



AYATULLAH JAFAR SOBHANI'S
THE SHIA RESPONDS



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Preface

Those who are aware of the prevailing conditions in the Islamic world well know that today the Islamic *nation* has appeared to be split and divided into *nations* with a miscellany of ideologies. As a consequence, Islamic communities have constantly been ruled by groups of [opportunist] people - who always seek their hegemony in fanning the fire of disunity. These opportunist rulers have fully invested and employed various means in order to achieve their ominous hegemonic goals throughout the history.

Undoubtedly, there exists diversity of opinions among the Islamic sects, though most of such differences are rooted in theological issues (*Kalaam*) created by Islamic theologians. Generally, ordinary Muslims do not know much about these theological differences.

Despite all the existing areas of difference, there are some common Pivotal views among the Islamic sects that act as the 'connecting link', which keep the whole Islamic community close to each other.

It is remarkable that the number of common viewpoints among Islamic sects considerably exceeds that of controversial issues, but unfortunately, the opportunists have exploited these very few differences to boost up the clashes between the Islamic sects. They have always refrained from posing the *shared thoughts* of the Islamic sects that exist both in their main and secondary principles.

In one of the conferences held by the 'World Assembly for the Approximation of Islamic Sects', I was assigned to deliver a speech on the Jurisprudential views of different Islamic sects with regard to 'personal affairs' (including marriage, divorce, inheritance, etc.). It was much surprising for the participants at that seminar to learn that Shiite Jurisprudence shares the same perspectives regarding the above three issues with the other four Sunnite schools of thought. It is a fact that the opposition groups have not, indeed, identified the true nature of Shiism, and wrongly conceive it as a separated sect. They constantly make unjust propaganda against the oppressed sect of Shia in their mass media. This unfair

approach towards Shiism is not but serving the common enemies of Muslims and enhancing their ominous plots.

I wish hereby to notify these unaware people that the establishment of close relationships with the Shia scholars will remove the veils of ignorance from their eyes, and they will realize that Shia are their full-blood brothers, whom they were awaiting for long centuries.

In this way, we may fulfill what the Almighty asks us in the following verse:

ان امتكم امه واحده و انا ربكم فاعبدون

(Verily this, your nations are one nation, and I am your Lord, so worship Me.)

One of the old plots, applied by the colonizers against the Islamic nations, is to instill doubts in order to harm the glorious Islamic Revolution of Iran. This is an old method, which has been prevalent in the Middle East and some other areas of the world in different forms.

Once, at the time of Hajj Pilgrimage, some pilgrims of other countries who had acquainted with the Islamic Revolution of Iran posed a lot of questions. They were Muslim people, whose minds were infected by the ill propaganda against the Shia.

The generality of above-mentioned queries, mostly in religious and cultural fields, are being collected in this book, and our esteemed scholar, Mr. **Sayyid Riza Hosseini Nassab**, has made efforts to arrange these questions and answers under my directions. We have made our best to explain the answers as much as possible; at the same time, extra explanations have been avoided in order to prepare as much summarized responses as possible. More elaboration on the answers shall be postponed to some other time.

We hope Imam Mahdi (a.s) grants this little work.

Jafar Sobhani

Islamic Seminary, Qom 1995

The Translator's Note:

Due to the high importance of '*The Shia Responds*', I deemed it necessary to translate it in order to provide the grounds for the readers' better understanding of the Shia high teachings, especially in the English-speaking world and answer to the instilled misgivings and misrepresentations in this regard. The book seeks to give the readers some reasonable grounds to study the Shia with appreciative analysis.

To achieve this end, I put a lot of efforts into the work for about three successive months night and day, hoping that it can deliver me on the Day of Resurrection. In addition, I have attempted to give as transparent and as fair translation of the book, yet still it is not devoid of faults, and I am responsible for anything in the translation that is amiss. I should be very glad to hear from the readers using the book who find mistakes, or who have comments or suggestions of any kind. Please write me at [*m-ghasemi@ahl-ul-bait.org*](mailto:m-ghasemi@ahl-ul-bait.org).

As the last word, it is clear as day that the creation of any work usually involves the cooperation and efforts of a variety of persons. This work is no exception. To my intimate friends, Mr. Hushang Bakhtiyari, Mehdi Hassanzadeh, and Massud Meshki, I express my deep appreciation. Besides, I am grateful to Mr. Ziya Javaheri for giving me the idea of translating this book.

In addition, I owe my wife a debt of gratitude for freeing me from many of life's daily demands, so that I could translate freely. I also express my gratitude to my parents, who always prayed God, the Almighty, for my success in this way. Surely, without their support, this translation simply would not exist.

Mehdi Ghasemi,

Question no. 1

Which one is accounted as the authentic phrase [in Saqlayn hadith]:

واعترتي (and my household) or وسنتي (and my tradition)?

In their Hadith books, the narrators have recorded Saqlayn hadith, which is of high credit, in two versions, and now, we are about to find out the authentic one:

1st. كتاب الله وعترتي اهل بيتي (God"s Book and my household)

2nd. كتاب الله وسنتي (God"s Book and my tradition)

The answer:

The Prophet"s true and authentic hadith is the one, which includes the phrase و اهل بيتي (and my household), and the authenticity of its documentary sources is beyond doubt, while the documents, presented for وسنتي (and my tradition) seem unsound.

The evidence of the phrase اهل بيتي و (and my household):

Two grand narrators have narrated the following text:

1- In his book, entitled „Sahih“, Moslem narrates from Zeid Ibn Argham that once the Prophet (peace be upon him and his descendants) delivered a sermon next to Khum, a pool in a region between Mecca and Medina, in which he praised God and admonished the people as saying,

: الا ايها الناس، فانما انا بشرٌ يوشك ان ياتي رسول ربي فاجيب و انا تارك فيكم ثقلين
اولهما كتاب الله فيه الهدى و النور، فخذوا بكتاب الله و استمسكوا به – فحث علي كتاب الله
، و ركب فيه ثم قال : و اهل بيتي، اذركم الله في اهل بيتي ، اذركم الله في اهل بيتي
* اذركم الله في اهل بيتي

(O, people! Verily, I am a man, and soon the angel of death will come to me, and I will submit myself to his call. I leave behind two invaluable things: the Divine Book, which is the light and guidance, so adhere to it. He then went on, and my household, and my household, and my household.)

* Sahih, Moslem, vol.4, p. 1803, no. 2408

Darami in his 'Sonan' has recorded this sermon, ** and the authenticity of these two documentary sources is beyond doubt.

2-Tirmizi has also narrated this hadith with the phrase و عترتي اهل بيتي

(and my household) as follows,

اني تارك فيكم ما ان تمسكتم به لن تضلوا بعدي؛ احدهما اعظم من الاخر: كتاب الله حبل
، ممدود من السماء الي الارض و عترتي اهل بيتي ، لن يفترقا حتي يردا علي الحوض
* فانظروا كي تي تخلفوني فيها

(I leave behind among you two things. You will never go astray if you hold fast to them; and one of them is greater than the other: the Book of Allah, which is a string from the heaven to the earth, and my household (Ahlul-Bait). They will never be separated from each other until they join me at the pond. Beware how you will treat my trusts.)

This proves the authenticity of our assertion that Moslem and Tirmizi, the

authors of 'Sahih' and 'Sonan', have highlighted the phrase **و اهل بيتي** (my household), and its authenticity is beyond doubt.

The evidence of the phrase **وسنتي (and my tradition):**

The tradition, having applied the phrase **وسنتي** (and my tradition), is a fake, and in addition to its unsound documents, it is believed that the Umayyad agents have faked it:

1- In his 'Mostadrak', Hakem Neishaburi has narrated the below tradition from the following narrators:

Abbas Ibn Abi Ovays narrated from Abi Ovays from Thur Ibn Zeidul Deilami from Akramah from Ibn Abas that the holy Prophet (peace be upon him and his descendants) said,

*** يا ايها الناس اني قد تركت فيكم، ان اعتصمتم به فلن تضلوا ابدا: كتاب الله و سنه نبيه**

(O, people! I leave behind two things; you will never go astray if you hold fast to them: the Book of Allah and His Prophet's tradition.)

Ishmael Ibn Abi Ovays and Abi Ovays, the father and the son, two

** Vol.2, p. 431-32

* Vol.5, p.663, no. 37788

* Mostadrak, vol.1, p. 93

of the narrators of this hadith, are not only unreliable, but also charged of forgery and lie.

The genealogists' views on them:

Hafez Mazi, a genealogical scholar, in his book, entitled 'Tahzibul Kamal' writes about Ishmael and his father as such:

'Yahya Ibn Moe'en (one of the great scholars in the field of genealogy) believes that Abi Ovays and his son are unreliable'. He has been narrated as saying that they have committed breach of trust about the hadiths. With regard to Abi Ovays' son, he said, 'He is unreliable', and Nesaee believes that Abi Ovays' son is unsound and untrustworthy. Abul Qasem Lalkaee said, 'Nesaee has a lot of assertions against him such as, 'his narrations ought to be abandoned'.

Besides, Ibn Adi (the genealogist) says, "Ibn Abi Ovays has narrated a number of queer traditions from Malek, his uncle, that nobody believes in them".*

Ibn Hejr in the preface of his book „Fath Ul-Bari' has asserted, 'One cannot rely on Ibn Abi Ovays' narrations, because Nesaee has reprimanded him".**

In his book, called 'Fathul Molk Ul-Ala', Hafez Seyed Ahmad Ibn Sediq quoted Salmat Ibn Sheid that he had heard from Ishmael Ibn Abi Ovays saying, "When the people of Medina have a diversity of opinion about something and fall in two groups, I fake some traditions"***

Thus, Ishmael Ibn Abi Ovays is accused of faking hadiths, and Ibn Moe'en has ascribed the mendacity to him. In addition, his narrations have never been recorded in any sound books, including 'Sahih' by both Moslem and Tirmizi.

Moreover, Abu Hatam Razi in 'Jarh and Tadil' writes, "Abu Ovays' hadiths have been recorded in some of the books, but no one relies on

* Tahzibul Kamal, Hafez Mazi, vol.3, p. 127.

** Fath Ul-Bari, Ibn Hejr Asghalani, the preface, p.391, Darul Marefah edition.

*** Fathul Molk Ul-Ala, Hafez Seyed Ahmad, p.15

them in his debates, because they are not trustworthy”.* The traditions, narrated by them, are unsound and in cases, contradict the sound and authentic ones.

It is worthy to mention that the hadith transmitter, i.e., Hakem Neishaburi, has rectified the lack of authenticity of the hadith narrators, so he has not endeavored to rectify it. On the contrary, he has presented evidence, proving the authenticity of the hadith content, but this evidence adds invalidity to it, and here is his unsound evidence:

The second evidence of the phrase *و سنتي* (and my tradition):

Hakem Neishaburi has narrated the following as Marfu hadith ** from Abu Hurirah,

اني قد تركت فيكم شيئين لن تضلوا بعدهما: كتاب الله و سنتي و لن يفترقا حتي يرادا علي

*** الحوض

Hakem has narrated this hadith with the following chain of transmission:

Alzabi narrated from Saleh Ibn Musa Al-Talhi from Abdul Aziz Ibn Rafi from Abi Saleh from Abi Hurirah.

Like the previous one, this hadith is a fake. Saleh Ibn Musa Al- Talha is one of the narrators, and below are the great genealogists“ views on him:

Yahya Ibn Moeen says, “Saleh Ibn Musa is not reliable”. Abu Hatam Razi reprimands him as saying, “his narrations are not sound, and he ascribes some invalid statements to the trustworthy individuals. Nesaee believes, “his narrations ought to be abandoned ”.*

In „Thahzib Ul-Tahzib“, Ibn Hejr refers to Ibn Habaen as saying, “Saleh Ibn Mosa ascribes some statements to the trustworthy individuals, while they have no conformity with their speech”. He then adds, “his narrations are not reliable, and Abu Naeem also believes that his narrations should not be trusted, because he always

* Jarh and Tadil, Abu Hatam Razi, vol. 5, p.92

** The hadith, the narrator of which does not ascribe it to the Infallible.

*** Hakem, Mostadrak, vol. 1, p.93

* Tahzib Ul-Kamal, Hafez Mazi, vol.13, p.96

** Tahzib Ul-Tahzib, Ibn Hejr, vol.4, p.355

*** Taghrib, Ibn Hejr, no.2891

narrated null and void narrations”.** Also, Ibn Hejr in 'Taqrib'***writes, “his narrations are abandoned”, and Zahabi in 'Kashef'****says, “His narrations are unreliable”. He also in 'Mizan Ul-Edal'*has quoted the above-mentioned tradition, asserting that it was one of Salih's invalid traditions.

The third evidence of the phrase وسنتي (and my tradition):

Ibn Abdul Ber in 'Tamhid' **has recorded the same tradition with the following chain of transmission:

Abdul Rahman Ibn Yahya narrated from Ahmad Ibn Saeed from Mohammed Ibn Abraham Aldabili from Ali Ibn Zeidul Faraezi, from Al-Honaini from Kathir Ibn Abdollah Ibn Amro Ibn Ouf from his father from his grandfather.

With regard to Kathir Ibn Abdollah, Imam Shaffee said, “He is one of the pillars of mendacity”.*** Abu Dawud also asserted, “He is of the liars”. Ibn Haban stated, “Abdollah Ibn Kathir has narrated a book of traditions from his father and grandfather which is a fake from the base, and any excerption from the book or narration from Abdollah is prohibited, save for criticism or rebuttal”.****

Nesae and Darul Ghatna are of the opinion that his narrations are unreliable, and Imam Ahmad confirms that his narrated hadiths are unsound and therefore,

rejected, and Ibn Moe“en is of the same opinion.

It is a wonder that Ibn Hejr in 'Al- Taghrib' has only sufficed it to describe him as 'unsound' and has called those who have charged him with mendacity as extravagant, whereas the leaders of genealogy have accused him of mendacity and fake; as Zahabi says, “his words are invalid and unfounded”.

The narration with no evidence:

**** Kashef, Zahabi, no.2412

* Mizan Ul Etedal, Zahabi, vol.2,P.302

** Al-Tamhid, vol.24, p.331

*** Tahzib ul-Tahzib, Ibn Hejr, vol.8, p.377, Darulfikr edition : Tahzib Ul-Kamal, vol. 24, p.138

**** Ibid.

In his 'Al-Movata', Malek has narrated this tradition without evidence or chain of transmission, and it is evident that such a tradition is of no credit.* This study clearly proves that the mendacious narrators or the Umayyad agents through imitating the real hadith have faked this hadith. Due to this fact, the mosque speakers and preachers have to abandon this tradition, which has not been narrated by the Messenger of God, and instead, acquaint the people with the sound tradition; the tradition, which Moslem has recorded in his „Sahih“ as **اهل بيتي** (my household) and Tirmizi as **اهل بيتي و عترتي** (my household and Ahlul-Bait). Moreover, the seekers of knowledge should study the hadith science so as to distinguish the sound hadiths from the unauthentic ones.

It is noteworthy to mention that what the Prophet (peace be upon him and his descendants) meant by the phrase **اهل بيتي** was his household, such as Fatima, Hasan, and Hussein (a.s), because Moslem in his 'Sahih' * and Tarmazi in his

„Sonan“ ** have quoted from Ayesha as saying,

نزلت هذه الآية علي النبي – صلي الله عليه [و آله [وسلم – انما يريد الله ليذهب عنكم
الرجس اهل البيت و يطهركم تطهيرا ، في بيت ام سلمة ، فدعا النبي – صلي الله عليه [و
آله [وسلم – فاطمة و حسناً و حسيناً فجعلهم بكساء و علي خلقت ظهره فجعله بكساء ثم قال
اللهم هؤلاء اهل بيتي فاذهب عنهم الرجس و طهرهم تطهيراً . قالت ام سلمة و انا معهم يا
نبي الله ؟ قال : انت علي مكانك و انت الي خير

(The verse انما يريد الله ليذهب عنكم الرجس اهل البيت و يطهركم تطهيرا

(Allah only desires to keep away the uncleanness from you, O, People of the house! And to purify you a thorough purification) was revealed in the house of Omme Salameh. Then, the holy Prophet (peace be upon him and his descendants) covered Fatima (a.s), Hasan, and Hussein under the cloak while Ali was behind him. He also covered Ali with the cloak and said, “O, my Lord! These are my household.

* Al- Movata, Malek, p.889, hadith no.3

* Sahih, Moslem, vol.4, P. 1883, hadith no.2424.

** Sonan, Tirmizi, vol.5, P.663

Remove from them the impurity and purify them”. Then, Omme Salameh asked the Prophet (peace be upon him and his descendants), “Am I considered as your household?” and the Prophet (peace be upon him and his descendants.s) replied, “Stay in your place (Do not come under the cloak); you are on the way of goodness”.)

The concept of Saqlayn hadith:

Two conclusions are drawn from the fact that the holy Prophet (peace be upon him and his descendants) mentioned his household alongside the holy Quran, and then called both of them as the Divine authority over his nation:

1- Like the holy Quran, the words of the Prophet's household serve as the Divine authority, and they must adhere to them in the religious affairs. Although the Muslims were divided into two groups on the issue of Caliphate and the management of the nation's political affairs after the Prophet's demise and each of them had their own ideologies, there remains no room for any difference among them on the Ahlul-Bait (a.s) as the religious authority, because all of them agree on the validity of Thaqalayn hadith, which calls for the holy Quran and the Prophet's household as the source of ideology and Divine laws. It is evident that if the Islamic nations act in accordance with this hadith, their differences will be less and less, and as a result, they will reach to unity.

2- The holy Quran is immune from the error, because it is the Word of God, and He describes it as such,

* لا ياتيه الباطل من بين يديه و لا من خلفه تنزيل من حكيم حميد

(No falsehood finds way to it in the present or future; the descending of it is by the Source, the Wisdom, the Praised.)

If the holy Quran is immune from the error, its mate should be so, because it is not sensible that the fallible or sinful persons accompany the Divine Book.

* Foseilat Sura, verse no. 42

** Ale-Imran Sura, verse no. 42

This tradition certifies the infallibility of the Prophet's household, but it is noteworthy to mention that infallibility is not always accompanied with prophecy. There are some infallible persons who are not the prophets. In accordance with the verse,

** إن الله اصطفاك و طهرك واصطفاك علي نساء العالمين

(Allah has chosen you and purified you and has preferred you over the women of the world), the holy Mary is pure from sins, but not the prophet.

* Safat Sura, verse no. 83

Question no.2

What does the term 'Shia' mean?

The answer:

The term 'Shia' in the Arabic language means the 'follower'. The holy Quran in this regard says, *و ان من شيعته لابراهيم* (**Abraham is one of the followers of Noah**)*. But in the Muslims' terminology, the term 'Shia' is applied to a group of Muslims, who believe that the Prophet of Islam (peace be upon him and his descendants) had appointed his successor and the Muslims' Caliph before departing this life in some special occasions, among which happened to be on Zil-Hajah, 18, the 10th year of Hijrah, known as Ghadir, in a big congregation, in which he introduced the Muslims' political, scientific, and religious leader. It is noteworthy to say that after the Prophet's demise, Mohajerin (the Migrants) and Ansar (the Helpers) were divided into two groups:

A group was of the opinion that the Prophet (peace be upon him and his descendants) had not neglected the issue of Caliphate and thus had appointed his successor, and that is Ali Ibn Abi Talib (a.s), the first believer after him.

This group, consisted of some of Mohajerin (the Migrants) and Ansar (the Helpers), headed by the Bani-Hashem nobilities and some of the brilliant disciples of the Prophet (peace be upon him and his descendants), such as Salman, Abuzar, Meghdad, Khabab Ibn Arat, etc. They remained steadfast on this belief and were entitled as Ali's Shia.

The honored Prophet (peace be upon him and his descendants), of course, applied this title to Ali's followers in his lifetime, where he referred to Ali Ibn Abi Talib (a.s) as:

****والذي نفسي بيده، ان هذا وشيعته لهم الفائزون يوم القيامة**

(By Allah, Whom my life is in His hand, he [Ali (a.s)] and his followers are prosperous on the Day of Resurrection.)

Therefore, the term 'Shia' is applied to a group of Muslims, who were so-called due to their belief that God appoints His caliphs. This group has already remained believing in following the Prophet's Ahlul-Bait (a.s).

This fact clarifies the Shia point of view, and therefore, the baselessness of the biased or ignorant fabricators' claims, stating that Shiism came into existence after the Prophet (peace be upon him and his descendants) is proved. For further study on the history of Shiism, refer to the books 'Shiism and the principles', 'Al-Morajeat', and 'Ayan Ul-Shia'.

The other group believed that the Caliphate position is elective; therefore, they swore allegiance to Abubakr, and later they were entitled as the Sunnites. Consequently, in spite of a lot of common points in their principles, major discrepancies occurred to both sides on the issue of the Caliphate and the Prophet's successorship. Mohajerin (the Migrants) and Ansar (the Helpers) were the preliminary sources of forming both groups.

** Jalal Udin Suyuti, Dur Ul-Manthur, vol. 6, on the commentary of Bayaneh Sura, the 7th verse

Question no.3

Why is Ali Ibn Abi Talib (a.s) the successor to the Prophet (peace be upon him and his descendants)?

The answer:

As stated before, the Shia is steadfast in his belief that Caliphate is 'appointed by God'. They also believe that Imamate after the Prophet (peace be upon him and his descendants) resembles prophethood in some aspects. Like the Prophet (peace be upon him and his descendants), it is Allah, who appoints the Prophet's successors.

The chronicle of the Prophet's life bears witness to this fact, because he has introduced Ali (a.s) as his successor in various cases, including:

1- At the advent of his prophetic mission:

When being commissioned to invite his relatives to monotheism in accordance with the verse *وانذر عشيرتک الاقربین*

(And warn your tribe and near kinsmen)*, the Prophet (peace be upon him and his descendants) addressed them as saying, "Whosoever assists me in this way is my successor, minister, and executor".

The Prophet (peace be upon him and his descendants) phrased his words as saying,

فايكم يوازرني في هذا الامر علي ان يكون اخي و وزيري و خليفتي و وصيي فيكم

(Who does assist me in this way to be my brother, minister, executor, and

successor among you?”)

The only one who responded positively to this heavenly proclamation was Ali (a.s), the son of Abu Talib.

Then, the Prophet (peace be upon him and his descendants) went on,

* ان هذا اخي وصيي و خليفتي فيكم فاسمعوا له و اطيعوه

(He [Ali] is my brother, executor, and successor among you; listen to his words and follow him”.)

2- In Tabuk battle:

The Prophet (peace be upon him and his descendants) told Ali (a.s),

** اما ترضي ان تكون مني بمنزله هارون من موسى الا انه لاني بعدي

* Shoara Sura, verse no. 214

* Tarikh Tabari, vol.2, p. 62-63; Tarikh Kamel, vol.2, p.40-41; Mosnad Ahmad, vol.1, p.111; A Commentary on Nahjul Balaghah, Ibn Abil Hadid, vol.13, p.210-12.

** Sireh, Ibn Hesham, vol.2, p.520; Alsavaegh Ul-Mohareghah, Ibn Hejr, section 9, chapter 2, p.121

(“Are you not pleased to know that you are to me like Aaron to Moses, except that there will exist no prophet after me”.)

It denotes that as Aaron was the immediate successor of Moses, Ali (a.s) was the Prophet's successor, too.

3-In the 10th year of Hijrah:

When returning from his last pilgrimage to Mecca, the Prophet (peace be upon him and his descendants) introduced Ali (a.s) as the Muslims and believers' guardian in a region, called 'Ghadir Khum' in a big congregation as saying,

من كنت مولاه فهذا علي مولاه

(“Henceforth, Ali is the guardian of those I have been their guardian”).

To begin with, the Prophet (peace be upon him and his descendants) stated,

الست اولي بكم من انفسكم؟

(“Am I not superior to your selves than you?) And the Muslims stood up confirming him unanimously. Therefore, the term مولي (guardian) in this hadith signifies the superiority and the guardianship over the believers. From this statement, it is deduced that the Prophet (peace be upon him and his descendants) highlighted the same guardianship position of himself for Ali (a.s). It occurred on the same day that Hasan Ibn Thabet versified the historical movement of 'Ghadir' and composed the following poems:

يناديهم يوم الئدير نبيهم بخم واسمع بالرسول مناديا
فقال فمن مولاكم و نبيكم؟ فقالوا و لم يبدوا هناك التعاميا
الهك مولانا وانت نبينا ولم تلق منا في الولاية عاصيا
فقال له: قم يا علي فانني رضيتك من بعدي اماما و هاديا
فمن كنت مولاه فهذا وليه فكونوا له اتباع صدق مواليا
* هناك دعا: اللهم وال وليه وكن للذي عادي عليا معاديا

Ghadir hadith is one of the Islamic successive hadiths,

* Al Managhib, Kharazmi Maleki, p.80; Tazkerah Khas Al-Oma, Sebt Ibn Jozi Hanafi, p. 20; Kefayatul Talib, Ganji Shafei, P.17,...

which, in addition to the Shia illuminate figures, has been narrated by about 360 Sunni Scholars (for instance, refer to the book 'Savaeq Ul-Moharaghah', Ibn Hajar, Section 9, Chapter 2, p.122), and there exist the documents, which show the approval of 110 of the Prophet's disciples. Besides, 26 brilliant learned have written separate books concerning the documents, proving the authenticity of this hadith.

Abu Jafar Tabari, the famous Muslim historian, has collected the documents, dealing with this theme in two thick volumes. For further information, refer to the book 'Al-Ghadir'.

Question no.4

Who are the Shia "Imams"?

The answer:

In his lifetime, the holy Prophet (peace be upon him and his descendants) specified that twelve persons would rule as Caliphs after him, and that they all would be from Quraysh tribe. He also added that the Islam's glory would be protected under their Caliphate.

Jabir Ibn Samareh said,

سمعت رسول الله (ص) يقول لا يزال الاسلام عزيزا الي اثني عشر خليفة ثم قال كلمة لم

* اسمعها فقلت لابي ما قال؟ فقال : كلهم من قريش

(I heard the Prophet (peace be upon him and his descendants) saying, “Islam will be revered by the twelve caliphs and leaders”. And then said a phrase I did not hear, so I asked my father, and he replied, “The Prophet (peace be upon him and his descendants) said that they all were from Quraysh”.)

In the history of Islam, the twelve Caliphs as the protectors of Islam’s glory are, indeed, the twelve Imams, in whom the Shia believes, because the twelve Caliphs, the Prophet (peace be upon him and his descendants) introduced, were soon appointed as Caliphs after him.

Now, who are these twelve persons?

* Sahih, Moslim, vol. 6, p.2.

Apart from the four Caliphs, known as 'Rashedin' in the Sunnite terminology, the other caliphs were not an honor to Islam. The history of the Umayyad and Abbasid Caliphs certifies this fact, but, on the contrary, the twelve Imams of Shia have always been the symbol of piety and virtue in their own eras and thereafter. As a consequence, they preserved the Prophet's traditions and were honored by their disciples, followers, and the next generations. The historians have certified their immense knowledge and authority, and....

They are as follows:

- 1- Ali Ibn Abi Talib
- 2- Hasan Ibn Ali (Mujtaba)
- 3- Hussein Ibn Ali
- 4- Ali Ibn Hussein (Zein Ul-Abedin)
- 5- Mohammad Ibn Ali (Baqir)
- 6- Jafar Ibn Mohammed (Sadeq)
- 7- Musa Ibn Jafar (Kazim)
- 8- Ali Ibn Musa (Reza)
- 9- Mohammed Ibn Ali (Taqi)
- 10- Ali Ibn Mohammed (Naqi)
- 11- Hassan Ibn Ali (Askari)
- 12- Imam Mahdi (Ghaem).

The Islamic narrators have narrated a successive number of traditions, called 'Mahdi, the Promised' from the holy Prophet (peace be upon him and his descendants). For further study on the lives of these honored leaders, whose names have been stated by the Prophet (peace be upon him and his descendants), refer to the following books:

- 1- Tazkeratul-Khavas

2- Kefayatul-Athar

3- Vafiyatul-Ayan

4- Ayan Ul-Shia (by Seyed Mohsen Amin Ameli), which is more comprehensive than the above-mentioned books.

Question no.5

Why do the Shia send their regards both to the Prophet (peace be upon him and his descendants) and his descendants as saying,

اللهم صلي

علي محمد و آل محمد

(O, God, send down Your blessings on Mohammed and his household)?

The answer:

It is evident that the Prophet (peace be upon him and his descendants) himself taught the Muslims the way of sending regards. When the verse

* ان الله و ملائكته يصلون علي النبي يا ايها الذين آمنوا صلوا عليه و سلموا تسليما

(Surely, Allah and his angels bless the Prophet, O, you who believe, call for Divine blessings on him with a salutation) was revealed, the Muslims asked the Prophet (peace be upon him and his descendants) how they could do so, and the Prophet (peace be upon him and his descendants) answered,

لاتصلوا علي الصلوة البترا **

(Never send me incomplete regards). They repeated their question, and he replied, “اللهم صلي علي محمد و آل محمد :say

(O, God, send down Your blessings on Mohammed and his household).

The status of the Prophet“s Ahlul-Bait (a.s) is so high that Shafee“ in his famous poem says:

يا اهل بيت رسول الله حبكم فرض من الله في القرآن انزله

* كفاكم من عظيم القدر انكم من لم يصل عليكم لا صلوة له

(O, the Prophet's descendants, having affection towards you is a religious commandment, and Allah has revealed it in the holy Quran.

Your position is so elevated that there is no regard for he who does not send his regards to you.)

* Ahzab Sura, verse no.56

** 2-Al-Savaegh Ul-Mohareghah, Ibn Hijr, the second edition, section 11, chapter 1, p.146. Also in Dur Ul-Manthur, vol.5, the commentary on the verse 56 Ahzab Sura

* Ibid, section 11, chapter 1, p.148; Also Athaf, Shiravi, p.29; Moshareq Ul-Anvar, Hamzavi Maleki, p.88; Al-Mavaheb, Zarghani; and Al-Asaf, p.119.

** Mostadrak, Hakem, section 3, p. 148. Al-Savaegh Ul-Moharaghah, section 11, chapter 1, p. 149. Also, this concept is seen in Kanzul Amal, section 1, chapter „Adherence to the Book and Tradition“; and in Mosnad Ahmad, section 5, p. 182-89

Question no. 6

Why do the Shia account their Imams as infallible?

The answer:

There exist various proofs for the infallibility of the Shia Imams, the Prophet's Ahlul Bait (a.s). Suffice it to say, according to both the Shia and Sunnite scholars, the Prophet (peace be upon him and his descendants) in the last days of his life asserted,

اني تارك فيكم الثقلين كتاب الله و اهل بيتي و انهما لن يفترقا حتي يردا علي

** الحوض

(I leave behind two worthy things, the Book of Allah and my household, and these two would not be separated until they join me at the Pond.)

It is noteworthy to say that the holy Quran, beyond doubt, is immune from any error, because Allah is its sender, the angle of revelation is its bearer, and the Prophet (peace be upon him and his descendants) is its recipient. They are wholly infallible, and the whole Muslims affirm the infallibility of the holy Prophet (peace be upon him and his descendants) in receiving the Word of revelation, its protection, and propagation. Moreover, it is apparent that when the holy Quran enjoys firm infallibility, the Prophet's Ahlul Bait (a.s) are away from error and deviation, too. Due to this fact, like two wings of a bird, the Prophet's Ahlul-Bait in this hadith have been equally conceived as the holy Quran for the nations' leadership and guidance.

