEDICINE

Sheikh Abu Jaffer says that there are different types of Ahadith, which relate to the profession of medicine. There are some that are linked to the environment of Makkah and Medina, and it is not appropriate to relate those with the climate of different countries. There are other narrations, which the Imam has mentioned according to the requirements of the patient, and those are not extended to the other victims due to Imam being more accustomed to the needs of the patient. There are some Ahadith, which the opposition has entered into our literature fraudulently, so that Shia religion should become a target of ridicule for the enemies. There are some Ahadith in which the reporters made genuine mistakes by forgetting some essential parts of the report. For example, it is reported that honey has the cure for all diseases. The report is factual, but it is true for those illnesses that involve energy loss in the body. Similarly, it is recommended for the patients of piles to clean their backs with cold water. This is only true if the disease is initiated by the use of high energy foods. It is also told about the bringan (a vegetable) that it also has a cure. This recommendation is only applicable at the time of the maturing of dates and the patient also desires to eat the dates. This treatment is not universal. Anyhow, recommendations of correct medicines that are related to the Imams are based on Quranic Suras and Verses, and certain supplications that are available in our authentic Ahadith treatise. Imam Jaffer Sadiq (AS) has said that in earlier era's philosophers and sages were called physicians. Once Moses asked God, who is responsible for sending a disease? God replied that it was from Him. Moses

then asked; who provides medicine? God replied that it was He the Lord. Moses then asked; why do the people then go to the physicians. God replied that it makes their hearts satisfied, and it is for this reasons they are called physicians (Tabeeb). In dictionary, the word Tib stands for the provision of confidence. It is reported that in the prayer hall of David, a special grass developed every day that used to speak with God's permission that it was suitable for such and such disease. During the last days of David's life, he saw a plant of grass near the place of worship. He asked the grass its name; it replied that her name was **KHORABIA**. Listening to this, David thought that his end is near and his place of worship is about to be ruined, and nothing will ever grow there. The Prophet of God has said that if Sura Al Hamd cannot cure a person then God will not heal him.

NOTES ON CHAPTER

It has been mentioned in several Ahadith and narrations that health and disease are all from God. It is cited in Qur'an in the language of Abraham,

“When I fall ill, only God provides me health.”

It is reported by Imam Jaffer Sadiq (AS) that Tabeebs were called Physicians in earlier times. The reason for this nomenclature was that once Moses asked God the Almighty, “Who sends the illness?” God replied that it was from Him. Moses then asked, “Who provides its cure?” God replied it was He alone. Moses again asked that if it was so; why the people then go to the Physicians. God replied that it makes their hearts satisfied, that is why a physician is called Tabib. Among diseases, there are several physical and spiritual advantages for the patients, and we do not have enough time to go into those details. A disease is also called the postman of death, and it could become the ransom of many minor and cardinal sins. Although, cure of an illness is from God, but in this world of dependence we are directed to consult the doctors and specialist physicians. It is mentioned in *Anwaar'e Nomania* on the authority of Imam Jaffer Sadiq (AS) that once a Prophet fell ill and said that he would not seek cure for that illness, unless the One Who had made him ill, cured him. God replied that He would not grant him health unless he had consulted with the Physician

and worked on his instructions. It is important to mention here that Medicine is a great profession, and it was initiated through Wah'ye or revelation from God. The Prophets then taught this science to the erudite, which were later on called the Physicians.

SOME IMPORTANT PRINCIPLES OF KEEPING HEALTHY

God, his Prophet and Aa'imma has provided us with some golden rules for keeping fit, just as the statement that abdomen is the residency of all illnesses and best of the medicine is to eat less. It is reported from Imam Raza (AS) that if the people had exercised normality in food habits, their bodies had then remained healthy and strong. A Christian physician once asked Imam Jaffer Sadiq, if there were any instructions relating to the profession of medicine in the book of God and the sermons of the Prophet? Imam replied that both of their sources had instructions in this respect. It is mentioned in the book of God, "Eat and drink, but do not exceed," while the Prophet of God had said,

"Less consumption is the best medicine."

The Christian physician left the company of the Imam saying that nothing was left by their Lord and the Prophet for the profession of medicine.

Similarly, these spiritual healers (Prophets and Imams) have left several instructions to remain fit and healthy, along with spiritual modes of several Quranic verses and other relevant supplications.

MEDICINES RECOMMENDED BY AA'IMMA ARE GOOD FOR EVERY BODY

Although, the author of this Risaleh has provided good explanation on the effectiveness of many medicines suggested by the Aa'imma, but we prefer results of the research carried out by Mohaddas Jazairi. He says,

“The truth is that some medical suggestions point towards the persona and the environment of the patient, such as the mention of honey. It is true that Qur'an was not sent for a particular place or a person; therefore, those medicines are equally good for all people of any land, it is required that the patients should exhibit confidence and poise towards the suggested modes of treatment, without fear of any negative reaction.”

Chapter 47

REGARDING OUR FAITH ON TWO DIFFERING AHADITH

Sheikh Abu Jaffer says that our faith on this subject is that those Ahadith, which have reached us through consistent and authentic channels of the Aa'imma, are all correct and reliable in their essence; and are in line with the Quranic commandments, due to their one to one relation with the revelations. If however, those were from a source other than God, then there would have been greater division in its meanings and connotations. If we find some apparent separation or conflict in some Ahadith, then it has some reasons of their own. For example, it is mentioned in a Hadith regarding the compensation for Zahar (if someone says that his wife is like his mother) that the alleged person must free a slave, while the other Hadith suggests that he should fast continuously for two months, and the third Hadith proposes that he should feed sixty needy persons. There appears to be some apparent conflict in the punishment that is awarded to the accused, but in fact all three recommendations are correct at its appropriate moment. Fasting is mandatory for a person who cannot afford to free a slave and feeding the poor is recommended for the one who does not have the strength to fast for two months. It is also mentioned that if he had to pay Sadaqa (charity) for its compensation, then he should pay whatever he can afford. This order is for a person who cannot afford to feed sixty people. There are some Ahadith, which look apparently different but those are not separated at all, instead those can replace each other, just as it is mentioned about the recompense of breaking the oath that the accused should feed or clad ten destitute or free a slave or fast for three days. An ignorant person will find conflicting reports

regarding the atonement of breaking the oath, but in fact there is no divergence between any of those amends. It is understood that if the accused can fulfil anyone of those conditions then the other two are automatically replaced. There are some Ahadith that are narrated in the state of Taqiyya, and the variation in those has a reason. Qais bin Halali says,

“I told Imam Ali (AS) that I have heard explanations of some Quranic verses and Ahadith of the Prophet from Abuzar, Salman and Miqdad that differ greatly with the deliberations of the other elucidators, and then I have heard you backing up this trio. I have also seen a treasure of the elucidation of the Qur’an and Hadith of the Prophet with your opponents, which they use to defy your status. You on the other hand think that all of this literary treasure is fake and forged. Is it true that these people have knowingly misrepresented the Prophet, and added personal dimensions to the elucidation of the Qur’an?”

The narrator (Saleem bin Qais Helali) says that Ameer ul Momeneen replied and said that he should try to understand, if he had desired to question him. He continued; whatever people had held with them contained a mixture of truth and deceit, and it also included matter that invalidates a decree, and that is what has been made redundant. It also contained what was clear and established, along with the metaphor. They had remembered a few and were in doubt about the other. Lies were spread on his name in the life of the Prophet that he had to say openly,

“Beware, there are lots of people who are spreading untruths on my name. Remember such people are preparing their abode in the hell.”

This act of lying was maintained after his death. All the Ahadith that has reached you have come from four types of persons and no fifth component is involved with them,

1. One is that hypocrite who is a fake Muslim. He has an apparent clad of Islam, and does not feel any reservation in telling lies on the name of the Prophet. If people had known the reality of this person, they would not have trusted his words. However, due to ignorance they consider him as a companion of the Prophet, since he has seen the Prophet and has heard him, they accept his narrations, although God has warned us of the presence of hypocrites among the

companions of the Prophet and has explained their identification scores. It is said,

“O, Prophet, when you see those people, you appreciate their physical stature, and you are attracted to their converse when they talk. In reality they are only some sticks that are leaning on a wall.”

After the death of the Prophet these people scattered and then acquired special places near the corrupt and distorted leaders by telling lies and using deceitful means, where those crooked rulers appointed them leaders over the people and they accumulated lots of worldly allure. The rulers in return put these hypocrites on the necks of the people. It is an established fact that populace had always sided with the rulers other than those whom God has saved. This is first of the four kinds of the narrators of the Hadith of the Prophet.

2. The second type of narrators is the one who has heard the Prophet but could not remember completely the contents of his address, so he was confused and then totally misrepresented the message of the Prophet. This person does not lie on the Prophet purposely, and acts upon whatever right or wrong he has accrued, and also claims that he has heard a particular Hadith from the Prophet. If Muslims had realized that he was confused in his understanding; they would not have opted to receive the Hadith from him. Also, if the narrators himself had realized his confusion he would not have offered himself as a relater of Hadith.

3. The third narrator of Hadith is a person, who had heard one directive of the Prophet but he was not present at the time when the order was withdrawn by the Prophet. Therefore, he has remembered the annulled but he is unaware of the statement that has negated it. If he had known that this particular command has been annulled then he would have certainly dissociated himself from that, and so are the community of the faithful.

4. Fourth is the person who had never lied on the Prophet. In fact he hates lying due to fear of God and respect for the Prophet. He has not forgotten anything and remembers the message of the Prophet in its spirit and letter. He has not added or subtracted any contents. He has the knowledge of the invalid and also that of its replacement; therefore, he acts upon

the substitute and keeps away from the annulled. In the Prophet's work, like the word of God there is a pattern of metaphoric and lucid decrees. Like Qur'an, sometimes the Prophet's directives have two facets; at one juncture it is common but at another stage it is particular. God says in his book; Keep hold of it what the Prophet has given to you, and keep away from what he has forbidden for you. This dual featured phrasing became mystified with less erudite people, while all of the companions of the Prophet were not such that they could question him on every issue and discovered the truth, as indicated in the Qur'an,

“O People of the faith; do not ask the Prophet about those things that if those are opened to you it might cause you embarrassment. At the moment of revelation, if you have asked, then those might have been made clear to you. God has excused them, for He is very forgiving and tolerant. People before you have also asked about those things and then they denied it.”

To summarize it, we can say that some people were stopped from asking questions to the Prophet. For this reason they used to wait for a Bedouin to come to the Prophet for seeking some explanations regarding a theme, and they should benefit from that talk. However, my status was such that I used to go the Prophet every evening in privacy to talk to him. Whatever subject I chose for discussion, the Prophet used to answer me. I have travelled with the Prophet in every one of his journeys. All the companions of the messenger of God knew that the Prophet has not given this privilege to anyone else other than me. These private meetings with the Prophet were usually held at my residency, and whenever I visited the Prophet, he used to arrange seclusion for me by even removing his wives from the meeting place. Every time, the Prophet visited me, he asked to remove all attendants, other than Fatima (AS) and my two sons Hassan (AS) and Hussain (AS). I usually asked him the questions and he used to reply me, and when I was silent and my questions were finished, the Prophet himself used to initiate conversation. Therefore, there is no verse in the holy Qur'an that was revealed to the Prophet or any other educative message from God that was related to legal code, episodes of the past or the happenings of the future were transmitted to

me by the Prophet as a lesson of education, and then advised me to preserve those commands in writing. I wrote those facts in my handwriting and the Prophet educated me about their apparent and intrinsic meanings. I have learnt those facts by heart and did not miss a single word. During the process of teaching he used to put his hand on my chest and asked God to enhance my capabilities; and further extend my knowledge of all things and do not let forgetfulness to prevail over me. I asked the Prophet, if he was afraid of empty mindedness on my behalf. The Prophet replied that he had no such fears about me as God has informed him (The Prophet) that He has accepted his supplication towards the associates of my mission; that will follow me I asked the Prophet about those associates of mine. The Prophet replied that they were those people, whose obedience is mandated with the obedience of God and the Prophet according to the Quranic verse, "O believers obey God, the Prophet and people of authority, who are among you."