In other words, there is no room for the fallible persons to be counted as the affiliation of the holy Quran.

The most apparent evidence on the infallibility of the Ahlul-Bait (a.s) is the

Prophet's statement:

لن يفترقا حتي يردا علي الحوض

(They would not be separated until they join me at the pond.)

If they had erred, they would be separated from the holy Quran, which is definitely away from error, and the honored Prophet (peace be upon him and his descendants) has negated the issue of his Ahlul-Bait's fallibility.

In addition, the term 'Ahlul-Bait' includes not the whole Prophet's descendants, because, no doubt, they were not wholly immune from sin. Therefore, only a special group of his household attained the state of immunity from sin and error, known as Ahlul-Bait (a.s), who have been the illuminators for the people and the protectors of the Prophet's tradition and the Divine laws throughout the history.

Question no.7

Why do the Shia say اشهد ان علياً ولي الله (*I testify that Ali is the Divine guardian*) in the Prayer Call (Azan) and certify the guardianship of Ali (a.s)?

The answer:

To answer this question, the followings should be considered:

1- The Shia learned have specified in their jurisprudential books, including reasoning, etc. that attestation to the guardianship of Ali (a.s) is not a part of the Prayer Call (Azan), and no one is allowed to count it as a part of it.

2- In the Quran outlook, Ali (a.s) has been deemed as the Divine guardian, and his guardianship Over the believers has been specified, where it states:

انما وليكم الله ورسوله و الذين آمنوا الذين يقيمون الصلوة و يوتون الزكوة و

* هم راعون

(Verily, Allah is your guardian and His Messenger and those who believe, those who perform prayers and pay the poor-rate when bowing down (in prayer)).

The Sunnite sound traditions have also certified that the above- mentioned verse was revealed on the occasion that Ali (a.s) donated his ring to the poor while bowing down.** Then, Hesan Ibn Sabet versified this event as:

فانت الذي اعطيت اذ انت راع فدتك نفوس القوم يا خير راع

فانزل فيك الله خير ولايه و بينها في محكمات الشرايع

(You are the one, who donated when bowing down; May my soul be sacrificed

for you, O, the best of bowers. So to you Allah sent down the most paramount guardianship and stated it in His firm Laws [the holy Quran]).

3- The holy Prophet (peace be upon him and his descendants) once said, انما الاعمال بالنيات (**Man's deeds are indeed measured by his intentions.**)

According to this statement, what if we consider Ali's guardianship as a principle, specified in the holy Quran, and

* Maedeh Sura, verse no. 55

** The concerned documents on the revelation of this verse are abundant ; among them

a) Tabari, the Commentary, vol.6,p.186

b) Akhamul-Quran, vol.2, p.542

c) Bayzavi, the Commentary, vol.1,p.345

Dur Ul-Manthur, vol.2, p. 293

not as a part of the Prayer Call (Azan)? And if adding a phrase or a statement to the Prayer Call is unbecoming, and owing to this fact, the Shia is criticized, how the two following points are justified:

1- The authentic history testifies that the phrase

حي علي خير العمل

(**Hurry up to perform the best deeds**) has been a part of the Prayer Call* while it was deleted from it at the behest of the second Caliph, and it remained so due to the fact that the people when hearing it considered prayer as the best deed and never participated in Jihad.**

2- At the time of the Prophet (peace be upon him and his descendants), the statement الصلوة خير من النوم (**Performing prayer is worthier than**

sleeping) was not a part of the Prayer Call and was added to it later.* Therefore, Shafee“ in his book, called 'Al-Om' states:

** اكره في الاذان الصلوة خير من النوم لان ابا محذوره لم يذكره

(I **am reluctant to say the phrase** الصلوة خيزمه اليوم

in my Prayer Call, because Aba Mahzureh (one of the narrators) has not narrated it in his (book of) hadith.)

* Kan Zul Amal, the book on prayer, vol.4,p.266; Beihaghi“s traditions, vol.1, p.424-5; Motan Malek, vol.1,p.93

** Kanzul Erfan, vol.2, p.158; Sharh Ul-Tajreed, Ghoshji, Imamate section, p.484; Seratul Mostaghim Va Javaher Ul-Akhbar Val Athar, vol.2, p.192

* Kanzul Amal, the book on prayer, vol.4, p.270

** Quoted from ,, Al-Dalael Ul-Sedgh,“ vol.3, 2nd part, p.97

Question no. 8

Who is Mahdi (a.s), and why are the Shia waiting for his reappearance?

The answer:

One of the common issues of the whole heavenly religions is the issue of the universal savior, who reappears at the end of the Time. Not only the Islamic society, but Jewish and Christian communities are waiting for this savior to come. This fact is clarified when refering to the books of the Old and New Testaments.***

In this regard, the Prophet (peace be upon him and his descendants) has some hadiths, narrated by the Muslim narrators, including,

لو لم يبق من الدهر الا يوم لبعث الله رجلاً من اهل بيتي يملأها عدلاً كما

* ملئت جوراً

(God will send a man from my household to fill the earth with justice after it has been filled with injustice even if there is only one day remained of the world.)

As stated before, the whole heavenly religions are in full agreement in the reappearance of such a savior, and also there exist an abundant number of traditions regarding „Mahdi, the Savior' in the Sunnite sound and supported books. In addition, the Islamic narrators and researchers (both of the Sunnite and the Shia) have written excessive number of books on him.

These traditions, which specify his signs and characteristics, clearly verify that he is the son of Imam Hasan Askari (a.s), the eleventh Imam of Shia.

***The Ancient Times : David"s Psalms, psalm no. 96 – 97 ; the Book of Daniel, the prophet, section 12. The Modern Times : Mattew, section 13; Luke, section 21

* Sahih Ibn Davood, Egypt section, Al-Motbaatul-Taziah, vol.2, p.207 and Yanabiul Mavadah, p.432, and Noor Ul-Absar, section 2, p. 154

Apropose of these traditions, he is the twelfth Imam,* who has been called after the holy Prophet ** (peace be upon him and his descendants) and is one of Imam Hussein's grandsons. *** Mahdi, the Promised, was born in the year 255 of Hijra, and now, like the other men, he is still living among us but unanymously. It is noteworthy to say that such longevity is neither compatable with science nor logic. The science in the world today is about to increase man"s life-span and firmly believes that human beings have potential to live longer if they manage to anticipale the calamities and then take steps to prevent them happening. The history has recorded the names of some individuals, who have had long lives.

Concerning Noah, the prophet, the holy Quran states:

فلبث فيهم الئ سنة الا خمسين عاما

(So he lived among them for nine hundred and fifty years).

And about Joseph, it says,

* فلولا انه كان من المسبحين للبث في بطنه الي يوم يبعثون

(Had it not been that he invoked to Allah for accepting his repentance, he would have surely remained in the belly of the crocodile up to Day of Judgment.)

Besides, according to the holy Quran and Muslims' outlook, Elias (a.s) and Jesus (a.s) are still living.

* Yanabi Ul-Mavadah, p. 443

** Sahih, Tirmizi, Delhi publication, 1342, vol.2, p.46; Masnad Ahmad, Egypt publication, 1313, vol.1, p.376

*** Yanabi Ul-Maradah, p.432

* Safat Sura, Vers no. 144

Question no.9

Why is the Shia a small minority if it is rightful, and why do not the generality of the world Muslims believe in it?

The answer :

One cannot distinguish between the wrong and the right way via the scant or large number of their followers. In the world today, the number of Muslims in proportion to the non-Muslims is one fifth or sixth, and the majority of the Far East inhabitants are idolators, cattle-worshippers, etc.

China with more than one billion population is considered as the center of atheist communism, and the idolators and cattle-worshippers cover the major parts of India, which consists of nearly one billion people.

As a consequence, the majority is not always right. The holy Quran often blames the generality and, on the contrary, praises the minority. For instance,

* ولا تجد اكثرهم شاكرين

(You will not find in most of them any gratitude.)

** ان اوليائه الا المتقون ولكن اكثرهم لا يعلمون

(No man can be its custodians, except the pious, but most of them do not understand.)

*** وقليل من عبادي الشكور

(But very few of my worshippers are grateful.)

Therefore, the scant or large number of one's followers makes the realistic man neither afraid nor proud. This calls for one to refer to his mind and reasoning.

* Araf Sura, verse no. 18

** Anfal Sura, verse no. 34

*** Saba Sura, verse no. 13

Once upon a time, someone addressed Imam Ali (a.s) and asked him, “How is it possible that your opponents in Jamal battle be wrong while they are in majority”? And Imam replied,

ان الحق و الباطل لايعرفان باقدار الرجال ، اعر الحق تعر اهله، اعر الباطل
تعر اهله

(The right and wrong are not recognized with the number of their followers; you will know who is right if you recognize the truth, vice versa.)

It is obligatory for a Muslim to analyze this issue via research and reasoning and applies this Quran verse, which goes

* ولا تق مع ما ليس لك به علم

(And do not involve yourself with that which you have no knowledge of) that in order to enlighten his way.

From another angle, it is clearly evident that the Shia is less than the Sunnite in number, i.e., if any precise census is taken, it will be revealed that one fourth of the world Muslims are Shia, and they have settled in different regions throughout the world.**

Besides, there have been some famous scientists, writers, poets, etc. counted among the Shia. Worthy to mention that the founders of the Islamic sciences have been mostly from the Shia, for instance,

- Abul Asvad Dueli, the founder of "Syntax"
- Khalil Ibn Ahmad, the founder of "Prosody"

- Maaz Ibn Moslem Ibn Abi Sare Kufi, the founder of "Arabic Grammar"
 - ۞ Abu Abdollah Mohammed Ibn Imran, Katib Khorasani (Marzbani), one of the heralds in "Rhetoric and Elequency" *, to name just a few. For further study on the abundant works of the Shia scientists and learned, refer to the worthy book "Al-Zariah Ela Tasanif El-Shia (A study on the Shia writings); also for further information on the great Shia figures, refer to "Ayan Ul-Shia". The history of Shiism can be referred to in "the history of the Shia".
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* Asra Sura, verse no. 36

** For further study, refer to Ayan Ul-Shia, vol. 1, p.194

* Refer to 'Tasis Ul-Shia (the Shia oundation), Seyed Hasan Nasr.

Question no. 10

What does the term الرجعة (Raja't) mean, and why do the Shia believe in it?

The answer:

The term الرجعة means 'return' in Arabic, and it signifies the return of a group of human beings after their death and before the Day of Resurrection to the world anew, synchronized with the occurrence of the universal movement of Mahdi, the Promised, and this fact is neither inconsistent with logic nor mind.

From the Islamic viewpoint and the other Divine religions, man's essence consists of his abstract soul, so-called 'his self', which continues existing eternally after his body is annihilated.

Furthermore, God, the Almighty, as also specified in the holy Quran, is Omnipotent, and no one is able to circumscribe His Omnipotence.

This brief introduction clarifies that the issue of returning, based on logic, is feasible, because the 'returning' of the people sounds much easier than their creation for the first time. The Creator, who has created them with no means, is able to return them anew to the world.

Listed below are just a few examples of 'returning' in the previous nations, presented in the holy Quran:

وإذ قلتم يا موسى لن نؤمن لك حتى نرى الله جهرة فاخذتكم الصاعقة و انتم تنظرون. ثم

* بعثناكم من بعد موتكم لعلكم تشكرون

(And remember when some of you said, "O, Moses! We will never believe in you until we see Allah manifestly". Then, the thunderbolt seized you while you were beholding and waiting for some responses. Then, We raised you to life after

you were dead, so that you may come to your senses and become thankful.)

In Ale Imran Sura, verse no. 49, it says about Jesus Christ:

و احي الموتى باذن الله

* Bagara Sura, verses no. 55-56

**Naml Sura, verses no. 82-83

(And will bring to life the dead by Allah"s leave.)

The holy Quran endorses the possibility of mass „returning“ and approves its occurrence after man"s death. In the following verses, the holy Quran refers implicitly to the returning of a group of people after their death and before the occurrence of the Resurrection:

و اذا وقع القول عليهم اخرجنا لهم دابه من الارض تكلمهم ان الناس كانوا باياتنا لا يوقنون

** و يوم نحشر من كل امة فوجا ممن يكذب باياتنا فهم يوزعون

(And when our command comes against the disbelievers, We shall bring out from the earth a gigantic beast to talk to them; because they had no faith in our Revelation and Signs. On the Day that We shall gather from every nation those who disbelieved in our signs and miracles; they shall be kept in ranks.)

Now to clarify the discussion on this issue, consider the following points:

1- The Islamic commentators are of the opinion that these two verses allude the issue of Resurrection; but the former declares one sign of the pre-Resurrection. As Jalal Ul Din Soyuti in his commentary book 'Dor Ul-Manthur' narrated from Ibn Abi Shibah from Hazifah, the appearance of the gigantic beast is one of the incidents, occurring before the Resurrection *.

2- There is no doubt that, the whole human beings and not a special group will be resurrected on the Day of Resurrection. In this regard, the holy Quran says:

**** ذلك يوم مجموع له الناس**

(This is a Day on which the people will be gathered.)***

And in Kahf Sura, verse no. 47, it notes,

و يوم نسير الجبال و تزي الارض بارزة و حشرناهم فلم نئادر منهم احدا

(And remind them of the Day that We remove the mountains

* Dor Ul-Manthure, vol.5, p. 177, in the commentary of Naml Sura, verse no.82

** Hood Sura, verse no. 103

*** Dor Ul-Manthure, vol. 3, p. 349 has interpreted this day as Doomsday.

and set them in motion; and you can see the earth utterly leveled. And We shall gather all mankind together, and We will not leave out any of them.)

3- The following verse specifies the resurrection of a particular group of men, and not the whole. It says,

... و يوم نحشر من كل امه فوجا ممن يكذب باياتنا

(On the Day that We shall gather from every nation those who disbelieved in our signs and miracles; they shall be kept in ranks.)

This verse is quite explicit about the resurrection of some human beings.

Conclusion:

The three above-mentioned points explicitly reveal that 'the resurrection of those disbelieving the divine signs occurs before the happening of the Resurrection, because man's resurrection on the Day of Resurrection includes the whole

people'.

This explanation proves that our claim is true, and this phenomenon is known as „returning“.

With regard to this fact, the Prophet's Ahlul-Bait (a.s) as the authentic commentators of the Divine revelation has had some remarks, including: Imam Sadeq (a.s) said,

ايام الله ثلاثة يوم القائم عليه السلام ويوم الكرة و يوم القيامة

(The Divine days are three: the Day of Imam Mahdi's Rising, the Day of Returning, and the Day of Resurrection.)

And somewhere else, he said,

ليس منا من لم يامن بكرتنا

(He who believes not in our returning to the world is not of our disciples.)

Now, consider the following points:

1- The philosophy of 'returning':

Reflecting on the motives of „returning“, two ultimate goals of this phenomenon are clarified; first, the demonstration of Islam grandeur as well as the disgrace of unbelief, and second the reward of the believers and pious as well as the punishment of the unbelievers and sinners.

2-The salient distinction between 'returning' and 'metempsychosis':

It is noteworthy to say that from the Shia point of view the issue of 'returning' is not affiliated with the theory of metempsychosis, because the latter is based on the negation of Resurrection and considers the worldly life in a continual circulation; each circle is the repetition of the previous one.

This theory is based on the supposed passing of the soul at death into another body, either human or animal. Therefore, if the soul belonged to a pious man in the past, it will be passed to a body that enjoys the time and vice versa. This

passing of the soul into another body is considered as his Resurrection! while those believing in the issue of 'returning' believe in Resurrection and conceive not the occurrence of metempsychosis feasible.*

They believe that only a group of men return to this world before the Day of Resurrection and then turn back to their eternal abode after the Divine interests are achieved, and they will be resurrected once again along with the others, and one's soul is never passed into another body after it is separated from the original body.

* Sadr Ul-Mutaalehin in his book, called 'Asfar', vol.9, section 8, chapter 1, p.3 negates the issue of metempsychosis.

Question no. 11

What does 'intercession' mean, and why do the Shia believe in it?

The answer:

Intercession is one of the evident principles of Islam, accepted by all the Islamic sects due to its presentation in the holy Quran and the traditions, though they have diversity of opinions on the result of it. Intercession specifies that the holy men, who enjoy a special status before God, ask Him for the forgiveness of other men's transgressions or their soul elevation.

The holy Prophet (peace be upon him and his descendants) in this regard said,

* اعطيت خمساً ... و اعطيت الشفاعة فادخرتها لامتي

(I was granted with five qualities.... Intercession was granted to me, and I stored it for my nation.)

The limitation of intercession scope:

The holy Quran rejects the idea of the absolute and unconditional intercession. According to the holy Quran, the intercession works when:

Firstly, the intercessor has been permitted to intercede by Allah. Only a special group of human beings who, in addition to their spiritual connection with Allah, have been permitted by Him are able to intercede. The holy Quran in this regard says:

* لا يملكون الشفاعة الا من اتخذ عند الرحمن عهدا

(No one has the power of intercession save those who have a covenant with Allah.)

And somewhere else, it says:

**** يَأْمَنُ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أِذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا**

(On that Day, no intercession is accepted save of him who has Allah's permission and whose word he is pleased with.)

Secondly, he who is interceded must deserve to enjoy the Divine grace. In other words, he should have not cut his spiritual connection with Allah and the intercessors. Therefore, the unbelievers, having no belief in Divinity, as well as some of the Muslim sinners, such as

* Masnad Ahmad, vol.1, p. 301; Sahih, Bokhari, vol. 1, p.91, Eqtypt edition.

* Maryam Sura, verse no.87

** Maryam Sura, verse no.87

those performing not their prayers, and the murderers, who do not hold any spiritual connection with the Divine intercessors, do not deserve the intercession.

With regard to this fact, the holy Quran says,

*** فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ**

(No intercession of any intercessor will benefit them.)

And concerning the transgressors, it says,

**** مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ**

(The disbelievers swallow their anger since there is no intimate friend to talk

to about their distress and no intercessor to help them by listening to their complaint.)

The philosophy of intercession:

Like repentance, intercession is considered as the ray of hope for those who can forsake their own sins and turn back to the straight direction after they have been deviated. And there after, they really change to become Allah's obedient servants. Due to this fact, whenever the sinner feels that he can attain this opportunity in some special conditions (and not in every condition), he endeavors to adjust himself to the conditions.

The result of intercession:

The commentators have diversity of opinion on the result of intercession, whether it causes the forgiveness of one's sins, or brings about the elevation of one's rank; however, according to the Prophet (peace be upon him and his descendants), the former is approved. The Prophet (peace be upon him and his descendants) said,

* ان شفاعتي يوم القيامة لاهل الكبائر من امتي

(My intercession on the Day of Resurrection will even include those who have committed the mortal sins.)

* Moddassir Sura, verse no.48

**Momen Sura, verse no.18

* Sonan Ibn Majah, vol.2, p.583; Mosnad Ahmad, vol.3,p.213, Sonan Ibn Davood, vol.2, p.537

Question no. 12

Is it polytheism to beg the real intercessors for intercession?

The answer:

To answer the question, it should be stated that intercession belongs only to Allah; as stated in the holy Quran:

* قل لله الشفاعة جميعا

(Say: “to Allah belongs all of the intercessions”.)

Therefore, begging intercession, which is no more than His due, of others is indeed an act of worshipping none-gods and totally incompatible with monotheism.

The term 'polytheism' is not to attribute polytheism in Allah's Essence, His Creative Power, or His Will but polytheism in worshipping Him.

It is evident that the elaboration of this issue needs a precise interpretation on the concept of worship and servitude, and every one of us clearly knows that any kind of submission or request from the people is not deemed as servitude.

As stated explicitly in the holy Quran, the angels prostrated to Adam:

* فاذا سويته و نفخت فيه من روحي فقعوا له ساجدين. فسجد الملائكة كلهم اجمعون

(After I fashioned him and breathed a spirit from My Presence into him, then you all bow to him. The angels all bowed down

* Zomar Sura, verse no. 44

* Sad Sura, verses no. 72 & 73

** Yousef Sura, verse no. 100

to him.)

But the essence of this prostration was not an act of worship; otherwise, Allah would never order the angels to do that.

Also, we all know that Jacob and his sons prostrated to Joseph:

** ورفع ابويه علي العرش و خروا له سجدا

(Joseph placed his father and mother on the throne and they all bowed to him.)

If such a state of prostration was really an act of worship to Joseph, neither Jacob, the Divine and infallible prophet, would do it, nor he would be contented with his sons/ act of prostration. Therefore, we must draw a clear distinction between the concept of worship and humility. The reality of worship signifies that man conceives One as God and then worships Him, because He has the strongest Will-power and is Omnipotent to forgive the sins. But, on the contrary, the homage to other men is a sign of reverence when we conceive them neither as God, nor as the Omnipotent.

To answer the question, if we believe that the right of intercession has been submitted to the real intercessors, and they can intercede unconditionally and, as a consequence, forgive our transgressions, such a belief is, no doubt, accounted as polytheism, because we have begged none-gods what only and only God can do. But if we believe that God has permitted a number of His infallible servants the right of intercession in a certain frame without having the sole possession or control of it, we have never thought of those pious as God, but we have begged them for what they deserve to do. In the Prophet's lifetime, the sinners frequently begged him for forgiveness, but he never accused them of polytheism. As quoted from the Prophet (peace be upon him and his descendants):

اتدرون ما خيرني ربي الليلة؟ قلنا الله و رسوله اعلم. قال فانه خيرني بين ان يدخل نصي

امتي الجنة و بين الشفاعة فاخترت الشفاعة، قلنا يا رسول الله ادع الله ان يجعلنا من اهلها

* قال هي لكل مسلم

(Do you know what Allah bestowed upon me tonight?)

* Sonan, Ibn Majah, vol.2, section Zekr Ul-Shafaa, p.586

** Nesa Sura, verse no.64

We replied, “Allah and His Messenger know the best”. He went on, “He empowered me to choose between two options: whether half on my nation enter the heaven, or the right of intercession; and I chose the latter”. Then, we said, “O, Messenger! Ask Him for our intercession”, and he said, “Intercession will be for every Muslim”.

In this hadith, the Prophet's disciples begged him clearly for intercession as they say, ... ادع الله ***(Ask Allah...)***

The holy Quran in this regard says,

ولو انهم اذ ظلموا انفسهم جاؤك فاستئفروا الله و استئفرتهم الرسول لوجدوا الله تواباً

** رحيماً

(If they had come to you when they have wronged themselves and had begged Allah’s forgiveness, and the Messenger had begged forgiveness for them, indeed, they would have found that Allah is the Merciful Repentance Acceptor.)

And somewhere else, it says as quoting Jacob’s sons,

* قالوا يا ابانا استقر لنا ذنوبنا انا كنا خاطئين

(They said, “O, our father! Ask for us, forgiveness from Allah against our sins; verily, we have been sinful”.)

And Jacob (a.s) promised them the Divine forgiveness and never accused them of polytheism.

**** قال سو استقر لكم ربي انه هو الفور الرحيم**

(Jacob said, “I will soon ask my Creator and Nurturer’s forgiveness for you; verily, Allah is the Merciful Forgiving”).

* Yousef Sura, verse no.97

**Ibid, verse no 98

Question no.13

Is appealing to other beings than Almighty God construed as polytheism?

The answer:

Apropos of the Word of logic and revelation, the human beings- like the whole phenomena in the world- need God not only for their creation, but also in all facets of their lives. With regard to this fact, the holy Quran states,

* يا ايها الناس انتم الفقراء الي الله و الله هو الني الحميد

(O, men! You are all in need of Allah and Allah is the praiseworthy Independent".)

And somewhere else, it ascribes all the triumph to Allah, the Almighty, as saying,

** و ما النصر الا من عند الله العزيز الحكيم

(And indeed, there is no victory except from Allah, the Source-Wisdom Supreme Power.)

According to this Islamic indisputable principle, the Muslims recite the following verse in all their daily prayers:

*** اياك نعبد و اياك نستعين

(You alone do we worship, and Your aid alone do we seek.)

Now, to clarify the question, it should be stated that asking others for help is of two distinctive types:

1- The first type is to consider an individual or a phenomenon free from want and independent of God and then beg for his blessings. This type of plea for mercy from someone is, no doubt, polytheism, and the holy Quran rebuts it as

saying,

قل من ذا الذي يعصمكم من الله ان اراد بكم سوءا او اراد بكم رحمة ولا يجدون لهم من دون

* الله وليا ولا نصيرا *

* Fatir Sura, verse no. 15

** Ale-Imran Sura, verse no. 126

***Hamd Sura, verse no. 5

* Ahzab Sura, verse no. 17

(Say, “Who can shelter you against Allah’s wrath? If it be Allah's Will to punish you or to bestow grace upon you nothing can bar His command to be fulfilled; and they, the people cannot find any guardian and supporter but Allah”.)

2- The second type is to consider an individual as God's creature and entirely dependent on him and then beg him for help, owing to the fact that God has bestowed him this gift so as to solve some of men's problems.

According to this view, he to whom we plead for assistance is, indeed, the intermediary God, the Almighty, has appointed as a means to fulfill some of their needs. This kind of seeking for help, one, in fact, asks for the Divine mercy, because it is he, who has dedicated this potential to and enabled him to fulfill the people’s needs.

These means principally lay the foundations of man's life, so that without them, man’s life is disturbed. Now, looking at this matter from this angle, we clearly see that this kind of plea has definitely no inconsistency with monotheism.

If a god-fearing farmer makes use of some factors, such as the land, water, light,

etc to produce high-quality crops, he, in fact, has made an appeal to God for help, because it is He, who has granted him with power, talent, and the natural factors. It is evident that this kind of plea for help is entirely compatible with monotheism. With regard to this fact, the holy Quran orders man to plead some phenomena, such as prayer and resistance, for help when it says,

**** واستعينوا بالصبر والصلوة**

(And seek my help with perseverance and prayer.)

As a consequence, man can keep his patience and perseverance as a means to achieve his end, and it has no inconsistency with the verse, which goes,

واياك نستعين

(And Your aid alone do we seek.)

**** Baqarah Sura, verse no.45**

Question no. 14

Does calling upon somebody necessitate his worship?

What cause this question to arise are some of the verses of the holy Quran, which apparently prohibit us from appealing to others, save God:

* و ان المساجد لله فلا تدعوا مع الله احدا

(The mosques are worshipping places for Allah; so do not worship others besides Allah at all.)

** و لاتدع من دون الله ما لا ينفكك و لا يضرك

(And do not worship instead of Allah those that neither profit you nor harm you. If you do so you shall certainly be of those who do wrong.)

Under the pretext of these verses, some ones have regarded the call upon the Divine guardians and the pious men after their demise as polytheism and the act of worship to them.

The answer:

To answer this question, it is necessary to clarify the meaning of the terms الدعاء and العباده

There is no doubt that the term دعا in Arabic signifies 'to call' and the term العباده denotes 'to worship'; therefore, they are not synonyms, and one cannot say that to call is an act of worship, because:

Firstly, the term الدعوه has been employed for several times in the holy Quran, but it never means 'worship', such as:

* قال رب اني دعوت قومي ليلاً ونهاراً

(Noah said, “O, my Creator! Truly, I called my people by

* Jin Sura, verse no. 18

** Yonos Sura, verse no. 106

* Noah Sura, verse no. 5

night and day constantly”.)

Does Noah mean that he has worshipped his nation night and day? Therefore, the term *الدعوة* [call] and *العبادة* [worship] are not synonyms, and when someone pleads with the Prophet (peace be upon him and his descendants) or the infallible Imams (a.s) for help, in fact, has not worshipped them.

Secondly, the term *دعا* in these verses implies a special invitation and can be accompanied by the term 'worship', because all these verses as a whole were revealed about the idolaters who knew the idols as their small gods.

There is no doubt that the idolaters supplicated the idols' forgiveness and mercy, as they had been entitled as the possessors of the intercession right, forgiveness, etc. They also know them as the absolute in the worldly and over- worldly affairs, and evidently, this type of supplication to the idols is a service of worship. The following verse is the most evident testimony to the fact that they called upon the idols to help them as their divinities:

* *فما انت عنهم آلهتهم التي يدعون من دون الله من شييء*

(And their gods upon whom they called except Allah, did not avail them aught.)

Hence, the verses at hand are irrelevant to our subject, which mainly is about a man's appeal to another for help while knows him neither as God, nor as the Absolute in his worldly and over- worldly affairs but as the Divine reverend

servants whom Allah has pledged to fulfill their prayers about other servants. The holy Quran in this regard says,

**** ولو انهم اذلموا انفسهم جاإك فاستقروا الله واستقر لهم الرسول لوجدوا الله توابا رحيمًا**

(If they had come to you when they had wronged themselves and had begged Allah's forgiveness and the Messenger had begged forgiveness for them, indeed they would have found that Allah is the Merciful Repentance Acceptor.)

Thirdly, the aforementioned verses clearly testify the fact that the term الدعوه does signify man's invitation to worship God. Due to

* Hood Sura, verse no. 101

**Nesa Sura, verse no. 64

this fact, in the following verse, the holy Quran employs the term عبادت [worship] after the term ادعوني [to invoke], which belongs to the family of the term دعوت (invitation).

*** و قال ربكم ادعوني استجب لكم ان الذين يستكبرون عن عبادتي سيدخلون جهنم داخرين**

(And your Creator has stated, "Invoke to Me! I will answer your invocation by fulfilling what you have prayed for. But those who out of vain arrogance avoid worshipping Me, they will surely enter the Hell while they are disgraced".)

*

The employment of the terms ادعوني and عبادتي testify that the idolaters called upon the idols which had been marked with Divine features.

Conclusion:

It is concluded that the main purpose in these verses is to prohibit the invitation

of the idolaters, who knew their idols as Allah's partners and intercessors. They implored the idols“ forgiveness and begged them for their needs due to the fact that their small gods could fulfill the Divine accomplishment. They also believed that God has taken over a part of their worldly and over-worldly affairs to the idols.

What is the relationship between these verses and beseeching to a pure spirit, who is counted as Allah's honored and reverend servant?

According to the holy Quran,

* و ان المساجد لله فلا تدعوا مع الله احدا

(The mosques are the worshipping places for Allah; so do not worship others besides Allah at all.)

It prohibits the Arabs at the Age of Ignorance from worshipping idols, angels, Jinnee, or the galaxies, and instead, invites them to worship God, the Almighty. There is no relationship between these verses and imploring a person's prayer, while we consider him as Allah's reverend and honored servant and not as the Divine.

One may assert that calling upon the Divine guardians is

* Ghafir Sura, verse no. 60

* Jin Sura, verse no. 18

permitted when they are alive, but after they have passed away, it is polytheism.

Below are printed the answer to this question:

Firstly, we implore the holy spirits of Allah“s infallible servants, such as the Prophet (peace be upon him and his descendants) and Imams (a.s), for assistance (and not their corpses). And if we seek help from them when visiting their tombs, it is because this status causes our more attention to their holy spirits. In

addition, as stated in the Islamic traditions, they grant our prayers.

Secondly, their life or death cannot be a criterion for polytheism or monotheism. Our topic is about the criterion for the distinction between polytheism and monotheism, as the usefulness or uselessness of our supplications to them is not related to our discussion, and this issue will be discussed in detail later.

Question no. 15

What does the term البداء [Bada] mean, and why do the Shia believe in it?

The answer:

The term البداء [Bada] in Arabic signifies 'the appearance and revelation', and in the Shia terminology, it denotes a change in the natural course of someone's destiny under the auspices of performing good deeds. The issue of البداء [Bada'], which has its origin in the Word of revelation and intellectualism, is one of the fundamental teachings of the Shia school of thought.