I asked the Prophet about their identity. He replied that they were his legatees, who would not differ with each other; they would meet him at the banks of the springs of Kauther, after fulfilling their duties. Whoever deceived them and did not help them in their endeavour would not be able to harm them. They will always remain with the Qur'an, while Qur'an is also to side with them. My Ummah will be helped, rain will fall, calamities will be deposed and supplications will be accepted through their intervention. I asked the Prophet to provide me with their names. He replied,

"O Ali (AS), you are the first of them, and then he put his hand on the heads of Hassan (AS) and Hussain (AS), suggesting that they will be the Imams after me. Then Zainul Aabedin (AS), your name sake will be the Imam and then his son Muhammad (AS), who will expand knowledge and he will be the custodian of the God's revelations. He asked Hussain (AS) to send his greetings on him. Then Jaffer Sadiq (AS), Musa Raza (AS), Ali bin Musa Raza (AS), Muhammad bin Ali (AS), Ali bin Muhammad (AS), Hassan bin Ali (AS) (better known as Hassan Askari) and after them the last one whose name and appearance is in my mould, who will establish his rule towards the end of the time and fill the earth with peace and justice in place of injustice and tyranny with which it will be filled at that

time. Imam Ali (AS) then said to the recipient of this Hadith that he knew, in the name of God, the place between Hajar'e Aswad and Maqam'e Ibrahim, where oath of allegiance will be offered to him. I also know the names of the people and their tribes who will offer their allegiance." Saleem bin Qais says that after a time, when Moavia was in Syria, he went to Medina to meet Imams Hassan (AS) and Hussain (AS) and related to them this Hadith of the Prophet, they replied that I was telling the truth, as they were also present in the company of the Prophet at that time, and they have also remembered this Hadith after listening to him, and the same Hadith was later narrated by our father with almost the same details; just as he has related to you. Saleem says that he went to the presence of Imam Zainul Aabedin (AS) after some time lapse, when his son Muhammad Baqar (AS) was also present with him. I narrated the Hadith, which I have heard from his grandfather. He also confirmed that he has heard this Hadith from his grandfather in his childhood, while he was ill. Imam Baqar (AS) also confirmed that he has heard this Hadith from his grandfather (Imam Hussain) who has passed on the salutations of the Prophet to him. Aban bin Abi Ayyash says that he had narrated the Hadith, which he had heard it from Qais bin Saleem, Imam confirmed the contents of the Hadith, and said that Jabar Ibne Abdullah Ansari came to my son, while he was going to Kaaba and presented the salutations of the Prophet and kissed him. The same Aban Ibne Abi Ayyash says that after the death of Imam Zainul Aabedin(AS), he went to Makkah for Hajj, and met with Imam Muhammad Baqar (AS) and discussed with him the Hadith narrated by Qais bin Saleem Halali. Imam became emotional and said, "God may send His blessing on Qais. He was telling the truth. He came to see my father after the martyrdom of my grandfather, while I was also present and the same Hadith was presented there in the same manner, and my father confirmed the contents of his narration."

DEFINITION OF HADITH

NOTES ON CHAPTER

According to the dictionary, speech and Hadith are synonymous with each other. However, in the terminology of Mohaddasin, Hadith is the name of a medium that incorporates sayings, workings or the speech of the infallibles. According to Mohaddasin, news is also allegorically used for these meanings, while the phrase Sunnah, whose literal meanings are speech, acts or adage of the infallibles, is also called Hadith. In the earlier times, people on the strength of memory used to narrates Ahadith, but with the passage of time, Ahadith were collected and edited in the book form in the first century Hijra, and later on this process acquired great fame and the world of Islam then produced great masters of this trait, the example of which is not found in any other religion of the world.

PRE-EMINENCE OF HADITH

In reality, the science of Hadith is one of the great branches of Islamic educative system, and it contains all aspects of perpetual success in the hereafter and the material world. Allama Majlesi's thoughts on Hadith are worth mentioning. He says,

"I swear on my life that I have found Hadith an ark of success that is full of eternal blessings. I have found them the minarets of guidance that are guarantors of salvation in the darkness of ignorance. I have seen the banners of the travellers of this route of guidance flying high, and how the echoes of the elders who invite others to this campaign sound pleasant to the explorers of this course. I have seen blooming gardens full of flowers and fruits of erudition in the districts of this city. I have seen passages, while travelling through this channel leading to magnanimity and virtuosity. I have not seen any word of wisdom and perception anywhere, whose essence is not contained in the treasury of Hadith. I have not learnt any fact or information whose core is not mentioned in the Hadith. For the mental satisfaction of the faithful, we quote some Ahadith to show its eminence.

1. Imam Muhammad Baqar (AS) says, "O Fazeel, our Ahadith revive the dead souls."

2. Imam Jaffer Sadiq (AS) says that if you receive a Hadith from a reliable person, then it better than the entire treasures of the world.

Allama Majlesi writes in his *Risala'e Aeteqadia*,

"Then our Imams left their signs and news for us. Therefore, it is important that in this period of major occultation of the Imam, we remain in touch with their news, and ponder on its substance. Unfortunately, the people today have set up their faith on their personal conjectures by forgetting the news, narrations and reports of Ahlulbait. They themselves have lost the way and they are making the rest to follow their drift."

HARM OF DENYING AHADITH

One must know that among Muslims is a sect that denounces Ahadith. The seeds of this mischief were sown during the last days of the Prophet's life by some people, who announced that the book of God was sufficient for them. This shrub has now established firm roots, and on occasions it has flourished well in the community; and in the time of Ghulam Ahmed Parvez, it has become a full blown tree. This poisonous tree has maligned the clean ambience of Islamic thoughts. We are thankful to the Lord that scholars of Islam without any sectarian divide have wiped out the essential ingredients of this harmful view by writing books and delivering lectures in public meetings. We present a few reasons as a counsel to demonstrate the importance of this topic.

1. It is clear in the mind of intellectuals that only a specialist can make its viewpoint and philosophy much more clear and lucid by way of explanations, than a non specialist of that subject. Therefore, a book that contains the realm of almost everything; and it is announcing that all of its hidden meanings are not known to everyone other than the people with whom this knowledge is engrained cannot be left to the conjectures of the populace.