According to the holy Quran, man is not always helpless toward his destiny, knowing that the pearly-gate of prosperity is open to him, and he can alter the course of his life through returning to the way of truth and performing good deeds. It represents this issue as a constant and general principle as follows:

* بانفسهم

ان الله لا يغير ما بقوم حتي يبروا ما

* Rad Sura, Verse no.11

(Verily, Allah will not change the good and bestowed condition of a people until they change what is in them.)

Or somewhere else, it says,

*ولو ان اهل القرى آمنوا و اتقوا لفتحنا عليهم بركات من السماء والارض

(And if the people of the towns had believed and tried to be pious, We would

have opened upon them gates of blessings from the heaven and the earth.)

With regard to the change of Jonah's destiny, it also claims,

**** فلولا انه كان من المسبحين للبت في بطنه الي يوم يبعثون**

(Had it not been that he invoked to Allah for accepting his repentance, he would have surely remained in the belly of the dolphin up to Day of Judgment.)

From this verse, it is deduced that Jonah seemed destined to remain in the belly of that dolphin forever, but his good deeds, such as glorifying Allah, changed the course of his life and delivered him.

This fact has been approved in the Islamic traditions, too. With regard to this fact, the holy Prophet (peace be upon him and his descendants) said,

*** ان الرجل ليحرم الرزق بالذنب يصيبه ولايرد القدر الا الدعاء و لايزيد في العمر الا البر**

(Due to his persistence in committing sins, man's sustenance is cut short, and nothing can change this decree, save prayer for forgiveness, and nothing can prolong his life span, save benevolence.)

From the above-mentioned tradition, one is forced to the conclusion that man's persistence in committing sins results in his deprivation from the Divine blessings and vice versa.

Conclusion:

* Araf Sura, Verse no. 96

** Safat Sura, Verse no.143-144

* Mosnad, Ahmad, vol.5, p.277; Mostadrak, Hakim, vol.1, p.493; and similar to

this in 'Altaj Aljame Ulusool, vol.5, p. 111

From the verses of the holy Quran and the traditions, it is deduced that man's bad deeds may drive him to a special destiny, and if he continues his deeds, the Divine guardians, such as the Prophet (peace be upon him and his descendants) and the Imams (a.s), may admonish him of the unpleasant consequences of his deeds in advance. Then, if he alters his way of life through showing signs of repentance, he has, in turn, made a change in his destiny.

This fact which has its origin in the Word of revelation, the Prophet's tradition, and the common sense is known as البداء [Bada'] in Shia terminology.

It is noteworthy to mention that this term does not only belong to the Shia, but also is observed in the writings of the Sunnite and the Prophet's words. For instance, the Prophet (peace be upon him and his descendants) has employed this term in the following tradition:

* بدالله عزوجل ان يبئليهم

It must be stated that the issue of البداء [Bada'] does not signify the alteration in the Divine omniscience, because Allah is fully aware of man's natural disposition as well as the factors that may influence this process and bring about البداء [Bada'] in advance; as stated in the holy Quran.

** يمحو الله مايشاء و يثبت و عنده ام الكتاب

Therefore, when البداء [Bada'] occurs, God, the Almighty, discloses a reality, having been known to Him since eternity, to us. This is why Imam Sadeq (a.s) said,

* ما بدالله في شئ الا كان في علمه قبل ان يبدوله

(Bada' has never occurred to God, save that He has been aware of it since eternity.)

The Philosophy of Bada':

* Al-Nahayato Fi Gharib El- Hadith Val Athar, written by Majd Din Mobarak, Vol.1, P. 109

** Ra'd Sura, verse no. 39

* Osul Kafi, vol.1, Kitab Ul – Tawheed, Section Al-Bada“, Hadith no.9

Apparently, if man cherishes the hope that he is able to make changes in his destiny through performing good deeds, he will strive to elevate his mind and morals and, as a result, build a bright future.

To put it in other words, like repentance and intercession, Bada' delivers man from despair and then makes him hopeful toward the bright future under the auspices of his efforts. As the last word, man knows that this outlook can alter his destiny to better through taking steps ahead toward a bright future.

Question no. 16

Does the Shia believe in the distortion of the holy Quran?

The answer:

All of the famous Shia scholars, except one or two, believe that the holy Quran has not been falsified, and the version in our hand is the same Book, revealed to the Prophet (peace be upon him and his descendants) with no distortion. To prove this claim, we point to a few of the clear evidences in this regard:

1- God, the Almighty, has guaranteed the preservation of the Muslims“ heavenly Book, as saying,

* انا نحن نزلنا الذكر و انا له لحافظون

(Verily, We have sent down this Reminder [the holy Quran] and We will assuredly be its Protector.)

It thus becomes quite evident that the Shia throughout the world pay homage to this verse and firmly believe in the authenticity of the holy Quran as the foundation of their thought and behavior.

2- Imam Ali (a.s), the grand Shia leader, who also transcribed the Word of revelation after it was sent down to the Prophet (peace be upon him and his descendants), has invited the people in various occasions to apply the holy Quran teachings in their lives.

Below are some of his words:

* Hijr Sura, verse no. 9

* واعلموا ان هذاالقرآن هو الناصح الذي لا يش والهادي الذي لا يضل

(Beware that the holy Quran is an admonition, which never betrays and is a guide that never leads you astray.)

** ان الله سبحانه لم يعظ احداً بمثل هذا القرآن فانه حبل الله المتين و سببه المبين

(Allah, glory be to Him, has never sent down any better admonition than the holy Quran. It is the Divine firm bond and His confirmed medium of instruction.)

ثم انزل عليه الكتاب نوراً لا تطفأ مصابيحه ، و سراجاً لا يخبوا توقده. ومنهاجا لا يضل

*** نهجه ... و فرقاناً لا يخمد برهانه

(Then, Allah sent down the Book, a light, which never goes dim, and a way, which never leads its wayfarer astray. It is a criterion for the distinction between truth and falsity, and its logic shows no signs of abating).

This fact has its origins in the speech of the grand Shia leader, signifying that the holy Quran is a bright light, which illuminates the way for men, and it will remain intact for good. Nothing can stop it shining or lead the wayfarers astray.

3- The Shia scholars all agree that the Prophet (peace be upon him and his descendants) said, “I leave two invaluable things amongst you: one is the Book of Allah (the holy Quran) and the other is my household, as long as you hold fast to them, you will never go astray”.

This hadith is one of the frequently narrated hadiths by both the Shia and the Sunnite narrators. Invoking this hadith, the Shia believe that the holy Quran has remained intact through the passage of time, because any adherence to the holy Quran while it has been falsified brings about adversity, and it is entirely inconsistent with this frequently-narrated hadith.

4- In the words of the Shia Imams (a.s), narrated by the Muslim narrators, it has been specified that the holy Quran is the criterion for the distinction between right and wrong. That is to say, even the

* Naljul Balagheh (Sobhi Saleh), Sermon no. 176

** Ibid.

*** Ibid, Sermon no. 198

traditions and hadith, transmitted to us, have to be compared with the verses of the holy Quran; if no contradiction exists, it is authentic, and vice versa. There are an abundant number of traditions in this regard, narrated in the Shia books of narration and jurisprudence. Bellow, we point to one of them.

Imam Sadeq (a.s) said,

* ما لم يوافق من الحديث القرآن فهو زخر

(Any statement inconsistent with the holy Quran is futile.)

It is deduced from reference to these traditions that no alteration has occurred in the holy Quran; thus, it is regarded as the criterion for the distinction between right and wrong.

5- The eminent Shia scholars as the vanguards of the Islamic and Shia culture have always admitted that the holy Quran has never been exposed to any alteration. It is certainly difficult to mention all their names; however, we refer to some of them:

i. Abu Jafar Mohammad Ibn Ali Ibn Hossein Babvey Qomi, known as 'Saduq' (died in 381 year of Hijra), said, “we believe that the holy Quran is the Word of God; no falsification has penetrated in it yet, and it has been revealed to man by Wise Omniscient God, and He is its Sender and Protector”.

ii. Seyed Morteza Ali Ibn Hussein Mossavi Alavi, known as 'Alamul Hoda' (died in 436 year of Hijra) said, “A number of the Prophet's disciples, such as Abdollah Ibn Massod, Obay Ibn Ka'b, etc recited the holy Quran from the beginning to the end many times to the Prophet (a.s), and this is the clear evidence, proving that the holy Quran has been accumulated and well- arranged

with no dispersion or omission”. *

iii. Abu Jafar Mohammad Ibn Hasan Tusi, known as 'Sheikh Ul-Taefa' (died in 460 year of Hijra) said, “To raise objections on the holy Quran and its falsification is null and void, because the whole Muslims unanimously reject any additions made to the holy Quran.

Also, the Muslims apparently deny any kind of omission in it,

* Osul Kafi, vol.1, the book 'Fazl Ul-Elm', the section Al -Akhz Belsenate Va Shavahed, tradition no. 4

* Majma Ul-Bayan, vol.1, p.10

too. Our religion evidently claims that nothing has been added to the holy Quran, and Seyed Murteza has confirmed this claim. The other traditions, implicitly or explicitly, confirm this fact, too. Some commentators in their commentary books have referred to some traditions, narrated by both the Shia and Sunnite narrators, specifying the idea of omission in some verses or change in the original positions of some other ones, however, these traditions are of single-origin, which have no authenticity and cast no obligation to act based on them, and we“d better disregard them”.*

iv. Abu Ali Tabarsi, the writer of 'Majma Ul-Bayan, the Commentary“ believes, “The whole Islamic nations are unanimous that no additions have been made to the holy Quran, but as for the omissions in the verses, few of our scholars and a number of 'Hashviah' scholars - one of the Sunnite sects- have narrated some traditions, which are in full disagreement with our religious teachings”.**

v. Ali Ibn Tavus Helli, known as 'Seyed Ibn Tavus' (died in 664 year of Hijra) said, “the Shia firmly believe that no alteration has been made to the holy Quran”***

vi. In his commentary on the verse انا نحن نزلنا الذكر وانا له

لحافظون

Sheikh Zein Ul-Din Ameli (died in 877 year of Hijra) stated, “this verse signifies that He protects the holy Quran against alteration, whether addition or omission”*.

vii. Ghazi Seyed Noor Ul-Din Tastari, the writer of „Ahghagh Ul-Hagh“ (died in 1019 year of Hijra) cited, “The

* Tebyan, vol.1, p.3

** Majmaul Bayan, vol.1, p.10

*** Sad Ul-Sud, p.144

* Ezharul Hagh, vol. 2, p.130

Imami Shia are accused that they believe in the alterations to the holy Quran, but it is not granted by all the Shia, save a small group who due to their wrong beliefs are ignored among the Shia sect”. **

viii. Mohammad Ibn Hussein, known as „Baha Ul-Din Ameli“ (died in 1030 year of Hijra) said, “the holy Quran is perfectly immune from any addition or omission, and the claim that the name of Imam Ali (a.s) has been deleted from the holy Quran has not been admitted by the scholars, and whosoever makes a thorough research in the Islamic history and traditions will find out that the content of the holy Quran is constant and away from alteration, and it was accumulated at the time of the Prophet”.***

ix. After presenting some Quranic verses, including, انانحن

نزلنا الذكر وانا له لحافظون

Feiz Kashani, the writer of 'Wafi', said, “How can alteration make way in the holy Quran [with the presence of these documents]? In fact, these false traditions are utterly opposed to the Divine Book, thus, we must describe these traditions as

unfounded”.*

x. Sheikh Hur Ameli (died in 1104 year of Hijra) writes, “He who investigates truly in the Islamic history and hadiths bears witness to this fact that the holy Quran, according to the approval of thousand of the Prophet’s disciples as well as the frequently-narrated traditions in this regard, is constant, and it was accumulated at the Prophet’s lifetime”.**

**Alaul Rahman, p. 25

*** Ibid.

* Safi, the Commentary, vol.1, p. 51

** Ala Ul-Rahman, p.25

xi. The great researcher of the book „Kashef Ul-Ghata“ writes, “As the verses of the holy Quran and the scholars in all eras testify, the holy Quran has been immune to any kind of alteration under the Divine preservation and conservation, though the disapproval of the few is not worth considering”.

xii. As another evidence, Ayatollah Khomeini, the grand leader of Islamic revolution, confirmed, “Whoever is fully aware of the Muslims’ sincere efforts to accumulate, safeguard, transcribe, and recite the holy Quran attest to the blamelessness of this claim (the falsification of the holy Quran), and the traditions, narrated in this regard, are whether unreliable that they are not to be trusted, or anonymous that they may have been forged. They may also include the traditions the content of which originates from the allegorical interpretation of the holy Quran, etc. To elaborate these sorts of traditions, we need to write a comprehensive book in this regard, and if it was not for the fear of being irrelevant to the subject, I would discuss the history of the holy Quran and clarify that the diversity of opinions among the holy Quran reciters is a new matter, which has no relation with what Gabriel revealed to the pure heart of the holy Prophet (peace be upon him and his descendants)”. *

Conclusion:

The Whole Muslim communities, including both the Shia and the Sunnite, are of the opinion that this heavenly Book is precisely what revealed to the Prophet (peace be upon him and his descendants), and it is away from any kind of falsification or alteration, addition or omission.

* Tahzib Ul-Osul, Imam Khomeini's lessons, vol.2, P.96 [Written by Jafar Sobhani]

Consequently, the wrong accusation, which is made to the Shia, proved to be baseless. It is noteworthy to say that the narration of these unreliable traditions, which is the main cause of this accusation, does not only belong to the few sect of Shiism, because a number of the Sunnite commentators have confirmed it, among them:

1- Abu Abdollah Mohammed Ibn Ahmad Ansari Ghartabi in his commentary book on the holy Quran quoted Abubakr Anbazi as he had quoted Ubay Ibn Kab that at the Prophet's lifetime, Ahzab Sura (which consists of 73 verses) was as long as Baqara Sura (which consists of 286 verses), and the Rajm verse× [stoning to death] has been in the former while no trace of this verse is detected in this Sura now).

In the same book, he also quotes Ayesheh as saying, "Ahzab Sura consisted of 200 verses at the Prophet's lifetime, but it was diminished to what is present to us after it was transcribed".**

The writer of the book „Al-Atghan“ narrates that there were 116 Suras in „Ubay“ version of the holy Quran, because two other Suras, entitled „Hafad“ and „Khala“ had existed in it.***

As everyone knows, the holy Quran contains 114 Suras, and no trace of two above-mentioned Suras is detected in it.

3- Hadrat Uthman Ibn Salama in his book, entitled „Al-Nasekh Val Mansukh“, narrated Anas Ibn Malik as saying, “we used to recite a Sura as long as Tubeh Sura at the time of the Prophet (a.s), and I remember only one verse of it:

لو ان لابن آدم واديان من الذهب لا بتئى اليهما ثالثاً و لو ان له ثالثاً لابتئى
!اليها رابعاً و لا يملا جوى ابن آدم الا التراب و يتوب الله علي من تاب

We know that such a verse does not exist in the holy Quran and is inconsistent with the eloquent style of the holy Quran.

4-Jalal Ul-Din Soyuti in his commentary book of the holy Quran, entitled 'Dur Ul-Manthur', narrated from Omar Ibn Khatab as saying that Ahzab Sura was as lengthy as Baqara Sura, and 'Rajm' verse was in it.*

Thus, a small group of both the Shia and the Sunnite have narrated unreliable traditions concerning the falsification of the holy Quran. These traditions have not been admitted by almost all the Muslims, including the Shia and the Sunnite, and based on the Quranic verses, the frequently-narrated and authentic traditions, the consensus of Muslim scholars, and conformity of thousands of the Prophet’s disciples as well as the Muslims all over the world, no alteration, whether addition or omission, has been made to the holy Quran.

× Ghartabi, the Commentary, section 14, p. 113, at the beginning of Ahzab Sura

** Ibid.

*** Atghan. Vol.1, p.67

* Dur Ul -Manthur, Vol.5,P.180, at the beginning of Ahzab Sura

Question no. 17

What is the Shia view about the Prophet's disciples?

The answer:

From the Shia viewpoint, those, who had the honor to accompany the Prophet In his book, entitled 'Al-Nasekh Val Mansukh', fall into several categories, but it seems vital to define the term „disciple“ in brief before dealing with the question.

There have been presented various definitions about the Prophet's disciples, including:

1- According to Saeed Ibn Mosayeb, “The disciple is the one who has accompanied the holy Prophet (peace be upon him and his descendants) for two or three years and has participated alongside him in one or two battles”.¹

2- Vaghedi said, “The scholars are of the opinion that whoever has seen the Prophet (peace be upon him and his descendants) and then embraced Islam, pondered on its teachings and applied them in his life is regarded as the Prophet's disciple, even for an hour in a day”.²

3- As Mohammed Ibn Ishmael Bokhari stated, “Any Muslim who has seen or conversed the Prophet (peace be upon him and his descendants) is of his disciples”.³

4- Ahmad Ibn Hanbal believes, “Whoever has accompanied the Prophet (peace be upon him and his descendants) for one month, one day, or even one hour or has merely visited him is considered as his disciple”.⁴

1- Asade Ul-Ghabah, vol. 1, p.11-12, Egypt edition.

2- Ibid.

3- Ibid.

4- Ibid.

The phrase ‘**Idalat Sahabeh**’ [the justice of the disciples] has been considered as one of the firm principles among the Sunnite learned, denoting whoever has accompanied the Prophet (peace be upon him and his descendants) is just! ⁵

Now, we would better study this principle with reference to the Quranic verses and then present the Shia viewpoint, which has its origin in the Word of revelation:

The history has recorded the names and characteristics of twelve thousand persons as the Prophet's disciples. No doubt, the Prophet's company was a great honor to them, and due to this fact, the whole Islamic nation pay tributes to them, because they have been the heralds of Islamic teachings and faith.

The holy Quran glorifies their deeds as saying,

لايستوي منكم من انفق من قبل الفتح و قاتل اولئك اعظم درجه من الذين انفقوا من بعد و

قاتلوا ⁶

(They are not equal those among you who spent in Allah's way and took part in the war before the victory of Mecca, and those who spent in Allah's way and fought after that.)

It must be stated that the Prophet's company is not the alchemy to change man's essence, insure them against the Satanic temptations until the end of their lives, and put them among the righteous.

To illustrate the matter, we refer to the holy Quran, which has been acknowledged by the Muslims throughout the world.

The disciples form the Quranic standpoint:

Apropos of the Word of revelation, those who have had the honor to meet the Prophet (peace be upon him and his

5- Al-Estiab Fi Asma El-Ashab, Vol.1, P.2, quoted from Ibn Athir

6- Hadid Sura, Verse no.10

descendants) and accompany him fall into two categories:

The first group consists of the ones whom the holy Quran glorifies them and calls them as the founders of the Islam grandeur, and here we point to some of them:

1- The heralds:

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ⁷

(And the forerunners of Mohajerin and Ansar and also those who followed them in good deeds are those who are well- pleased by Allah, and they are also pleased to Allah; Allah has prepared for them Gardens in which streams flow, to abide therein forever: and that is the Great Achievement.)

2-Those who swore allegiance under the tree:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ
عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا⁸.

(Allah's pleasure was on those believers, who swore allegiance with you under

the tree, and He knows what was in their hearts, and He sent down on them the Divine tranquility; and He granted them the near victory.)

3-The Migrants:

للفقراء المهاجرين الذين اخرجوا من ديارهم و اموالهم يبتغون فضلاً من الله و
رضواناً و ينصرون الله و رسوله اولئك هم الصادقون

(Some of the booties should be given to the needy of the Migrants, who were driven out from their homes and property; and who are seeking Allah's grace and pleasure, and they do help Allah and his Messenger in Allah's path, and they are indeed sincere in their deeds.)⁹

7- Tubeh Sura, verse no. 100

8- Fath Sura, verse no. 18

9- Hashr Sura, verse no. 8

4-The men of victory:

محمد رسول الله والذين معه اشداء علي الكفار رحماء بينهم تريهم رُكعاً سُجداً
يبتغون فضلاً من الله و رضواناً سيماهم في وجوههم من اثر السجود.¹⁰

(Mohammad is the Messenger of Allah, and his followers are hard and harsh against the disbelievers but kind and companionate to each other. You see them bowing down and prostrating in prayers seeking Allah's favor and pleasure.)

The second group consists of the ones who were the Prophet's companies, but they were hypocrites or malignant, and the holy Quran has revealed their natures and warned the Prophet (peace be upon him and his descendants) of their plots. Here are some specimens:

1- The identified hypocrites:

إذا جاءك المنافقون قالوا نشهد أنك لرسول الله و الله يعلم أنك لرسوله و الله
يشهد ان المنافقين لكاذبون

(When the hypocrites come to you, they say: “We bear witness that you are indeed the Messenger of Allah. Allah Himself is the knower that you are His Messenger. So He bears witness that they are liars).¹¹

2- The unidentified hypocrites:

و ممن حولكم من الاعراب منافقون و من اهل المدينة مردوا علي النفاق لا
تعلمهم نحن نعلمهم.¹²

(Some of the desert dwellers of Arabs around you are hypocrites, and some of the people of Medina are those

10- Fath Sura, verse no. 29

11- Monafeghun Sura, Verse no. 1

12- Tubeh Sura, Verse no. 101

who persist in hypocrisy, you do not know them; we know them...)

3- The heart-sick:

و اذ يقول المنافقون والذين في قلوبهم مرضٌ ما وعدنا الله و رسوله الا رورا

(And in that situation, the hypocrites and those in whose hearts is a disease said: “the promise of Allah and his Messenger was nothing but deceit.)¹³

و آخرون اعترفوا بذنوبهم خلطوا عملاً صالحاً و آخر سيئاً عسى الله ان يتوب

(And there are others who have confessed their sins; they have mixed their good acts with evil ones; it maybe that Allah will forgive them; verily, Allah is the merciful forgiving.)

In addition to the verses of the holy Quran, there have been narrated an abundant number of traditions from the Prophet (apeace be upon him and his descendants), reproaching some of his disciples. For instance:

1- Abu Hazem quoted from Sahl Ibn Sad as quoting from the Prophet (peace be upon him and his descendants) as saying,

انا فرطكم علي الحوض من ورد شرب و من شرب لم يظما ابدا و ليردن علي
اقوام اعرفهم و يعرفونني ثم يحال بيني و بينهم

(I will send you to the pond of abundance; whoever gets there will surely drink and whoever does so, will never get thirsty again, while some groups will come to me whom I know, and also they know me, then a gap falls among us.)

Noman Ibn Ayash heard this tradition while Abu

13- Ahzab Sura, Verse no. 12

14- TubeH Sura, verse no. 102

Hazem was reciting it, he then asked, “Did you hear it from Sahl”? And he confirmed it. Then, Noman went on, “I bear witness that Abu Saeed Khodri narrated the following from the Prophet (peace be upon him and his descendants):

انهم مني فيقال انك لا تدري ما أحدثوا بعدك فاقول سحفاً سحفاً لمن بدل بعدي

(They are of me, and it is said that you are not aware of what they did after

you; then, I say, “May Allah’s blessings be away from those who distorted the religious commandments after me”.)

From the statements “I know them, and they know me” and “distorted...after me”, it is comprehended that he has referred to his disciples who have accompanied him for a while (Bokhari and Moslem have narrated this tradition, too).

2- Bokhari and Moslem have narrated from the Prophet (peace be upon him and his descendants) as saying,

يرد علي يوم القيامة رهط من اصحابي- اوقال من امتي- فيحلون عن
الحوض ف أقول يارب أصحابي فيقول انه لا علم لك بما أحدثوا بعدك انهم
ارتدوا علي أدبارهم القهقري¹⁶

(On the Day of Resurrection, a number of my disciples- or from my Omah- enter to me, but they are prevented from going toward the Pond of abundance, then I say, “O, God! They are of my disciples', and God replies, 'You are not aware what they did after you, they turned back to what they were in the Age of Ignorance'.)

Conclusion:

It is deduced from the holy Quran verses and the Prophet’s traditions that all of those who have

15- Jame Ul Osul, Ibn Athir, vol.11, p. 120, hadith no. 7972

16- Ibid, hadith no.7973

accompanied the Prophet (peace be upon him and his descendants) are not of the same rank. Some of them were the pure persons, whose sincere efforts brought

about Islam fruitfulness, whereas some others were malignant hypocrites or sinners.¹⁷

As a consequence, it was illustrated that the Shia standpoint on the Prophet's disciples is in accordance with the holy Quran and the Prophet's tradition.

17- For further study, refer to Monafeghun Sura

Question no. 18

What is meant by المتعه [temporary marriage], and why does the Shia know it lawful?

The answer:

Marriage is a union between a man and a woman. As a matter of fact, it is sometimes permanent with no limit and sometimes temporary with a specified duration. Both of them are lawful, and there is a degree of resemblance between them, just to say that one is permanent, and the other is temporary.

The following points are as common in the temporary marriage as the permanent one:

1- There must not be any legal objections to the marriage, such as kinship or relation by law; otherwise, the marriage contract is invalid.

2- The compromised marriage-portion must be recorded in the marriage contract.

3- The term of marriage

ought to be specified.

4- The legal marriage contract must be declared.

5- The child, born of them, is their legitimate child. Like the permanent marriage, an ID card must be issued for the child who is born of temporary marriage.

6- The father has to pay maintenance to his children, and they inherit from the parents as well.

7- When the temporary marriage approaches its term, if the woman has not reached menopause, she must keep the waiting period, called 'Edah', and if she is supposed to be conceived, she must refrain from any other marriage until she gives birth to the child.

Besides, the other rules and regulations of the permanent marriage must be observed in the temporary marriage. The only difference is that the husband has not to pay the wife's maintenance due to the fact that the temporary marriage has been legislated to overcome the straitened circumstances, and the woman will not inherit from her husband if she does not stipulate this condition in the marriage contract. And it is evident that these two differences leave not a great effect on the essence of marriage. We all believe that Islam is the eternal and the last religion, which fulfills all man's needs. Now, consider a young man who needs to reside abroad or in a strange city for years in order to pursue his studies, and he is unable to marry due to his straits. He thus has several choices open to him, including:

I: To remain bachelor

II: To commit lewdness

III: To marry a woman lawfully according to the aforementioned conditions for a specified term.

As for the first choice, it is mostly proven to be a futile attempt to abandon from sexual desires; however, few people can endure this situation forever.

The second choice is unlawful from the Islam standpoint and those who choose this way are doomed to corruption and adversity. Its prescription under the pretext of exigency is but a state of being misled.

Therefore, the third choice proposed by Islam, is laid down, and it was performed during the Prophet's lifetime, but then, it was disputed.

It is noteworthy to say that those who decry the temporary marriage, considering it unlawful, must take this fact into consideration that the whole Islamic researchers and scholars have admitted a kind of marriage, similar to permanent based on content, so that is the couples are allowed to divorce in more or less than one year.

It is evident that such a marriage is outwardly permanent, but, in fact, temporary. The main difference between this type of permanent marriage and temporary one is that the former is outwardly permanent but inwardly temporary, whereas the latter is inwardly and outwardly specified.

Now, how those who prescribe this type of permanent marriage, admitted by the whole Islamic learned, dread to legislate the temporary marriage? Here to fore, we got conversant with the essence of the temporary marriage. Now, it is time to present the reasons for its legality as follows in two phases:

- 1- The legality of temporary marriage in the early period of Islam.
- 2- The non-abrogation of this legal decree at the time of the Prophet's life.

Now consider this verse, as saying,

فما استمتعتم به منهن فاتوهن اجورهن فريضة¹

1- Nesa Sura, verse no. 24

(Then, as to those of whom you seek content, give them their right (the specified marriage- portion as a duty.)

This verse has been revealed on the temporary marriage because:

Firstly, the term استمتع [seek content] is applied to the temporary marriage; otherwise, no contextual clue is needed for the permanent marriage.

Secondly, the term اجورهن means their right, which clearly specifies the temporary marriage, because as for the permanent marriage, the terms such as 'marriage-portion' and 'nuptial gift' are used.

Thirdly, both the Shia and the Sunnite commentators are of the opinion that the aforementioned verse has been revealed on the temporary marriage.

In his commentary book, called 'Dur Ul-Manthur', Jalal Udin Soyuti narrates

from Ibn Jarir Tabari and Sadi that this verse is on the temporary marriage.²

Besides, Abu Jafar Mohammed Ibn Jarir Tabari in his commentary book confirms this fact as narrating from Sadi, Mojahed, and Ibn Abbas.³

Fourthly, the writers of the sound books of traditions have generally admitted this fact. For example, Moslems Ibn Hajjaj in his book, entitled 'Sahih' writes as quoting Jabir Ibn Abdollah and Salamat Ibn Akvaa,

خرج علينا منادي رسول الله (ص) قال ان رسول الله قد اذن لكم ان تستمتعوا يعني متعه

النساء 4

(The Prophet's proclamation came to us that the Messenger of God has permitted you to enjoy the women; and that is trough

2- Dur Ul-Manthur, vol.2, p. 140, below the verse.

3- Jameul Bayan, Fi Tafsir El- Quran, section 5, p.9

4- Sahih, Moslem, chapter 4, p. 130, Egypt edition

temporary marriage.)

There are numerous sound traditions in this regard, and the Islamic scholars and commentators agree that the temporary marriage was legislated at the advent of Islam and in the Prophet's era.⁵ Now, 'Has the temporary marriage been abrogated?'

The Islamic traditions and history prove that this Divine decree was prevalent among the Muslims until the Caliphate of the second Caliph, and, then, he prohibited it.

In his book, entitled 'Sahih', Moslem Ibn Hajjaj narrates that Ibn Abbas and Ibn Zobeir were in disagreement on the temporary marriage and the temporary Hajj, then, Jabir Ibn Abdollah stated,

فعلنا هما مع رسول الله (ص) ثم نهانا عنهما عمر فلم نعد لهما⁶

(We along with the Prophet (a.s) performed these two acts; then, Omar banned us from them such that we never performed them any more.)

Jalal Ul-Din Soyuti in his commentary book quotes Abdul Razaq and Abu Davud and Ibn Jarir, all quoting from Hakam that he was asked, 'was the verse on the temporary marriage abrogated'? And he retorted, 'never'. And Imam Ali (a.s) said,

لولا ان عمر نهى عن المتعه ما زني الا شقي⁷

(If Omar prohibited not the temporary marriage, no one, except the wicked, would commit rape.)

Moreover, as Ali Ibn Mohammad Ghushchi narrates, once Omar Ibn Khatab ascended the pulpit and addressed the people as saying,

5- Consider the following documents:

a) Sahih, Bokhari, section Tamato b) Masnad, Ahmad, vol.4, p.436 and vol.3, p.356 c) Sonan, Beihaghi, vol.7, P.306 d) Tabari, the commentary, vol.5, P.9 e) Nahaya, Ibn Athir, vol.2, p.249 f) Razi, the commentary, vol.3, p.201 g) The history, Ibn Khalkan, vol.1, p. 359 h) Ahkamul Quran, Hasas, vol. 2, p. 178 i) Al-Jameul Kabir, Soyuti, vol. 8, p. 293 j) Fath Ul Bari, Ibn Hijr, vol.9, p. 141

6- Sonan, Beihaghi, vol.7, p. 206 and Sahih, Moslem, vol.1, p.395

7- Dur Ul-Manthur, vol.2, p.140; below the verse on the temporary marriage.

8- The Description of Tajrid, Ghoshchi, Imamate Chapter, p.484

ايها الناس ثلاث كن علي عهد رسول الله انا انهي عنهن و امرمهن و اعاقب عليهن و هي

متعه النساء و متعه الحج و حي علي خير العمل. 8

(O, people! I hereby prohibit three acts, which were common at the time of the Prophet (peace be upon him and his descendants) and punish their doers. They are „temporary marriage“, 'temporary Hajj', and the statement

حي علي خير العمل

(Hurry up for the accomplishment of the best deed.)

It must be stated that the temporary marriage is a subdivision of marriage, because marriage falls in two categories: temporary and permanent. Thus, the woman in the temporary marriage is considered as man's wife, and vice versa.

If the holy Quran cites,

والذين هم لفروجهم حافظون الا على ازواجهم او ما ملكت ايمانهم

(The believers are those who restrain their sexual passion, save with their wives of free women or those slave girls whom they have possessed in the wars against the pagans.)⁹

According to this verse, the woman in the temporary marriage is considered as one's wife, and the term ازواجهم [their wives] denotes this fact. And if the above-mentioned verse declares the sexual relation with two groups of women, including one's wife and the slave girls permissible, the woman in the temporary marriage is of the first group.

The wonder is that some commentators believe that this verse abrogates the issue of temporary marriage in Nesa Sura, however, we are aware that the abrogating verse is always revealed after the abrogated verse, and that is not the case here. Momenun Sura is Meccan (i.e. it was revealed to the Prophet (peace be upon him and his descendants) in Mecca before he migrates to Medina) while Nesa Sura, which contains the verse on temporary marriage, was revealed at Medina (i.e. it was sent down to the Prophet (peace be upon him and his descendants) after his migration to Medina). Now, how

9- Momenun Sura, verse no. 5-6

can a verse in a Meccan Sura abrogate a verse in a Sura, revealed at Medina?

In addition, the records of abundant traditions in this regard from the time of the Prophet (peace be upon him and his descendants) is another proof which negates the abrogation of the verse on the temporary marriage, such as the aforementioned tradition, narrated by Jalal Ul-Din Soyuti in his book, entitled 'Dor Ul-Manthur'.¹⁰

It is noteworthy to say that the infallible Imams as the means of the human guidance and the inseparable company of the holy Quran (according to Saqlayn hadith), have also specified the legality of temporary marriage.¹¹

Besides, the fact that Islam is capable of solving the problems of human communities approves the legality of such a marriage, because nowadays, and temporary marriage in a special framework is, in fact, one of the ways to keep the youths from falling into the corruption.

10- Dor Ul-Manthur, vol.2, P. 140 – 141; below the verse.

11- Vasael Ul Shia, Vol.14, the book on marriage, section 1, p. 436

Question no.19

Why do the Shia prostrate on soil (Torbat)?

The answer:

Some people suppose that prostration on the clay or the soil of the martyr means to worship them and consider it as an polytheistic act.

To answer this question, it should be pointed out that the difference between السجود على الارض [prostration for Allah] and السجود لله

[prostration on earth] is clear; this problem arises because this difference is neglected.

No doubt, the phrase السجود لله signifies the prostration for Allah, while the phrase السجود على الارض means the prostration on earth. On the other hand, when one prostrates on earth, he actually is worshipping Allah, and indeed, all the Muslims throughout the world prostrate on something, but it is a prostration before Him. The whole pilgrims of Mecca prostrate on the stones of Masjid Ul-Haram while their aim is to worship God, the Almighty.

As a result, prostration on soil, plants, etc. does not signify that we worship them; rather, we prostrate before Allah by submitting our selves to the lowest level as soil. Besides, it is concluded that prostration on earth is not to worship it. The holy Quran in this regard says,

ولله يسجد من في السموات و الارض ¹

(And whoever is in the heavens and the earth, prostrates before Allah.)

The Prophet (peace be upon him and his descendants) also says,

(The earth was made to be a prostrating place as a cause for purification for me.)

Thus, the prostration on earth, soil, etc. is inconsistent with polytheism, because the prostration on earth and plant is the sign of ultimate humility and submission before the One.

Now, to illuminate the Shia standpoint on this issue, we refer to one of the traditions of Imam Sadeq (a.s):

(Hesham Ibn Hakam narrated that he had asked Imam Sadeq (a.s) about what he could prostrate on, and Imam (a.s) replied, “prostration is merely permitted on earth or what is grown from it, save comestibles and the items of clothing’. Then, I went on, “May my soul be sacrificed for you, what is the reason?’ He answered, “Because prostration shows man's humility towards God, and it should not be done on clothing and comestibles, due to the fact that the materialists are the slaves of victuals and clothing. When prostrating, man is indeed worshipping Allah, so he should avoid placing his forehead upon the materialists“ objects of worship. Thus, the prostration on earth is superior, because it is more proportionate to humility and submission before God, the Almighty”).³

1- Rad Sura, verse no. 15

2- Sahih, Bokhari, the book on prayer, p. 91

3- Biharul Anvar, vol. 85, p. 147, quoted from Elalul Sharae.

This tradition clearly states why prostration must be done on earth, because it is more compatible with humility and submission before the Absolute.

Now, another question is posed and that is why do the Shia prescribe the prostration on earth and some plants and not all the objects?

To answer the question, it must be stated that as the religious principles are legislated by the Islamic and the Divine law, their executive conditions must be extracted from the words and deeds of the Prophet (peace be upon him and his descendants), because according to the holy Quran the Messenger of God is the practical sample of the pious.

Now, we consider the Islamic hadiths, illustrating the prophet's practice and tradition, which all signify that the Prophet (peace be upon him and his descendants) prostrated on earth, and some plants, such as mat, as the Shia believe in it:

1- A group of Muslim narrators have set forth that the Prophet (peace be upon him and his descendants) introduced the earth as a place for prostration in their sound books, where he said,

جعلت لي الارض مسجداً و طهوراً

(The earth was made for me as the place for prostration and the cause for purification.)

The term جعل connotes legislation and transfers the idea that prostration on earth is a Divine decree for the Muslims.

2- A group of traditions denote that the holy Prophet (peace be upon him and his descendants) ordered the Muslims to put their foreheads on soil when prostrating, but Omme Salameh (the Prophet's wife) quotes from him as saying, ترب وجهك لله (Put your face on soil for the sake of Allah.)⁴

The term ترب means soil, and also this act is obligatory due to the fact that the term ترب, extracted from the term تراب [soil] is an imperative verb.

3- The holy Prophet's behavior is also another evident proof, which directs the Muslims to the right way. Vael Ibn Hijr said,

رايت النبي صلي الله عليه [وآله] وسلم اذا سجد وضع جبهته وانفه علي الارض⁵

4- Kanz Ul – Amal, Vol.7, Halab edition, P.465

5- Ahkam Ul – Quran, Jahas Hanafi, Vol.3, P. 209, Beirut edition, Section prostration on face

(The Prophet (peace be upon him and his descendants) put his forehead and nose on earth when prostrating.)

According to Anas Ibn Malik, Ibn Abbas, some of the Prophet’s wives, such as Ayesheh and Ome Salamah, and a number of narrators,

كان رسول الله يصلي علي الخمره⁶

(The Prophet (peace be upon him and his descendants) used to prostrate on Alkhomrah, that was a kind of mat, made from the fiber of palm tree.)

Abu Saeed, one of the Prophet’s disciples, said,

دخلت علي رسول الله صلي الله عليه [وآله] وسلم و هو يصلي علي حصير⁷

(I visited the Prophet (peace be upon him and his descendants) praying on a mat.)

This is another evidence, proving the Shia standpoint on the legality of prostration on what is grown from the earth, except victuals and clothing.

4-The words and deeds of the Prophet's disciples also testify his practice.

Jabir Ibn Abdollah Ansari said,

كنت اصلي الظهر مع رسول الله صلي الله عليه و آله و سلم فاخذ قبضه من

الحصاء لتبرد في كفي اضعتها لجبهتي اسجد عليها لشده الحر⁸

(Performing my noon prayer along with the Prophet (peace be upon him and his descendants), I kept a handful of pebbles in my hand until they cooled, and I could put my forehead on those when prostrating, and that was because of the excessive heat.)

6- Sonan, Beihaghi, Vol.2, P. 421

7- Ibid.

8-Ibid, vol.1,p. 439, the book on prayer

Then, the narrator added, “If prostration was permissible on clothes, it would have been easier to prostrate on instead of keeping the pebbles in the hand and cooling them”.

Ibn Sad (died in 209 year of Hijra) writes in his book, 'Al-Tabaghat Ul-Kobra', as such,

كان مسروق اذا خرج يخرج بلبنه يسجد عليها في السفينه

(When traveling, Masrugh Ibn Ajda used to take a piece of soil to prostrate on in the ship.)⁹

It is noteworthy to say that Masrugh Ibn Ajda was one of the Prophet's disciples and Ibn Masud's companion. The writer of the book 'Al-tabaghat Ul-Kobra' has considered him as one of the prominent figures of Kufa and of the ones who has narrated some traditions from Abubakr, Omar, Othman, Ali (a.s), and Abdollah Ibn Masud. This tradition defuses the claim of those who consider prostration on a piece of soil as heresy or polytheism and proves that the heralds in the history of Islam had done this act, too.¹⁰

Nafe says,

ان ابن عمر كان اذا سجد و عليه العمامه يرفعها حتي يضع جبهته بالارض¹¹

(When prostrating, Ibn Omar removed his turban to put his forehead on earth.)

Razin says,

كتب الي علي بن عبدالله بن عباس رضي الله عنه ان ابعث الي بلوح من

احجار المروه اسجد عليه¹²

9-vol.6, P. 79, Beirut edition.

10- For more information, refer to Siratena by Alameh Amini"s book.

11- Sonan, Beihaghi, vol.2, P.105, first edition.

12- Azraghi, the news of Mecca, Vol.3, p.15 1

(Ali Ibn Abdollah Ibn Abbas wrote to me that I send him a chunk of stone from marvel mount so that he could prostrate on them).

5-Some narrators have presented some traditions that the holy Prophet (peace be upon him and his descendants) prohibited those who prostrated on their turbans.

Salih Sabaee in this regard says,

ان رسول الله صلي الله عليه واله وسلم راي رجلاً يسجد بجنبه وقد اعتم علي

جبهته فحسر رسول الله صلي الله عليه وآله وسلم عن جبهته¹³

(The holy Prophet (a.s) observed a man prostrating while his turban had covered his forehead. The Prophet (peace be upon him and his descendants) then removed the turban from his forehead.)

راي رسول الله (ص) رجلاً يسجد علي كور عمامته فاوما بيده ارفع عمامتك

و اوما الي جبهته¹⁴

(The Messenger of God (peace be upon him and his descendants) observed a man prostrating on the corner of his turban. He pointed to him to remove his turban and then pointed to his forehead.)

It is clearly comprehended from the above-mentioned traditions that the prostration on earth at the time of the Prophet (peace be upon him and his descendants) was a matter of certainty, so that the Prophet (peace be upon him and his descendants) prohibited anyone of the Muslims who did not prostrate on

earth.

6-The Shia infallible Imams, who are the Prophet's household as well as the inseparable mate of the holy

14- Ibid.

13- Sonan, Beihaghi, vol.2, P.105

Quran, - according to Saglayn hadith- have also certified this fact.

Imam Sadeq (a.s) says,

السجود علي الارض فريضة و علي الخمره سنه

(The prostration on earth is a Divine commandment, and on mat, the Prophet's tradition.)¹⁵

He also says,

السجود لايجوز الا علي الارض او علي ما انبتت الارض الا ما اكل او لبس

(Prostration is not permissible, except on earth and what grows from it apart from clothing and victuals).¹⁶

Conclusion:

To sum the whole aforementioned traditions up, it is ascertained that prostration on earth and what grows from it (except clothing and victuals) is permissible.

Moreover, it is quite evident that prostration on the mentioned objects is permissible while the legality of prostration on other things is a matter of irresolution. As a result, we'd better prostrate on the permissible things just as precaution, which is the means of prosperity and salvation. In the end, this issue

is a matter of religious jurisprudence, which may raise the diversity of opinions among the Muslim jurists; however, these kinds of jurist objections are no matter of concern, because these differences are also discerned among the four main sects of the Sunnite. For instance, the Maleki believe that when prostrating, the nose must be placed on the ground while the Hanbali knows this act obligatory and its abandonment invalidates the prostration.¹⁷

15- Vasaal Ul Shia, vol. 3, p. 593; the book on prayer, the 7th hadith.

16- Ibid, the 1st hadith.

17- Al-Figh Alal Mazhabul Arbaa, vol.1, P. 161, Eyypt edition, the book on prayer. Prostration section.

Question no. 20

Why do the Shia kiss the gates and the walls of the holy shrines when visiting them as pilgrims?

The answer:

To seek refuge in the Divine guardians' monuments is not a heretical belief, but its origin goes back to the history of the Prophet's lifetime and his disciples'. Furthermore, not only the Prophet (peace be upon him and his descendants) and his disciples, but also the previous Divine prophets did practice it, and now, let us reason out the legality of seeking refuge in the Divine guardian's monuments through the holy Quran and the traditions:

1- As stated in the holy Quran, when Joseph, the prophet (peace be upon him and his descendants), introduced himself to his brothers and then forgave them, said,

اذهبوا بقميصي هذا فالقوه علي وجه ابي يات بصير¹

(Now go with this shirt of mine and cast it over the face of my father, and he will recover his sight)

And then goes on,

فلما ان جاء البشير القاؤه علي وجهه فارتد بصيرا²

(Then, when the bearer of good tidings came to him, and cast Joseph's shirt on Jacob's face, his eyesight returned to him.)

1- Yousef Sura, verse no. 93

2- Ibid, verse no. 98

These verses not only signify the refuge of Jacob to the shirt of Joseph, but also proclaim how Joseph's shirt brought back eyesight to Jacob.

Hence, can one claim that the behavior of these two holy prophets is polytheism?

2- The history has recorded that the holy Prophet of Islam (peace be upon him and his descendants) kissed and saluted the Black Stone (Hajar Ul-Asvad) while circumambulating the Kaba. In his book, 'Sahih', Bokhari writes, “one asked Abdollah Ibn Omar about kissing the Black Stone”, and he replied,

رايت رسول الله (ص) يستلمه و يقبله ³

(I observed the Prophet (a.s) when kissing and touching it.)

Whereas if touching and kissing a stone was indeed polytheism, the Prophet (peace be upon him and his descendants) who proclaimed monotheism would never do it.

3- There exist an abundant number of traditions in the authentic books, specifying that the Prophet’s disciples sought refuge to his belongings, such as garments, water of ablution, water vessel, etc. Their deeds provide sufficient references for us on the legality and approval of such act. Here are some:

A. Bokhari in his 'Sahih' in a part of a lengthy hadith which presents some of the qualities of the Prophet (peace be upon him and his descendants) and his disciples says,

واذا توجها كادوا يقتتلون علي وضوءه ⁴

(Whenever the Prophet (peace be upon him and his descendants) was performing ablution, the Muslims rushed

3- Sahih, Bokhari, section 2, the book on Hajj, P. 151-152, Egypt edition.

4- Ibid, vol. 3, p. 195, the section on Jihad and Peace

to obtain the water of his ablution.)

B. Ibn Hijr narrates,

ان النبي صلى الله عليه و علي اله وسلم كان يوتي بالصبيان فيبرك عليهم⁵

(The Muslims took their children to the holy Prophet (peace be upon him and his descendants), and he prayed for their blessings.)

Mohammad Tahir Makki says, “Omme Sabet narrated me that once the Prophet (peace be upon him and his descendants) came round to my house and drank some water from the hanging water-skin; then, I stood up and cut the opening of the water-skin”.

Then added, “Tirmizi narrated this narrative and believed that its authenticity is beyond doubt. Also, the narrator in the book entitled 'Riyaz Ul-Salehin' goes on, “Omme Sabet cut the opening part of the water-skin in order to keep the place of the Prophet's mouth and to be blessed with it. Also, the Prophet's disciples always used to drink water from where the Prophet (peace be upon him and his descendants) had drunk”.⁶

كان رسول الله صلى الله عليه [و آله] وسلم اذا صلى الئداه جاء خدم المدينه

بأنيتهم فيها الماء فما يو تي باناء الا كمس يده فيه فر بما جاوه في الئداه

البارده فيئمس يده فيها⁷

(The Medina servants brought their water pots to the Prophet (peace be upon him and his descendants) at the time of the Morning Prayer, and the holy Prophet (peace be upon him and his descendants) immersed his hand in the pots. It happened

5- Al-Isabah, vol. 1, p. 7, the book on sermon, Egypt edition.

6-Tabaruk Ul-Sahabeh, Mohammad Taher Maki, Chapter 1, P.29, Ansari translation

7- Sahih, Moslim, section 7, the book on fazael, Chapter Ghorb Ul-Nabi, P.79

that sometimes they came to him in the cold mornings, and he still immersed his hand in their pots.)⁸

Thus, the reasons for the legality of seeking refuge in the Divine guardians' monuments were presented, and it was revealed that those who charge the Shia with polytheism have not digested the real concepts of monotheism and polytheism, yet, because the latter is to regard another being as the Godhead or ascribe Godly attributes to him and regard him as independent or absolute in essence or existence.

On the contrary, the Shia count the Divine guardians as Allah's servants, who are dependent on Him for their existence and creation. It is worthy to mention that the Shia seeks refuge in his leaders as the promulgators of the Divine religion only for expressing their great affection and gratitude to them.

If the Shia kiss the shrines of the holy Prophet (peace be upon him and his descendants) and his Ahlul Bait (a.s) or touch their gates and walls when visiting them, it is only because of their affection and sentimental attachment towards them, which may manifest in the nature of every man.

A sweet-spoken man of letters in this regard wrote,

امر عَليّ الديار ديار سلمي اقبل ذَا الجدار و ذا الجدارا
وما حب الديار شئ فن قلبي ولكن حب من سكن الديارا

(I pass Salmi's homeland and kiss this wall and that one; that homeland does not exhilarate, but the affection towards the homeland dweller does my heart good.)

8- For further information, refer to the following documents:

a) Sahih, Bokhari, the book Ashrabeah.

b) Mota Malik, vol. 1, P. 138.

c) Asad Ul- Ghabah, vol. 5, P.90.

d) Masnad Ahmad, vol.4, P. 32

e) Fath Ul-Bari, vol.1, P. 281-82

Question no. 21

Is religion separate from politics from the Islamic point of view?

The answer:

To realize the relationship between religion and politics, the concept of 'Politics' needs clarification. There are two distinct meanings for the term 'Politics':

1. The term 'Politics' means dissimulation, trick, and the abuse of any means to achieve the end (the end justifies the means).

It is quite evident that this is not the real meaning of the term 'Politics' and is inconsistent with religion.

2. The term 'Politics' is to adopt a policy for improving the public interests and life affairs through the true Islamic principles in various aspects.

In this sense, politics as the management of the Muslim affairs under the auspices of the holy Quran and the Prophet's practice is a part of the religion.

Now, it sounds necessary to mention some of the reasons for the compatibility between religion and politics and the exigency of establishing a government based on them:

The most evident testimony to this claim is the holy Prophet's way during his challenging period of his prophethood. When studying the holy Prophet's words and deeds, it gets clear as day that he was about to establish a firm government, which could make appropriate policies and design Islamic strategies based on belief in Allah.

Below, some of the proofs, signifying the Prophet's high-minded efforts, are pointed:

The Prophet (peace be upon him and his descendants) as the founder of the Islamic government:

1- When the Prophet (peace be upon him and his descendants) was commissioned to reveal his Divine message, he adopted some policies to lay the foundation of the Muslim army. To achieve this end, he visited the members of some of the groups who had come to visit Kaba from close or distinct regions and then invited them to embrace Islam.

He also held talks with two groups from Medina at Aghabeh, where they concluded an agreement to invite the Prophet (peace be upon him and his descendants) to their own town and support him.¹

As a result, the preliminary steps toward his policy-making for the establishment of the Islamic government were taken.

2- After migrating to Medina, the Prophet (peace be upon him and his descendants) took decisive actions to lay the foundation of a strong army, an army which later participated in 82 battles during his prophethood and managed to overcome the whole impediments to the way of establishing of the Islamic government through its glorious victories.

3- After the settlement of the Islamic government in Medina, the Prophet (peace be upon him and his descendants) held relationship with the powerful socio-political superpowers of his time through dispatching envoys and writing the historic letters and then

1- Sireh, Ibn Hesham, vol. 1, p. 431, 2nd edition, Egypt.

concluded economic, political, or military agreements with the heads of some groups.

The history of the Prophet's life has recorded his significant letters to Kesra, the emperor of Iran, Caesar, the emperor of Rome, Muqukas, the sultan of Egypt, Negus, the Abyssinian ruler, etc. Some of the researchers have accumulated the above-mentioned letters in the separate booklets.²

4- To Fulfill the Islamic objectives and fortify the pillars of the Islamic government, the Messenger of God (peace be upon him and his descendants) appointed governors for a number of tribes and towns. For instance, the holy Prophet (peace be upon him and his descendants) dispatched Refaat Ibn Zeid as his envoy in his tribe and wrote a letter as such:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (هذا كتاب من محمد رسول الله) ص (لرفاعة بن زيد

اني بعثته الي قومه عامه و من دخل فيهم يدعوهم الي الله و الي رسوله فمن

اقبل منهم ففي حزب الله و حزب رسوله و من أدبر فله أمان شهرين³

(In the name of God, the compationate, the Merciful. This is a letter from Mohammed, the Messenger of God to Refaat Ibn Zeid. I hereby send him toward his tribe to invite them to the way of God and His Messenger. He who accepts his invitation will be of God and His Prophet's party, and he who refuses will have only two months of respite.)

No doubt, the Prophet (peace be upon him and his descendants) through putting these acts and measures into practice intended to establish a firm government in order to settle the universal Islamic Jurisprudence in the whole dimensions of man's life from the advent of his

2- Al-Vethagul Siyasiyah, Mohammed Hamid Ullah and Makatib Ul-Rasul ,Ali Ahmadi.

3-Makatib Ul-Rasul, vol. 1, p. 144

prophethood.

Is concluding an agreement with the influential groups and tribes, laying the foundation of a powerful army, dispatching envoys to different regions, warning the kings and rulers and having correspondence with them, appointing governors and commanders for the tribes and towns, etc. different from politics, i.e., the management of the society affairs? Apart from the history of the Prophet's political efforts, the practices of the for Caliphs, especially Imam Ali's way bear

witness to the compatibility of politics and religion among both the Shia and the Sunnite at the time of his Caliphate.

The learned of both Islamic sects have presented various reasons, extracted from the holy Quran and the Prophet's traditions, on the exigency of the government and the management of the society affairs. For instance, in his book 'Ahkam Soltanieh', Abul Hassan Mavardi writes:

الامامة موضوعة لخلافه النبوة في حراسة الدين و سياسة الدنيا، و عقدها لمن

يقوم بها في الامة واجب بالاجماع⁴

(The Imamate and government have been appointed as substitutes for the prophethood in order to safeguard the religion, politics, and the management of the worldly affairs, and the establishment of the government for those who administer it is obligatory through the Muslims' consensus of opinions.)

To Justify this fact, this Islamic scholar, who is a well-known Sunnite scholar, takes a stand on two reasons:

1- Logical reason

2- Legal reason

4- Ibid, Section 1, P.5, 1st edition, Egypt

With regard to the logical reason, he writes:

لما في طباع العقلاء، من التسليم لزعيم يمنعه من التظالم، و يفصل بينهم في

التنازع و التخاصم، ولو لا الولاية لكانوا فوضي مهملين و همجا مضاعين⁵

(To follow the leader is in the nature of the wise men, because it can prevent them from oppressing one another and settle the disputes among them. If there was no leader, the people would be disunited and would lose their competence.)

And regarding the legal reason, he cites:

ولكن جاء الشرع بتفويض الامور الي وليه في الدين ، قال الله عزوجل : يا ايها الذين آمنوا اطيعوا الله واطيعوا الرسول و اولي الامر منكم. ففرض علينا طاعة اولي الامر فينا و هم الائمة المتامرون علينا⁶

(The legal reason for entrusting the affairs to the guardians in religion is what Allah, the Almighty, asserts: “O you who believe! Obey Allah and obey the Prophet and the guardians”. Therefore, Allah has made the obedience from the guardians mandatory and has assigned them as our leaders.)

Sheikh Saduq narrated a lengthy tradition from Fazl Ibn Shazan as he narrated it from Imam Ali Ibn Musa Al-Reza (a.s), in which the exigency of establishing government is discussed. This is an excerpt:

انا لا نجد فرقة من الفرق و لاملة من الملل بقوا و عاشوا الا بقيم و رئيس
لما لا بد لهم منه من امر الدين و الدنيا فلم يجز في حكمة الحكيم ان يترك
الخلق لما يعلم انه لا بد لهم منه و لا قوام لهم الا به فيقاتلون به عدوهم و يقسمون
به فيئهم و يقيمون به جمعهم و جماعتهم و يمنع ظالمهم من مظلومهم⁷

(We never find a group or nation that can live on with no

5- Ibid.

6- Ibid.

7- Elalul-Sharae“, section 182, hadith no. 9,p. 253

ruler; a ruler who can provide the worldly and religious affairs of the people. Therefore, it is far from the Divine wisdom to deprive the people from what they really need and cannot stand on their feet without them. The People fight their enemies at the behest of their ruler and divide the war spoils according to

his decree. They also hold the congregational and Friday prayers, and it is he, who administers justice in the society, of course.)

It is beyond the bounds of possibility to analyze the whole traditions and statements of the Islamic jurists in this brief, but when studying the Islamic jurisprudence comprehensively, it is clarified that the greater volume of the Islamic jurisprudence is not fulfilled without the establishment of a strong government.

Islam invites us to jihad, defense, administration of justice, the execution of legal punishment and Islamic jurisprudence, enjoining to good and forbidding from evil, the settlement of a codified financial system, and the protection of unity in the Islamic society, and, no doubt, the achievement of the stated goals without the enjoyment of a capable system and government sounds impossible; because the defense of the Islamic jurisprudence requires a strong army, and the establishment of the strong army necessitates the establishment of a powerful government based on the Islamic values. Moreover, the execution of the lawful punishment, which has been set for preventing the people from committing the sin and administering the rights of the oppressed, etc. is not practical without the existence of an organized system and may result in chaos.

Although the reasons presented for the establishment of the government in Islam are not limited to what was stated here, it is concluded that not only the religion is not separate from politics, but also the establishment of the Islamic government based on the Islamic jurist system is an exigency and the main duty of the Islamic communities throughout the world.

Question no. 22

Why do the Shia consider Ali's sons (Hasan and Hussein) the Prophet's children?

The answer:

When studying the history, traditions, and the commentary books, it becomes plain that this issue does not only include the Shia, but it can be said that the whole Muslim researchers from different sects are consensus of opinions with regard to it.

Now, we study this issue through relying on the holy Quran, the traditions, and the well-known commentators' statements.

Basically, the holy Quran knows one's consanguineous children as his own children. Also the children, born to his own children [including both his sons and daughters], are regarded as his own children, too.

There are an abundant number of testimonies for this claim from the holy Quran and traditions standpoint, including:

1- The holy Quran calls Jesus Christ as one of the offspring of Abraham while Jesus is the son of holy Mary, but he reaches to Abraham through his maternal relationship. It says:

و وهبنا له اسحق و يعقوب كلا هدينا و نوحاً هدينا من قبل و من ذريته داوود

و سليمان و ايوب و يوسف و موسى و هارون و كذلك نجزي المحسنين و

زكريا و يحيى و عيسى¹

(And we bestowed Isaac and Jacob upon Abraham and directed each one of

them to the right way, and guided Noah before him, and of his descendents David and Solomon, Job and Joseph, and Moses and Aaron. And thus we reward the pious. And [from Abraham's offspring] Zechariah and John and Jesus.)

The Muslim scholars refer to this verse as clear evidence on the fact that Imam Hasan (a.s) and Imam Hussein (a.s) are the Prophet's offspring. For instance,

1- Jalal Soyuti quotes:

أرسل الحجاج الي يحيي بن يعمر فقال: بلئني انك تزعم أن الحسن و الحسين
من ذرية النبي (ص) تجده في كتاب الله و قد قرأته من اوله الي آخره فلم
أجده

قال : ألسنت تقرأ سورة الانعام : و من ذريته داوود و سليمان حتي بلكت و
يحيي و عيسي ؟ قال : بلي. قال : أليس عيسي من ذرية ابراهيم وليس له أب؟
قال : صدقت²

(Once, Hajjaj addressed Yahya Bin Yamor as saying, “I was reported that you conceive Hasan and Hussein as the Prophet's offspring and that you invoke the holy Quran for your claim. I have studied the holy Quran from the beginning to the end, but never found this statement in it”.

Yahya Bin Yamar replied, “ Have you read this verse of Anam Sura that says,

1- Anam Sura, verse no. 84-85

2- Dur Ul-Manthur, vol. 3, p. 28, Beirut edition, below the verse.

سليمان **[and of his descendents
David and Solomon] until it**

**says يحيي و عيسي
[and**

John and Jesus]”? “Yes”, he said. Then, Yahya went on, 'wasn't Jesus deemed as Abraham's offspring while he had no father [and reaches to Abraham through his mother'? “ And Hajaj confirmed it.)

Through the mentioned verse and the holy Quran commentator's statements, it gets quite clear that not only the Shia but also the whole Muslim scholars consider Imam Hasan (a.s) and Imam Hussein (a.s) as the Prophet's offspring.

2- One of the verses of the holy Quran attests that the authenticity of the mentioned statement is beyond doubt, and that is Mubahala verse in Ale-Imran Sura, which goes,

فمن حاجك فيه من بعد ما جاءك من العلم فقل تعالوا ندع - أبناءنا و أبناءكم و
نساءنا و نساءكم و انفسنا و انفسكم ثم نبتهل فنجعل لعنه الله علي الكاذبين

(And whoso disputes with you after the knowledge that has come to you, say, “Come, now, let us call our sons, and your sons, our women and your women, our relatives and your relatives and then let us invoke and lay the curse of Allah on those who lie.)³

According to the commentators, the above-mentioned verse, known as 'Mubahala Verse' was revealed at the time of the holy Prophet's disputes with the heads of Najran Christians due to their obstinacy. The holy Prophet (peace be upon him and his descendants) took Ali Ibn Abi talib, Fatima, Imam Hasan, and Imam Hussein (a.s) under the Divine decree to make mutual cursing.

Observing the Prophet's companions, the Christian

3- Ale-Imran Sura, verse no. 61

heads feared their lives and asked the Prophet (peace be upon him and his descendants) to renounce cursing. He accepted their proposal and concluded a peace treaty with them.

Since both the Shia and the Sunnite scholars firmly believe that Ali Ibn Abi Talib, Fatima, Hasan and Hussein (a.s) had accompanied the Prophet (peace be upon him and his descendants), it is proven that the term ابناءنا [our children] includes Imam Hasan and Imam Hussein (a.s).

It is noteworthy to mention that the commentators have also expressed their commentaries in this regard, including,

A. Jalal Din Soyuti quotes Hakim Ibn Morodiyeh, and Abu Naeem as they quote it from Jabir Ibn Abdollah

أنفسنا وانفسكم: رسول الله ص(و علي ، و ابناتنا : الحسن و الحسين
ونسائنا: فاطمه 4

The term أنفسنا [our selves] signifies Ali Ibn Abi Talib, and the term أبنائنا [our sons] denotes Hasan and Hussein, and the term نسائنا [our women] connotes Fatima.