2. Among the religious responsibilities of the Prophet, one important chapter was the erudition of the Qur'an and its relevant logical discourses. If the Muslims, who were also excellent linguists; were capable of interpreting the Qur'an and its hidden meanings and concepts in the manner desired by God, then there was no need for the Prophet to act as a teacher for them. Naturally, the teaching mechanism of the Prophet must involve words and phrases, which are another name for Hadith, and that, cannot be denied by any fair minded individual.

3. God says in Sura Al Nahl,

“O Prophet, this Qur'an has been revealed unto you so that you may explain to them, what contents are sent for them and what is desired by God (in return) from them.”

This Quranic verse makes it abundantly clear that those narrations, elucidations and comments are nothing but the subject matter of the Qur'an, and this is what is called Hadith.

4. It is revealed in Sura Al Nisa,

“O Prophet, We have revealed this true book to you so that you may decide between people, in the light of the knowledge provided by the God to you.”

Again, these decisions that were made by the Prophet for the people were once again in the form of words and texts that was separate from the Qur'an. It is therefore, essential for the people to attain success of both worlds by stimulating Quranic concepts in the light of the prophetic conversations.

5. If the news and Hadith are not counted as a necessary document, then we shall not be able to solve any socio religious problem related to the Islamic society. It is true that Qur'an has the mention of everything, but it has been kept so short and metaphorical that we cannot even ascertain the numbers of Rak'at of the mandatory prayers and the measure of Zakat.

THERE IS NO CONTRADICTION IN THE AHADITH OF AA'IMMA'E AHLULBAIT

It is an established fact that there is no contradiction in the Ahadith of the Prophet and Aa'imma Ahlulbait, and this quality is appreciated even by the Sunni scholars. Allama Muhammad Saeed Sindhi writes in book *Darasatul Labib*,

“Whatever is the religion of one Imam; is the religion of another Imam, among the Aa'imma of Ahlulbait, and its apparent reason is that contradiction arises when there are false exponents.”

However, those who are educated by God through the Holy Spirit and Gabriel, and can read the Preserved Tablet in the early age of their life; their words can never be incongruous. That is why Sheikh Bahai has written in his research paper,

“Our majority of Ahadith, except a few, reach the person of Imams and through them the chain of reporters arrives at the Prophet, because their knowledge is luminous from the lamp of Prophecy.”

REASONS OF APPARENT DISAGREEMENT

1. One reason of this conflict is the lack of interpreters own knowledge and expertise, as a result, they assume in their own mind that there is some conflict in the given Ahadith; whereas in reality there was no divergence. The author of this book Sheikh Abu Jaffer has given several example of this attitude in the text. Sheikh Toosi has quoted some Ahadith from the Aa'imma in his book *Al Istabsar*, stating,

“Our Ahadith are very difficult; which can be either appreciated by angels, a Prophet or a tried and trusted Momin (faithful).”

It is also mentioned in some other Ahadith that their contents contain both lucid and metaphoric materials, and their understanding and interpretation is beyond the capabilities of less erudite people, therefore they in their own limitations, cannot understand the apparent variation and jump to the conclusion that those are conflicting Ahadith in terms of logical approach, or reporting methodology or the Quranic verdict. Whereas, in fact there was never been any conflict between such Ahadith. Imam Jaffer Sadiq (AS) has said,

“Those theologians who say that this is within our logical parameters and that is beyond it or this can be interpreted by us by employing appointed rules and that cannot. However in the knowledge of the godly trained individuals those passages or statements have definite meanings, and they can see the reflections of reality in those.”

2. It may be due to Taqiyya. It is reported from Aa'imma, who said

“We have put some divisions among you in order to save yours and ours lives, because if you were seen standing on a single platform then your identification might be easy; and it would have resulted in your demise.”

Therefore, these shrewd individuals, who are godly trained, gave the true answer of a problem to some trusted individuals and the rest are provided with a disguised answer. This had made the less scholarly little baffled, while those who were accustomed with the diction of the Imams, knew what the real reply was and what was under the influence of Taqiyya?

3. Major reason of this diversity was the gap between the prevailing circumstances of the news reporters and those who have documented these facts, and this was adequately mentioned in the report of Saleem bin Qais Hilali, which is documented in the text of this Risaleh. We do not feel to add anything more than what was already said. We can only say that just as the Prophet has encountered hypocrites and blighters, the Imams also came upon with a similar brand of impish and troublesome people, who wickedly manufactured fake reports to malign the name of Islam. It is for this reason, Aa'imma and their true companions rendered great service to unveil their criminal acts. Although, with the great efforts of our senior scholars, majority of such material is removed from our books, but if one odd report that is left behind then to deal with it some rules and regulations were developed in the light of Imamic commands. Before we comment on those rules, we would like to add few words on the book of Saleem bin Qais Hilali.

BOOK OF SALEEM BIN QAIS HILALI

Saleem bin Qais Hilali is a major figure among the companions of Imam Ali, who died in 90th Hijra, during the reign of Imam Zainul Aabidin (AS). Allama Hilli, along with other great Masters has accepted his validity in his book *Khulasatul Rijal*. Aban bin Abi Ayyash says that he was a God fearing humble man and his face was radiant with piety. Hajjaj ibne Saqafi tried to murder him and he escaped to reach the protection of Aban bin Abi Ayyash and he stayed with him till his death. This Hadith, which is mentioned in the text of this chapter was related to Aban by Saleem close to his time of death, and handed over his book, whose initial name was *Kitabus Saqifa* to Aban as well. There is a long debate among the Shia scholars about the origin of this book. Some scholars do not attribute it to Saleem and Sheikh Abi Ali Ha'eri has written with reference to *Rijal'e Ghaza'eri* that it is undoubtedly a forged book. However, it has recently published from Najaf, with a strong foreword; proving it through undeniable evidence to be the work of Saleem bin Qais and also established that this book was long used as a reference by senior clerks. In its foreword, Sheikh Noamani's opinion about this volume is mentioned in chapter titled "Aa'imma Athna Ashr" of *Gaibat'e Nomani*,

"The summary of our investigation is that among grand Shia scholars there are no doubts about the book of Saleem Ibne Qais, that it is one of his immense original works, and it is an invaluable source to which our academics have always referred and relied upon it."