B. In his commentary, Fakhr Ul-Din Razi believes,

واعلم ان هذه الرواية كالمثقف علي صحتها بين اهل التفسير والحديث 5

(Know that this is a tradition, which the men of hadith unanimously agree on its authenticity.)

Then, he continues,

المسألة الرابعة : هذه الآية دالة علي أن الحسن و الحسين ع(كانا إبنني رسول
الله ص(و وعد ان يدعوا ابناؤه فدعا الحسن و الحسين فوجب ان يكون ابنيه 6

(The fourth matter: the mentioned verse bears witness to the fact that Hassan and Hussein (a.s) were the Prophet’s offspring, because the Messenger of God (a.s) had promised to summon his children, and then he called Hasan and Hussein.)

C. Abu Abdollah Qurtabi in his Commentary cites:

أبنائنا [دليل علي أن ابناوات البنات يسمون ابناؤاً 7]

(The term *ابناءوا* [our children] in the mentioned verse signifies that the children of one’s daughter are regarded as one’s own children, too.)

3. The Prophet’s words are the most evident testimony that Imam Hassan and Imam Hussein (a.s) are his children. Below are two of the prophet’s statements:

هذان إبنائي من أحبهما فقد أحبني

(Hasan and Hussein are my two children; whosoever loves them has indeed loved me.)

إن ابني هذين ريحانتي من الدنيا

(These two children of mine are two Basils (a kind of flower) in the world.)

4- Dur Ul-Manthur, vol.2, P.39, Beirut edition, below the verse.

5- Mafatih Ul-Ghayb, the Commentary, Vol.2, P.488, first edition, Egypt, 1308 year of Hijra.

6- Ibid.

7- Al-Jame Ul-Ahkam Ul-Quran, Vol.4, P.104, Beirut edition

Question no. 23

Why do the Shia consider the Caliphate as Tansisi?

The answer:

It is evident that Islam is a universal and eternal religion, and that the Prophet (peace be upon him and his descendants) plays a crucial role of the Omma leadership during his lifetime, but the leadership position must be passed to the most competent and virtuous members of the society as soon as he is passed away.

There exist two views on the fact that whether the leadership of Omma is Tansisi (that is chosen by the Divine decree and the specification of the Prophet (peace be upon him and his descendants)) after the Prophet (peace be upon him and his descendants) or elective?

The Shia believe that the leadership is a Tansisi position, and it is Allah, who appoints the Prophet's successors, while the Sunnite believe that this position is elective, and the Muslim nation must elect a person after the Prophet (peace be upon him and his descendants) to run the community.

The social considerations bear witness on the Caliphate via Tansisi (appointment):

The Shia scholars have presented many reasons on the exigency of the Caliphate appointment in their works, but what is presented here is the analysis of the conditions of the Prophet's age, which proves the authenticity of the Shia standpoint.

When studying the Islam national and foreign policy at the time of the Prophet

(peace be upon him and his descendants), we come to the point that the Prophet's successors had to be appointed by Allah and the Prophet (peace be upon him and his descendants), because the Islamic community was always threatened by the enemies, including, Roman Empire, Iran Empire, and the hypocrites. Besides, the nation's interests necessitated that the Prophet (peace be upon him and his descendants) unites the whole community against the foreign enemies through the appointment of a political leader and defuse the enemies' plots, fortified by the internal conflicts.

The explanation:

The Roman Empire was one of the angles of this hazardous triangle. This superpower had been located on the north of the peninsula, and it had fully occupied the Prophet's mind, and he never felt at ease with the Roman threat up to the last moments of his life.

The first military conflict between the Muslims and the Roman Christian army occurred in Palestine in the 8th year of Hijra. This conflict resulted in the martyrdom of three commanders of Islam, called Jafar Tayar, Zeid Ibn Hares, and Abdollah Ibn Ravaha, and as a result the Muslims were bitterly defeated. The defeat of the Islam army encouraged the Caesar army so that the Muslims were subject to be attacked thereto forth in different regions. Thus, the Prophet (peace be upon him and his descendants) prepared an equipped army and moved towards the borders of Syria to lead personally any kinds of military clashes in the ninth year of Hijra.

The Muslim army then managed to regain its long honor and renovate its political life despite all pains and sorrows. The Prophet (peace be upon him and his descendants) did not suffice this partial victory, and some days before his demise, he commissioned the Islam army, commanded by Osamah, to settle in Syria.

Iran Empire was the Muslims' second main enemy. It was so that Khosro Parviz, the king of Iran, tore up the Prophet's letter furiously and expelled his messenger and then ordered the governor of Yemen to arrest the Prophet (peace be upon him and his descendants) and then kill him if he did not abstain from such acts.

Although Khosro Parviz passed away at the time of the holy Prophet (peace be upon him and his descendants), the issue of Yemen independence- the colony of Iran for years- was not away from the minds of the Iranian kings, and the arrogance of the Iranian politicians never allowed them to stand the existence such a power.

On the other side, the threat of the hypocrites as the fifth party, who played havoc nonstop with the Muslims“ unity, was the third threat. They had planned to assassinate the Prophet (peace be upon him and his descendants) on the way from Tabuk to Medina. They were of the opinion that the Prophet's assassination would put an end to the Islamic movement, and they could live a life of ease.³

The holy Quran bewares the Muslims of the hypocrites' destructive power in Ale-Imran, Nesa, Maedeh, Anfal, Toubeh, Ankabut, Ahzab, Muhammed, Fath, Mojadeleh, Hadid, Monafeghin, and Hashr Suras. ⁴

Thus, does it sound logical to leave such a newly built community with no successor as the religious and political leader while the enemies had lain in wait?

The social considerations decree that the Prophet (peace be upon him and his descendants) had to prevent any kind of disputes among the Muslims and ensure the Islamic unity through the appointment of a competent leader. He, in fact, was about to avoid a catastrophe and mischief that would occur in the society after him, such as the claim of every group or tribe in taking the leadership in their

3- Tur Sura, verse no. 30

4- Excerpted from „Frough Abadiyat, Jafar Sobhani.

hands. These social considerations prove that the Prophet (peace be upon him and his descendants) has taken an appropriate decision on the leadership appointment.

The evident testimony of the Messenger of God:

Based on the social ground and other reasons, the Prophet (peace be upon him and his descendants) had expressed the key issue of his successorship from the first days of his prophethood to the last day of his life- when invited his kins to disclose his prophethood in the early days till he was turning from the last Hajj pilgrimage in Gadir Khom in the last days of his life.

When considering the aforementioned social status in the advent of Islam and also referring to the holy Prophet's decision on appointing and introducing Imam Ali (a.s), it is clearly comprehended that the issue of the leadership appointment was vital.

Question no.24

Is swearing on beings other than Almighty God considered as polytheism?

The answer:

The real concepts of the terms monotheism and polytheism should be interpreted according to the holy Quran verses and the traditions, because it is the holy Quran and the Prophet's practices that are the best criteria for the distinction of right and wrong, and likewise, monotheism and polytheism.

Therefore, it is worthy to evaluate any thought and behavior through reference to the wake conscience with no prejudice as well as the Logic of revelation and the Prophet's practice.

Now, we point to some of our evident proofs, specifying the permissibility of swearing on none-God from the view of the holy Quran and the Prophet's traditions:

1- The holy Quran swears on some of the phenomena, such as the Prophet's life, mans' soul, the pen as the symbol of writing, the sun, the moon, the stars, night and day, the heaven, the earth, the time, the mounts, and the seas in some of its eternal verses, including,

لعمرك انهم لفي سكرتهم يعمهون¹

(Verily, by our life, in their intoxication, they were wandering blindly.)

و الشمس و ضحيها و القمر اذا تليها و النهار اذا جليها و الليل اذا يئ شيها و
السماء و ما بنيها و الارض و ما طحيها و نفس و ما سويها فآلهمها فجورها و

تقويها²

(I swear by the Sun and its spreading light. And by the Moon, which follows the sun. And by the Day when it manifests the light of the sun. And by the Night when it covers the day. And by the Sky and the One, who has built it. And by the Earth and the One, who has expended it. And by the Soul and the One, who created it....)

و النجم اذا هوي ...³

(I swear by the star when it disappears.)

1-Hejt Sura, verse no.12

2- Shams Sura, verse no.1-8

3-Najm Sura, verse no.1

ن ، والقلم و ما يسطرون

(Nun, I swear by the pen and what they writ with it.)⁴

والعصر ان الانسان لفي خسر

(I swear by the era, that man will be indeed in a grave loss.)⁵

والفجر و ليال عشر

(I swear by the dawn. And by the ten Nights [the first ten nights of Zihhajeh month].)⁶

و الطور و كتاب مسطور في رق منشور و البيت المعمور و السقوت المرفوع

و البحر المسجور

(I swear by the Tur Mount. And by the Book, which is [revealed] and written in a published parchment, by the Bait-Ul-Mamur, and by the lofty roof of the heaven, and by the sea, which is filled with fire.)⁷

Also, swearing on the worldly phenomena is witnessed in Nazeat, Morsalat, Boruj, Taregh, Balad, Tin, and Zoha Suras.

It is beyond doubt that if swearing on none-God is as polytheism, the holy Quran as the book of monotheism never does this, while its verses are but a rebuttal to these charges.

2- The Muslims throughout the world have adopted the holy Prophet (peace be upon him and his descendants) as their role model, and his way of life and practice are counted as their criteria for the distinction between right and wrong.

4- Galam Sura, verse no. 1

5- Asr Sura, verse no. 1-2

6-Fajr Sura, verse no. 1-2

7- Tur Sura, verse no. 1-6

The Muslim researchers and writers have also narrated many cases in which the holy Prophet (peace be upon him and his descendants) has sworn on none-God.

Ahmad Ibn Hanbal, the head of Hanabeleh sect, quotes from the Messenger of God as saying,

فلعمري لان تتكلم بمعروى و تنهي عن منكر خير من ان تسكت

(I swear by my soul, it is better to enjoin to good and forbid from evil than being quiet.)⁸

In his book, entitled 'Sahih', that is considered ad one of the six authentic books, Moslem Ibn Hajaj has narrated as such:

:جاء رجل الي النبي (ص) فقال يا رسول الله اي الصدقه اعظم اجرا؟ فقال

اما و ابيك لتتباناه ان تصدق و انت صحيح شحيح تخشي الفقر و تأمل

(One asked the holy Prophet (a.s), he replied, “I swear by your father that you will know it, and that is to pay charity when you are healthy and greedy and continue your life with the fear of poverty and hope of a long life.)

How those who consider the majority of Muslims all over the world as polytheists due to swearing on none-God justify the Prophet's act?

3- In addition to the Divine Book and the Prophet's practice, the manner of the Prophet's disciples bears witness to the permissibility of swearing on none-God.

In some of his sermons, Ali Ibn Abi Talib (a.s) swears on his own soul. For instance:

8- Mosnad, Ahmad, vol.5, p.224 & 225

9-Sahih, Moslem, section 3, Egypt edition the book of Zakat, chapter charity, p.93-94

ولعمري ليضعفن لكم التيه من بعدي اضعافا

(I swear by my life, your deviation will be multiplied after me.)¹⁰

And somewhere else, he stated:

ولعمري لان لم تنزع عن كيك و شفاقك لتعرفنهم عن قليل يطلبونك¹¹

(I swear by my life, if you do not abandon your deviation and adversity, you will recognize the ones who are looking for you.)¹²

It is evident that no reasoning or justification can stand against these authentic and proofs, and no other claims can bring a charge against the holy verses of the Quran, or the Prophet (peace be upon him and his descendants) and his close disciples’ practice, such as Imam Ali (a.s) or accuse them to polytheism of dualism.

Conclusion:

From the holy Quran verses, the Prophet's practice, and the firm believers' standpoint, it is clarified that swearing on none-God is a certain principle and has no inconsistency with monotheism.

Therefore, if any tradition implicitly contradicts what has been already proven, it should be interpreted so that it agree the certain principles of the holy Quran and traditions.

Now, let us make a reference to one of those ambiguous traditions and then answer to it:

ان رسول الله سمع عمر و هو يقول : و ابي. فقال ان الله ينهاكم ان تحلفوا
بابائكم و من كان حالفا فليحلف بالله او يسكت 13

10- Nahjul Balaghah (Mohammad Abdah), sermon no. 161

11- Ibid, letter no. 9

12- For further study, refer to sermons no. 198,182,187 and letters no. 6 &54

13- Sonan Ul-Kobra , vol. 10, p.29; Sonan Nesae, vol.7, p. 4 -5

(The holy Prophet (peace be upon him and his descendants) heard Omar swearing by his father. The Prophet (peace be upon him and his descendants) said, 'Verily Allah has banned you from swearing on your fathers, and he who swears, should swear by Allah or remain quiet'.)

Although the authenticity of this tradition cannot be compared with the holy Quran verses and the evident traditions in this regard, however, it can be answered as such: prohibiting Omar and other persons from swearing by their fathers is due to the fact that their fathers were idolaters or pagans, and the

pagans or idolaters do not deserve to be sworn by.

Question no.25

Is it polytheism or heresy to invoke the Divine guardians (for assistance)?

The answer:

Supplication is to resort to an intermediary to act between man and God in order to elevate his soul.

In his book, entitled 'Lesan Ul-Arab', Ibn Manzur writes:

توسل اليه بكذا، تقرب اليه بحرمة أصره تعطفه عليه¹

(To supplicate him through so and do means he managed to hold one close to him through respect and what could attract his attention.)

The holy Quran in this regard says:

اليه الوسيله وجاهدوا في سبيل الله يا ايها الذين آمنوا اتقوا الله وابتعوا

1- Lesan Ul-Arab, vol, 11,p.724

لعلكم تفحلون

(O you who have belief! Be in awe of Allah and seek the means of nearness to him, and strive hard in His way so that you may be prosperous.)²

Juhari in his book, 'Sahah Ul-Loggah' defines the term 'means' as such:

الوسيله ما يتقرب به الي الير

(The term 'means' signifies what we hold ourselves close to the other one through it.)

Thus, the worthy means through which we can hold ourselves close to God is whether our own good deeds and sincere worship or the reverend individuals who are held in high esteem and great honor before God, the Almighty.

The Kinds of Supplication:

The Supplication falls into three categories:

1- Supplication to good deeds; as Jalal Ul-Din Suyuti writes in the commentary of the above-mentioned verse:

عن قتاده في قوله تعالى: (و ابتوا اليه الوسيله) قال: تقربوا الي الله بطاعته و
العمل بما يرضيه

(With regard to the verse و ابتغوا اليه الوسيله Ghatadeh says, it means to hold one close to the Lord through obeying Him and performing the deeds that pleases Him.)³

2- Supplication to the sincere prayers of the pious men of God; as the holy Quran with regard to Joseph"s brothers states: خاطئين قال
سؤستئ فرلكم ربي انه هو

قالوا يا ابانا استقر لنا ذنوبنا انا كنا

الفور الرحيم⁴

2- Maedeh Sura, verse no, 34

3- Dor Ul-Manthur, vol.2. p.280, Beirut edition, below the verse.

4-Yousef Sura, verses no.7-8

(Jacob's sons said to their father, 'O father! Ask forgiveness for us for the sins we have committed, because we were surely sinners'. He answered, 'Nearly, I shall ask forgiveness for you from my Lord; verily, He is the Merciful, the Forgiving'.)

The above-mentioned verse clarifies that Jacob’s sons supplicated their father for forgiveness and knew it as the best means for their forgiveness. In this condition, Jacob not only did not object to their supplication, but also vowed that he would ask for their forgiveness.

3- Supplication to the reverend nobilities who are held in high esteem by Allah in order to achieve the Divine nearness.

It is noteworthy to say that the Prophet's disciples had adopted this kind of supplication at the advent of Islam. Now, let us study the reasons of this fact under the auspices of the traditions, the Prophet and the Islam nobilities’ practice as follows:

Ahmad Ibn Hanbal quotes Othman Ibn Hanif as such:

ان رجلا ضرير البصر اتي النبي صلي الله عليه { و سلم فقال ادع الله
:ان يعافيني، قال: ان شئت دعوت لك و ان شئت اخرت ذاك فهو خير، فقال
ادعه. فامرہ يتوضا فيحسن وضوئه فيصللي ركعتين و يدعو بهذا الدعاء، اللهم
اني اسئلك و اتوجه اليك بنبيك محمد نبي الرحمة يا محمد اني توجهت بك الي
ربي في حاجتي هذه، فنقضني لي اللهم شفعه في

(Once, a blind man came to the Prophet (peace be upon him and his descendants) and implored him as saying, “ask God to cure me”. The Prophet (peace be upon him and his descendants) replied, 'I pray for you right now if you want.

But if I postpone it to some other time that is better for you'. He asked the

Prophet (peace be upon him and his descendants) to do it now. The Prophet (peace be upon him and his descendants) ordered him to take ablution carefully and then perform a two-Rakat prayer and then pray as such: “O, my God! I ask you and resort to you under the auspices of Mohammed, the Prophet of lenience. O, Mohammed, I supplicate God through you to grant my need. O God, make him my intercessor.)”⁵

The narrators have all agreed on the authenticity of this hadith so that Hakem Neishaburi in his 'Mostadrak' describes it as a sound hadith, and Ibn Majeh quotes Abu Ishaq as saying, “this is an authentic hadith”. Also, Tirmizi in his book, 'Abvab Ul- Asiyeh', believes that the authenticity of this hadith is beyond doubt. In this regard, Mohammed Nasib Refaee in 'Al-Tavasulel Haghight Ul-Tavasul' writes as such:

لا شك ان هذا الحديث صحيح و مشهور ... و قد ثبت فيه بلا شك و لا ريب

ارتداد بصر الاعمي بدعاء رسول الله صلي الله عليه {و آله} و سلم له

(No doubt, this is a sound and famous tradition... and in it, it has been proven that a blind man regained his eyesight by the Prophet's prayer.)⁶

The mentioned tradition clearly proves the permissibility of supplication to the holy Prophet (peace be upon him and his descendants) in order to grant our needs. Moreover, the Prophet (peace be upon him and his descendants) obliged

5- Mosnad, Ahmad Ibn Hanbal, vol, 4, p.138, section of Othman Ibn Hanif’s narrations.

6- Ibid, p. 158, first edition, Beriut

the blind man to pray and implore God’s blessing through putting the Prophet (peace be upon him and his descendants) as an intermediary between him and God. This is considered as the real meaning of supplication to the Divine guardians.

2- Abu Abdollah Bokhari also writes:

ان عمر بن الخطاب رضي الله عنه كان اذا قحطوا استسقى بالعباس بن
عبدالمطلب فقال: اللهم انا كنا نتوسل اليك بنبينا فتسقينا و انا نتوسل اليك بعم
نبينا فاسقنا قال فيسقون

(Whenever there occurred a draught, Omar Ibn Khatab asked Abas Ibn Abdul Motaleb, the Prophet’s uncle, to supplicate to God for rain. He then said, “O, God! We used to supplicate to God through the Prophet (peace be upon him and his descendants) in his lifetime, and You always sent us the rain of mercy. Now we supplicate to the Prophet’s uncle for your blessings.)⁷

3- The issue of supplication to the Divine guardians at the advent of Islam was so prevalent that the Muslims even in their poems introduced the Prophet (peace be upon him and his descendants) as an intermediary between their selves and God.

Sawad Ibn Ghareb has composed an ode to the Prophet (peace be upon him and his descendants) wherein he says,

و اشهد ان لا رب يره و انك مامون علي كل الب
و انك ادني المرسلين وسيله الي الله يا بن الاكرمين الاطائب

(I bear witness that there is no god save Allah, and you are trustworthy to all secrets and hidden, and I bear witness that you- O, the son of the pure- are the closest means to Allah amongst the other Divine prophets.)⁸

7- Sahih, Bokhari , Section 20, a book on Friday, chapter Estesgha , p.27 Egypt edition.

8- Aldorar Ul-Saninah,, Seyed Ahmad Ibn Zeini Dahlan, p.29,quoted by Tabarani

Although the Prophet (peace be upon him and his descendants) heard this poem from Savad Ibn Ghareb, he neither criticized him, nor accused him of polytheism

or heresy.

Shafei also points to this fact in the following couplet as saying:

ال النبي ذريعتي هم اليه وسيلتي
ارجوهم اعطي دا بيدي اليمين صحيفتي

(The Prophet's descendants are my means toward Allah, and I hope to receive my book of deeds in my right hand on behalf of them.)⁹

Although there exist an abundant number of traditions on the permissibility of supplication to the Divine guardians, this issue has been also specified in the Prophet and his disciples' practice as well as the great Islamic scholars, and there is no need for further discussion. As a consequence, the baselessness of this claim, i.e., supplicating to the Divine guardians is polytheism and heresy, is proven.

9-Al-Savaeq Ul-Moharaghah, Ibn Hejr Asghalani) , p.178, Cairo edition.

Question no. 26

Is the celebration of the Divine guardians“ birthday anniversaries considered as polytheism or heresy?

The answer:

From the wise men's standpoint, the celebration of the memorial of the reverend servants of God, such as holding their birthday celebrations is a sensible issue; however, to cast light on it, we present the reasons for its legality as follows:

1- Holding ceremonies gives expression to our affection:

The holy Quran invites the Muslims to love the Prophet (peace be upon him and his descendants) and his household.

قل لا اسالكم عليه اجرا الا الموده في القربي¹

(Say, I do not ask you for any favor, save love for my close kins.)

There is no doubt that celebrating the Divine guardians“ anniversaries is to embody the people“s affection toward them, and the holy Quran has adopted this fact.

2- Holding ceremonies is a tribute to the Prophet (peace be upon him and his descendants):

In addition to our advocacy of the Prophet (peace be upon him and his descendants), the holy Quran considers the tribute to the Prophet (peace be upon him and his descendants) as the criterion for salvation and prosperity:

فالذين آمنوا به و عزروه و نصروه و اتبعوا النور الذي انزل معه اولئك هم

(So those who believed in him, glorified and advocated him, and followed the light that has been revealed to him are prosperous.)

It is fully comprehended from the above-mentioned verse that the glorification of the Prophet (peace be upon him and his descendants) from the Islamic viewpoint is praiseworthy, and glorifying his esteem brings about the Divine pleasure, because according to this verse,

1- Shura Sura, verse no.23

2- Araf Sura, verse no.157

there should be four attributes for one's prosperity:

A. Faith: *الذيه آمىوا* [those who believed in him].

B. Following the Light: *و اتبعوا اللىور الذى*

اوزل مع [and followed the light that had been revealed to him].

C. Supporting him: *و وصزوى* [and advocated him].

D. Glorifying and honoring him: *و عززوى* [and glorified him].

Therefore, the glorification of the Prophet (peace be upon him and his descendants) and homage to him in addition to faith, advocacy, and obedience of his commandments is essential.

3- Holding ceremonies is to obey the Divine commandments:

God, the Almighty, dignifies the honored Prophet (peace be upon him and his descendants) in the holy Quran where He says,

(And exalted your esteem) ³

This verse denotes that Allah has willed to elevate the Prophet's status and dignity throughout the world, and due to this fact, He Himself glorifies him in the holy Quran.

To follow the commandments of the holy Book, we acknowledge his Excellency as the role model of virtue and perfection through holding magnificent commemorations and expressing our obedience to the Lord of the worlds.

Now, it becomes quite plain that the Muslim's ultimate goal of holding ceremonies is none, save to exalt the Prophet (peace be upon him and his descendants).

3- Inshereh Sura, verse no.4

4- The descent of revelation is no less than the descent of the table:

The holy Quran narrates from Jesus Christ (a.s) as such:

قال عيسى ابن مريم اللهم ربنا انزل علينا مائدة من السماء تكون لنا عيدا

لاولنا و اخرنا و ايه منك و ارزقنا و انت خير الرازقين

(Jesus, the son of Mary, said, 'O, Allah, our Lord! Send down to us a table from the heaven to be a festival for us and a sign from You, and provide us with sustenance, for You are the best of Providers.) ⁴

Jesus implored God to provide them with a heavenly table so that they could celebrate by feasting.

Now, let us pose this question that while a Divine prophet celebrates by feasting a day wherein the heavenly table- that is the cause of bodily enjoyment- is sent down to him, why is the Muslim's celebration on the Prophet's birthday, the

cause of human salvation and man's spiritual revival, considered as polytheism or heresy?

5- The Muslims' practice:

Since time immemorial, the follower of Islam religion have held ceremonies for the commemoration of the holy Prophet (peace be upon him and his descendants).

In his book, 'Tarikh Ul-Khamis', Hussein Ibn Mohammed Diyar writes as such:

و لا يزال اهل الاسلام يحتفلون بشهر مولده عليه السلام و يعملون الولائم و يتصدقون في لياليه بانواع الصدقات و يظهرون السرور و يزيدون في المبرات و يعتنون بقرائه مولده الكريم و يظهر عليهم من بركاته كل فضل عميم⁵

(The Muslim communities all over the world always celebrate by feasting the month, in which the holy Prophet

4- Maedeh Sura, verse no. 114

(peace be upon him and his descendants) was born, and give charity on its nights. They also give expression to their contentment and make many benefactions, and they recite some odes to him on the occasion of his birthday. Then, his limitless mercy and blessings are revealed to all.)⁵

As a result, the permissibility of holding ceremonies for the commemoration of the Divine guardians' memorial is classified according to the holy Quran and the Muslims' practice, because heresy is a belief or act that is generally or specifically contrary to the teachings of the holy Quran and the traditions while the general verdict of the issue under discussion is extracted from the holy Quran , the traditions, and the Muslims' practice.

Furthermore, holding these ceremonies is solely to pay them as the servants of the Lord of the worlds; thus, it has no inconsistency with the principle of monotheism.

Consequently, the claim of those who consider the commemoration of the Divine guardians as polytheism is groundless.

5- Tarikh Ul-Khamis, Vol, 1, p. 233, Beirut edition.

Question no.27

Why do the Shia perform their five daily prayers in three times a day?

The answer:

To begin with, the views of the jurists are presented in this regard:

1- The whole Islamic sects agree that one can perform his noon and afternoon prayers all at once during noontime one after the other on the day of Arafah. He also can perform his dusk and Isha prayers one after the other all at once at the time of Isha in Mozdalafah.

2- According to the Hanafi, the performance of noon and afternoon prayers and that of dusk and Isha all at once are only permissible in Arafah and Mozdalefeh, and it is not permitted in other cases.

3- The Hanbali, Maleki, and Shafe'e are of the opinion that in addition to the two mentioned cases, the performance of noon and afternoon prayers as well as dusk and Isha prayers is permissible when traveling. Some of these sects also believe that the performance of two prayers together in urgency cases, such as illness, fear, rain, etc. is permissible.

4- The Shia believe that each of the noon and afternoon prayers as well as dusk and Isha ones have a special time and a common time:

A: The specific time of noon prayer begins from the midday (the time of noon Azan) and continues for a while in which one can perform a four-Rakat (unit) prayer. In this short time, one can only perform his noon prayer.

B. The specific time of afternoon prayer, that is a short time up to sunset, and one can only perform his afternoon prayer.

C. The common time between noon and afternoon prayers, which begins from the end of the specific time of noon prayer to the beginning of the specific time of afternoon prayer.

The Shia believe that one can perform noon and afternoon prayers together during the common time while the Sunnite believe that the specific time of noon prayer starts from the midday (the time of Azan) up to the time when the shadow of things is equal to their length, and one is not permitted to perform his afternoon prayer in this time. From this time onwards up to sunset is allocated to afternoon prayer, and as a result, one is not allowed to perform his noon prayer then.

D. The specific time of dusk prayer, which starts from dusk Azan until the time when one can perform a three Rakaat (unit) prayer, and one can perform his dusk prayer during this time.

E. The specific time of Isha prayer, and that is a short time up to the legal midnight that one can perform a four Rakaat (unit) prayer.

F. The common time between dusk and Isha prayers, starting from the end of the specific time of dusk prayer to the beginning point of the specific time of Isha prayer.

The Shia believe that one can perform his dusk and Isha prayers together during the common time, while the Sunnite believe that the dusk prayer must be performed from the beginning of sunset until the fade of the evening twilight, and one is not permitted to perform his Isha prayer during this time. Also, one ought to perform his Isha prayer from the fade of the evening twilight until the legal midnight, and one cannot say his dusk prayer then.

As a consequence, according to the Shia, one can perform his afternoon prayer immediately after the noon prayer or postpone the noon prayer until a short time before the specific time of the afternoon prayer. Then, one can perform both his noon and afternoon prayers together. It is noteworthy to mention that it is recommended to perform the noon prayer soon after the noon Azan and the afternoon prayer when the shade of things turns out equal to their length. This is the case about the dusk and Isha prayers.

This is the Shia standpoint, whereas the Sunnite do not legalize it to perform noon and afternoon prayers or dusk and Isha ones together at all times and

places. Thus, the issue under discussion is whether the performance of two prayers together at all times and places, such as Arafah and Mozdalefeh, is permissible.

The whole Muslims unanimously agree that the holy Prophet (peace be upon him and his descendants) performed his prayers one after the other, but there are two different interpretations about this narration:

A. The Shia is of the opinion that one can perform the afternoon prayer immediately after the noon prayer after noon Azan, and likewise, perform Isha prayer soon after dusk prayer after dusk Azan, and this generally includes all conditions with no concern to any particular time or place.

B. The others state this narration signifies the performance of noon prayer at the end of its time and afternoon prayer at the beginning of its time, and likewise, it includes dusk and Isha prayers.

Now to clarify this issue, we study the traditions in his regard in order to prove the Shia view, i.e. the performance of both prayers together in the common time and not the performance of one at the end of its time and the other at the beginning of its time.

The traditions:

Ahmad Ibn Hanbal, the head of the Hanabeleh, quotes Jabir Ibn Zeid as saying,

اخبرني جابر بن زيد انه سمع ابن عباس يقول: صلّيت مع رسول الله صلي الله عليه وآله (و سلم ثمانيا جميعا و سبعا جميعا قال قلت له يا ابا الشعثاء اظنه اخر الظهر و عجل العصر و اخر المئرب و عجل العشاء قال و انا اظن ذلك

(Jabir Ibn Zeid quotes as hearing from Ibn Abas, “I performed eight Rakaats of noon and afternoon prayers as well as seven Rakaats of dusk and Isha prayers together along with the prophet (peace be upon him and his descendants)”. Then, I said to Abu Shatha, “I suppose the Prophet (peace be upon him and his descendants) postponed his noon prayer and performed his afternoon prayer earlier together and did the same with his dusk and Isha

prayers”, and he confirmed me.)¹

Hence, it becomes obvious that the holy Prophet (peace be upon him and his descendants) had performed his noon afternoon prayers as well as his dusk and Isha prayers together.

Ahmad Ibn Hanbal quotes the following tradition from Abdollah Ibn Shaqiq,

خطبنا ابن عباس يوماً بعد العصر حتى كبرت الشمس و بدت النجوم و علق
الناس ينادونه الصلوه و في القوم رجل من بني تميم فجعل يقول: الصلوه
الصلوه و قال فئضب قال اتعلمني بالسنة؟ شهدت رسول اله صلي الله عليه {و
آله} و سلم جمع بين الظهر و العصر، و المئرب و العشاء قال عبدالله فوجدت
في نفسي من ذلك شيئاً فلقيت ابا هريره فسالته فوافقه

(After the afternoon prayer, Ibn Abbas made us a speech until the sunset and the stars appeared and the people called for prayers; there was a man among them from Bani Tamim tribe who repeatedly shouted the term 'prayer, prayer'. It made Ibn Abbas angry. He then addressed the man as saying, 'Are you going to teach me the Prophet's practice? I witnessed the Prophet (peace be upon him and his descendants) performed his noon and afternoon prayers

1- Masnad, Ahmad Ibn Hanbal, vol.1, p.221

together as he did it to his dusk and Isha Prayer. Abdollah then said “I was in doubt about this statement; later in a meeting with Abu Harirah I asked about it, and he confirmed it”).²

3. Malik Ibn Anas- the head of the Malekieh- in his book, entitled 'Movata' wites as such,

صلي رسول الله (ص) الظهر و العصر جميعاً، و المرب و العشاء جميعاً فيبر خو

(The Messenger of God (peace be upon him and his descendants) performed his noon and afternoon prayers together and did the same with his dusk and Isha prayers even if he was not traveling nor with the fear of the enemy.)³

4. Malik Ibn Anas quotes Ma“az Ibn Jabal as saying,

فكان رسول الله (ص) يجمع بين الظهر و العصر، و المغرب و العشاء

(The Messenger of God used to perform his noon and afternoon prayers as well as dusk and Isha prayers one after the other.)⁴

5. Malik Ibn Anas quotes Nafe as he quotes it from Abdollah Ibn Omar as follows:

كان رسول الله (ص) اذا عجل به السير يجمع بين المغرب و العشاء

(Whenever being in a hurry to go somewhere, the Prophet (a.s) performed his dusk and Isha prayers all together.)⁵

6. Malik Ibn Anas quotes this narration from Abu Herireh as saying,

ان رسول الله- صلي الله عليه { و آله } و سلم- كان يجمع بين الظهر و العصر في سفره الي

تبوك

(On the way to Tabuk [battle], the Prophet (peace be upon him and his descendants) performed his noon and afternoon prayers together.)⁶

7. Malik narrates from Nafe in his 'Movata' as such:

ان عبدالله بن عمر كان اذا جمع الامراء بين المئرب و العشاء في المطر جمع معهم

2- Ibid, p. 251

3- Movata, Malik, the book on prayer, p.125, hadith no.178

4- Ibid, p.134, hadith no. 174

5- Ibid, p.125, hadith no.177

6- Ibid, p. 125, hadith no. 175

(When it happened to be raining, the Emirs used to perform their dusk and Isha prayers together, and Abdollah Ibn Omar did the same.)⁷

8. Malik Ibn Anas writes as he quotes Ali Ibn Hussein:

كان رسول الله- صلي الله عليه {و آله} و سلم- اذا اراد ان يسير يومه جمع بين الظهر و
العصر و اذا اراد ان يسير ليله جمع بين المئرب و العشاء

(The Prophet (peace be upon him and his descendants) performed his noon and afternoon prayers whenever he was going somewhere during the day, and likewise, he performed his dusk and Isha prayers whenever he was about to go somewhere at night.)⁸

9. In a commentary on 'Movata', Mohammed Zarghani quotes Abi Sahtha as saying,

ان بن عباس صلي بالبصره الظهر و العصر ليس بينهما شيء و المئرب و العشاء ليس
بينهما شيء

(Abdollah Ibn Abbas performed his noon and afternoon prayers together in Basra, as there was no pause among them, and likewise, he did it to his dusk and Isha prayers.)⁹

10. Zargani quoted the following tradition from Tabarani as he quoted it from Ibn Masud:

جمع النبي صلي الله عليه {و آله} و سلم بين الظهر و العصر و بين المئرب و العشاء فقليل
له في ذلك فقال: صنعت هذا لئلا تخرج امتي

(The holy Prophet (peace be upon him and his descendants) performed his

afternoon prayer immediately after the noon prayer as he did do for his dusk and Isha prayers. He was asked about the cause, and he replied, “so that my nation are not put in trouble”.)¹⁰

11. Moslem Ibn Hajaj quotes Abu Zoeir and Saeed Ibn Jobayr directly as they narrate it from Ibn Abbas,

7- Ibid, hadith no.175

8- Ibid, hadith no. 181

9- Zarghani’s Commentery on Movata, Section 1, p.294, Egypt edition.

10- Ibid, p. 294.

صلي رسول الله- صلي الله عليه { وآله } – الظهر و العصر جيمعا بالمدينه في ير خو و

لا سفر¹¹

(The Prophet (peace be upon him and his descendants) performed his noon and afternoon prayers with no dread of the enemy while he was in Medina.)

Then, Ibn Abbas added, “the Prophet’s object was not to put his nation in trouble”.¹²

12. In his 'Sahih', Moslem quotes Saeed Ibn Jobayr as he narrates from Ibn Abbas:

جمع رسول الله- صلي الله عليه { وآله } و سلم- بين الظهر و العصر، المئرب و العشاء

في المدينه، من ير خو و لا مطر

(The holy Prophet (peace be upon him and his descendants) performed his afternoon prayer immediately after the noon prayer as well his Isha and dusk prayers with no dread of enemy or rain while he was in Medina.)¹³

Then, Ibn Saeed said that he had asked Ibn Abbas about the cause, and he replied, “Because the Prophet (peace be upon him and his descendants) did intend to spare his nation as much trouble as possible”.¹⁴

13. Abu Abdollah Bokhari has allocated a special chapter to this issue under the title of 'The postponement of noon prayer to the time of afternoon'. This title in itself is the most evident testimony that one can postpone his noon prayer and then perform his noon and afternoon prayers together¹⁵. Then, Bokhari stated as such:

ان النبي- صلي الله عليه {و آله} و سلم- صلي بالمدينه سبعا و ثمانيا، الظهر و العصر، و
المغرب و العشاء

(The Prophet (peace be upon him and his descendants) performed seven Rakaats (dusk and Isha prayers) as well as eight Rakaats (noon and afternoon prayers) in Medina.)¹⁶

11- Sahih, Moslem, Section 2, p. 151, Egypt edition.

12- Ibid, below the mentioned narration

13- Ibid, p.152

14- Ibid, below the mentioned narration

15- Sahih, Bokhari , section 1, p.110, the book on prayer, Egypt edition,1314 year of Hijra.

16- Ibid.

From this narration, it is comprehended that not only one can postpone his noon prayer and then perform it with afternoon prayer together, but also he can follow the Prophet (peace be upon him and his descendants) as doing that about his dusk and Isha prayers.

14. Bokhari somewhere else in his 'Sahih' states:

{قال ابن عمر و ابو ايوب و ابن عباس رضي الله عنهم : صلي النبي صلي الله عليه {و آله
و سلم المئرب و العشاء

(Abdollah Ibn Omar, Abu Ayub Ansari, and Abdollah Ibn Abbas have narrated that the Prophet (peace be upon him and his descendants) performed his dusk and Isha prayers one after the other.)¹⁷

15. In his 'Sahih', Moslem Ibn Hajaj writes as follows:

قال رجل لابن عباس الصلوه فسكت ثم قال الصلوه فسكت ثم قال: لا
ام لك اتعلمنا بالصلوه و كنا نجمع بين الصلاتين علي عهد رسول الله – صلي الله عليه {و
آله {وسلم

(Ibn Abbas reacted with a sense of outrage a man who repeated the term „Hurry up to prayer“ for four times [he meant it was the time of prayer] as saying, “Are you going to teach me the prayer while we performed both prayers together along with the Prophet (peace be upon him and his descendants)”?¹⁸

16. Moslem narrated,

ان رسول الله – صلي الله عليه {و آله {وسلم- جمع بين الصلاه في سفره سافرهما في زوه
تبوك فجمع بين الظهر و العصر، و المرب و العشاء قال سعيد فقلت لابن عباس، ما حملة
علي ذلك؟ قال: اراد ان لا يجرح امته.¹⁹

(The holy Prophet (peace be upon him and his descendants) performed his noon and afternoon prayers as well as dusk and Isha prayers together when he was setting off for Tabuk battle. Then, Saeed Ibn Jobayr asked Ibn Abbas about the cause of this act, and he replied, “The holy Prophet (peace be upon him and his descendants) was going to spare his nation as much trouble as possible.)

17- Ibid. p. 113

18-Sahih, Moslem, section2, p.153

19- Ibid, p.151, Egypt edition

17. Moslem Ib Hajaj narrated Maaz as follows:

خرجنا مع رسول الله صلى الله عليه {وآله} وسلم في كيزوه تبوك فكان يصلي الظهر و
العصر جميعا و المئرب و العشاء جميعا

(We were setting off for Tabuk battle along with the Prophet (peace be upon him and his descendants) as he performed his noon and afternoon prayers together, and he did the same to his dusk and Isha prayers.)²⁰

18. Malek Ibn Anas in his book, 'Movata', writes:

عن ابن شهاب انه سال سالم بن عبدالله : هل يجمع بين الظهر و العصر في السفر؟ فقال
نعم لابس بذلك، الم تر الي صلاه الناس بعرفه؟

(Once Ibn Shahab asked Salem Ibn Abdollah, “ can one perform his noon and afternoon prayers together while traveling?” He answered, “Yes, have you not seen that the people perform their prayers one after the other in Arafat?”²¹

It is noteworthy to say that the whole Muslims know it permissible to perform their afternoon prayer immediately after the noon prayer on the day of Arafat in Arafat region. In accordance with this fact, Salem Ibn Abdollah believes that the people can perform their other prayers with no pause.

19. In his book, entitled, 'Kanz Ul-Ammal', Mottaqi Hindi writes as such:

قال عبدالله : جمع لنا رسول الله (ص) مقيما ير مسافر بين الظهر و العصر، و المئرب و
العشاء فقال رجل لابن عمر: لم تري النبي (ص) فعل ذلك؟ قال: لان لايجرح امته ان
جمع رجل

(Abdollah Ibn Omar said, “the holy Prophet (peace be upon him and his descendants) performed his noon and after prayers together while he was not yet traveling”. Then, a man asked him, “why the Prophet (peace be upon him and his

20- Ibid, p.152

21- Movata, Malik, p.125, hadith no.180, the third edition

descendants) did so'? And he replied, “Because he did intend to spare his nation as much trouble as possible”).²²

20. It is also studied in 'Kanz Ul-Ammal' that:

عن جابر ان النبي- صلي الله عليه {و آله} و سلم- جمع بين الظهر و العصر باذان و اقامتين

(Jabir says, “The holy Prophet (peace be upon him and his descendants) performed his noon and afternoon prayers with one Prayer Call (Azan) and two Eqama.)²³

21. Also, it is narrated in 'Kanz Ul-Ammal' that:

عن جابر ان رسول الله- صلي الله عليه {و آله} و سلم- كبرت له الشمس بمكة فجمع بينهما

بسر 24

(Jabir Ibn Abdollah says, “When the sun set, the holy Prophet (peace be upon him and his descendants) was in Mecca, but when he reached 'Sarf' ²⁵, he prayed his [dusk and Isha] prayers together.)

22. In „Kanz Ul-Ammal“, it is quoted form Ibn Abbas as saying,

جمع رسول الله- صلي الله عليه {و آله} و سلم- بين الظهر و العصر، و المئرب و العشاء

بالمدينة في كير سفر ولا مطر، قال: قلت لابن عباس، لم تراه فعل ذلك، قال: اراد التوسعه

(While Setting in Medina, the holy Prophet (peace be upon him and his descendants) performed his noon and afternoon prayers one after the other as well as his dusk and Isha ones, even when it was raining. “The narrator goes on as saying that he had asked Ibn Abbas about the cause, and he replied, “because the Prophet (peace be upon him and his descendants) did not intend to cause difficulty for his nation and facilitate the ritual for them.)”²⁶

22- Kanz Ul-Amal, the book on prayer, vol.8, p.246, first edition , 1391 year of Hijra.

23- Ibid. p.247

24- Ibid

25- Sarf is a region, about 25kms away from Mecca.

26- Kanz Ul-Amal, the book on prayer , Chapter 4, vol.8

Conclusion:

To sum up, we present the evident proofs on the performance of two prayers together, specifying the Shia point of view as follows:

1. The performance of two prayers at one time in order to facilitate it and spare the people as much trouble as possible:

The generality of narrations bear witness to this fact that performing prayers separately causes toil for the Muslims, and thus, the Prophet (peace be upon him and his descendants) made it permissible to perform the prayers at one time. Refer to narrations no.10, 16, 19, and 22.

If the aforementioned narrations signify that one can postpone his noon prayer and then perform it with his afternoon prayer at its legal time (until the shadow

of things turn out equal to their length) as the Sunnite believe, it spares not the believers but makes more difficulty for them. Then, it is deduced that the believers can perform both prayers whether at the beginning or the end of the common time.

2. The performance of two prayers at one time in Arafat proves the authenticity of this claim:

The whole Islamic Sects unanimously agree on the legality of performing noon and afternoon prayers at one time in Arafat, and some of the mentioned narrations testify this fact. On the other hand, some other narrations generalize this idea as saying that the performance of noon and afternoon prayers at one time not only in Arafat but also in everywhere else is permissible. In this regard, refer to narration no.18.

As a result, a Muslim can perform his prayers together everywhere as he does his noon and afternoon prayers together in Arafat.

3. The performance of two prayers at one time while traveling proves its authenticity:

Although the jurists of Hanbali, Maleki, and Shafee have only legalized the performance of two prayers at one time when traveling, the other narrations in this regard specify that there is no difference between traveling and being at home as the holy Prophet (peace be upon him and his descendants) performed his prayers together whether traveling or being at home. Refer to traditions no.3, 11, 13, 19, and 22.

In accordance with this fact, as one can perform the two prayers at one time while traveling (as the Shia believes), accordingly he can do so while at home.

4. The performance of two prayers at one time when one is in distress proves its authenticity:

An abundant number of the authentic traditions bear witness to this fact that the holy Prophet (peace be upon him and his descendants) and his disciples performed their prayers in urgency cases at one time, as the Shia believe, such as illness, the dread of the enemy, and rain. Due to this fact, many of the

jurisprudents of different Islamic Sects have issued a decree on the legality of performing two prayers together, while the mentioned traditions specify that there exist no difference between the urgency and ordinary cases. In this regard, refer to narrations no.3, 11, 12, and 22.

5.The practice of the Prophet’s disciples prove the authenticity of performing two prayers at one time:

According to the mentioned narrations, a number of the Prophet’s disciples used to perform their two prayers at one time. Abdollah Ibn Abbas used to postpone his dusk prayer until the sky got dark and the stars appeared. He then neglected the one who called repeatedly for prayer and finally performed his dusk and Isha prayers at one time. In response to those who raise objections to him, he said, “I witnessed that the Prophet (peace be upon him and his descendants) did so”, and then, Abu Harireh confirmed him. In this regard, refer to narrations no. 2, 7, 9, and 15.

There is no doubt that Ibn Abbas performed his prayers at one time, as the Shia believes.

6.The Prophet’s practice proves the authenticity of performing two prayers at one time:

From the narration no.21, it is fully comprehended that the holy Prophet (peace be upon him and his descendants) was in Mecca at dusk. He postponed his dusk prayer until he reached to Sarf, a region located about 9 miles away from Mecca, and then performed both his dusk and Isha prayers together. Taking it into consideration, the low means of transportation and that the Prophet (peace be upon him and his descendants) had left Mecca at dusk, he surely arrived in Sarf after a part of night had elapsed.

From the mentioned narrations, extracted wholly from the Sunnite sources of sound and supported narrations, the authenticity of the Shia belief regarding the legality of performing two prayers at one time and the fact that it can be performed so in all places and times is proven.

Question no.28

What are the Shia jurisprudential sources?

The answer:

To follow the Book of God and the Prophet's traditions and to comprehend the religious commandments, the Shia resort to the four essential sources as follows:

1. The Divine Book
2. The Prophet and the Infallible Imams' traditions
3. Consensus
4. Reasoning

Among the four mentioned sources, the Divine Book and the Prophet and Imams' traditions are the most fundamental sources of the Shia jurisprudence, and we will discuss them in brief.

The Divine Book; The holy Quran:

The followers of the Shia school regard the holy Quran as the main source of their Jurisprudence and the criterion for the Divine commandments, because the Shia leaders have introduced this heavenly Book as the most sublime reference for extracting the jurisprudential laws, so that any theory is adopted if it is consistent with its teachings of the holy Quran and vice versa. With regard to this fact, Imam Sadeq (a.s), the sixth Imam of the Shia, says,

وكل حديث لا يوافق كتاب الله فهو زخر

(Any speech, which is not in accordance to the holy Quran is groundless.)¹

Also, Imam Sadeq (a.s) quotes the holy Prophet (peace be upon him and his descendants) as saying,

ايها الناس ما جاءكم عني يوافق كتاب الله فانا قلته و ما جاءكم يخال كتاب الله فلم اقله ²

1- Osul Kafi, vol.1 hadith no.3

2- Ibid, hadith no. 5

(O, people! If any statement that is attributed to me is in accordance with the Divine Book is of mine, and vice versa.)

From the abovementioned hadiths and the Shia standpoint, it becomes obvious that the heavenly Book is the primary source from which the Muslims infer the lawful commandments.

The Prophet's tradition:

The Prophet's tradition, which is the second source of the Shia jurisprudence, signifies the Prophet's words and practice. The Imams, who are the Prophet's descendants, are the transmitters of his traditions and knowledge. Furthermore, the Prophet's words if transmitted through the reliable sources are accepted by the Shia.

Now, we study this issue from two aspects:

1. The reasons for adhering to the Prophet's tradition:

In addition to the holy Quran, the Shia leaders have recommended the Prophet's traditions to their followers and considered traditions to their followers and considered them as two compliments Imam Sadeq (a.s) says,

اذا ورد عليكم حديث فوجدتم له شاهدا من كتاب الله او من قول رسول الله (ص) و الا فالذي
جاءكم به اولي به

(Whenever a hadith is narrated to you, confirm its authenticity after you find its evidences in the holy Quran and the Prophet's traditions. Otherwise, you'd better neglect it.)³

In addition, Imam Baqir (a.s) regarded the adherence to the Prophet's traditions as the fundamental criterion for the Jurisprudents as he says, criterion for the jurisprudents as he says,

ان الفقيه حق الفقيه الزاهد في الدنيا، الراب في الاخره، المتمسك بسنه النبي

(The actual jurisprudent is he who avoids the extreme worldly enjoyment, shows enthusiasm to the overworldly life, and

3- Ibid, hadith no. 2

adheres to the Prophet's tradition.)⁴

The grand Shia leaders consider any opposition to the Divine Book and the Prophet's traditions as blasphemy. With regard to this fact, Imam Sadeq (a.s) says,

من خال كتاب الله و سنه محمد (ص) فقد كفر

(He who opposes the holy Quran and the Prophet's traditions is an unbeliever.)⁵

As a result, it is clarified that the Shia acknowledges the Prophet's traditions more than any of the Islamic Sects, and thus, it proves the claims of those, accusing the Shia of being heedless to the Prophet's traditions, totally unfounded.

2. The reasons for adhering to the Ahlul-Bait's traditions:

To clarify the Shia standpoint in this regard, we are obliged to discuss the following:

A: The essence of the infallible Imams' traditions.

B: The reasons for the authenticity and exigency for adhering to the Prophet's household.

Now, let us discuss these aspects through resorting to the evident proofs in brief:

The essence of the infallible Imams' traditions:

From the Shia viewpoint, it is only Allah, Who has the right to legislate and then commission the Prophet (peace be upon him and his descendants), as the intermediary between God and man, to communicate the Divine commandments to man. Therefore, if the Shia considers the Imam's traditions as a jurisprudence source, it does not mean that he is regardless to the Prophet's traditions, but, on the contrary, the credibility of these traditions is due to the fact that they take origin from the Prophet's traditions.

Consequently, the Shia infallible Imams do not have a voice of their own and what they say is, in fact, the Prophet's tradition.

To elaborate on this issue, it is worthy to present some of the

4- Ibid, hadith no.8

5- Ibid hadith no.6

Imams' traditions:

1. Imam Sadeq (a.s) in response to a man who asked him some questions said,

مهما اجبتك فيه بشيء فهو عن رسول الله (ص) لسنا نقول برأينا من شيء

(What I said in response to your question was from the holy Prophet (peace be upon him and his descendants), for we do not express a word of our own.)⁶

And somewhere else, he said,

حديثي حديث ابي، و حديث ابي حديث جدي، و حديث جدي حديث الحسين، و حديث الحسين حديث الحسن، و حديث الحسن حديث امير الماينين ، و حديث امير الماينين حديث رسول الله (ص) و حديث رسول الله قول الله عزو جل

(My word is that of my father (Imam Baqir) and that of my father is my grand father's (Imam Ali Ibn Hussein) and the word of my grand father is that of Hussein Ibn Ali, and the word of Hussein is that of Ali Ibn Abi Talib, and the word of Ali is that of the Prophet (peace be upon him and his descendants), and the word of the Prophet is the Word of God, the Almighty.)⁷

2. Imam Mohammed Baqir (a.s) said to Jabir,

حدثني ابي عن جدي رسول الله (ص) (عن جبرئيل) ع) عن الله عزوجل، و كلما احدثك بهذا الاسناد

(My father narrated me from my grandfather, the Messenger of God (peace be upon him and his descendants), as he had quoted it from Gabriel, who had quoted it from Allah, the Almighty, and what I narrate to you is from this chain of transmission.)⁸

The reasons for the credibility and exigency for adhering to the Prophet's household:

The Shia and the Sunnite narrators are of the opinion that the Messenger of God has left two invaluable things after himself and then invited the whole Muslims to follow them that their adherence to

6- Jame Ul-Ahadith Ul-Shia, vol.1 p.129

7- Ibid, p.127

8- Ibid, p.128

them will result in their guidance and prosperity; one of them is the Divine Book and the other one is the Ahlul Bait (a.s).

We point to some of these traditions as follows:

1. In his book 'Sahih', Tirmizi narrates from Jabir Ibn Abdollah Ansari as he narrated it from the holy Prophet (peace be upon him and his descendants) as such:

يا ايها الناس اني قد تركت فيكم ما ان اخذتم به لن تضلوا: كتاب الله و عترتي اهل بيتي

(O, people! I leave behind two things. You will not be deviated until you adhere to them: the Divine Book and my household.)⁹

2. Also, Tirmizi writes in the same book as follows:

قال رسول الله صلى الله عليه و سلم اني تارك فيكم ما ان تمسكتم به لن تضلوا بعدي

احدهما اعظم من الاخر: كتاب الله حبل ممدود من السماء الي الارض و عترتي اهل بيتي

و لن يفترقا حتي يردا علي الحوض ، فانظروا كي تخلفوني فيهما

(The Prophet (peace be upon him and his descendants) said, “I will leave two invaluable things behind; you will never go astray if you adhere to them: one of them is superior to the other, and that is the Divine Book, which is as a joining string between the heaven and the earth, the other is my household, and they never come to separation until they come again to me beside Kauthar Pond. So see how you will treat them after me.)¹⁰

3. In his 'Sahih', Moslem Ibn Hajjaj has mentioned a tradition from the Prophet (peace be upon him and his descendants) as saying,

الا ايها الناس فانما انا بشر يوشك ان ياتي رسول ربي فاجيب و انا تارك فيكم ثقلين اولهما

كتاب الله فيه الهدى و النور فخذوا بكتاب الله و استمسكوا به فحث علي كتاب الله و ركب

فيه ثم قال: و اهل بيتي اذكر كم الله في اهل بيتي اذكر كم الله في اهل بيتي اذكر كم الله في

اهل بيتي¹¹

(O, people! Verily, I am a man, and soon the angel of death will come to me, and I will submit myself to his call. I leave behind two invaluable things: the Divine Book, which is the light and guidance, so adhere to it. He then went on, and my

9-'Sahih',Tramazi, Almanaqeb, vol.5, p.662, hadith no.3786, Beirut edition.

10- Ibid, p.663, hadith no.3788

11- Sahih, Moslem, Section 7, p. 122- 23, Egypt edition.

household, and my household, and my household.)

4. A number of narrators have narrated the holy Prophet (peace be upon him and his descendants) as saying,

اني تارك فيكم الثقلين كتاب الله و اهل بيتي وانهما لن يفترقا حتي يردا علي الحوض

(I leave behind two invaluable reminders; one is the Divine Book and the other is my household. They never come to separation until they join me near Kauthar Pond on the Day of Resurrection.)¹²

It is noteworthy to say that there are an abundant number of traditions in this regard that cannot be dealt with in this writing, just to mention that Seyed Mir Hamed Hussein, the grand scholar, has accumulated the documents of these traditions in a six-volume book, entitled 'Abaghat Ul-Anwar'.

Under the auspices of these traditions, it becomes evident that the adherence to the Prophet's household along with the obedience of the Divine Book and the Prophet's traditions is of fundamental issues in Islam, and their negligence ends in man's deviation and adversity.

Now who are the Prophet's household that we have to obey them?

To elucidate this issue, we infer to some of the traditions with regard to the Prophet's household:

Who are the Prophet's household?

From the aforementioned traditions, it is deduced that the holy Prophet (peace be upon him and his descendants) recommended the whole Muslims obey his household and introduced them as the religious source after himself alongside the holy Quran, stating that, "the holy Quran and my household will never come to separation".

In accordance with this fact, the Prophet's household are the ones, who enjoy the status of infallibility; otherwise, they will separate from the Divine Book. As the holy Prophet (peace be upon him and his descendants) stated, "they will never separate from each other until they come to me beside Kauther pond".

Accordingly, the exigency of quest for the immense knowledge of the Prophet's household and their high

12- Mostadrak, Hakim, section 3, p.148; Al-Savaeq Ul Moharaghe , section 11, chapter1, p.149; Mosnad, Ahmad, section 5, p. 182 & 189

attributes is known. Now, we endeavor to present some evidence under the auspices of the narrations of the great Islamic narrators:

1. After reciting Saqlayn hadith, Moslem Ibn Hajjaj said,

"Yazid Ibn Hayan asked Zeid Ibn Argham, "Who are the Prophet's household? Are they the Prophet's wives"? And he answered,

لا وايم الله ان المراه تكون مع الرجل العصر من الدهر ثم يطلقها فترجع الي ابيها و قومها

اهل بيته اصله و عصبته الذين حرموا الصدقه بعده

(No, by God, a woman accompanies her husband for a while, and the man is permitted to divorce her during which she returns to her family. The Prophet's household signifies the ones, who are banned from receiving charity after the Prophet (peace be upon him and his descendants) and have deep roots of kinship with him.)¹³

This tradition bears witness to the fact that like the adherence to the holy Quran, adherence to the Prophet's household is mandatory; the Prophet's household are of both physical and spiritual connection with him. They also enjoy some sublime attributes that make them paramount with the holy Quran and one of the main religious sources for the Muslims all over the world.

2. The holy Prophet (peace be upon him and his descendants) did not only point to the Ahlul-Bait's attributes, but also clearly announced their number, that is twelve.

Moslem quotes Jabir Ibn Samareh as saying,

سمعت رسول الله - صلي الله عليه { و آله } و سلم- يقول لا يزال الاسلام عزيزا الي اني
عشر خليفه. ثم قال كلمه لم افهمها، فقلت لابي ما قال؟ فقال كلهم من قريش

(I heard the Prophet (peace be upon him and his descendants) saying, "Islam will never decline, and it will keep its esteem by twelve Caliphs". He then said some words I did not comprehend well, so I asked my father and he said, "They are all from the Quraysh tribe".)¹⁴

In addition, Moslem Ibn Hajjaj quoted the Messenger of God (peace be upon him and his descendants) as saying,

13- Sahih, Moslem, section 7, p.123, Chapter on the attributes of Ali Ibn Talib.

14- Sahih, Moslem, vol,6. p.3, Egypt edition

15- Ibid.

(As long as the twelve men reign over the peoples, their affairs are run properly.)¹⁵

These two narrations clearly prove the truthfulness of the Shia claim as saying that the twelve Imams of Shia are the true leaders of the peoples after the holy Prophet (peace be upon him and his descendants), because in Islam, the twelve caliphs, who have managed the Muslims' affairs are none, save the twelve Imams, who are from the Prophet's household. If we put aside the four Caliphs, so called 'Rashedin', other caliphs from Bani Omayeh and Bani Abbas, as the history testifies caused shame for the Islamic community.

Consequently, the Ahlul-Bait (a.s), whom the Prophet (peace be upon him and his descendants) introduced them as the mate of the holy Quran as well as the Muslims' leading source, are the twelve Imams; the preserver of the Prophet's traditions and the bearer of his Divine Knowledge.

3. Ali Ibn Abi Talib (a.s) also knows the Muslim leaders from Bani Hashem tribe [a branch of Quranysh tribe] that is another clear proof on the truthfulness of the Shia claim as saying,

ان الائمة من قریش کرسوا في هذا البطن- من بني هاشم لا تصلح علي من سواهم و لا
تصلح الولاه من يرهم

(The Imams from Quraysh tribe are from Bani Hashem, and others do not deserve to rule over the people, and as a result, their guardianship is unfounded.)¹⁶

Conclusion:

The aforementioned traditions elucidate two facts:

1. Like the obedience of the holy Quran, adherence to the Prophet's Ahlul-Bait (a.s) and their obedience is obligatory.
2. The Prophet's Ahlul-Bait (a.s), who are the mate of the holy Quran and the Muslims' leading source, have the following criteria:

A. They all belong to Quraysh tribe and Bani Hashem clan.

B. They all have a blood-kinship with the holy Prophet (peace be

16- Nahjul Balaghah, Sermon no.144

upon him and his descendants) so that giving charity to them is prohibited.

C. They all are infallible; otherwise, they would have been separated from the holy Quran, whereas the Prophet (peace be upon him and his descendants) said, "They would never separate from each other until they meet me beside Kauthar Pond".

D. They are all twelve, who are appointed as the Muslims' guardians one after the other after the Prophet (peace be upon him and his descendants).

E. These twelve Caliphs are the cause of esteem and dignity for the Religion.

When considering the stated facts in this regard, it is clarified as day that the Prophet's household are, in fact, the twelve Imams, the Shia is recommended to obey and adheres to them in recognizing the jurisprudent commandments and is proud of them.

Question no.29

Was Abu Talib a believer that the Shia visit his shrine?

The answer:

Abu Talib was the son of Abdul Mottalib, the father of Imam Ali (a.s), and the holy Prophet's uncle. From the Shia viewpoint, he was a firm believer in the Prophet's prophetic mission and therefore supported him in all the hardships and straits in the advent of Islam.

Abu Talib's family background:

He was born in the family of Abdul Mottaleb, the Prophet's grandfather and one of the steadfast followers of the Prophet Abraham. As the history of the Arabian Peninsula has recorded, he did not desist from his monotheistic beliefs even a moment in the most critical conditions throughout his life. When Abraha prepared an equipped army of elephants and moved toward Mecca, aiming at demolishing 'the Kaba', he confiscated some of Abdul Mottalib's camels. When Abdul Mottalib went to restore his camels, Abraha asked him surprisingly, "Why don't you ask me to withdraw my army and desist from demolishing the Kaba"? Abdul Mottalib rejoined him with a spirit of faith in God,

{انا رب الابل و للبيت رب يمنعه} يحميه

(I am the owner of my camels, and this house- the Kaba- has an Owner, who surely will protect it.)¹

Then, he moved to Mecca and went to Kaba and implored to God while holding the handle of its door as such,

يا رب لا ارجولهم سواكا يا رب فامنع منهم حماكا

ان عدو البيت من عاداكا امنعهم ان يخربوا فناكا

(O, God! I have hope to no one, save You. O, God! Safeguard Your holy sanctuary from the enemies; the enemies who are, in fact, in clash with You. Prevent them from demolishing Your House.)²

These eloquent statements bear witness to Abdul Mottalib's firm belief in monotheism. Due to this fact, Yaqubi writes about Abdul Mottalib in his history book as such,

رفض عباده الاصنام ، وحد الله عزوجل³

(He [Abdul Mottalib] refused to worship idols and instead believed in the only God.)