Similarly, it is learnt from Qazi Badruddin Sabki book *Maha'sa-nur Rasa'il Fi Ma'rafatul Awa'il* that the first book, which was written by a Shia scholar was that of Saleem bin Qais. This is confirmed by Ibne Nadeem on page 307-308 of his book *Al Fehrist*. Allama Majlesi has written in *Bihar ul Anwaar*,

"Kitab Saleem bin Qais is very famous, some people have cast doubts on it but it is one of the major historical sources, though Sheikh Mofeed has not offered good opinion about it,

but he too has accepted the Hadith narrated by Saleem and quoted by Sheikh Abu Jaffer.”

We can say that this book is reliable on majority count, though some of its narrations are questionable. This division of Ahadith suggests that Sahih will take precedence over Hasan, Hasan over Qavi, Qavi over Moosiq (reliable) and Moosiq over Zaeef. Nevertheless the book of Sleem gives us information on the diversity of Hadith and its reasons; it is also a document on the Caliphate and Imamate of Ahlulbait.

TYPES OF AHADITH

There are two types of Ahadith

(a) Mutawatir (continuous)

(b) Wahid (singular).

If a Hadith is reported by so many channels of repute that any fabrication or falsehood is impossible to be associated with it, then it called a continuous or a Mutawatir Hadith and those which have no such justifications available are called singular reports. According to Senior Masters a singular report is also of two types,

(1) Reliable

(2) Unreliable or anecdotal

According to them a reliable singular report is the one that must have some intrinsic and extrinsic justifications to be sure of its reliability, and the other, which is devoid of this validation, is called anecdotal. In the earlier period, as the scholars, due to the proximity of Aa'imma had access to such a material, but in the later period those references are not possible therefore, the scholars have to rely on the character and the disposition of the narrator. Therefore, the standards of vetting a narration or a report have changed. We mention in the following a few types of Ahadith.

- Hadith'e Sahih (Correct). Every Hadith, whose chain of authority reaches the Imams and all its narrators are Shias and righteous people, is called a Sahih Hadith, according to the scholars of later period.
- Hadith'e Hasan (Good). A Hadith whose chain of authority does not reach the Imams but its narrators are all Shia Athna Ashri, who are venerated but their candour is not highlighted.
- Hadith'e Qavi (Strong). It is a Hadith, whose all reporters are Shia Athna Ashri, but there is no evidence available on their authenticity or inaccuracy.
- Hadith'e Moosiq (Reliable). Every Hadith whose chain of reporting reaches the Imams through pious individuals, who are not Shia Athna Ashr.

- Hadith'e Zaeef (Weak). That Hadith, which is devoid of all such conditions, mentioned earlier is called a weak narration.

In this chapter on Hadith, one significant problem has remained untouched, for which the honourable author has not made any comment that if some variations are found in the Ahadith and the reports that have reached us, then what should be done at the moment of its application. In other words, what should be accepted and what should be rejected, and the scheme to adopt a suitable standard to justify such a step? This is a very long debate, and a complete chapter of Islamic law is devoted to this subject. In this connection several statements of the Imams that direct these reports to be judged against Quranic concepts or compared to the accepted norms or the validity of the narrator, are provided. In this respect, most authentic narration is the one that is offered by Imran bin Hanzala from Imam Jaffer Sadiq (AS). This is a detailed Hadith, and we present a summary of this in the following.

Narrator: if a dispute is generated between two of your followers; can they approach an unjust ruler for mediation?

Imam: If someone approaches them on an issue that deals with fundamental concepts of the religion, then such a person has appointed Satan as his attorney. If the case is decided in his favour, when he was genuine; even then whatever he has gained from that litigation is Haram (illicit)

Narrator: What they should do then?

Imam: They should search for a knowledgeable person among their creed, who is well versed with our Ahadith, and fully conversant with our penal judgments and other relevant religious affairs, and appoint him as a judge, then abide by his decisions, because if his decision is contested, then they have doubted our opinion, which is equivalent of denying God, and such a person is a Mushrik.

Narrator: If the two protagonists appoint two judges and then differences arise in their judgment and that difference is caused by your Ahadith. Then what they should do?

Imam: The decision of that judge will prevail, whose sanctity, integrity, piety and abstinence is markedly high.

Narrator: May my parents be ransom to you; if the two judges are equally good at that level? **Imam:** The verdict of

that judge will prevail, whose decision is based upon the most recognized tradition of ours, among the intellectuals.

Narrator: If both of the narrations are authentic and their narrators are also reliable, then what should we do?

Imam: The narration which is in accordance with the Book of God and the Sunnah of the Prophet and against the religion of the opposition, then it should be adopted.

Narrator: If both of the narrations are in harmony with the views of the opposition, then what should we do?

Imam: That tradition, which is favoured by the opposition's judiciary, should be dropped and the other adopted.

Narrator: If both traditions are equally divided, then what shall we do?

Imam: If the situation is so grave then wait for the meeting with your Imam and seek his opinion, because waiting in a period of uncertainty is better than jumping in the pit of destruction.

WHEN TWO AHADITH ARE EQUALLY SIGNIFICANT

If it happens that two Ahadith are equally preferable then what the person should do? Is he free to choose between the two or he should wait for further consultations. There are few opinions on this issue. Some reports suggest personal choice in these matters, and the other statements propose delay and adjournment. One can make several combinations between the two possibilities,

(a) The Judge should wait before announcing the judgment, but at the moment of decision he has the choice to opt for any route.

(b) When Imam is available and it is possible for him to seek audience with the Imam, then he should wait for that opportunity and delay his judgment. However, when the circumstances are different, as we find today then he can choose.

(c) If those Ahadith are related to Worship and God's rights then the Judge has his personal discretion; but for Ho'qooq-un Nas (people's rights) then he should wait.

(d) If he is forced to choose between one of the debated Ahadith then he has to apply his prudence, and if he is not under duress then he should wait.

(e) Discretion and choice is subjected to the rationale, but delay is related to rectitude.

(f) If a Hadith follows a cautious route then the judge must opt for that Hadith.

If we deeply study these different reports, then the route of discretion or delaying a decision; have the same connotations, because exercising choice or delaying in making the judgment is only possible during the occultation of the Imam, otherwise, the judge must refer to him for supporting the facts.