Now let's see what this god-fearing father thinks of his son- Abu Talib:

Abdul Mottalib's view on Abu Talib:

It has been written in the historical books that some of the illuminate predictors had informed Abdul Mottalib of the holy Prophet's bright future and his prophethood.

When Seif Ibn Zi Yazan held the reins of government in Abyssinia, Abdul Mottalib met with him at the head of a delegation and made an eloquent speech. Then, the Abyssinia ruler gave Abdul Mottalib glad tidings that a grand prophet will be born in his family and described some of his attributes as such:

اسمه محمد- صلي الله عليه { و آله } و سلم- يموت ابوه و امه و يكفله جده و عمه⁴

1- Kamil Ibn Athir, vol, 1. p. 261 , Egypt edition

3-Yaqubi, the History, vol.2. p.7, Najaf edition.

4- Sireh Halabi, vol.1, p.136-37, Egypt edition, p.114-15, Beirut edition

(His name is Mohammed (peace be upon him and his descendants); his father and mother die soon and his grandfather and uncle will take his guardianship.)

Then, he went on,

يعبد الرحمن و يدحض الشيطان و يخمد النيران و يكسر الاوثان. قوله فصل و حكمه عدل
و يامر بالمعروف و ينفه عن المنكر و يبطله

(He worships God, the beneficent, and renounces Satan and puts off the fires and breaks down the idols. His words are the criterion for the distinction between right and wrong, and his judgment is based on justice. He enjoins the people to goodness, and he practices it. He also forbids them from evil and cleanses all impurities.)⁵

Then, he addressed Abdul Mottalib as saying.

انك لجده يا عبدالمطله غير كذب

(Verily, you are his grandfather.)⁶

After hearing these glad tidings, Abdul Mottalib prostrated as thanksgiving and described the blessed child as saying,

انه كان لي ابن و كنت به معجبا و عليه رقيقا و اني زوجته- كريمه من كرائم قومي آمنه
بنت وهب بن عبد منا ابن زهره فجاءت بئ لام فسميته محمدا مات ابوه و امه و كفلتها انا
{و عمه {يعني ابا طالب

(I had a son, whom I loved him very much. I arranged his marriage to an honored lady, called Amaneh, the daughter of Wahab Ibn Abd Manaf. She then gave birth to a son, whom I named him Mohammed. After a while, his father and then mother departed this life and as a result, his uncle and I took his guardianship.)⁷

From these statements, it is deduced that Abdul Mottalib had been aware of the orphan son's bright future, and therefore, he decided to give over his guardianship to his dearest son, Abu Talib, and deprive others this great honor [the guardianship of the Prophet.]

It becomes evident that Abu Talib was so elevated in character and mind that his god-fearing father knew him worthy

5- Ibid.

6- Ibid.

7- Ibid.

to take the Prophet's guardianship.⁸ Now, we present some of the clear proofs, signifying Abu Talib's faith:

1. Abu Talib's literary and scientific works:

The Islamic scholars and historians have narrated some attractive odes, denoting his true faith. Here are some:

ليعلم خيار الناس ان محمدا نبي كموسي و المسيح ابن مريم

اتانا بهدي مثل ما ايتا به فكل بامر الله يهدي و يعصم

(The honored men should know that Mohammed (peace be upon him and his descendants) is a Prophet as Moses and Jesus and enjoys the same heavenly light as they had. Therefore, the whole Divine prophets enjoin the people to good and forbid them from evil at the behest of God.)⁹

الم تعلموا انا وجدنا محمدا رسولا كموسي خط في اول الكتب

و ان عليه في العباد محبه و لا حي فيمن خصه الله بالحب

(Do you not know that Mohammed (peace be upon him and his descendants) is a Prophet as Moses as it has been stated in the Scriptures? The people do love him, and transgression against he, whom God has put His affection in the Peoples“ hearts is blameworthy.)¹⁰

لقد اكرم الله النبي محمدا فاکرم خلق الله في الناس احمد

و شق له من اسمه ليجله فذو العرش محمود و هذا محمدا

(God, the Almighty, has revered His Prophet, Mohammed. Based on this fact, Ahmad is the most honored creature of God. He has derived his name from His own to glorify him. Therefore, the Creator is Mahmud (the praiseworthy) and His Prophet is Ahmad (the worshipper).¹¹

8- For further information, refer to Sireh Halabi, vol.1, p. 134, Egypt edition; Sireh Ibn Heshem, vol.1, p.189, Beriut edition; Abu Talib, a Quraysh believer, p.109, Beirut edition, The great levels, vol.1, p.117, Beirut edition

9- Al- Hojah, p.57; Mostorak Hakem, vol.2, p.623

10- The history of Ibn Kathir , vol.1, p.42; A commentary on Nahjul Balaghah (Ibn Abi Hedid), vol.14, p.72, 2nd edition

11- A commentary on Nahjul Balaghah (Ibn Abil Hadid), vol,14, p.78, 2nd edition; the history of Ibn Asaker, vol., p.275, The history of Ibn Kathir, vol.1, p.266; The history of Al-Khamis, vol. p. 254.

و الله لن يصلوا اليك بجمعهم حتي اوسد في التراب دفيننا

فاصدع بامرك ما عليك كيضاضه وابشر بذلك و قرمنك عيوننا

و دعوتتي و علمت انك ناصحي و لقد دعوت و كنت هم امينا

و لقد علمت بان دين محمد (ص) من خير اديان البريه دينا

(O, Messenger of God, the enemies cannot hurt you till I am laid to rest at my

grave, so do not fret and reveal what you have to fulfill as mission and give glad tidings to people and enlighten them. You enjoined me to your religion, and I know that you are benevolent to me. You are also firm and outstanding in your call, and I confirm that Mohammed's religion is the best of religions in the world.)¹²

يا شاهد الله علي فاشهد اني علي دين النبي احمد

من ضل في الدين فاني مهتدي

(O, God's evidence to me! Bear witness to my faith in Mohammed (peace be upon him and his descendants), the Messenger of God; I am guided, no matter that other are deviated.)¹³

In the last days of his fruitful life, Abu Talib recommended the Quraysh nobilities to advocate the Prophet (peace be upon him and his descendants) in his holy objects in the following verses:

اوصي بنصر نبي الخير اربعة ابني عليا و شيخ القوم عباسا

و حمزه الاسد الحامي حقيقته و جعفرا ان تدودا دوني الناسا

كونوا فداء لكم امي و ما ولدت في نصر احمد دون الناس اتراسا

(I recommend four persons to advocate the Prophet: my son Ali; Abbas, the prominent figure of our tribe; Hamzeh, God's lion, who has been supporting the holy Prophet; and Jafar (my son). May my soul be sacrificed for you, shield the Prophet

12- Khazenatul Adab Baghdadi, vol.1, p.261; The history of Ibn Kathir, vol.3, p.42; the Commentery on Nahjul Balaghah (Ibn Abil Hadid), vol.14, p.55; Fath Albari , vol.7, p.153-54 ...

13- A Commetary on Nahjul Balaghah (Ibn Abil Hadid), vol, 14, p.78, 2nd edition; Abu Talib Divan p.75

14- Motashabehat Ul-Quran, (Ibn Shahr Ashub Mazandarani), in the commentary of Hajj sura, below the verse.

(peace be upon him and his descendants) against the enemies.)¹⁴

After observing these literary works, signifying Abu Talib's true faith in God and the Prophet's prophethood, any righteous person discovers the truthfulness of the Shia view, and it puts an end to the groundless accusations, which some of the writers with the political aims have been ascribed to the believer of Quraysh, the holy Prophet's uncle, and the grand advocator of the Divine religion in the serious straits at the advent of Islam.

2. Abu Talib's behavior toward the Prophet (peace be upon him and his descendants) signifies his faith:

The whole outstanding Islamic historians have stated that Abu Talib's unique devotion to the Prophet (peace be upon him and his descendants) is clear evidence to his firm belief.

In order to fortify Islam and protect the Prophet (peace be upon him and his descendants), Abu Talib preferred to settle in 'Sheb Abi Talib', a valley, beside the Messenger of God for three years instead of presiding over the Quraysh tribe. He stayed with him until the Muslims' economic sanction was over and endured the straits in those unendurable conditions.¹⁵

In addition, he called on his son, Ali (a.s), to accompany the Prophet (peace be upon him and his descendants) and advocate him in the difficult circumstances during the early period of Islam.

Ibn Abil Hadid in his Commentary on Nahjul Balaghah narrated Abu Talib as advising his son Ali (a.s) as saying, "The Messenger of God enjoins you to goodness, so accompany him uphill and downdale".¹⁶

It is now evident that Abu Talib's worthy services to the Prophet (peace be upon him and his descendants) and his limitless devotions in protecting the Religion bear witness to his true faith.

15- For further study, refer to:

a) Sireh Halabi, vol.1, p.134 b) Al-Khamis, the History, vol.1, p. 253-54

c) Sireh Ibn Hesham, vol.1, p. 189 d) A Commentary on Nahjul Balaghah, Ibn Abil Hadid, vol. 14, p. 52 e) Tabaghat Ul Kobra, vol.1, p. 119.

16- vol.14, p.43, 2nd edition.

Due to this fact, Ibn Abil Hadid- the great Islamic Scholar- composed a poem on Abu Talib's crucial role in protecting the holy Prophet (peace be upon him and his descendants) and his religion as such:

و لولا ابوطالب و ابنه لما مثل الدين شخصا فقاما
فذاك بمكه أوي و حامي و هذا بيثرب جس الحماما
و ما ضر مجد ابي طالب ججهول لئى ي اوبصير تعامي

(The Islam religion would never up rise if there happened to be no Abu Talib and his son. He sheltered the Prophet (peace be upon him and his descendants) in Mecca, and his son played with death in Medina. No one is able to harm Abu Talib's glory; neither the ignorant idle talkers nor the aware ones pretending ignorance.)¹⁷

3. Abu Talib's will is a clear evidence to his faith:

The well-known Muslim historians, including Halbi Shafee in his 'Sirah' and Mohammed Diyar Bekri in his 'the history of Al- Khamis' have written that before his demise, Abu Talib called on his tribe to support the Prophet (peace be upon him and his descendants) as saying,

يا معشر قريش كونوا له و لاه، و لحزبه حماه، و الله لايسلك احد منكم سبيله الا رشد و لا
ياخذ احد بهديه الا سعد، و لو كان لنفسي مده و لا جلي تاخر لكففت عنه الهزائن و لدفعت
عنه الدواهي. ثم هلك

(O, people of Quraysh! Follow Mohammed with affection and back his party (Islam). I swear by God, he who follows his teachings will be prosperous.

Verily, I would have spared no effort in removing the straits in his way if my life had continued. He said it and then departed this life.)¹⁸

4.The Porphet's affection toward Abu Talib bears witness to his faith:

The Messenger of God dignified his uncle, Abu Talib, and expressed his affection toward him in a number of occasions, as we

17- Ibid. p. no. 84

18- The history of Alkhmis, vol. 1, p.300-301, Beirut edition; Sireh Halabi vol,1,p.391 ,Egypt edition

point to two of them:

A. A number of historians have narrated this tradition that the holy Prophet (peace be upon him and his descendants) said to Aqil Ibn Talib (the son of Abu Talib) as follows:

اني احبك حبين حبا لقرابتك مني وحبا لما كنت اعلم من حب عمي اياك 19

(I love you for two reasons: first, because you are my kin and second, I know that my uncle (Abu Talib) loved you.)

B. Halabi in his book 'Sirah' quoted the Prophet (peace be upon him and his descendants), glorifying his uncle's status:

ما نالت قريش مني شيئا اكرهه (اي اشد الكراهه) حتي مات ابوطالب

(Quraysh pagans did no serious harm to me until Abu Talib was alive.)²⁰

The Prophet's affection toward Abu Talib and glorifying his high status is a clear witness to his firm belief, because according to the holy Quran, the holy Prophet (peace be upon him and his descendants) only loves the true believers, but harsh against the pagans and non- believers. In this regard, the holy Quran says,

محمد رسول الله و الذين معه اشداء علي الكفار رحماء بينهم

(Mohammed is the Messenger of Allah, and his followers are hard and harsh against the disbelievers but kind and compassionate to one another.)²¹

لا تجد قوما يؤمنون بالله و اليوم الآخر يوادون من حاد الله و رسوله و لو كانوا آباءهم او

أبناءهم او اخوانهم او عشيرتهم اولئك كتب في قلوبهم الايمان ...²²

(You will never find any people who believe in Allah and the day of Resurrection yet establish friendship with those who oppose Allah and His Messenger, even if they be their father or their sons or their brothers or their relatives. Allah has written faith in the hearts of the sincere believers...)

19- The history of Al-Khamis, vol.1, p.163, Beirut edition; Al-Esti'ab, vol.2, p.509

20- Sirah, Halabi, vol.1, p.391, Egypt edition.

21- Fath Sura, verse no.29

22- Mojadeleh Sura, Verse no.22

23- Some other verses, including verse no.1 in Momtaheneh Sura; verse no. 23 in Tubeh Sura, and verses no.54 & 81 in Maedeh Sura confirm this fact.

Considering the above-stated verses and comparing them with the Prophet's affection toward Abu Talib, there remains no doubt about Abu Talib's firm belief in Allah and His Prophet (peace be upon him and his descendants).

5.The testimonies of the Prophet's disciples:

The testimonies of the Prophet's disciples have testified to Abu Talib's true faith. Here are some:

A. When an ignorant person made an unjust accusation about Abu Talib, Imam Ali (a.s) was outraged and replied,

مه، فض الله فاك، والذي بعث محمدا بالحق نبيا لوشفع ابي في كل مذنب علي وجه الارض

لشفعه الله

(Keep quiet! May God shut your mouth. I swear to God, Who appointed Mohammed (peace be upon him and his descendants) as His Messenger, if my father- Abu Talib- intercedes any sinner, Allah will forgive him.)²⁴

Somewhere else he says,

كان والله ابوطالب عبد منات بن عبدالمطلب مومنا مسلما يكتم ايمانه مخافه علي بني هاشم

ان تتابذها قريش

(I swear to God that Abu Talib, the son of Abd Manaf Ibn Abdul Motalib, was a pious believer, but he dissimilated his faith from the Quraysh infidels so that he could keep Bani Hashem clan immune from their hostility)²⁵

Imam Ali's words not only confirms Abu Talib's firm belief, but also considers him as one of the Divine guardians that is able to make intercession for others with Allah's permission.

B. Abuzar Ghafari said about Abu Talib:

و الله الذي لا اله الا هو ما مات ابوطالب رضي الله عنه حتي اسلم

(I swear to Allah, Who is the One, Abu Talib departed this life after he had embraced Islam.)²⁶

24- Al- Hujah, p.24

25- Ibid.

26- A commentary on Nahjul Balagheh (Ibn Abil Hadid) vol. 14, p.71, second edition.

C. It has been narrated from Abbas Ibn Abdul Mottalib and Abubakr Ibn Abi Ghahafeh that:

ان ابا طالب ما مات حتي قال: لا اله الا الله محمد رسول الله

(Abu Talib did not pass away until he uttered: There is no god save Allah, and Mohammed is His Messenger.)²⁷

6.Abu Talib in Ahlul-Bait's view:

The whole Imams have specified Abu Talib's true belief and defended this loyal company of the Prophet (peace be upon him and his descendants) in different occasions. Here are some:

A. Imam Baqir (a.s) said,

لو وضع ايمان ابي طالب في كفه ميزان وايمان هذا الخلق في الكفه الاخري
لرجح ايمان ابي طالب

(If Abu Talib's faith is put in one side of a scale and that of the people in the other, Abu Talib's will be heavier.)²⁸

B. Imam Sadeq (a.s) narrated from the Prophet (peace be upon him and his descendants) as:

ان اصحاب الكهتي اسروا الايمان و اظهروا الكفر فاتاهم الله اجرهم مرتين، وان اباطالب
اسر الايمان و اظهر الشرك فاتاه الله اجره مرتين

(The people of Kahf dissimilated their faith (due to some reasons) and pretended that they were disbelievers, so Allah rewarded them twice. Abu Talib also dissimilated his faith and did pretend disbelief. Therefore, Allah rewarded him two times.)²⁹

From the above stated points, it becomes clear as day that Abu Talib enjoyed the

following attributes:

1. He had a firm belief in God and His Messenger.
2. He advocated the Messenger of God and sacrificed his self for the sake of Islam.
3. The Prophet (peace be upon him and his descendants) had affection toward him.
4. He possessed the intercession right before Allah.

27- AL-Ghadir, vol.7,p.398, 3rd edetion , Beriut , 1378

28- A Commentary on Nahjul-Balaghah , vol.14. p.68.

29- A Commentary on Nahjul Balagah, vol.14, p.70, Second edition.

From what was stated, two facts are disclosed:

1. The holy Prophet (peace be upon him and his descendants), his disciples, Imam Ali (a.s), and other Imams have approved Abu Talib's faith.
2. The unjust accusations, made to him, are proven unfounded. These accusations were made due to political ends by the incitement of a number of Bani Omayeh and Bani Abbas rulers, who were always in clashes with Abu Talib"s descendents and Ahlul- Bait (a.s).

Now, let us consider Zahzah hadith, the most eminent way the enemies applied to degrade the honor of Abu Talib, the loyal company of the Prophet (peace be upon him and his descendants), and then prove it unfounded under the auspices of the holy Quran, the Prophet's traditions, and the insight of the common sense.

The study of Zahzah hadith:

Some of the writers, including Bokhari and Moslem have ascribed the following two statements to the holy Prophet (peace be upon him and his descendants) as they have narrated them from Sofyan Ibn Saeed Thuri, Abdul Malek Ibn Omayr, Abdul Aziz Ibn Mohammed Dravardi and Leith Ibn Sad:

وجدته في مرات من النار فاخرجته الي ضحضاح

(I found him (Abu Talib) in a pile of fire and then transferred him to Zahzah.)

30

لعله تنفعه شفاعتي يوم القيامة فيجعل في ضحضاح من النار ييلك كعبيه يلي منه دماه

(On the Day of Resurrection, my intercession will be beneficial for him – Abu Talib – so that he will be put in a Shallow hole of fire up to his ankles so that his brain will boil in it.)³¹

30- The term 'Zahzah' is a hole, the depth of which is lesser than man's height.

31- Sahih, Bohari, vol.5, Managheb chapters, section the story of Abi Talib, p.52, Egypt edition.

Although the presentation of the pre-stated traditions prove the baselessness of the calumny about Abu Talib's faith (Zahzah hadith), however, in order to clarify this issue, we study it from two aspects:

1. The baselessness of this document:

As stated before, the narrators of Zahzah hadith are Sofyan Ibn Saeed Thuri, Abdul Malek Ibn Omayr, Abdul Aziz Ibn Mohammed Dravardi, and Leith Ibn Sad.

Now, let us study the status of these narrators through invoking the Sunnite scholars of Ilm Ul-Rejal [genealogy] in this regard:

A. Sofyan Ibn Saeed Thuri:

With regard to his character, Abu Abdollah Mohammed Ibn Ahmad Ibn Othman Zahabi the well-known Sunnite scholar of Ilm Ul-Rejal [genealogy] says,

كان يدلّس عن الضعفاء

*(Sofyan Ibn Thuri always narrated the fabricated hadiths from the unknown narrators.)*³²

This statement proves that Sofyan always narrated the anonymous or unknown narrators, and as a result, it invalidates his narrations.

B. Abdul Malik Ibn Omayr:

Zahabi evaluates him as follows:

طال عمره و ساء حفظه قال ابوحاتم ليس بحافظ، تير حفظه و قال احمد: ضعي يخلط،
و قال بن معين: مخلط و قال ابن خراش: كان شعبه لايرضاه و ذكر الكوسج عن احمد انه
ضعفه جدا

*(He lived a long life and then got mental derangement. Abu Hatam says, “He lost his memory so that he could not remember the hadiths”. Also, Ahmad Ibn Hanbal says, “Abdul Malek Ibn Omayr was narrating fabricated and unfounded hadiths”, and Ibn Moeen believed that he had mixed up the true and false hadiths together. Ibn Kharash says, “Even Shobeh was dissatisfied with him”. In addition, Kusaj narrated that Ahmad Ibn Hanbal also rejected the hadiths narrated by Abdul Malek.)*³³

From the above-mentioned statements, it is deduced that

32- Mizan Ul-Edal (Zahabi), vol.2, p.169, first edtion, Beirut.

33- Ibid.

Abdul Malek Ibn Omayr was:

1. Forgetful
2. Unauthentic (someone whose narrations cannot be trusted (in Ilm Ul-Rejal [genealogy]).
3. Full of blunders
4. Mixed up (He who mixes the true and false traditions together.)

Thus, each of the mentioned characteristics by itself rebuts the authenticity of Abdul Malek's narrations; however, he enjoyed all these weak points.

C. Abdul Aziz Ibn Mohammed Dravardi:

The Sunnite scholars of Ilm Ul-Rejal [genealogy] know him forgetful; thus, his narrations cannot be trusted.

In this regard, Ahmad Ibn Hanbal certifies,

إذا حدث من حفظه جاء ببواطيل

*(Whenever reciting a tradition by heart, he delivered irrelevant and groundless words.)*³⁴

According to Abu Hatam,

لا يحتج به

*(His words are nor trustworthy.)*³⁵

Also, Abu Zaraeh has introduced him as forgetful³⁶.

D. Leith Ibn Sad:

With reference to the geological books of the Sunnite, it is clarified that the whole narrators whose names are Leith are either anonymous or unauthentic, and their narrations are not trustworthy.³⁷ Leith Ibn Sad has also been one of those

unreliable who has been negligent in hearing and narrating the hadiths.

Yahya Ibn Moeen criticizes him as saying,

انه كان يتساهل في الشيوخ و السماع

(Leith Ibn Sad has been negligent with regard to both hearing the hadiths and those he has narrated from.)³⁸

34- Ibid, p. 634.

35- Ibid.

36- Ibid.

37- Mizan Ul-Etedal, vol.3, p. 420 to 423, first edition

38- Ibid, p.423

Nabati has also considered him as unauthentic, registering his name in his book, entitled 'Al-Tazlil Alal Kamel', among the names of the unauthentic narrators.³⁹

Thus, it is clarified that the main narrators of the Zahzah hadith are unauthentic, and their narrations are not reliable, either.

2. The incompatibility of the Zahzah hadith context with the holy Book and the Prophet's traditions:

In this hadith, it is inscribed to the Messenger of God that he transfers Abu Talib from the pile of fire to a shallow hole of fire, and consequently, he decreases his torment, or on the other hand, he intercedes him on the Day of Resurrection, whereas the intercession according to the holy Quran and the Prophet's traditions are only accepted for the believing Muslims. As a consequence, if Abu Talib was, in fact, a pagan, the holy Prophet (peace be upon him and his descendants) could not intercede him or decrease his torment.

Thus, the baselessness of the context of Zahzah hadith- signifying Abu Talib as a pagan- is proven.

Now, let us consider this issue under the auspices of the Divine Book and the Prophet's traditions.

A. The holy Quran in this regard says,

و الذين كفروا لهم نار جهنم لا يقضي عليهم فيموتوا و لا يخفف عنهم من عذابها كذلك
نجزي كل كفور

(And for those who disbelieve, there is the fire of Hell; they are neither sentenced to death, nor their torment is lightened. Thus, do We recompense the disbelievers!)⁴⁰

B. According to the Prophet's traditions, there will be no intercession for the disbelievers. Abuzar Ghafari quoted the Prophet (peace be upon him and his descendants) as saying,

اعطيت الشفاعة و هي نائله من امتي من لا يشرك بالله شيئاً

(My intercession will include the ones from my nation who believe in Allah.)

As a result, the context of Zahzah hadith is unfounded and

39- Sheikh Ul-Abtah, p.75; Ibid, vol.3 p.423

40- Fatir Sura, verse no.36

totally incompatible with the Book and the Prophet's traditions.

Conclusion:

To sum up, it is revealed that Zahzah hadith is null and void based on both context and content and the documentary sources, and it cannot be invoked.

Therefore, the stronghold, used to misrepresent Abu Talib's firm belief is broken down, and Abu Talib's dignity remains luminous.

Question no.30

According to the Shia view, has Gabriel been disloyal in communicating the Divine Message and revealing the holy Quran to the Messenger of God in lieu of Ali Ibn Abi Talib (a.s)?

The answer:

To answer this question, we would better first study the origins of these unfounded accusations, which have been inscribed to the Shia by the ignorant or spiteful persons.

The origins of the accusation:

According to the holy Quran verses and the related traditions, the Jews were of the opinion that Gabriel was disloyal in communicating the message of prophethood, for he was ordered to dedicate the prophecy to the Israelites, whereas he dedicated it to the Ishmael's descendents, and that was against the Divine decree! Due to this fact, they know Gabriel as the enemy of God ¹, and the phrase خان الامين

(Gabriel committed treason!) is their motto. On the contrary, the holy Quran rebuts their idea introducing him as a trustful and loyal angel in the following verses:

نزل به الروح الامين علي قلبك لتكون من المنذرين ²

(By the trusted Spirit has been brought down. And has been revealed upon your heart in order that you become one of the admonishers.)

It also says,

1- Fakhr Razi, the Commentary, vol.1, p.436-37, Egypt edition.

2- Shura Sura, verse no,193 -194

قل من كان عدوا لجبرئيل فانه نزله علي قلبك باذن الله...³

(Say; whoever is the enemy of Gabriel (is Allah's enemy) for he brings down the revelations to your heart by Allah's leave...)

Therefore, the motto *خان الامين* has originated from the Jewish superstitions, and then some of the ignorant writers who have had a long hostility with the Shia have narrated the same words and then charged the Shia with.

Prophecy in the Shia view:

Under the auspices of the Divine Book and the Prophet's traditions, the Shia regard not only Mohammed Ibn Abdollah (a.s) as a Divine Prophet, whom God appointed for the universal Mission, but also as the last of the prophets but not the least and has bestowed the highest level upon him. Ali Ibn Abi Talib, the Shia grand leader, points out this fact,

اشهدا ان لا اله الا الله و حده لا شريك له و اشهد ان محمدا عبده و رسوله خاتم النبيين و

حجه الله علي العالمين

(I bear witness that there is no god but He, for whom there in no partner, and I bear witness that Mohammed is His servant and Messenger: The Prophet and the Divine Guardian over the world [mankind].)⁴

Also, Imam Sadeq (a.s) states:

لم يبعث الله عزو جل من العرب الا خمسه انبياء هودا و صالحا و اسماعيل و شعيبا و

محمدا خاتم النبيين

(God appointed five prophets from the Arabs: Hud, Saleh, Ishmael, Jethro, and Mohammed, the last Prophet.)⁵

These hadiths introduce Mohammed (peace be upon him and his descendants) as the last Divine Prophet and specifies the baselessness of the unjust accusation, inscribed to the Shia.

Due to this fact, the Shia consider Gabriel loyal and trustful in communicating the Message to Mohammed Ibn Abdollah as the last

3- Baqara Sura, verse no. 97

4- Nahjul Sa'adah, vol. 1, p.188, Beirut edition.

5- For further study, refer to an abundant number of traditions in this regard in the concepts of the holy Quran by Jafar Sobhani.

and true Messenger of God and Ali Ibn Abi Talib (a.s) as his successor.

At this point, it is worthy to consider 'Manzalat hadith', which has been agreed by both the Shia and the Sunnite, and they have recorded it in their authentic books. As it goes, the holy Prophet (peace be upon him and his descendants) introduced Ali (a.s) as his successor after the end of his prophethood. The holy Prophet (peace be upon him and his descendants) addressed Ali Ibn Abi Talib as saying,

اما ترضي ان تكون مني بمنزله هارون من موسى الا انه لاني بعدي

(Are you not pleased to know that you are to me as Aaron was to Moses as Aaron was Moses' successor you are my successor, save that there comes no prophet after me.)⁶

This tradition, the authenticity of which has been approved by both the Shia and the Sunnite, proves the truthfulness of the Shia claim and signifies the two following points:

1. Mohammed Ibn Abdollah (a.s) is the holiest Messenger, appointed by God's decree, to an eternal and universal prophethood, and there will be no prophet after him.

2. Ali Ibn Abi Talib (a.s) is the Prophet's successor and the Muslim's caliph after him.

6- This hadith has been stated in an abundant number of books to name just a few:

One. Sahih, Bokhari, vol.6, p.3, Egypt edition, Chapter Tabuk battle

Two. Sahih, Moslem, vol.7, p.120, Egypt edition, Chapter Imam Ali's attributes.

Three. Sonan, Ibn Majah, vol.p.55 first edition, Chapter the attributes of the prophet's disciples

Four. Mostadrek, Hakem , vol.3 p.109, Beirut edition

Five. Mosnad, Ahmad , vol.1,p.170,177,179,182,184,185,and 3, p.32

Six. Sahih,Tarmazi, Vol.5, p.21, Beirut, Chapter Ali Ibn Abi Talib's attributes

Seven. Managheb (Ibn maghazeli) , p.27,Beirut edition, 1403 year of Hijra.

Eight. Baharul Anvar, Nol, 37. P.254, second edition, Beirut.

Question no.31

What is the criterion of 'Taghiyeh'?

The answer:

The term 'Taghiyeh' signifies the dissimulation of the inner beliefs and the denial of ones' faith as a precautionary measure when facing the opponents to safeguard him from the physical and spiritual losses. It is one of the recommended commitments of every Muslim, having its roots in the holy Quran.

Taghiyeh in holy Quran view:

With regard to Taghiyeh, the holy Quran has some verses, including:

لا يتخذ المؤمنون الكافرين اولياء من دون المؤمنين و من يفعل ذلك فليس من الله في شييء
الا ان تتقوا منهم تقية¹

(The believers should not take friends from the disbelievers rather than the believers; anyone who does so, there will be no help from Allah for him in any way, unless one fears indeed a danger from them...)

This verse specifies that making friendship with the disbelievers is not permitted except for taking precautionary measures to safeguard one's self from danger.

من كفر من بعد ايمانه الا من اكراه و قلبه مطمئن بالايمان و لكن من شرح بالكفر صدرا
فعلهم كضرب من الله و لهم عذاب عظيم

(Those who disbelieved after their belief in Allah, save a person who under persecution has been compelled to utter blasphemy and his heart was full of faith: but whoso his heart finds at ease with disbelief, upon such shall be the wrath of Allah, and for them shall be a grave torment.)²

With regard to the occasion of this verse revelation, the commentators are of the opinion that once Ammar Ibn Yaser along with his father and mother was obliged by the enemy to renounce Islam for polytheism. Ammar's companions expressed their belief in the Oneness of God and the holy Prophet's prophethood, and as a result, they were either tortured seriously or martyred, while Ammar unwillingly denied his real belief and outwardly confirmed what they said with the word of mouth, so he was released. When meeting the Prophet (peace be upon him and his descendants), he

1- Ale-Imran Sura, verse no.28

2- Nahl Sura, verse no.106

regretted, but the Prophet (peace be upon him and his descendants) consoled him, and then, the above-mentioned verse was revealed.³

Through this verse and the commentators' comments, it is revealed that the dissimulation of one's inner belief as the precautionary measures to safeguard his self from the material and spiritual losses has been prevalent at the age of the Prophet (peace be upon him and his descendants) and is lawful in Islam.