Chapter 48

STATEMENT ON THE QUR'AN BEING FREE OF CONTRADICTIONS

Sheikh Abu Jaffer says that there are some verses in the Qur'an about which imprudent people contribute conflict and contradictions, when in reality there is no such imperfection in the book of God. We quote as an example some of those verses.

1. Today we shall disregard them in a manner they have overlooked this day. They have forsaken God, and God has forsaken them.

2. At another place it is said that God does not forget.

3. On that day the Spirit, (who is more magnificent than Gabriel) and the angels would be standing in disciplined rows and no one would be allowed to talk, except with the permission of God and he will say what is judicial and right.

4. On the day of Judgment, you will deny and curse each other.

5. True, the quarrel between dweller of the hell is a fact.

6. Do not quarrel in my presence, as I have sent warnings and tidings to you through the Prophets.

7. On that day we shall seal their mouths, while their body parts will talk to us, and their feet will provide evidence of what they were doing.

8. On that day some faces would be shining and glaring at their Lord.

9. Vision cannot comprehend Him, but He can figure out the vision and He foresees the smallest and He is all aware.

10. It is not possible for a man that God talks to him directly; but through a veil or by revelation

11. Moses spoke to God, the way speech is made.

12. God spoke to them and said; had He not prohibited them to eat fruit of that tree.

13. There is nothing in the cosmos that is hidden from God, which might be a speck or a heap that is present in the Radiating Book.

14. God will neither look at them on the Day of Judgment nor purify them. Infidels will remain partitioned from their Lord.

15. Are you not afraid of Him, Who resides in the Heavens that He might bury you in the ground and the earth might shake with a tremor?

16. God is empowered over the throne.

17. God knows your secrets in the Heavens and the earth, and know what you are doing openly. If there are three or four or five, who are engaged in a secret then He is the fourth fifth or sixth with them. If this count is lowered or exceeded He is always with them.

18. We are closer to them than their Jugular vein, do they desire that either angels or their Lord or some of His signs might come to them.

19. Tell them that the angel of death, who has been appropriated for this task, captures them, and then says that those are our appointed angels that capture them, and they do not show any laxity. And he says at another place, "Those who are captured by the angels."

20. God captures the spirits at the moment of their death.

There are several such verses in the Qur'an (which show such a conflict). Once a heretic asked Ameer ul Momeneen about such verses and he gave him satisfying answers of all those questions. I have mentioned those answers in great detail in my book *Kitabut Tauhid*, with a view that I shall write a permanent book on this topic, Inshallah.

ABSENCE OF CONTRADICTION IN THE QURAN IS A PROOF THAT IT IS A HEAVENLY BOOK

NOTES ON CHAPTER

It is an established fact that in a fake work there are definite contradictions, and it is absent from a genuine effort. That is why God has used this reason to claim Qur'an to be His work. He says,

“If Qur'an was the word of anyone else, then it must have contradictions in it.”

Therefore, those people who claim some kind of inconsistency in it are devoid of pure intellect. Such a claim has been made by the people in the past and they have failed miserably. We can quote an example. During the time of Imam Ali Naqi (AS), a heretic who was fully conversant with many avenues of knowledge decided to write a book to highlight the inconsistencies in the Qur'an. When Imam knew of this event, he asked one of his disciples to become a student of that heretic and develop a good rapport with him to become his confidant. When you are satisfied that he is attached to you then ask him; is it possible that whatever meanings of the Qur'an he has understood, that might not be correct, while God's point of view might be different from his thinking. He is a philosopher and he will give the desired answer. If he confirms that possibility, then ask him why he was wasting his time by writing a book on the inconsistencies of the Qur'an, when it is strongly possible that his understanding of the Qur'an might be different from that of God. This companion of Imam followed the instructions to the last letter, and when he asked the final question from him, he started reflecting and after some time got up and destroyed everything that he had written so far. The heretic asked the student to tell him; how he arrived at this question. He replied after some reservations that he got this argument from Imam Ali Naqi (AS).

No wonder, how the people, who cannot interpret a few couplets of Iqbal and Ghalib's poetry can comprehend the intrinsic meanings of the Quranic verses? There are so many verses in the Qur'an that heretics, atheists and men of superficial knowledge cannot grasp and then start singing an old tune

of contradictions in the Qur'an. The respected author of this Risaleh has mentioned a few verses and then referred to a lengthy Hadith of Imam Ali for clarification and an indication that he intends to write a permanent book on this topic; we don't know if he was successful in completing that book, as we cannot find any such book among his repertoire. We refer to a relevant section of a Hadith of Imam Ali (AS) that tackles this issue, in the following.

DESCRIPTION OF SOME OF THE ABSTRACT VERSES OF THE QURAN THROUGH THE WORDS OF IMAM

A man came to Imam Ali and said, "I am in confusion about the word of God, and I want you to rectify the situation for me."

Imam Asked him, why he doubted the word of God? He replied that why he should not, when parts of it are contradicting each other. Imam replied that Qur'an reinforces its chapters instead of opposing it; but you are not granted that much acumen so that you might have benefited from it. Imam then asked him to present those conflicting verses. He then started presenting those verses by saying: We shall forsake them as they have forsaken (the meeting) of this day, and another place He says that **MA KANA RABBOKA NA'SIYY-UN** (your Lord does not forget). Is it not a conflict? Imam replied that these people have disregarded God in this world; meaning they have not obeyed him, therefore, on the day of Qiyamat God will also overlook them by not granting His favours to them, as if they never existed, and for this reason God has employed the word "**Nasiyyun**" for His Person. To sum it up, it means that they will be treated according to their deeds. After listening to this reply he said,

"God has cleared my blockage, may the Lord reward you for this act."

Imam asked him about the second verse. He replied that God says,

"On that day the Spirit and the angels would be standing in disciplined rows and no one would be allowed to talk, except with the permission of God, and he will say what is judicial and right."

Again it is quoted that the heathens would say, "God is our Lord, and we were not polytheist." It is said at another place in the Qur'an,

"On the day of Judgment some will deny and curse each other."

This shows that criminals would talk on the day of Judgment, when it is mentioned at another place that their mouths would

be sealed. Imam replied that all these happenings are not taking place at the same venue and at the same time, because the day of Judgment is around 50,000 earthly years and as a result they would talk, argue and curse each other, while some will seek repentance for the others, and at certain place some immoral people will be barred from speaking, as suggested by the Qur'an. This is by no means a contradiction as you propose. The investigator became pleased with the answer and repeated the sentences that he has said earlier. Imam asked him, if he had doubts on another verse of the Qur'an. He said that God says:

WA-JUHO YOUMA'E-ZIN NAZERATUN ILA RABBE'HE NAZERA (on that day some people will be looking at their Lord) but confirms at another place: Vision cannot comprehend Him, but He can figure out the vision, and He foresees the smallest and He is all aware. Imam Ali provided a detailed account of this query. We give a brief description of his answer. Imam Said,

“To look at God means to look at the blessings and approvals of God. Therefore, the spirit of its meanings would be **ILA S'WABE RABBEHA NA'ZERA**, and then there is no conflict between the two verses.”

Imam asked him, if he had doubts on some other verses. He said that God says, “It is not possible for a man that God talks to him directly but through a veil or by revelation” but further says, “Moses spoke to God, the way speech is made.”

This shows that He speaks to some people without any intermediators. Imam said that this objection arises due to misunderstanding of the revelation. Wah'ye is the speech of God, and it has no single form but it has different modes. One of the modes is the way he speaks to his Prophets and Messengers, another form is the way He inspires His message on their hearts, thirdly, He speaks through dreams, and finally through the revelations, which are read and recited. Therefore, there is no clash between the quoted verses. Imam then asked the petitioner to put forward his next objection. He said, God says: There is not a speck that is hidden from God in this earth or in the Heavens, but another place the same Quran declares,

“Some people will remain hidden from God on that day, and God will not look at them nor is He to purify them.”

Is it not a conflict? Imam replied that from the phrase **LA YUNZUR ALAIHIM** it is meant that God will not provide them with good returns and His blessings. Arabs say, **LA YUNZUR ALAINA F'LAN** i.e. that person does not look at **us IYY'YAY LA YOSEEBONA MINHO KHAIR**, he does not gift us anything, similarly from the Quranic verse **K'LA ANNA'HUM UN RABBE'HIM LA MAH'JOOBOON**, it is meant that they will remain hidden from God's awards and approvals, not that they remain hidden from the Person of God. Imam asked him to quote another Quranic verse about which he was doubtful. He said God says,

"He has assumed power of the Throne, while at another place He says that He is all over the earth and the Heavens."

Again he says in the Qur'an that he is with everyone and yet He says that He is nearer to one's jugular vein. Are these not contradicting statements? Imam replied that he has guessed God's attributes in parallel to that of human beings, when his person is well above such conjectures. He is not confined to space, therefore, meanings of the verse **ALAL ARSH'E ISTAWA** means that the Universe is under His command and control, and the meanings that He is within the Heavens and the earth is that He is the Lord of the Universe, and when He says that He is everywhere; it means that His knowledge circumvents everything and He has apportioned the whole lot. Imam then asked him if there was another verse about which he was concerned. He replied that it is stated in the Qur'an,

WA JA'A RABBOKA WAL MALAKO SAFFUN SAFFA (That your Lord comes with angels standing in disciplined rows), but at another place in the Quran, it is said, "Do they wait for their Lord to come behind the clouds or the angels come or some of His signs appear. These verses show that God will appear physically on the day of judgment. At another place He states,

"On that day when some of the signs of your God appear, then to show willingness for faith will not benefit the claimants, and those who had not accepted the faith earlier their act will not profit them at all."

This verse shows that instead of God some signs of God will appear which is contradicting the earlier statements. Ameer ul Momeneen replied that those verses which indicate coming of the Lord, does not mean a movement as indicated by the

phrase, **GOD CAME TO THEM FROM THE DIRECTION THEY DID NOT EXPECT**; this actually means that the punishment of God came suddenly (on them), and the verses which specify coming of the angels and some other signs of God, tell that those infidels and heathens that did not accept faith in God were continue to wait for the angels and the signs of God to come to punish them in this world, and in the last verse “some signs” points to the rising of the sun from the west (that will happen in the time of Mehdi). Imam again asked him; if there was another verse of the Qur’an that puzzled him? He said that Qur’an says, “Tell them that the angel of death brings fatality on all of them and then they have to return to their Lord.” In another verse it is mentioned,

ALLAHO YATAWUF-FUL ANFOSA HEENA MO’TE-HA (God captures the spirits at the time of their death). Again it is said,

QA’LUL-LAZEENA TATA’WUF-FA-HOMUL M’LA-IEKAT’E. (They said that angels captured their souls).

In the first verse it is mentioned that the angel of death captures their souls, while the second verse suggests that it is God, who performs that task, whereas, the third verse points out to the angels. Why someone should not doubt the Qur’an after such a clear contradiction? Please help me and give me peace of mind, otherwise I shall be among those who lost completely. The elevated Imam said, there is no contradiction in these verses because God is the true administrator and he performs the things they way He wants. When he wants to end the life of someone He may send the angel of death or other angels as He desires, since He is the one who gives life and death. The interrogator was satisfied and left the company of the Imam in pleasant demeanor.

THE END OF PROPHECY

The meanings of the title is that Prophecy has ended with Muhammad (SAWA) and no one else can claim this office in any modified nomenclature, such as; **Tashre’ee, Non Tashre’ee, Zilli or Baruzi prophecy**, and this is one of the commonly accepted Islamic articles, and one who denies this concept is cast out of the Islamic faith. We comment on this

issue with minimum description so that this book might not miss this important segment of Islamic faith.