Taghiyah in the Shia view:

Since the brutal dynasties of Bani Omayeh and Bani Abbas massacred thousands of the Shia for their religious beliefs, they resorted to Taghiyah as the last resort to save their brother's and their own lives at the behest of the holy Quran.

It is evident that in that atmosphere of despotism and tyranny, there had remained no other way for the Shia to attain deliverance from captivity, save Taghiyah. Surely, the Shia would never have resorted to this means if the tyrannical rulers and their cruel appointees had not shown hostility toward them

and massacred them.⁴

It is noteworthy to mention that Taghiyah does not only belong to the Shia, but the other Islamic sects, especially when they do not have enough power to defy themselves resort to Taghiyah and thus conceal their inner beliefs in order to hinder the blood-thirsty enemy (such as the Khavarej and the cruel tyrannies) from their massacre and save their souls. As a result, if all the Islamic communities had no diversity of opinions and lived with unity and unanimity with one another, there would remain no room for Taghiyah among the Muslims.

Conclusion:

1. Taghiyah takes origin from the holy Quran, and the practice of the Prophet's disciples as well as his approval is evidence, signifying its legality since the advent of Islam.

3- Refer to 'Dur Ul-Manthur' written by Jalal Ul-Din Suyuti, vol.14, p.131, Beirut edition

4- For further study regarding the massacre of the Shia by the Bani Omayeh and Bani Abbas tyrants, refer to the following books:

Maghatel Ul-Talebin, Abul Faraj Esfahani

Shohada Ul-Fazilah, Alameh Amini

Al-Shia and Al-Hakemun, Mohammed Javad Moghnieh

2. The Shia main motive for Taghiyah is to hinder the cruel massacre of the Shia and the oppressive wave, which was moving this sect toward annihilation.

3. Taghiyah does not only belong to the Shia, but it is common among all the Muslim sects.

4. Taghiyah is not to dissimulate one's religious beliefs from the pagans at all times, but to hide one's inner beliefs from the bloodthirsty enemy when he does not have enough power to oppose him, and its fulfillment in this case is a must.

5. There remains no room for Taghiyah among the Muslims if they live together in unity and unanimity.

Question no.32

Why has Jafari Sect been declared as the official sect in the constitution of Islamic Republic of Iran?

The answer:

It is beyond doubt that the whole Islamic sects have been honored in the constitution of the Islamic Republic of Iran; however, there exist a number of differences among the Islamic sects (including Jafari, Maleki, Shafee, Hanbali, Hanafi, etc.), and they are not of the same view on the individual and social rights of the people.

On the other side, a great need is felt for the establishment of harmony between the status of the society and the legislation of the civil laws, and as a result, to avoid the civil and social unrest, only one of these sects should be chosen in one country. Legislation causes inharmonious laws and as a result, discord when there exist various sources of legislation with remarkable differences. Due to this fact, it is sensible to ascertain only one of these sects as the legislative source of the civil and social laws in order to safeguard the country against the chaos and disorder.

Why Jafari sect?

At this point, another question is posed and that is what is the criterion for the ascertainment of Jafari sect as the legislative source in Iran?

The answer of this question is quite plain. The generality of the Iranians are Muslims, and Jafari sect is the legislative source of their individual and social lives. Thus, the ascertainment of Jafari sect in the constitution of the Islamic

Republic of Iran as the official religious sect is quite natural and in conformity with the legal and the logical criteria.

The honor and status of other Islamic sects:

In spite of the fact that Jafari sect has been ascertained as the base of the constitution, the other sects, including Shafee, Hanbali, Hanafi, Maleki, and Zeidi have been honored, and their followers are free to act according to their jurisprudent principles in the following grounds:

1. Performing their religious rites
2. Holding educational classes
3. Observing their special religious regulations in marriage, divorce, inheritance, writing will, etc. Moreover, when they are in majority in some regions, the councils take the local measures in favor of that sect while the rights of the followers of the other sects are fully observed.

For further elaboration on this issue, we point out section 1, Article 12 of the Islamic Republic of Iran Constitution, which speaks in this regard:

“The official religion of Iran is Islam, and the school of thought is Jafari of twelve Imams, and this principle will remain eternally immutable. Other Islamic schools, including the Hanafi, Shafee, Maleki, Hanbali, and Zeidi are to be accorded full respect, and their followers are free to act in accordance with their own jurisprudence in performing their religious rites. These schools enjoy official status in matters pertaining to religious education, affairs of personal status (marriage, divorce, inheritance, and wills) and relate litigation in courts of law. In regions of the county where Muslims following any of these schools of Fiqh constitute the majority, local regulations within the bounds of jurisdiction of local councils are to be in accordance with the respective school of Fiqh without infringing upon the rights of the followers of other schools”.

Under the auspices of this clause, the honor and status of the other religious sects in the constitution of the Islamic Republic has been clarified.

Question no.33

Do the Shia deem 'Vatr Prayer' mandatory?

The answer:

'Vatr Prayer' is of mid-night supererogatory prayers, the performance of which has been recommended to the Muslims, but the Shia jurisprudents have referred to some of the Prophet's attributes, and the obligatory performance of 'Vatr Prayer' for him is one of them.

In his book 'Tazherat Ul-Foghaha', Alameh Heli enumerates about seventy attributes of the Prophet (peace be upon him and his descendants). To begin with, he writes:

فاما الواجبات عليه دون كپيره من امته امور: ال السواك، ب- الوتر ج- الاضحيه. روي

عنه- ص - انه قال: ثلث كتب علي ولم تكتب عليكم: السواك و الوتر و الاضحيه ...¹

(What were obligatory to perform for the Prophet (peace be upon him and his descendants) and not his nation are as follows a. brushing the teeth, b. performing Vatr Prayer, c. hallaling the lawful animals. It also has been narrated from the Prophet (peace be upon him and his descendants) as saying, “these things are obligatory to me and not to you: brushing the teeth, performing Vatr prayer, and hallaling the lawful animals”.)

To sum up, the performance of 'Vatr Prayer', according to the Shia view, is obligatory to the Prophet (peace be upon him and his descendants) but recommended for the other Muslims.

1- Tazkerat Ul-Foghaha, Vol.2, the book of Nekeh, the routh indroduction

Question no.34

Is the belief in the supernatural power of the Divine guardians considered as polytheism?

The answer:

It is quite plain that when a person begs another one for help, he is sure that it is within his power to help him, and this power is of two kinds:

1. This power is within the material and natural framework, as we may ask somebody for a glass of water.
2. This power is supernatural and beyond the material and natural framework, as we believe that Jesus Christ, the reverend servant of God, was able to treat the refractory diseases and cure the helpless patients.

No doubt this belief is as the belief in the material and natural power if it stems from the Divine omnipotence and is never considered as polytheism, because He, who has granted man with physical and natural power, is able to provide some of his pious guardians with supernatural power.

It is noteworthy to mention that the belief in the supernatural power of the Divine guardians fall into two categories:

1. The belief that someone is the autonomous origin of the supernatural omnipotence, and that he is able to achieve Godly acts independently.

It is quite evident that this kind of belief is as polytheism, because we have taken none-God as the source of autonomous omnipotence and ascribed him the Godly attributes, whereas God is the only source of all powers.

2. The belief that the pious servants of God and the Divine guardians, while

confessing that their power stems from the Divine Eternal Omnipotence and that they have no power of themselves, embark on the manifestation of the Divine Omnipotence with His leave. They have no autonomy; nevertheless, they are dependant on God both in their existence and the practice of the supernatural power.

It is plain that such a belief is not to regard the Divine guardians as God, because they only manifest the Divine supernatural Omnipotence with God's leave and without autonomy.

With regard to this fact, the holy Quran says,

و ما كان لرسول ان ياتي بايه الا باذن الله

(And it was not expected from any Messenger that he should bring a miracle except by Allah's leave.)¹

As a result, it goes evident that such a belief is not polytheism.

The supernatural authority of the Divine guardians from the holy Quran view:

The heavenly Book of Islam enumerates a number of Divine guardians that enjoyed this supernatural power with God's leave. Below, we name just a few:

1. Moses' supernatural power:

God, the Almighty, ordered His prophet Moses to strike his walking stick to a stony rock; then, the spring of limpid water flowed out:

و اذ استسقى موسى لقومه فقلنا اضرب بعصاك الحجر فانفجرت منه اثنتا عشرة عينا

(And remember when Moses seeking water for his people, prayed and then We ordered, "Strike the rock with your staff!" Then, gushed forth there from twelve springs.)²

2. Jesus' supernatural power:

The supernatural power of Jesus has been presented in the holy Quran in different places, but here we point only one of them:

اني اخلق لكم من الطين كهيئه الطير فانفخ فيه فيكون طيرا باذن الله و ابري الاكمه و

... الابرص و احي الموتى باذن الله

*(I will create a figure of bird out of clay; then, I will breathe into it and it and it becomes a bird by Allah's leave, and I will heal those born blind and the lepers by Allah's leave and will bring to life the dead by Allah's leave...)*³

3. Solomon supernatural power:

1- Rad Sura, verse no.38

2- Baqara Sura, verse no.60

3- Ale-Imran Sura, verse no.49

With regard to the supernatural power of Solomon, the holy Quran States:

و ورث سليمان داوود و قال يا ايها الناس علمنا منطق الطير و اوتينا من كل شيء ان هذا

لهو الفضل المبين

(And Solomon was David's heir, and he addressed the people saying, “O, people! We {my father and I} have been taught the language of birds and have been bestowed bounties of all kinds; this surely is the sign of Allah’s favor upon us.)⁴

It is beyond doubt that the accomplishment of such acts, such as the flow of spring water from the stony rock with the stroke of Moses' stick, the creation of a factual bird out of clay, the treatment of refractory diseases, the revival of the dead, and Solomon's knowledge of the birds’ languages are considered as the supernatural elements and out of man’s natural skills.

Is our belief in their supernatural powers considered as heresy or polytheism

while the holy Quran in these verses and many others points out the supernatural power of the Divine guardians?

Thus, it is proven that having belief in the supernatural power of the Divine guardians is not to regard them as God or ascribe Godly attributes to them.

Hence, it is not considered as dualism if one believes that the Divine guardians' supernatural power stems from God's eternal Omnipotence, and this is God's gift to them, but rather it conforms with monotheism, because the monotheism is to account God as the sole source of all wills and ascribe all powers in the universe to Him.

4- Naml Sura, verse no.16

Question no.35

Why is the Imamate position accounted superior to the position of prophecy?

The answer:

To begin with, it sounds necessary to elaborate on the three concepts of prophecy, prophethood, and Imamate in accordance with the holy Quran and the hadiths so as to clarify why Imamate position is superior to prophecy and prophethood positions.

1. The prophecy position:

The term نبي (Nabi) is derived from the term نبا (Naba), which signifies hot and breaking news. Therefore, the term نبي (Nabi) is applied to the bearer of great news or the news bearer, and it is also the exact equivalent of the term „Messenger“. In the Quranic terminology, this term is applied to the one who receives the Divine revelation from God, the Almighty, from various means, or the reporter who communicates the Divine words to man with no intermediary. The scholars define this term as follows:

انه مود من الله بلا واسطه من البشر

(The term نبي (Nabi) is the one who perfectly conveys the Divine revelation to man without intermediary)¹

In accordance with this definition the messenger’s duty is restricted to receive and convey the word of revelation to mankind, the holy Quran in this regard says,

فبعث الله النبيين مبشرين و منذرين

(Therefore, Allah raised the prophets as the bearers of good tidings and the

*admonishers of torment.)*²

2. The prophethood position:

The term 'prophet' is applied to the messenger, who has been commissioned to communicate the Divine message to the people in addition to receive it from the Lord.

The holy Quran in this regard states:

فان توليتم فاعلموا انما علي رسولنا البلاغ المبين

*(But if they turn away from the truth, know that it is for our Messenger only to convey the Divine message only publicly.)*³

Therefore, the prophethood position is another position, which is

1- Resael Ul-Ashar, Shekh Tusi , p.111

2- Baqara Sura, verse no.213

3- Meadeh Sura, verse no.92

granted to the Messenger. In other words, each of the prophecy and prophethood positions refers to a particular attribute of the Divine Messengers, so that the Messengers due to the fact that they receive and convey the Divine revelation are called the prophets (Nabi), and due to the fact that they communicate the Word of revelation to the people are called Messengers (Rasul).

As a consequence, the prophets are the human guides, who declare the lawful and unlawful acts and direct the people to the ways of felicity and prosperity. Their main responsibility is to receive and communicate the words of revelation up to the time that they enjoy the right and position of prophecy and prophethood.

3. Imamate position:

In accordance with the holy Quran, the Divine position of Imamate includes a wider range of responsibility, because it covers the society management and the people leadership in addition to the responsibilities, defined for the two mentioned positions.

Now let us put forward our reasons in this regard under the auspices of the holy Quran:

1. With regard to Abrahams“ Imamte position, the holy Quran specifies,

و اذا ابتلي ابراهيم ربه بكلمات فاتمهن قال اني جاعلك للناس اماما قال و من ذريتي

(When the Creator and Nurturer of Abraham tried him with certain word of commands, which he fulfilled, Allah stated to him, “Verily, I will appoint you as the Divine leader (Imam) for mankind”. Abraham said, “and my offspring”?) ⁴

This verse reveals two facts to us:

A. The mentioned verse clearly states the difference between the concept of Imamate and the concepts of prophecy and prophethood, because Abraham had attained the position of prophecy many years before being put on the Divine trials, among them was his decision to sacrifice Ishmael, his son.

We are all aware that the Almighty God granted

4- Baqara Sura, verse no.124

Abraham's two sons [Ishmael and Issac] in his old age. In this regard, the holy Quran quotes him as saying,

الحمد لله الذي وهب لي علي الكبر اسمعيل و اسحاق

(Thanksgiving and adoration is only due to Allah, who granted me in old age

Ishmael and Issac.⁵

It then becomes evident that Abraham attained the Imamate position after he passed the Divine trials successfully, i.e., the decision to sacrifice Ishmael in the last days of his holy life while he had attained the position of prophesy. On the other hand, the Divine revelation- the sign of prophecy- was sent down to him before having any children.⁶

B. Besides, from the former verse, it is deduced that the position of Divine Imamate and the leadership of the nation stands in a higher lever than prophecy and prophethood, because in accordance with the holy Quran, Abraham had to take unendurable trials after he had attained the prophecy and prophethood positions, and then Imamate position was granted to him soon after he passed those trials successfully, because in addition to receiving and communicating the Words of revelation, the position of Imamate includes the guardianship of the society and the appropriate management of the affairs to direct the people towards perfection and prosperity. It is quite natural that the attainment of such a status, which is of higher sensitivity without passing the unendurable and successive exams seems successfully, seems impossible.

2. From the former verse, it is comprehended that the Almighty God granted the position of Imamate and the society leadership to Abraham after he passed the Divine trails with flying colors, and then he begged God to bestow this position to his offspring. Then, God bestowed this position to his god- fearing and truthful offspring.

The holy Quran says,

فقد آتينا آل ابراهيم الكتاب و الحكمة و آتينا هم ملكا عظيما

5- Abraham Sura, verse no.39

6- For further study in this regard, refer to verses 99 - 102 of Safat Sura; 53 - 54 of Hijr Sura, and 70 - 71 of Hud Sura.

(We also bestowed upon Abraham's the Book and Wisdom, and We gave them

*a mighty kingdom as well.)*⁷

From this verse, it is deduced that Imamate as well as the society leadership is God's grant on Abraham in addition to the position of prophecy, and that is because of his success in successive trials. In response to his request, God accepted to bestow the Book and Wisdom - the signs of prophesy and prophethood- and vast kingdom to his offspring (i.e., both prophecy position and the leadership of the society.)

To sum up, Imamate position is of superior level than prophecy and prophethood positions, and due to this fact, it includes a wider scope of responsibility.

The superiority of Imamate position:

From the pre-mentioned statements, it is clarified that the prophet's duty is to admonish and guide the mankind due to the fact that they convey the Divine Message, but when attaining Imamate position, they also have to play some other crucial roles. They have to fulfill the Divine commandments and direct their nations to the right way so as to ensure their prosperity in both worlds.

It is clear as day that the accomplishment of such a heavy duty, which is accompanied by the intolerable pressures and the struggles against the desires, needs more insistence and perseverance in the Divine way with the intention of attaining the Divine pleasure. Hence, God, the Almighty, granted Imamate position to Abraham after he passed a series of demanding trials in the last days of his life. This position also has been bestowed upon some other servants, such as the holy Prophet of Islam (peace be upon him and his descendants).

Is there any relationship between prophecy and Imamate?

Let us answer this question with another question that “Should anybody who has attained the position of prophecy necessarily be an Imam, too, or should he who is an Imam necessarily attain the prophecy position”?

7- Nesa Sura, verse no.55

The answer of these questions is negative. At this point, let us elaborate on this issue under the auspices of the Word of revelation. In accordance with the Quran verses, revealed about Saul and his campaigns against Goliath, it is clarified that Allah granted the prophecy position after Moses' demise to a person, so-called Ishmael, while He appointed Saul as the Imam and the leader of the society. The story goes that after Moses passed away, a group of the Israelites said to the prophet of their own time to assign a leader for them so that they could campaign on the Divine way under his leadership. Then, their prophet informed them as saying,

ان الله بعث لكم طالوت ملكا قالوا اني يكون له الملك علينا و نحن احق بالملك منه و لم
يوت سعه من المال قال ان الله اصطفاه عليكم و زاده بسطه في العلم و الجسم و الله يوتي
ملكه من يشاء و الله واسع عليم

(Allah has appointed Saul as the king over you. They said, “How can he exercise authority over us when are more rightful than him, and he is not gifted with abundance of wealth”? He replied, “Verily, Allah has chosen him over you and has increased him abundantly in knowledge and physical strength; and verily, Allah grants His Kingdom to whoever He wills, and Allah is the Knowing-Dominion bestower”).⁸

The following points are extracted from the above-stated verse:

1. The prophecy may be separated from the Imamate for some interests, so that the prophecy is granted to someone and the leadership or the authority of the society to some one else based on their qualities. Due to this fact, the Israelites never raised any objections for the separation of these positions and never asserted to their prophet that he was more qualified than Saul, but they said objectively, “We are more qualified than him”.
2. God Himself assigned Saul to this position as it is asserted in the above-mentioned verse, “Allah has appointed Saul as the king over you”.
3. Saul's Divine position was not restricted to the army leadership, but he was

the Israelites' leader and ruler. Although the

8- Baqara Sura, verse no.247

main purpose of his leadership in those days was to lead the Israelites in order to campaign for the Divine way, this position enabled him to accomplish other tasks in the domain of the society leadership. As it says at the end of verse, “Allah grants His Kingdom to whoever He wills”.

4. The immense knowledge and the physical and spiritual abilities are considered as the most important attributes for the Imam of the society, especially for the leaders of that time who had to accompany the troops in the campaigns.

Hence it is clarified that there is no separation between prophecy and Imamate. It is possible that someone attains the position of prophecy without attaining the Imamate position, or someone may reach to the Imamate position and rule over the society but not be as the prophet, and sometimes, the Almighty God may grant both positions to someone who deserves both of them. The holy Quran in this regard says,

فهزموهم باذن الله و قتل داوود جالوت و اتيه الله الملك والحكمه و علمه مما يشاء

(Following (their pray), they defeated them by Allah’s leave, and David (who was of Saul’s men) killed Jalut, and Allah gave him the kingdom and wisdom and taught him of that which He willed.)⁹

9- Baqara Sura, verse no.251

Question no. 36

What is the criterion for the distinction between Monotheism from polytheism?

The answer:

To find out the distinction between monotheism and polytheism is the most important matter, and as long as this distinction is not clarified, the true beliefs in this regard are not extracted. Due to this fact, it sounds necessary to study the different aspects of monotheism and polytheism and draw an obvious distinction between them in brief:

1. Monotheism in Essence:

Monotheism in essence is of two kinds:

A. God or according to the theologians' terminology 'the Self-Existent' is One and has no likeness. This is the real concept of monotheism, which has been clearly specified in the holy Quran in various forms such as,

ليس كمثلہ شیئیء

*(There is no likeness of Him.)*¹

And somewhere else, it says,

ولم یکن له کفوا احدا²

(And there is no equal, and none is like Him.)

Of course, this kind of monotheism is sometimes interpreted as the numerical monotheism, i.e., God is the One and not two, and it is quite plain that this kind of monotheism (numerical) is not appropriate for the Divine position.

B. God's essence is not compound but simple, because when something is composed of different elements, it needs all its elements to live on, and need is the sign of possibility, and possibility requires the cause, and they are all in contradiction to the 'Self-Existence' position.

2. Monotheism in Creation:

Monotheism in the creation is another kind of monotheism, highlighted in both the word of logic and Islamic traditions.

According to logic, there exists a system, which lacks perfection apart from God, and whatever is in it, originates from the Source of the 'Self-Existent'. Thus, whatever of beauty and perfection is seen in the universe belongs only and only to Him.

There are an abundant number of verses in the holy Quran with regard to the monotheism in creation, such as,

قل الله خالق كل شيء و هو الواحد القهار³

(Say, "Allah is the Creator of all things and beings, and Allah is the One yet the Dominant over all things".)

1- Shura Sura, verse no.11

2- Ekhlās Sura, verse no.4

3- Rad Sura, verse no.16

The theologians all agree on the concept of the monotheism in creation; however, there exist two interpretations in this regard as follows,

A. Any sort of the Reason-Cause systems or relations, which exist among the beings, originate from the Cause of all causes or Reason of all reasons, and God,

indeed, is the Absolute Independent Creator, and the will of none-God in causing everything takes root from His will.

This theory specifies the existence of the Reason-Cause system in the universe, the truthfulness of which has been admitted by the human sciences, too. It is He, who has created this system, and this system takes its effect, reason, and cause from Him.

B. There is only one Creator in the universe, and it is God. In the system of existence, there is no effect and cause relation among the objects, and God is the only Self- Existent Creator of all the natural phenomena, and even the human power has no effect on His will.

Therefore, there exists only one Cause in the universe, and He stands for what the science identifies as the natural causes.

It is noteworthy to mention that the Asharites thinkers have presented this idea, too, but some of their nobilities, such as Imam Ul-Harmin, and then Sheikh Mohammed Abdeh in his treatise on Monotheism have rejected this theory and adopted the former.

3. Monotheism in Governance:

Since creation solely belongs to Allah, the governance of the system of existence is within His power, and it is He, who governs the whole universe. Besides, the logical reason, which proves the monotheism in creation, proves the monotheism in the governance.

The holy Quran also in various verses introduces God as the solely prudent Manager of the universe:

قل اير الله ابئى ربا و هو رب كل شيء

*(Say, “Shall I seek a god other than Allah while Allah is the Creator of all creatures?”)*⁴

4- Anam, Sura, verse no.164

5- Nazeat Sura, verse no. 5

Of course, the same comments, which were presented for the monotheism in creation, are true about the monotheism in governance, which signifies the Divine Self-Governance. Accordingly, it is the Divine Will that brings about all the systems of governance, which exist among the beings in the system of existence. The holy Quran also refers to this fact as saying,

فالمديرات امرأ

*(By the angels who make plans and regulate the affairs of the world.)*⁵

4. Monotheism in Sovereignty:

Monotheism in the sovereignty signifies that the sovereignty is the particular right only for God, and it is only He, who rules over the mankind. As the holy Quran states,

ان الحكم الا لله

*(The Divine command is for Allah only.)*⁶

Hence, the others' sovereignty recurs with the Divine Will so that the true men take the reins of government in the society and guide the people to the way of prosperity. The holy Quran also highlights this fact as saying,

يا داود انا جعلناك خليفه في الارض فاحكم بين الناس بالحق

*(O David! We did indeed appoint you as a Divine governor in the land, so judge among men according to the word of justice.)*⁷

5. Monotheism in Obedience:

Monotheism in obedience signifies that the obedience of God, the Almighty, is absolutely necessary for mankind. Therefore, the Divine Will ordains the obedience of other

6-Yusof Sura, verse no.40

7- Sad Sura, verse no.26

ones, such as the prophets, Imams, the religious leader, parents, etc.

6. Monotheism in Legislation:

Monotheism in legislation signifies that the sole right of legislation belongs to God, the Almighty. Due to this fact, our heavenly Book considers any decree that is not in the framework of the Divine Law as transgression. According to the holy Quran,

و من لم يحكم بما انزل الله فاولئك هم الكافرون⁸

(And whosoever does not judge by Allah’s Words of Decree, such are the disbelievers)

و من لم يحكم بما انزل الله فاولئك هم الفاسقون⁹

(And whosoever does not judge by Allah’s Words of Decree, such are indeed considered the disobedient.)

و من لم يحكم بما انزل الله فاولئك هم الظالمون¹⁰

(And whosoever does not judge by Allah’s Words of Decree, such are the transgressors.)

7. Monotheism in Worship:

The most important topic with regard to monotheism in worship is the definition of the term of worship; because the whole Muslims unanimously agree that worship only and only belongs to God, and no one deserves to be worshipped. As the holy Quran says,

*(You alone do we worship, and your aid alone de we seek.)*¹¹

From this holy verse, it is deduced that this issue has always been a common syllabus in the missions of the whole Divine prophets and the philosophy of their prophetic mission. According to the holy Quran,

8- Maedeh Sura, verse no. 44

9-Ibid, verse no. 47

10- Ibid, verse no. 45

11- Hamd Sura, verse no. 4

و لقد بعثنا في كل امه رسولا ان اعبدوا الله و اجتنبوا الطاكيوت

*(We did send among every people a Messenger to proclaim: “Worship Allah and keep away from the Devil”.)*¹²

Thus, it is beyond doubt that worship belongs only to God, and no one else, and he who has got this belief is a Monotheist.

But what is the real concept of worship? Is kissing the hand of the teacher, parents, etc. accounted as worship? Is homage and submission equivalent to the act of worship?

It is noteworthy to mention that there is an element, until when it does not occur, the act, even prostration, is not accounted as worship. But what is that element that colors our homage and submission as worship?

The misconception of Worship:

A number of writers have defined the act of worship as submission or extreme humility, but they have not managed to conform their idea to the presented concept in a number of the holy Quran verses. The holy Quran explicitly asserts:

و اذ قلنا للملائكة اسجدوا لادم

(And We stated to the angels, “Bow down to Adam”).¹³

The angels performed the act of prostration exactly in the same form that they always did it to the Divinity, but the former was with the intention of humility, and the latter meant for worship. With regard to this fact, the holy Quran also asserts:

و رفع ابويه علي العرش و خروا له سجدا و قال يا ابت هذا تاويل رويائي من قبل قد جعلها

ربي حقا 14

(Joseph placed his father and mother on the throne and they all thankfully prostrated before him (Joseph) and he said, “O, my father! This is the interpretation of my dream in the past. My Creator has indeed fulfilled it true”).

12- Nahl Sura, verse no. 36

13- Baqara Sura, verse no. 34

14- Yusof Sura, verse no. 100

It should be noted that Joseph had dreamed that eleven stars along with the sun and the moon were prostrating before him. The holy Quran narrates:

اني رايت احد عشر كوكبا و الشمس و القمر رايتهم لي ساجدين

(“I saw in my dream there were eleven stars and the sun and the moon, I saw them prostrating to me”).¹⁵

The eleven stars in this verse stand for Joseph's brothers, the sun symbolizes his father, and the moon is the symbol of his mother. Besides, this verse specifies that not only the brothers, but also Jacob, his father, prostrated to Joseph. But why this prostration is not regarded as the act of worship?

The lame excuse!

In response to this question, the mentioned group of writers specifies, "Because God, the Almighty, ordered them [the angels and the Joseph's kins] to such acts, it is not polytheism". But this answer does not make sense, because God never orders the mankind to an action while it is polytheism in essence. The holy Quran says,

قل ان الله لا يامرکم بالفحشاء اتقولون علي الله ما لا تعلمون

*(Say, "Verily, Allah does not enjoin indecency; do you say against Allah such things that you have no knowledge"?)*¹⁶

In fact, God's command does not make any alteration in the essence of the deeds. If one pays homage to the other with the intention of worship, and God orders to it, it is actually the act of worship.

The real concept of worship:

The whole monotheists all over the world unanimously agree on 'the prohibition of worshipping none-God'. On the other side, it is comprehended that the angels' prostration to Adam and Jacob and his sons' prostration to Joseph is not considered as the act of worship.

Now, let us see what is the element, which once colors an act as worship and once as humility?

When referring to the verses of the holy Quran, it is clarified that worship is the submission to the being while we regard him as

15- Ibid, verse no. 4

16- Araf Sura, verse no. 28

God or ascribe Godly attributes to him. The belief in God and His Omnipotence is the element, which gives the color of worship to our deed when accompanied by it.

The pagans throughout the world, especially in the Arabic Peninsula, had a deep sense of humility to some of the beings, but they knew them as God's creatures. They believed that God had bestowed some of the Divine attributes, such as the forgiveness of the sins and intercession, upon them.

Some of the Babylon pagans worshipped the celestial bodies and called them as the Lord but not their Creator; the ones, who have been appointed to run the affairs in the world. The story of Prophet Abraham is based on this fact that they conceived these beings not as God, but the strong creatures, who had been ascertained to manage the world.

The holy Quran highlights the term رب that means the manager or authority in its verses¹⁷. The landlord in Arabic is called رب البيت

(Rabul Beit) and the owner of the farm is entitled as رب الضيعة (Rabul Ziah), because it is he who runs the affairs in the house or the farm.

On the contrary, the holy Quran through introducing God, the Almighty, as the sole Manager and Creator of the world stands firmly against the pagans' claim and invites the people to worship God, the One. It says,

ان الله ربي و ربكم فاعبدوه هذا صراط مستقيم

(Verily, Allah is my Creator and your Creator, so worship Him: this is the straight way.)¹⁸

And elsewhere, it says,

ذلکم الله ربکم لا اله الا هو خالق کل شيء فاعبدوه

(That is Allah, your Creator; there is no god but He, the Creator of all things; so worship Him alone.)¹⁹

In Dokhan Sura, it also specifies as saying,

لا اله الا هو يحيي و يميت ربكم و رب آبائكم الاولين

(There is no god but Allah, and He is the One, who gives life and causes death, and He is the Creator of you as well as your ancestors.)²⁰

17- Anam Sura, verses no. 76-78

18- Ale-Imran Sura, verse no. 51

19- Anam Sura, verse no. 102

20- Anam Sura, verse no. 102

The holy Quran also quotes Jesus Christ as saying,

و قال المسيح يا بني اسرائيل اعبدوا الله ربي و ربكم

(Jesus said, “O, Children of Israel! Worship Allah, my Creator and your Creator”.)²¹

These verses certify that any kind of submission, when it is devoid of belief in the Divinity and Divine attributes, is not accounted as the act of worship, even it is in the highest level of humility. As a result, the child's submission to the parents and that of the nation to the Prophet is not to worship them.

Accordingly, invoking the Divine guardians and kissing the gates and walls of their shrines, holding ceremonies on the occasions of their birthday and martyrdom, etc., that the ignorant persons color it as the worship of other than God, is away from polytheism.

21- Maedeh

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*"Wisdom is the lost property of the Believer,
let him claim it wherever he finds it"*

Imam Ali (as)