END OF PROPHECY IN QURANIC PERSPECTIVE

There are many verses in the Qur'an that support this view. We present a couple of such verses. 1. Muhammad is not the father of anyone of the men folks, except that he is the Messenger of God and last of the Prophets. There are two significant things; one is the analysis of the word **KHATAM** and the other that of **AL NABIY'YEEN**. There is a difference in the pronunciation of the word Khatam. Among the seven Qora (plural of Qari) i.e. special rendering; Hassan and Aasim has pronounced it **KHATAM**, while the rest marked it as **KHATIM**. According to the Arabic dictionary, if it is pronounced as **KHATAM**, it means gem of a seal on which name is engraved or a ring or a last portion of a nation. On the other hand if it is pronounced as **KHATIM**, then it means the one who ends a thing. This is such a lucid import that it needs no further explanation. Here, the first two meanings are not possible; therefore, there is no escape from either accepting the third or the fourth meanings. With this concept in view it would then signify a person on whom the chain of Prophecy has ended. If the first two meanings are metaphorically adopted then the end result is once again the same; that Muhammad is the last Prophet of God, because a seal is posted at the end of some writing to authorize its validity, and if something is added after the seal then it is considered counterfeit. On the other hand, if an envelope is sealed then nothing can add to the envelope without breaking the seal; and such an act is illegal. Second is the scrutiny of the word **Al Nabiyyeen**. This phrase is plural of **Nabi**, and it contains Alif-Lam of praise; which according to the principles of Arabic language stands for common people, if no connection is provided for predetermined or special individuals. Therefore, keeping aside the elucidations of the Prophet of Islam, his companions, and that of Aa'imma'e Ahlulbait, if this phrase is examined purely from the linguistic point of view; it will mean that the Prophet of Islam is the last connection of the chain of Prophecy, and no new and old person could come as a Prophet or a Messenger after him.

2. God says,

AL YOUMO AK-MULTO LAKUM DEENAKUM WA AT-MUMTO ALAIKUM NE'MATI WA RAZEETO LAKOMUL ISLAMA DEENA (Today I have perfected your religion and completed my favours and I pleased with the religion of Islam.)

This Quranic verse is vying to say that the citadel of prophesy, whose foundation was laid by Adam and many other Prophets worked relentlessly to upgrade it has been finally completed by Muhammad, the last of the Prophets. Now its principles, codes, practices, prohibitions and permissions are perfected, so no new Prophet is required for any intervention. To emphasize it the Qur'an says,

"If someone practices any religion (Deen) other than Islam, it will not be accepted and he will be a loser on the day of Judgment."

3. **T'BARA-KAL-LAZI NAZALAL FURQANA ALA AB'DEHE LE YA-KOONA LIL AA'LE-MEENA NAZEERA** (Blessed is He, Who has sent this book that differentiates (between good and bad) on His servant, so that he may be a Warner for all the worlds). This verse declares that Muhammad is God's Messenger for the Universe and it is benefiting from his grace; and this is the end product of **ILLA RAH-MA-TAL LIL AA'LAMEEN**. When Prophet Muhammad is the rescuer in both the worlds and the success only depends upon his fellowship and obedience; then what is the need of another Prophet? Is it not an act of wastage?

END OF THE PROPHECY THROUGH AHADITH OF KHATAMUN NABIY'YEEN

In this connection so much material is available that requires a treatise to accommodate it. We present as a sample only five Ahadith to clear the matter.

1. *Bokhari, Muslim and Musnad* of Ahmad have quoted a Hadith of the Prophet, which states,

“Mine and the Prophets that lived before me their example is like that of a person, who has made a house and then decorated it nicely but left the space of a brick empty. People come, and while appreciating his efforts ask him; why did he not fill the empty space? (One must know) I am that last brick, and I am the one on whom the Prophecy has ended.”

This Hadith is self evident to describe termination of the Prophecy.

2. It is mentioned in *Tirmazi and Sunan Ibne Daud*,

“Qiyamat will not establish, until many false Dajjals are raised, and each one of them had claimed that he was a Prophet, while I (Muhammad (SAWA)) am the last Prophet; and there is no Prophet after me.”

It is true that if Prophet Muhammad (SAWA) was not the last Prophet, he would have then introduced the new messenger to come after him; in accordance with the traditions of the previous Prophets, instead of calling all newcomers as Dajjals and liars.

3. *Ibne Maaja, Bokhari and Muslim* quote a Hadith of the Prophet, which states,

“It was customary in Bani Israel that they were led by their Prophets. When a Prophet had died he was then replaced by another but there is no Prophet after me, instead it will be the caliphs.” This Hadith also bars all kind of Prophets after Prophet Muhammad (SAWA).

4. It is mentioned in *Kanzul Amal, Musnad of Ahmad, Sunan of Nisae and Sunan of Ibne Maaja* that the Prophet of God said, “No component of Prophecy has left after me, other than *Mobash'sherat*? Companions asked him about this new phrase. He replied that it was a good dream viewed by a Muslim or it was shown to somebody else for him.”

This Hadith is the final word that all components of Prophecy have ended, other than superb dreams.

5. The Prophet of God said about Ali (AS) during the battle of Tabook, "O Ali, you bear same relation to me as Aaron held with Moses, except there is no Prophet after me (otherwise, you would have been the Prophet like Aaron).

This Hadith also banish all kind of ideas regarding continuation of the Prophecy after Muhammad (SAWA).

6. It is mentioned in Tirmazi that the Prophet of God has said, "The chain of Prophecy has been terminated after me. Now no new Messenger or a Prophet could come."

END OF THE PROPHECY ACCORDING TO AHLULBAIT

We present a few statements of Aa'imma. Ameer ul Momen-
een says in his sermon, "God has sent Muhammad (SAWA) to
fulfill the promise and ending the chain of Prophecy." It is re-
lated from Imam Muhammad Baqar (AS),

"God has ended the revelation of books through the Qur'an
and the chain of Prophecy through your Prophet."

It is narrated by Imam Jaffer Sadiq (AS), "God has ended the
chain of Prophecy after your Prophet. Now no new Prophet
could come and so are the books after the Qur'an."

It is reported by Imam Raza (AS), who said, "The Constitu-
tion (Shariah) of Muhammad (SAWA) will not be abrogated and
no new Prophet would come after him, till the day of Judgment.
If someone listens to a statement that somebody has claimed
prophecy after Muhammad (SAWA) and that of a book after
Qur'an, then it is legal to kill such a
claimant."

THE END

ISLAMICMOBILITY.COM

IN THE AGE OF INFORMATION

IGNORANCE IS A CHOICE

*"Wisdom is the lost property of the Believer,
let him claim it wherever he finds it"*

Imam Ali (as)